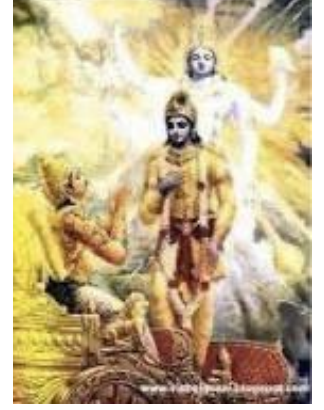


**Bhagavad Gita online Class 77 on 11/04/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ १ ॥

Vasudeva sutham devam, Kamsa Chanura mardanam,  
Devaki paramanandam, Krishnam vande jagat gurum

*I worship Lord Krishna, Who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kamsa and Chanura, and who is the bliss of Devaki.*



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

Sarvopanishado gaavo, dogdha gopala nandanaha|  
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |

*All the Upanishads are likened to the cows. The milker is Krishna, the son of Gopala. Partha is likened to the calf, while the drinkers are the wise ones. The nectar of Gita is the milk.*

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं ।  
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

Mookam karoti vachalam pangum langhayate girim |  
Yat-krupa tamaham vande paramananda madhavam ||

We are studying the fifth chapter of the Bhagavat Gita. In our last class we discussed how Shri Krishna was clarifying to Arjuna "What is true sannayasa?"

**Sannayasa संयासा is of two types:**

- 1. External Sannayasa**
- 2. Internal Sannayasa**

External sannayasa is advocated by Hinduism as the fourth state of life. This is very significant because to get to that stage, that person has already gone through varied experiences - as a student, as a married person/householder and as a person who has practiced a lot of worship, pujas and meditations called उपासना upasanas. That person has understood the ephemerality of the world and he is thus convinced that the only goal of life is liberation and now he has taken the last extreme step, to stop all worldly activities and convert every activity and all energy to God only. That is called external as well as internal sannayasa.

As I mentioned earlier, regardless of whether a person takes to external sannayasa / renunciation or not, internal sannayasa is a must. Internal sannayasa is absolutely necessary for all householders, spiritual aspirants and those who practice spiritual disciplines such as body and mind control. So, we have to ask ourselves - what is this internal renunciation? Upon hearing the word “renunciation” we usually interpret its meaning as to give up everything, stay away from the world (at least not to come into close contact with this world) and do our deeds privately. No!

Bhagwan Krishna is clarifying to us that sannayasa means two things:

1. This world is very ephemeral and it is full of happiness and unhappiness. There is no more happiness than unhappiness and everything comes to an end. This firm conviction comes through experience, through reasoning as well as through the words of the guru and words of the scriptures. That is the foundation for the next step.
2. What is this next step? This world is ephemeral - that is fine. But, is there something really permanent / **nitya** नित्या / **shaswata** शाश्वता / **ananta** अनन्ता / **nirvikara** निर्विकारा ? Yes, but about that, our practical experience does not prove it.

In fact, we do not know anything about it, except this external world. That is why, we should have faith in our guru and in the scriptures - they know what they are talking about! We should have complete faith in them and also have the firm conviction that God exists and that we are part of God. We must reclaim our forgotten empire called **swarajyasiddhi** स्वराज्यसिद्धि.

**Summarised**, these two components of sannayasa are:

3. This world is ephemeral. I do not belong to this world.
4. I belong to God, who is the only reality.

So, this world is unreal and God alone is real. When a person is firmly convinced about these two things, that is called internal sannayasa. It is not so easy to attain this state of internal sannayasa in the beginning.

**How can we attain internal sannayasa?**

We can attain internal sannayasa by dutifully, reverentially and endowed with shraddha श्रद्धा , discharging all the duties that are prescribed for a particular station in life and a particular situation in life. What we call in Sanskrit **varna** वर्णा **and ashrama** आश्रम.

**Verna** वर्ण means - the type of our personality we have - endowed with more satva or more rajas or more tamas (usually these three gunas are mixed together).

**Ashrama** आश्रम means - am I a student? Am I a grown-up married person? Am I a person who has had varied experiences of life and now it is time to retire and redirect all my energies to something higher?

Renunciation does not mean giving up the world, but it does mean giving up our attachment to the world and paying more attention to God and spiritual practice. That is true sannayasa.

So when a person slowly attains purity of mind through gradual discharge of his duties (as appropriate for the station and the stage of his life) then in that person's pure mind, a deeper understanding comes; the reflection of God becomes very firm and a struggle to eradicate his old worldly habitual samskaras begins. This decreases his worldly desires and helps to develop more spiritual desires such as: I want God; I want spiritual life; I want to understand scriptures; I love to do japa; I love to do meditation etc. He redirects most of his energy towards his spiritual desires excepting what is absolutely necessary for the maintenance of his body. This particular station and particular way of living is called Karma-Yoga.

