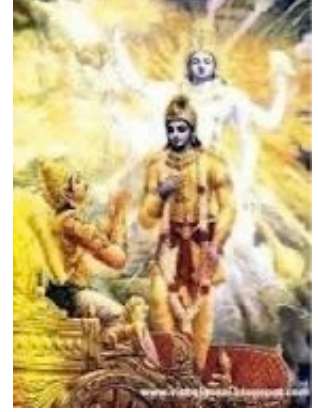


**Bhagavad Gita online Class 78 on 18/04/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

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 सुधीर्भाक्ता, 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 ||

In our last class we discussed how a spiritual practitioner, whilst practicing sadhana, spiritual disciplines, he goes on thinking in his mind, with his spiritual attitude, 'naham naham tuhu tuhu' :-

- I do not do anything,
- I do not exist, excepting your existence, and
- Everything that is going on, through this body as well as the mind, is something that is being done by You.

You are the anu, mana, dhana, jagat, everything. You are also the bondage. You are also the liberation. You are he good. You are the evil. You are the happiness, You are the unhappiness. Everything is looked upon as the doings of the Lord, which is summarised in that beautiful Bengali song :-

Sakali Tomari Ichha  
[O Mother, everything is done after Thy will]

Only because of ignorance,  
Loke Bole Ami Kari

If you, feel that I am doing, that **Kartritva buddhi** [कर्तृत्व बुद्धि] , doer-ship, I am the doer, I am the knower, I am the enjoyer – such a thing should be got rid of. The feeling that I am doing, that means I am separate, and you are separate, this knowledge is called ignorance. Spiritual practice means to get rid of this ignorance – there is but One Truth, One Reality, One Paramatma, One Divine Mother. She is doing all by Herself.

Innumerable times, in the past, I have given this example :

When we go to bed, we have a dream. That dream world is exactly like the waking world. In fact, when we are dreaming, we do not think that we are in a dream world. We think we are in the waking state. Only after coming back to this so called waking state, do we really know that was a dream. Dream means just thoughts and imagination in the mind, it doesn't mean anything else – there is no reality. However it doesn't mean there is no reality at all. I am that reality, it is I who created the entire dream world. The point is, when we wake up, we feel that have created this entire dream world, through my knowledge, imagination and thinking.

So, why not apply the same rule to this waking state and say, 'perhaps, maybe, this waking state is exactly like that?' That is what Bhagavan Krishna is trying to say :

**Sarvam Krishnamayam Jagat**  
[The whole universe is nothing but God]

That means He is the subject, He is the Object, He is the Experiencer, He is the Experience and He is the Creator, He is the Sustainer, He is the Maintainer.

Therefore, if we understand, if we can, if we want to understand this fact, then we have to practice spiritual discipline. The essence of all spiritual practices, irrespective of all religions or non-religion, is that there is only Brahman, Paramatma, it is He who creates, sustains, and destroys. It is He who manifests as this world, therefore there is no place for separateness. This is called ahamkara [अहंकार]. Aham means to know there is one reality. Ahamkara means I am different, everything else is totally different. This division between the knower and the known, the experiencer and the experienced, the subject and the objects. The subject is one, innumerable are the objects.

This knowledge, that separateness is born just like a dream, it is born out of ignorance, ajnana, avidya, maya, whatever we want to call it.

So the essence of all spiritual practices is to know that there is only one reality – that is God. He appears as the world, He appears as the subject and object, man and Brahman, happiness and unhappiness. That is what a spiritual aspirant must do.

In the beginning, he cannot do it. Therefore, he has to think, I exist because of the existence of God; I am doing but actually He is making me do it :

## **Ami Yantra Tumi Yantri**

[I am the machine, You are the mechanic; I am the chariot and You are the charioteer; So whatever is done, You do it through me].

This is for beginners, but even this practice is extremely difficult for any person to do it. Then, when a person advances and he says, 'there is no me, it is You who is doing it in the form of my body and mind. I have no place. I do not exist. So that is why in verse 5.10 :-

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 all his actions to Brahman, God, Divine Mother; such a person is untainted by sin, just as a lotus leaf is untouched by water].