So, now we understand what the Lord is telling us about Karma-Yoga as well as external sannayasa. Both equally lead to the same goal which is self-knowledge > thereby liberation > thereby cessation of all unhappiness that we go through in life. Even though we understand this, our attachment towards this world is very strong, simply because we do not seem to know anything better. But once we have firm faith that there is a higher world and a better and more lasting happiness, then usually automatically and psychologically our mind will turn towards that.

**Life of Shri Ramakrishna - मातृ देवो भवो पितृ देवो भवो.**

Let me recall a most beautiful example from the life of Shri Ramakrishna:

Shri Ramakrishna was remarking much later on in his life: *"In the early period of my life, this idea that I will be totally devoted to spiritual life did not arise in my mind. I thought that I would get married and live an ideal life based on the ideals set by my father and my mother."*

We know that his elder brother was forced to come to Calcutta to earn his livelihood and it seems that, as if just by accident, he was employed as a priest in the Dakshineswar Kali temple and, as if just by accident Shri Ramakrishna was brought to that place. In fact, it was all divinely planned and as I have also mentioned - nothing is an accident in our lives, it is all completely planned by our past actions of our past lives. By the actions we are performing now, we are writing a beautiful script as to how we are going to behave in our future life. Shri Ramakrishna came to Dakshineswar temple and his eldest brother happened to

pass away and then he became the priest and was subsequently taken over by a divine power.

The point is, in Shri Ramakrishna's eyes his beloved father was not just a father to him. In our eyes, we never think of our mother and father as divine, although we have been taught to see them as divine beings (मातृ देवो भवो पितृ देवो भवो). Of course, we look upon them as the most loving creatures; they love me; they have brought me up and they are prepared to sacrifice their lives if it benefits me. We have these types of ideas but the notion that they are truly divine, does not occur to us.

In Shri Ramakrishna's eyes, his mother and father were literally God. His parents were an ideal couple and Shri Ramakrishna had planned to follow in the footsteps of his father. His life path may seem like it happened accidentally (although as I was explaining earlier, there is no suddenness and there is no accident) but it all happened exactly according to the well written script and something had overtaken him.

### **Vyakulta** व्याकुलता or intense yearning:

What I am trying to tell you is this - there are some people, who after having these types of experiences such as death, disasters, accidents etc. begin to think deeply and turn their minds towards God. Whether these events happen or not, we should take it for granted and envisage that these events are going to happen in our lives and thus turn towards spirituality accordingly. Gradually, our faith in the words of saints and scriptures grows and we also develop a deep desire about spirituality and God. This desire grows in time as we carry on practicing spiritual disciplines. The desire which starts as a faint desire becomes stronger and stronger as time passes until it turns into a red-hot burning desire which Shri Ramakrishna used to call **Vyakulta** व्याकुलता or intense yearning. This intense yearning is proportionate to our understanding which we have about the ephemerality of the world and about the existence of God (or divine or Brahman).

### **Advice of Shri Krishna to Arjuna: Karma-Yoga**

Shri Krishna is saying, "*Oh Arjuna, you may be thinking that you are a fit person but actually I know your nature better than you.*" This demonstrates an important point about our psychology, that most of us are unable to identify and see ourselves objectively. That is why we do not know what hits us and what is hidden within us and is also why we feel the need to go to a trained psychologist or psychiatrist and pay heavy fees. All the professional will do is study our words and our actions and from those, infer the cause of our problem. However, if we pay close attention to what is happening within our minds, then we do not need to go to any psychologist and need not spend our money! Unfortunately, Arjuna was not in a fit state to understand that he was not fit for sannayasa. Therefore, Shri Krishna advises Arjuna to take recourse in the path of karma-yoga.

What is karma-yoga in this instance?

At the time, a battle was taking place and because Arjuna was a warrior, he needed to be reminded that it was his utmost duty to take part in that war and discharge his duty. Here, many people misinterpret the advice of Shri Krishna and say that Krishna was a war-monger. No, He was only telling Arjuna to carry out his duty as a warrior and fight against unrighteousness. It was Arjuna's bounded duty to fight this war and if he did not perform his duty then he would incur sin and become worldlier and unhappier.

Suppose Shri Krishna had to advise a cook. What do you think He would do? He would say, "You better pay attention to your cooking and if necessary, forget Me so that the people you are cooking for will be very happy with your services."

Of course, if we are a spiritual person then we should offer all our actions to God. Even if we are not a spiritual person but hankering after the world - even then a person who performs his job to the best of his ability is appreciated by everybody in this world. We are all seekers of quality, not quantity.

Shri Krishna says to Arjuna, "*Oh Arjuna, first of all you should become a karma-yogi; discharge all your duties and at the same time develop internal renunciation. Tell yourself that your duties at the moment are only a temporary phase, and ultimately you have to qualify yourself as a pure spiritual aspirant.*" This is the process which should take place in each one of our lives if we are truly, sincerely and earnestly practice our spiritual disciplines.

So, we have completed the sixth verse of the fifth chapter of the Bhagavat Gita.

Now, the seventh verse of the fifth chapter is-

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ 7॥

**yoga-yukto viśhuddhātmā vijitātmā jitendriyah  
sarva-bhūtātmā kurvann api na lipyate**

**Meaning:** He who is devoted to yoga, is pure in mind, who has conquered his body and subdued his senses and he who has realised his self as the self of all beings is undefiled though he acts always remains pure and never incurs any sin.

योगयुक्तः **yoga-yukto** - an aspirant who is always endowed and associated with yoga.

Yoga means to do constant spiritual practice, think of God and to behave like a true child of God with all good qualities which can be summed up under two categories:

## 1) *Yama* यम *and* 2) *Niyama* नियम.

There are ten beautiful spiritual qualities (irrespective of our caste, colour or creed - whether we are Hindus or non-Hindus, Americans or anyone else), which anybody must acquire in order to be happy and create the least disturbance to the world. These ten qualities promote peace, happiness and productivity. This is called योगयुक्तः **yoga-yukto**. There is no time-limit, it is a 24 hour job! Even if we are sleeping, we should sleep with this idea (and that is what we are going to discuss very soon) so that even sleeping becomes a part of our spiritual progress. Now, there is a so-called spiritual sleep and there is also worldly sleep.

### Spiritual sleep and Yoga-Nidra:

- **Spiritual sleep:** Let me explain, a person who goes to sleep thinking “I am tired now and if I can sleep well tonight then tomorrow morning, I will be able to enjoy spirituality in a much better way” is called spiritual sleep. It is the attitude with which one sleeps which really counts.
- **Yoga-Nidra** योग निद्रा : But, the person who thinks – “let me sleep well so that I am well rested and as soon as I get up tomorrow morning I can think of God more joyfully and do spiritual practices in a much better way than what I am capable of doing now”, with that attitude if a person sleeps then this is called *yoga-nidra* (do not mistake this with a type of *yoga-nidra* which is actively being pursued and practiced by many people. It is good in its own way. What I am referring to here is a pure sleep for the sake of God or sleep for the sake of the world)

### विशुद्धात्मा **viśuddhātmā**

As a person goes on practicing sincerely, his mind becomes pure.

### Illustration of contaminated water:

First let me give you an example. Suppose there is some water and it is contaminated with dirt and dust. You take some filters and start filtering out dirt and dust. This process of filtering will separate out dirt and dust and pure water will remain. That is called purification of water. Purified water means pure water which is not mixed with anything else.

### What is meant by purity of mind?

Similarly, purity of the mind means that the mind should be a perfect mirror to reflect our divinity and not to reflect various ideas such as - 'I am a man' or 'I am a young man' or 'I am a handsome man' or 'I am a rich man' or 'I am a powerful person' or 'I can get this or that.' These types of reflections are called 'impure reflections' because they do not reflect our true nature. The scriptures are telling us

that 'I am an Atman' I may not know it but through all these spiritual activities and all these ideas, that which is joined after 'Ahm' is removed.'

### **What is Ahm अहं ? What is Ahmkara अहंकार? What is ego? What is egoism?**

Raman Maharishi used to say "Ahm is the pure 'I' or Ahm is the Atman or Brahman. But anything that is joined after the 'Ahm' such as *Ahm-manushya* अहं-मनुष्या or *Aham-yuvakah* अहं-युवका or I am a man or I am a woman or I am young or I am beautiful or I am rich - all these additions are called 'Kara'. In Telugu, Kara means hot i.e. if you eat a chilli it may produce an adverse reaction in our minds.

**Ahm + kara = Ahmkara**

**Ahm + manushya = I am + a man**

**Ahm + yuvakah = I am + a young man**

So, anything added to the ego is called 'ism' or 'tism' (egoism or egotism) and to separate that 'ism' from 'I or Ahm' and make it and keep it in that way is called practice of spirituality or purity.

**Ego + ism = Egoism**

**Ego + tism = Egotism**

When a person continues his spiritual practise - he becomes purer and purer. Meaning, his idea that 'I am not the body mind' becomes less and the idea that 'I am divine, I belong to God and I am a child of God' becomes stronger. When the mind becomes completely pure, it is then that the person understands that 'I am pure Atman, I am not only a child, I am not just a devotee and I am no different from God.'