A beautiful illustration. A lotus plant, is always in water, that too dirty, muddy water, but the flower is such a beautiful flower. The whole of India treat this as a national flower.

When a spiritual practitioner reaches this state, he attributes everything to Brahman. For a devotee, this word Brahman can be taken as my *ishta devata*, my Krishna, my Rama, my Ramakrishna. I gave a small joke as it were :

An American devotee asked one our swamis residing in America, "Swami, are you a Christian?" He said, "No, I am RamChristian!"

So whether it is Christ, or Ramakrishna, or Krishna or Devi, or nature, whatever we call it, the existing reality is only one, and everything is attributed to it.

So, ***brahmaṇyādhāya karmāṇi*** whatever actions are done, and to do any action, only two instruments are there – the body and then the mind. Both are instruments and whatever they do is called an activity. Whatever is done through the body, mind, prana, buddhi etc - they are all attributed to God. It is:

- God in the form of the body,
- God in the form of the mind,
- God in the form of the sense organs,
- God in the form of the pranas,
- God in the form of the buddhi determining faculty,
- God in the form of this whole universe.

It is He who became the universe, it is He who became billions and billions of objects, it is He who is a friend, who is an enemy, who is something good, who is evil – He is playing with Himself.

There is a beautiful Brahmo sangeet :

*Sisur mothus aan mone*

(God playing) like a child playing completely absorbed, not noticing anything

*Godicho bhang cho*

[You are creating and you are breaking]

Just as a small child goes to the seashore, takes up some sand and makes a castle, and then before returning, he kicks it and breaks it. Similarly, You are doing it. This beautiful idea is again expressed by a great South Indian saint, called Sadasiva Brahmendra, “Khelati Brahmandey Bhagavan”, [खेलती ब्रम्हाण्डे भगवान्].

The Lord God, he plays in the form of this universe, but He never forgets Himself :-

Paramatmaham parabrahmoham aham brahmaivaham aham brahmyate

[परमात्माहम् परब्रह्मोहम् अहं ब्रह्मैवाहम् अहं ब्रह्मयेति]

This sattva guna, rajo guna, tamo guna, Brahma, Vishnu, Maheswara, Srishti, sthiti, laya, creation, preservation and not destruction (but going back to its constituent material), everything, *Khelati* [खेलती], He is playing with Himself, Aanamone [आन माने], alone. This is the highest experience a person can have.

So in this 10<sup>th</sup> verse :-

- ***brahmanyādhāya karmāṇi***, attributing everything to God,
- ***saṅgam tyaktvā***, I have nothing to do with it,
- and who lives in such a spiritual attitude, ***sa***, such a person,
- ***pāpena***, *papa* here means sin, suffering – which is the result of ignorance.
- So there is no ignorance, there is only knowledge; and he is never tainted. Once a person gets this knowledge, forever he becomes free from the bondages of this world!
- ***lipyate na sa pāpena padma-patram ivāmbhasā***, just as water cannot contaminate, taint or wet a lotus leaf, so also an advanced sadhaka does nothing.

### Life of Swami Turiyanandaji:

A very beautiful incident comes to mind – once Swami Turiyanandaji was wandering in North India. One day, a thought came to him, ‘I’m sucking the blood of

these people; I'm not doing anything, these people are working so hard'. Then a kind of sleep overtook him and in that, he came to be a witness to a most marvellous experience. He found that this Swami Turiyananda was growing and growing and growing, like Vamana deva, until he became occupier of the 3 worlds!

Then he understood!

It is not Turiyananda, it is not the body, it is God who has become a monk, who has become a householder, who has become a labourer, who has become a beggar, he who is working, he who is not working.

Then he said, 'I have attained peace because of that wonderful experience.' This state of Brahmi is called :-

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति 2.72।

*eṣhā brāhmī sthitiḥ pārtha nainām prāpya vimuhyati*

[Once a person attains to this state of knowledge of Brahman, he never again is tainted.]

That beautiful Upanishadic fact is being rephrased here, that a spiritual aspirant must go on attributing everything to God. But it is not easy. As he goes on doing it, his old samskaras rise up and rebel against him – 'I want to do, I want to enjoy'. He doesn't understand. He needs to remove his attachment to his body and mind, (attachment means I am the body, I am the mind, I am the very thought that arises in my mind). If I am attached, then sometimes I am happy, most of the time I am not so happy. At least most of the time, I could have been extraordinarily happy, but I am deprived of that extraordinary happiness because of this momentary happiness.

This is the state, so beautifully expressed by Krishna in this 10<sup>th</sup> verse.

It is called **Brahmi stithi**, the state of a knower of Brahman, But that is the goal.

To get there, we need to slowly habituate ourselves to think :-

- This body belongs to God,
- This mind belongs to God,
- This desire also belongs to God,
- The instruments which fulfil this desire also belong to God,
- The experiencer is also God,

In the beginning, this only looks like an idle thought. But slowly, the thought becomes strong and one day, what starts as an idle thought, unreal thought, becomes reality.

This has been called by Swami Vivekananda as '**de-hypnotisation**'.

We have to de-hypnotise ourselves.

So, in the 11<sup>th</sup> sloka, the Lord says :-

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि |  
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये || 5.11||

***kāyena manasā buddhyā kevalair indriyair api  
yoginaḥ karma kurvanti saṅgaṁ tyaktvātma-śuddhaye***

[Only with the body, the mind, the buddhi and the sense organs, do the yogis act, without any attachment. But for what purpose? For purification of the heart].

The first step in spiritual progress is to purify our heart. Purification means mind control, getting rid of negative qualities and establishing positive thoughts.

Nowadays, if you walk into any bookshop, you will literally see hundreds of self-help books. One of the most popular books is "The Power of Positive Thinking" by Norman Vincent-Peale, covering emotional intelligence. A person must become the master of his emotions, these cannot and should not be suppressed. They are of great help to all of us – either to enjoy the world, or to progress in spiritual life or to suffer and go to hell. It doesn't depend on emotions, it depends on how we utilise, how we direct the emotions.

So, the Lord is telling we only have 2 instruments. Firstly, the body, including all the sense organs and the pranas.

Then there is the mind – what is its nature? It is **saṅkalpa-vikalpa nika** : Thoughts – pros and cons. Before we do anything, we go on thinking, 'I would like to visit some place, so which route is better, which is worse? What is the easiest, safest way to reach that place. This kind of analysis, thinking about the pros and cons is the function of the mind. Having deliberated on the pros and cons with all the available knowledge, such a mind presents these thoughts to its higher officer, buddhi.

Buddhi means **Nischayatmika** [निश्चयात्मिका] - Determinative, Buddhi [बुद्धि]= faculty, Determinative faculty – that which finally gives approval to any action. Who controls this buddhi? Past experiences – and all of these refer only to one factor – is this action going to give me a result called happiness or one called unhappiness?

So, during our Vivekachudamani class, which some of you are familiar with, every living creature has 3 bodies, 3 states of experience and 3 worlds.

1) **The first is gross body**, gross world and the person who thinks ‘I am the waker’. The waker, through the gross body, experiences the gross world.

2) **Higher level is the dream state**. Here the dreamer experiences the dream world through the dream body.

3) **Highest level is deep sleep state**. Here the dreamless/deep sleeper has no waking identity and the body/mind is suppressed in this state. So, the sleeper has a causal body (Karana sharira) and experiences the causal world (karana prapancha).

So, these are the instruments – body, as well as mind.

There is another model that has been given to us, the Panchakosha, 5 limitations, 5 sheaths. Just as a sword is covered by a sheath, so our real soul, the Atman, is covered by 5 sheaths. The finest of these sheaths is called Ananda, hence it is called anandamaya kosha.

Then it comes down, becomes more gross in nature and becomes Shuksma sharira, or from the panchakosha standpoint, become Vijnanamaya Kosha, Manomaya Kosha and Pranamaya Kosha. These 3 koshas constitute what is called Shuksma sharira.