This is how a spiritual aspirant progresses. There are three stages:

1. I am different and God is different. (***dvaita-vada***)
2. God is the whole and I am a part of God. (***vishistadvaita-vada***)
3. There is no difference between God and me. (***advaita-vada***)

There is a gradual attainment of the realisation of our own divinity through these various stages. This progress is called purity of mind. It may take several births but it doesn't matter.

### **How does spiritual progress take place?**

**Shri Ramakrishna gives us a most beautiful example.**

Shri Ramakrishna quotes:



Once, Shri Rama asked Hanumanji, "what is your idea about Me?" In other words, "what is your relationship to Me?"

Shri Hanumanji was able to reply without any hesitation because He is known as "the greatest jyani" '**Jyani nam agraganya sakal gun nidhanam** ज्ञानिनाम् अग्रगण्यम् सकल गुण निधानम्.' Hanumanji is the repository of all spiritual auspicious qualities. **jyani nam agraganayam** means He is a **shreshtra jyani** श्रेष्ठ ज्ञानी. He is the foremost among the knowers of Brahman.

Assuming our mentality, Hanumanji answered Shri Rama indicating three different stages of spiritual progress:

देहबुद्ध्या त्वद्दासोऽहं जीवबुद्ध्या त्वदंशकः।

आत्मबुद्ध्या त्वमेवाहम् इति मे निश्चिता मतिः॥

**dehabuddhyā tvaddāso'haṁ jīvabuddhyā tvadaṁśakaḥ |**  
**ātmabuddhyā tvamevāham iti me niścītā matiḥ ||**

1. देहबुद्ध्या त्वद्दासोऽहं **dehabuddhyā tvaddāso**: When I am conscious of my body, I am Your servant. I am Your devotee. I am Your child and You are the Master. You are the father and You are the mother. This is indicating **dvaita- Darshana or philosophy of dualism**.
2. जीवबुद्ध्या त्वदंशकः **jīvabuddhyā tvadaṁśakaḥ**: When I think after progressing a little and becoming aware of myself - I am small divinity and You are the infinite divinity. I am a part of You and You comprise all the jivas that exist. This is indicating **vishistadvaita-darshana or philosophy of qualified non-dualism**
3. आत्मबुद्ध्या त्वमेवाहम् **ātmabuddhyā tvamevāham**: When I know that I am the Atman, not just an intellectual understanding but a true realization, then there is no difference between me and You - I am You and You are me. In fact, there is no I and You - whatever is, 'Is' only. This is indicating **advaita-vada or philosophy of non-dualism**.

इति मे निश्चिता मतिः **iti me niścītā matiḥ** This is my realized and confirmed understanding.

### What was Hanumanji telling us?

- First, we identify ourselves as body and mind. That is a state of impurity.
- When our mind gets further purified, then we realise 'I have body and mind but, I am different from this body-mind.' This is a higher state.



- Ultimately, a state will come when we will realise 'I am not the body and I am not the mind; I don't have a body and I don't have a mind. I am none other than a divine being itself'. This is the highest realisation and that is what a yogi gradually attains.

Now, coming back to our verse no. 7

**विजितात्मा** - As soon as a yogi attains certain purity of his mind, his sense organs also become pure. This means, they develop a higher state of mind and also develop a distaste for all sense objects which are not physically and mentally healthy. **जितेन्द्रियः jitendriyah** such a person becomes a perfect master of his body and mind. Sanskrit word *Indriya* इंद्रियाँ means sense organs. Let me give you an example.

### **Swami Shardanandaji and his mind control:**

Once Swami Shardanandaji (who was a great realised soul) was at the Udabodhan and writing the biography of Shri Ramakrishna called 'Shri Shri Ramakrishna Leela Prasanga'. Some monks and visitors were sitting nearby and were joking and laughing amongst themselves. Golap Maa (a direct householder disciple of Shri Ramakrishna) was also present there. She shouted very loudly, "Hey, don't make so much noise, Sharat (i.e. Swami Shardanandaji) is writing something. He will be disturbed!" (Her voice was probably louder than those monks!)

Swami Shardanandaji heard the monks laughing and also heard Golap Maa. He said, "Golap Maa, do not tell them off. I am so pleased when I see them joking and laughing, they are able to joke because they are happy people. Do not worry this will not disturb my writing at all. I have instructed my ears to go on hearing but not to get disturbed!"

**Moral of this illustration:** We can apply this rule to every sense organ. Go on seeing but do not be disturbed; go on eating and tasting but do not be disturbed; go on touching but do not be disturbed; go on smelling but do not be disturbed. Let these events take place but you keep your mind under control and focus on your work.