Then there is annamaya kosha – it corresponds to the waking state & gross body :-

| Body                                | Mind / State of experience | World                        | Panchakosha                   |
|-------------------------------------|----------------------------|------------------------------|-------------------------------|
| Causal<br>(Karana sharira)          | Deep sleeper               | Causal<br>(karana prapancha) | Anandamaya Kosha              |
| Subtle / dream<br>(Shuksma sharira) | Dreamer                    | Dream                        | Vijnanamaya Kosha<br>[buddhi] |
|                                     |                            |                              | Manomaya Kosha<br>[mind]      |
|                                     |                            |                              | Pranamaya Kosha               |
| Gross                               | Waker                      | Gross                        | Annamaya Kosha                |

Why am I mentioning these things?

If we analyse any action that we do, all these 5 koshas will play a part :

A man suddenly says, 'I want to visit a certain place and obtain a particular object'. He has this desire.

So, this desire, originates in a subtle way from anandamaya kosha. Why does he desire this? 'I want to be happy'. If I do this action, I can become a happy person. So, the anandamaya kosha gives an instruction to its 'lower officer', which is called buddhi : 'you decide what is the way I can be happy'.

Then the buddhi (Vijnanamaya Kosha) calls the mind (Manomaya Kosha) and says, 'I want to be happy, my boss wants to be happy, now, what can you do?' 'Ok, my boss wants to be happy – he is hungry, and he wants to be very happy by eating good food.' Then the mind thinks, which type of food does he enjoy, where are they available? Where are they the cheapest? All this discrimination the buddhi does and then presents the results to the buddhi, saying, 'you are right, let's go to that place'.

The mind first presents the information and the buddhi decides and then gives the commandment to the mind, 'Now, you complete this job'.

The mind calls its lower officer, who is called prana, 'Hey prana, I want you to do this!' And prana, calls the legs, the hands, in other words the physical body, the sense organs, which it endows with energy. It says, 'Now, run to that restaurant, run to that place, run to that particular person who is cooking'. The legs take him there and then the person obtains that object. He experiences them, he becomes happy.

**These are the 5 stages :-**

- I want to be happy. How? I am hungry, I want to eat first class food and make myself happy.
- The commandment is given to buddhi, which in turn calls the mind. The mind gathers the information through past experience and also through new information, and presents this to buddhi.
- Buddhi says, ' Among all these places you have suggested, this place seems to be the best.'
- Then the mind takes that commandment from the buddhi and calls prana, 'Now, it will not do to be lazy, come! Make that servant called the body, turn to that place.'
- 'O eyes, look where you are going. O ears, hear what you are hearing. All of this should be conducive to my boss's happiness.'



- So the body runs to that place where it has thought Ananda, or happiness, will come. The deed is accomplished and the Katha, the Atman who prompts all these 5 koshas says, "O, now I am very happy!"
- And perchance, if the person is not happy with that experience, next time, "I'm not going to visit this place'.

Now what is the essence of this description?

This body/mind, which is divided into either 3 bodies [gross, subtle or causal] or into 5 sheaths are these are combined into instruments. So the Lord is telling :-

**kāyena** कायेन, through the body, meaning all the sense organs – 5 of knowledge and 5 of action. It also includes the pranas. So through the body, pranas, mind, buddhi, and through all the sense organs, whatever action is done, action of knowledge, action of desire, action of accomplishment or fulfilment, all these things are done by God, by prakruti, by trigunas – I have nothing to do with it. I am just a child of God. So, *yoginah* योगिनः, the aspiring yogis by goodwill are called yogis.

Truly speaking, a person who has realised God, he alone deserves to be called a 'yogi'. But, just like a medical student is sometimes called a doctor although he has yet not completed his studies, similarly all aspiring spiritual aspirants are also called yogis; performing their duties with full awareness and with the idea in their minds that 'I am not the doer, God is the doer.' This is called सङ्गं त्यक्त्वा **saṅgaṁ tyaktvā**, meaning "without getting attached."

What is the result if a person performs all his activities without getting attached? The result is **ātma-śuddhaye** आत्मशुद्धये.

This word *Atma* in Sanskrit language has many connotations. So, we need to understand the meanings of this word *Atma* according to the context.

- *Atma* could mean "the body" like in the word आध्यात्मिका *Adhyatmika*.
- *Atma* could mean "the mind" or
- *Atma* could mean "buddhi बुद्धि" or
- *Atma* could mean "the परमात्मा *Paramatma*."

In this context, *Atma* means mind or heart. **Atma-shuddhaye** means "purification of mind." Our mind is full of ignorance > ignorance gives rise to अहंकारा *ahamkara* or egotism > *ahamkara* leads to likes and dislikes, called raga राग and dwesha द्वेष. (These two - *raga* and *dwesha* are only possible through experiences and experiences are only possible through the instrumentality of body and mind.)

A yogi will say, "I am not the body and I am not the mind; I am not the sense organs; I am not the *buddhi*; I am none of these things. So who am I? - "I am a child of God; I am a child of *Paramatma*." If our activities are performed with this idea then it slowly purifies the mind.

As we have seen in the '*Patanjali Yogasutra*,' a pure mind can be compared to a clean mirror. When a person stands in front of a clean mirror and the place is full of light, then the reflection of the person in the mirror gives an accurate image.

We all derive knowledge about ourselves from these mirrors only. We do not know anything other than these mirrors. How? We have discussed this topic in the past. Our society is a mirror for us; parents are mirrors; brothers and sisters are mirrors; our children are also mirrors for us. Parents wonder constantly about what their children think of them. Do they think that we are generous people? Do they think that we are too strict? Do they think that we are spineless people? We can see, how children can play many tricks on us, especially a few days before Christmas - Mummy I love you! Grandma I love you! Etc. etc. All these people in our lives become mirrors for us, to enable us to form an opinion or an idea about ourselves. We also keep analysing what society is thinking about us or perhaps what our Swami is thinking about us or what opinions other devotees have about us. We constantly worry about their opinions and thereby our images in these mirrors.

If we become slaves to our reflections in all these different mirrors then we are not going to make any progress in our life. But, when we take God Himself as a mirror, this means when we take spiritual thoughts as a mirror, then God gives us an accurate understanding about 'who we really are.' He says "Oh my child, there is no you; there is only Me. This whole world is nothing but Me."

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन

**atmaupamyena sarvatra samam pasyati yo 'rjuna C6/V32 ||**

"Oh Arjuna, a realised soul equates and looks upon everybody as his own-self."

### **Different bodies and minds but same Atman**

Here, there is a secret - no two bodies are alike. We cannot say for example, that your body and my body is absolutely the same. Everybody is unique and separate from each other. Every mind is unique and separate from the other. Every individual personality is completely different from anyone else's. They may appear to be similar but there are lots of differences. Two snowflakes are absolutely dissimilar from each other, though at first glance they make look similar. A book was published several years back which was full of pictures of thousands of snowflakes and interestingly, no two snowflakes were alike.

Similarly, two bodies cannot be identical and two minds cannot be identical - it is not possible. **But** crucially, there is no difference between my Atman and your Atman. Therefore, if I am Atman and you are also Atman, then we both are identical.

### **Illustration of Sun and mirrors:**

Suppose there are hundreds of mirrors and the sun's rays are reflecting through each one of these mirrors. The image of the sun in each mirror will be different according to the quality of the mirror, but it is the same sun which is reflected in each mirror. The sun is not different. Similarly, there is no difference in the *shuddha* or pure consciousness or Atman at all, however our bodies and minds are different from each other.

A yogi acts without any attachment because he has a spiritual attitude in his mind and body. He thinks, "I am not the doer but God is the doer." As a result of this attitude and understanding he achieves purification of his heart; his egotism becomes wilted.

This is also the real purpose of a guru - to water down the egotism and egoism of his disciple. In this process, 'ism or tism' disappears and only "ego" remains.

**Egotism minus "tism" = Ego**

**Egoism minus "ism" = Ego**

**Ego = Ahm**

**Here, Ego means 'Ahm' or अहम्ब्रमाष्मि *Ahmbramhasmi*.**

**Next Verse No.12**

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ 12॥

**yuktaḥ karma-phalaṁ tyaktvā śhāntim āpnoti naiṣṭhikīm  
ayuktaḥ kāma-kāreṇa phale sakto nibadhyate**

**Meaning:** A selfless man / a yogi who has renounced the fruits of his actions, attains peace born of steadfastness. But the man who is not selfless and who is lead by desires, is attached to the fruit and therefore further declines.