### **Secret of spiritual life:**

A spiritual person is not one who becomes dead to the world or becomes so absorbed like a person under anaesthesia, that he doesn't witness anything. A spiritual person has full control on his mind and witnesses everything around him even more intensely than any other ordinary person. But, he is not affected at all because he knows what is real and what is unreal. He is established in reality but also enjoys what we think or know as unreality.

Of course our scriptures do not call this world unreal at that stage. They call it 'Leela'. That is what Shri Ramakrishna used to call, "Oh mind dwell in between Nitya नित्या and Leela लीला - भावमुखा Bhav-mukha." This means - you experience the world, it is nothing but the play of the divine." So such a yogi who's mind becomes pure who acquires control over his body and mind, and who becomes a perfect master of his body and mind, such a person, not only knows that he is divine, he also knows, (and that is the speciality that we rarely find in any other scripture), that person who becomes God, he sees only God everywhere.

In the eyes of God, nothing else exists excepting God.  
In the eyes of Brahman, nothing else exists excepting Brahman.

So not only **Aham Brahmasmi** (अहम् ब्रह्मास्मि), but also **Sarvam Khalvidam Brahma** (सर्वं खल्विदं ब्रह्म)!

So He is telling us **sarva-bhūtātma-bhūtātmā** (सर्वभूतात्मभूतात्मा).

Myself, I am only manifesting through every body and mind. Every body/mind belongs to Me, I am the Divine, who is moving that body & mind. There is no second person other than Me, I am Akanda, I am Advaitiaya, I am Eka. I am One, I am Indivisible, I am One without a Second.

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते || 5.7||  
*sarva-bhūtātma-bhūtātmā kurvann api na lipyate*

Even though, his body-mind complex does everything, like anybody else, it breathes, closes its eyes, opens its eyes, goes to sleep, it eats, drinks, listens, but, it is never contaminated!

Contamination means here, he never says I am eating, I am seeing, I am listening. He simply says, this is all divine leela, I am divine and I am simply witnessing as we witness a cinema or a drama. This is the meaning of this 7th verse – he who is devoted to yoga and is pure in mind, and who has conquered his body (& also mind), subdued all his senses, who has realised his Self, as the Self of all beings, he is undefiled, though but he acts.

When we see a Jivanmukta, he has a body-mind and he acts, but he is never tainted. He neither gets punya nor does papa, because the motive कर्वातत्व बुद्धि *karvatatva buddhi*, the idea I am the doer, and therefore I am the experiencer, both are totally absent in such a person.

The 7<sup>th</sup> verse is being elaborated in detail in the next 2 verses, 8 & 9.

In the 8th and 9th verses, the Lord is elaborating 13 activities. We have a body, we have the pranas and we have the mind. Through this body & mind complex, every activity goes on.

**Every body has :-**

- **5 sense organs, pancha jñānendriyas (ज्ञानेन्द्रिय).** Jñānendriyas means that sense organ, which brings in knowledge from outside to inside and vice versa, directing our organs of action.
- **5 organs of action, karma karmendriya (कर्मन्द्रिय).** They do not have knowledge but they have to be directed like a blind man – you go this way, do that, hear that, smell now, smell now, taste now. They neither know what they are doing, neither do they have any knowledge, nor the experience of the result. So, truly speaking, they are like a car or a chariot which takes us to our destination, but which itself, neither knows what is unhappiness nor happiness.

For example, if your car bumps against somewhere, you feel the bump. The car may also be damaged but it has absolutely no knowledge, 'I am in great pain because there is a big bump'. No! Suppose it is running very smoothly, with beautiful scenery on both sides, the car doesn't say, 'I am enjoying this!'

***The body is exactly like that.***

It is the mind, endowed with a bit of reflection of the pure consciousness, called **chidabhasa** चिदाभासा, that really experiences these sensations – I am doing, I am having knowledge, I am experiencing, I am enjoying or I am suffering.

Each body also has :-

- **2 prana** and
- **1 action of the mind.**

These 13 activities are mentioned by the Lord. Even though all these 13 activities are going on, which means the body and mind are functioning, you need not associate yourself with these activities and many others which He has not mentioned here :-

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् |

पश्यञ्शृण्वन्स्पृशञ्छिन्नन्नश्नन्गच्छन्स्वपञ्चसन् || 5.8||

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि |

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् || 5.9||

***naiva kiñchit karomīti yukto manyeta tattva-vit  
paśhyañ śhrīṇvan spṛiśhañjighrann aśhnangachchhan svapañśhvasan  
pralapan visṛijan grīhñann unmiśhan nimiśhann api  
indriyāñindriyārtheṣhu vartanta iti dhārayan***

“I do nothing at all”, thinks the yogi, the spiritual aspirant, the knower of truth. For, in seeing, hearing, touching, smelling, tasting, walking, breathing, sleeping, speaking, emitting, seizing, opening and closing the eyes, he’s assured that it is only the senses deceived with their own objects :-

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त ***indriyāñindriyārtheṣhu vartanta.***

All the sense organs of body, as well as mind, are only functioning through their outward objects. Even sense organ has its own specific function. Similarly, even organ of action also has its own specific, particularised function. I will give some examples :-

**Eye** : organ of sense knowledge. It can only see, it can’t smell, it can’t touch, it can’t hear, it can’t taste.

**Hand** : can only grasp, take hold of something or throw it out.

**Legs** : can only walk back and forth, left or right. It can’t grasp like the hands – its sole responsibility is to take the owner of the body to some specific object.

This summarises the activities of each of the sense organs as well as organs of action.

### **Then there is the mind!**

The mind only thinks, it cannot walk, it gathers all the digital information presented by all these organs. It commands the sense organs, obtains that knowledge, analyses that knowledge and comes to certain conclusions. For example, I am seeing a beautiful red rose, I am smelling a fragrant jasmine flower. The mind cannot see, the mind cannot smell, but the sense organs supply this information to the mind. Endowed with a bit of this ***chidabhasa*** चिदाभासा, a reflection of the chit and the mind.

Mind + a bit of consciousness = author, the doer, the knower.

Then it analyses that this is a beautiful rose, this is a fragrant smelling jasmine flower – this is called obtaining knowledge. Having obtained the knowledge, it analyses it and supplies it to *buddhi* :-

- This is a very tasty food
- This is a very beautiful object
- This is a very pleasant smelling flower.

Then these experiences produce these kinds of analyses and every analysis ends in 2 types of judgements, they are called :-

1. Sukha [सुख], happiness.
2. Dukha [दुःख], unhappiness.

Every action that every human being or living creature does, is completely analysed into only these 2 – this makes me happy, this makes me unhappy. We develop attachment to the experience of happiness, and towards the object which gives such an experience. We run after this throughout our whole lives.

If its unhappiness, we develop aversion towards that object and we spend our whole lives trying to run away from that object.

**So here are 13 activities :-**

### **Sense Organs**

*paśhyan*—seeing; *śhrīṅvan*—hearing; *spriśhan*—touching; *jighran*—smelling; *aśhnan*—tasting;

These arise from the 5 Organs of knowledge : sound (sabda), touch (sparsa), the form (rupa), taste (rasa) and smell (gandha).

### **Organs of Action (Karmendriyas)**

*gachchhan*—moving; *svapan*—sleeping; *śhvasan*—breathing; *pralapan*—talking; *visrijan*—giving up; *grihṇan*—accepting; *unmiśhan*—opening (the eyes); *nimiśhan*—closing (the eyes).

### **Functions of Pranendriyas (part of body-mind complex)**

Breathing in & breathing out – these are the functions of the pranendriyas, part of the body-mind complex.

These are only samples – not all the activities are listed. So, why are these mentioned? With the idea :-

‘O Arjuna, [meaning all spiritual aspirants, present or future], these are the activities done by the B-M [body-mind] complex. Let them do! You are the Atman. Atman cannot do, need not do anything. Whatever is done is called *prakruti*, nature, and nature cannot do as it is an inert thing.

**If Nature cannot do, and Atman cannot do, then who is it that is really doing?**

The body, mind and a bit of this Consciousness – that is called jivatma [जीवात्म]. Jivatma is always a combination of the body, mind and a little bit of the reflection of the Consciousness called chidabhasa चिदाभासा. Everything that is going on, from birth to death, in the past, at the present and in the future, are done only by these things.

But the advice is not to describe these activities – these will go on. You have to do sadhana, to do spiritual practices – what are these? Even though the B-M is acting, you should think :-

“I am the Atman, I do not act because I am not the body, so bodily activities are not possible for me.

I am not the pranas, so pranic activities are not possible for me.

I am not the mind, so thinking, worrying, feeling happy or unhappy are also not possible for me.

I am the pure Atman. But I am not an enlightened soul.”

This is the experience of a realized person. So develop that attitude **naiva kiñchit karomīti** [नैव किञ्चित्करोमीति] – ‘I do not do at all’.

For whom is this advice? **yukto** [युक्तो], a yogi, a practicing spiritual aspirant.