**There are two sorts of people,** to whom the Lord is referring to here.

1. People who are not attached and practice detachment. Here, detachment does not mean indifferent, but means attributing everything to God or to the Divine Mother.
2. There are also people who are full of so-called 'ism'. They feel and think that "I am the knower; I am the doer; I am the enjoyer; I am the sufferer." Such people are bound people and they will decline in spiritual progress. (But, according to Hinduism - nobody will degrade themselves forever because after some painful blows and life-lessons, the Lord brings His children back.)

## What is the purpose of both happiness and unhappiness?

We are not here to enjoy our life or suffer in our life. Both happiness and unhappiness are prongs and inspirers. Happiness inspires us to move towards the source of happiness, which is God and unhappiness wakes us up and pushes us to learn from our mistakes so that we do not repeat them in the future. We realise that if we do not change our ways then we are going to suffer again.

By the way, as I mentioned in my last class about the present crisis of the COVID-19 pandemic as we all are going through it - it is Divine Mother's blessing, as Holy Mother has said, "Suffering or misery is a gift of God."

युक्तः **yuktaḥ** means he (a yogi) who is endowed with spiritual attitude.

कर्मफलं त्यक्त्वा **karma-phalaṁ tyaktvā** means he (a yogi) gives up the results of his actions. Here, "gives up" means: he doesn't expect any results but he doesn't give up his karma / actions either. He goes on performing appropriate actions as suitable for a particular age, particular ashrama, particular station, and particular position in life, but without any attachment to these actions.

शान्तिमाप्नोति नैष्ठिकीम् **śhāntim āpnoti naiṣṭhikīm** means great serenity and peace of mind. Here, शान्ति shanti means the greatest happiness born of God or spiritual happiness called ananda. नैष्ठिकीम् **naiṣṭhikīm** because his spiritual practices are performed with निष्ठा *nishtha*. (*Nishtha* means steadfastness) therefore, the result will be steadfast and it will be there forever and will not disappear.

### **Achyuta** अच्युताः

There is a beautiful word in **Vishnusashatranama** called **Achyuta**. The Sanskrit word **Chyuta** च्युता means to deviate from one's position (or to fall away from one's position or to slide down from one's position). God's name is **Achyuta** means He never becomes non-God; He ever remains God. He never deviates from His position.

South-Indian devotees called *Aldavas* have given another two beautiful meanings to this word **Achyuta**:

1. First meaning is - once a devotee says, "Oh God I am your devotee" (whether he means it or not and whether he is sincere or not) God takes the devotee's words as if they were spoken with full of sincerity and says, "Yes, My child, I accept you as My child; I know you are My child; I am not going to give you up." This quality of God - not giving up His devotees is referred to as **Achyuta**. He who possesses this quality is called **Achyuta**.
2. Second meaning - suppose a devotee says to God, "Oh God if You do not want to think about me that is absolutely fine. That is entirely Your

choice, but I have got hold of You and I know that I love You even if You don't love me or You do not want me. You can just give me up, that is absolutely fine with me but I am never ever going to give You up” These devotees are firm in their faith and do not deviate and are also known as **Achyuta**.

Here, the first meaning of this quality of **Achyuta** is God-centric and the second meaning is devotee-centric. Both are firm in their positions.

I can further extend the meaning of this word **Achyuta** from a devotional and worldly point of view. A worldly person also wants to be happy and wants to cling to happiness. He understands that he may mistake some object as a happiness giving object and that is because of his ignorance, but his true goal is always to achieve happiness. He says that he is not going to give up his quest for happiness and this is also called **Achyuta**. This quest for happiness whether worldly or spiritual is also another name of God. If we use the word 'God' then some people may believe and some people may not believe in this word but if we use the word 'happiness' then there is nobody who would say that he does not believe in happiness or does not want happiness.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् **yuktaḥ karma-phalaṁ tyaktvā śhāntim āpnoti naiṣṭhikīm** - A selfless man / a yogi who has renounced the fruits of his actions attains peace born of steadfastness, this is fine.

अयुक्तः **ayuktaḥ** But, what about a person who doesn't practice steadfastly and who sometimes loses faith in God? One, who is not clinging to spiritual practice or yoga.

कामकारेण **kāma-kāreṇa** because of his innumerable desires which makes his mind restless.