**Manyeta**, he is a **tattva-vit** [मन्येत तत्त्ववित्], meaning he is a knower of truth. Such a person should practice this mental attitude, also called spiritual attitude, “I do not do anything, everything is done only by God, or *prakruti*, or the Divine Mother.

So, what should he show?

‘All these things are going on, I do not deny them, I am not doing them, it is my Mother who is doing it, it is God who is doing it, it is the gunas who are doing it’.

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते || 3.28||

*guṇā guṇeṣhu vartanta iti matvā na sajjat*

Earlier, God is telling that the *prakruti*, nature, maya, manifests in the form of 3 gunas, tamas, rajas and sattva. The 3 gunas, mixed together, produce bodies and minds. It divides further into the subject and millions of objects.

The subject feels I am the Doer, I am the Knower, I am the Enjoyer, But, unnecessarily, the consciousness mixed up with the body-mind complex thinks, I am the Doer, forgetting that I am the Atman!

So, even if you do not exist, if you die today, the world will jolly well go on! Probably much better than how it is going on now, with you! This is the attitude we have to develop. Here are some examples to help us :-

Sri Ramakrishna was very fond of quoting this beautiful song :-

সকলি তোমারি ইচ্ছা [Shokoli Tomari Iccha]  
ইচ্ছাময়ী তারা তুমি [Iccha-Moyi Tara Tumi].

‘O Mother, everything is done after thine Own Will; I do not know anything, my body-mind is also being controlled and is played upon by You!!’  
Many times, when Sri Ramakrishna had given a fine talk on spiritual life, many of the audience would appreciate that talk and say, ‘Sir, you have given us a very good talk’.

Do you what Sri Ramakrishna’s typical reply was? ‘My dear Sir, I don’t know anything. It is my Divine Mother who talked; it is my Divine Mother who talked to herself in your form; I am a child, I know nothing; I do not talk, I do not think.’

In Bengali, He used to say, Ami Khayi, Dayi, Anande Thaki’– I eat, I drink, I make merry and I am very happy. This is not a trite saying, this is not a spiritual lecture or ceremony He was giving, every second of every day he practiced this :-

নাহম নাহম তুহু তুহু

Nāham nāham tuhu tuhu  
[Not me, not I, but Thou, but Thou].

### Incident from the Life of Shri Ramakrishna:

Another incident that comes to my mind – one day Sri Ramakrishna sat down to eat and a lady devotee was serving Him, with many dishes. The lady knew that Sri Ramakrishna was a great person and yet, she was thinking, “this is a good man, but He loves to eat”. In other words, He may be spiritual but he was a glutton! This is actually a contradiction in terms, as a spiritual person cannot be a glutton, and a glutton cannot be a spiritual person. Most of our devotees think like this and observe our Swamis doing such an activity. But Sri Ramakrishna was a **sarvajña** [सर्वज्ञ], He can read anybody’s minds, like we can see objects kept in a glass case. So He took up a fist full of food, whilst looking at the lady and smiling at her. Suddenly, what did she see? A snake came out of His mouth, snatched the food from Sri Ramakrishna’s hand and went back inside! Then Sri Ramakrishna was smiling and this lady understood. Sri Ramakrishna was not eating, He was feeding who is inside – God, the Divine Mother.

### Veda Vyasadeva and Gopis:



Another incident Sri Ramakrishna used to mention about Vyasadeva. He was a great knower of Brahman. One day he wanted to go to Gokula and the river Yamuna was in flood. Just at that time, some Gopis came there, carrying some unsold milk and curds. They did not find a boat and they requested, 'You are a great soul, please show us how to cross this Yamuna, who is in full spate, we want to go to our homes?'

He said, 'Yes, I will take you to the other side, but firstly I am very hungry, you please give me something'. They had quite a good amount of food unsold and they gave everything they had, and Vyasa ate the whole lot.

[Here also a funny anecdote. Swami Vivekananda used to say, 'Two of our rishis used to polish off a well grown bull calf!' By the way, I hope you wont be shocked, our ancestors, rishis and munis used to eat beef! Things change – whilst we think of a cow as a sacred animal now, at one point, our rishis munis were eating beef.]

Vyasa was capable of eating a huge quantity of food and digesting it, and not snoring afterwards, but merged in meditation. That was the greatness of our rishis and munis.

So he ate the food, and the gopis asked Him about crossing the river. He then uttered the strangest prayer : addressing the Goddess Yamuna, He said,

“ O Yamune! If I have not eaten anything, then let the waters part and allow us to cross to the other side.”

As soon as He had uttered this prayer, instantaneously, the waters parted as did the Red Sea for Moses and the Jews, and they reached safely to the other side. Surely, the gopis must have wondered, what is this phenomena? Just now, He ate all that we had given, and then we heard Him pray peculiarly, “O Yamuna, if I had not eaten anything?”

So, these are beautiful examples – Vyasa never thought, 'I am a body, my body requires food and I am eating'. He simply says, 'There is a body, inside that body, there is an indweller, he is the antaryami [अन्तर्यामी]. This antaryami requires food because there is a body, and I am offering through this mouth of course, all the food that is available to me.'

That is the attitude of a spiritual realised soul.

So, those who wish to attain spiritual realisation, should develop the same attitude – that was the attitude of Sri Ramakrishna throughout his life – 'I know nothing, my Mother knows everything!'

That was why Sri Ramakrishna was very reluctant to speak of 'I', very rarely he used the word 'I'.

In these 2 verses, the Lord is telling us, that whatever we may be doing, it is being done by God Himself, and the result will be taken up by God only. If we can develop this kind of spiritual attitude, our minds will become pure and we will become less attached to all activities. Our understanding of who we are becomes clearer until one day, we can feel that I am not the body-mind, I am the soul itself.

So, the same idea, Bhagavan Krishna

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ 5.10॥

***brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ  
lipyate na sa pāpena padma-patram ivāmbhasā***

[He, who works without any attachment, resigning his works to Brahman, is untainted by sin, as a lotus leaf is untouched by water].

A beautiful example!

So a yogi must work without attachment. But he should work! One cannot give up work!

As Sri Ramakrishna used to say, 'When a palm leaf grows, it doesn't throw out its leaves forcibly, but the leaves themselves fall off, leaving just a mark. That is the process of growth for the palm tree. Similarly, man cannot and should not give up activities.'

'O Arjuna, do not give up your activities'.

The Lord also says :-

nigrahaḥ kiṁ kariṣhyati निग्रहः किं करिष्यति (What can resistance do?)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ 3.33॥

*sadrisham cheshtate svasyaaha prakritejnyaanavaanapi |  
prakritim yaanti bhootaani nigraha kim karishyati ||*

[What does your self control amount to? Your very nature will make you do it.]  
]

Just like a tsunami, throws away even a huge bale of straw, all your self-control will be thrown out and *prakruti swam yokshate*.

‘Your very own nature, developed over many lives, O spiritual aspirant, that will take over you. Therefore, you are in a condition, now, where you cannot renounce, but when the right time comes, activities themselves will give themselves up’.

So, how should a yogi perform all the activities?

- Brahmanyādhāya karmāṇi [ब्रह्मण्याधाय कर्माणि] – imagine that it is Brahman, through the help of the prakṛti, who is performing all the activities.

Saṅgaṁ tyaktvā [सङ्गं त्यक्त्वा] – develop this one idea only that everything is done by God, by my Divine Mother, I’m just an instrument.

That is why Bhagavan Krishna tells Arjuna in the 11th chapter :-

मयैवैते निहताः पूर्वमेव [mayaivaite nihatāḥ pūrvam eva]

All these Duruyodanas, Bhishmas, Dronas – your people – everybody has been killed by Me, in the form of **kala**, time.

निमित्तमात्रं भव सव्यसाचिन् [nimitta-mātraṁ bhava savya-sāchin]

‘O Arjuna, who is dexterous, with both hands, you just perform, becoming an instrument in My hands.’

That is the imagery :-

- The chariot is your body and mind, I will be the driver.
- You are the instrument.
- You move according to my movements.

So, Brahmanyādhāya [ब्रह्मण्याधाय], ‘do everything that is required of you’. If you have to give up, the activities themselves will give you up, when you have served its purpose, when your understanding grows.

So, if you live like this, **lipyate na sa pāpena** [लिप्यते न स पापेन], as a lotus leaf for all 24 hours, throughout its life. It may be in the water, but it’s never touched by the water. Similarly, you won’t be touched by **papa** – in this context we mean **avidya**, **ajñana** – delusion, ignorance of one’s own true knowledge.

You will know through this process, by not being touched that you are divine ; **aham brahmasmi!** That is why, most of the spiritual aspirants, sannyasis, especially belonging to the Ramakrishna Order, they go on chanting, every time they eat, **Brahmārpaṇam Brahma Havir**, this mantra is well known. Everything is done by Brahman, so such a person, who sees that everything is done by

Brahman, ultimately sees Brahman everywhere. Here there is the realisation that God is everywhere, God is the only thing, and there is nothing else.

So this is how a karmayogi slowly progresses. The same idea is beautifully elaborated in the forthcoming verses, which we discuss in our next class.

Vasudeva sutham devam kamsa Chanoora mardhanam,

Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all with bhakti and jnana.

Om Shanti Shanti Shanti

With kind regards

Mamta Misra & Hari Sundaresan