फले सक्तो **phale saktō** I want this result. I am doing it and I have a right to obtain this result. He will get the result, sometimes he is happy, sometimes he is unhappy.

निबध्यते **nibadhyate** he is bound for a long time, but never forever. Even the worst sinners one day have to turn towards God, because that is their true nature.

So, the advice is - be a yogi O' Arjuna (Arjuna is a representative of all sincere aspirants) and practice yoga. You will be the happiest person in this world by acquiring spiritual characteristics through yoga, even if you have not realised the Self.

Next verse is an elaboration of the same thing in different words.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ 13॥

**sarva-karmāṇi manasā sannyasyāste sukhaṁ vaśhī**

## nava-dvāre pure dehī naiva kurvan na kārayan

**Meaning:** Embodied soul called jiva, subdued his senses, having renounced all his actions, with discerning mind dwells happily in the city of nine gates, neither working nor causing work to be done.

### **Jivatma जीवात्मा or Embodied Soul:**

We are all embodied souls - embodied means individual soul or *jivatma* which is entrapped inside this body- mind complex. Here, this real consciousness or real agent is called *jivatma*.

### **Illustration of light entrapped in a glass container:**

This *Jivatma* is like a beam of light which is trapped inside a coloured glass container. Although light has no colour, if light is caught inside a coloured glass enclosure, it will appear coloured (and the colour of the light will depend upon the colour of the glass.) Similarly, this body-mind complex is like a container or an enclosure and the Atman or soul as an 'individual soul' is trapped inside this container. Now, this individual soul or *Jivatma* is manifesting through this body-mind complex. Therefore,

- If this body-mind is predominantly consisting of *tamas*, then the light of the individual soul will be very dull but there will be some light.
- If this body-mind complex is predominantly consisting of *rajas*, then the mind becomes very restless and *pranas* become very active. As a result, this the light of an individual soul becomes brighter and manifests more clearly.
- But, if a person is predominantly endowed with *satva*, then his body-mind complex becomes extremely serene and the light of his individual soul manifests with intense brilliance. As a result, people who will come into contact with such a person, will also feel serene at least for some time. I will try to give you two examples to explain this point and elaborate on this particular verse.

### **Body is like a city with nine gates nava-dvāre pure dehī नवद्वारे पुरे देही.**

First of all, here our bodies are compared to a city. This city has nine gates. A “gate” in this context means two-way traffic, something can go out and something can come in. A doorway or gate provides both an entrance and an exit. In this body there are nine such doors or gates.

### **What are these nine doorways or gates?**

If we look at our heads - we have got two eyes, two ears, two nostrils and one mouth and this equals to seven gates. Now, if we go to the bottom of our trunk, there we find that there are two more gates - the organ of evacuation and the organ

of reproduction. **So, we have got a total of nine gates.** Through these nine gates or doorways, something comes in and something goes out. Through all these nine gates the *Jivatma or individual soul* is acting and interacting with this entire world. This is common with all human beings, regardless of whether a person is spiritual or worldly.

### What is the Lord telling us?

A yogi / spiritual person and also a non-yogi / worldly person - both have got this city or body with nine gates, in which he is living, acting and reacting.

What does a yogi do? सर्वकर्माणि **sarva-karmāṇi** whatever actions are done by his body and mind मनसा संन्यस्यास्ते **manasā sannyasyāste** he gives up the idea that I am the knower; I am the doer and I am the enjoyer ज्ञाता अहम्; कर्ता अहम्; भोक्ताअहम्.

All bondages consist of these three ideas in the mind and in this order:

- 1) First, we become the knowers - ज्ञाता अहम्
- 2) Secondly, we become the doers - कर्ता अहम्
- 3) Thirdly, we become the enjoyers - भोक्ताअहम्. It is quite easy to understand.

### Illustration of a sweetmeat:

1. First of all, I need to know that there is a very tasty sweetmeat available. If I can get that sweetmeat then it will give me lots of happiness. This is called knowledge or ज्ञाता अहम्।
2. Now, I have a desire to experience that sweetmeat. So, I would like to run to the shop to get that sweetmeat and also will consider various other things such as cost and quality etc. This is called कर्ता अहम् **karta**.
3. Now, I want to enjoy this sweetmeat. I eat the sweetmeat and enjoy it. The result of enjoying the sweetmeat is called भोक्ताअहम् **bhokta** - experiencing.

### There are three problems associated with experiencing any object:

1. **Sukha** सुख **and Dukha** दुख are mixed. First problem is - every object in this world gives us happiness and also unhappiness at different times. There is no object in this world which can give only happiness or which can give only unhappiness. *sukha dukha mishrit tatvam* सुख दुख मिश्रित तत्वम्. **Sukha** सुख **and Dukha** दुख are mixed with each other.

2. **Atriptikaram** अतृप्तिकरम् means worldly objects do not give us permanent satisfaction. In our example of sweetmeat, the sweetmeat is very good and tasty but if a person gets the same treat every morning and evening then he will get frustrated and dissatisfied because a restless mind wants variety - *katta*, *mitha*, bitter, salty etc. We are not satisfied with one variety only. This is something only a yogi could be satisfied with. This is called **Atriptikaram**, which means objects can give only temporary satisfaction.
3. **Bondage or बँधना bhandhana**: Every object binds us - if it is good then we want it again and if it is not good then we don't want it. How can this produce bondage? Because we become a slave to these feelings. If this is a very unhappy experience then we don't want to go anywhere near it and we make all necessary efforts to avoid it and if by any chance, we come anywhere near it then we would like to hide from it. This is a very common experience - when we go shopping or just walk down the street and see a person who we really like then, we feel like going to that person to greet him and spend a few happy moments with him. However, if by chance we see a person who is boring or who always asks to borrow money any time we see him, then we would like to avoid that person by hiding ourselves or looking in the opposite direction!

### What am I trying to explain to you?

Both happiness and unhappiness bind us. One in the form of running towards the object and the other in the form of running away from the object. This is how our life goes on. But, a yogi in the same body-mind complex or in the same three bodies or in the same *punch-koshas* renounces his egotism - I am not the body and I am not the mind. What is the result?

सुखं **sukham** yogi remains very happy and वशी **vaśhī** this happiness is under his control i.e. he acquires self-control. He meditates on God and slowly progresses towards God.

**naiva kurvan na kārayan** नैव कुर्वन्न कारयन् neither doing nor making other people do. We are neither doers nor can we inspire other people to do something. A person might think that he has given another individual some incorrect information and thus feel guilty when that person suffers due to this error. No! We are not so great, that people will be influenced by us. Funnily enough, **we** don't even get influenced by our own thoughts! We read so many wonderful books and listen to so many lectures, but how many of these books or lectures have truly inspired us? There may be some change in us as a result, but it is likely to be very very little and very slow to manifest. Therefore, we should not entertain the idea that we can influence other people or make them do anything, especially when we cannot even do this for ourselves!

**To summarise:** A yogi feels that he is not a doer and he is not an inspirer. In fact, 'I' does not exist to him - the only thing which exists is God. The earlier sloka has been rephrased here to develop the idea that "I am not the doer." Now a question



may arise - who does the doing, if it isn't I? Our idea should be that "God is the doer". *Tumar karma tumi karo Maa*, and O' Mother grant me that knowledge.

### Illustration of the Sun:

The Sun which rises every morning is called कर्म कारका **karma-karaka** and is also called दिवाकर **divakara** (diva means day time). Why? Because when there is daylight then people will start performing various activities. Suppose we say to the Sun, "Thank you very much for this light and thank you for making us do various activities," then the Sun will smile and say, "What?! I am not even aware of your existence!"

### Illustration of a magnet and iron filings:

There is another beautiful illustration to explain the same point. Suppose there is a powerful magnet and there are some iron filings nearby. The iron filings will become active automatically, start dancing and get pulled towards the magnet. If now suppose the iron filings say to the magnet, "Thank you very much, you made us dance," the magnet will not even have known anything about the filings. But, we know that the iron filings cannot act without the presence of the magnet.

**Moral of these two illustrations:** Our actions are not possible without the presence of God. But, God does not think that because of Him we are enjoying or acting or suffering. God has nothing to do with our *punya karmas or papa karmas*.

### Then what is the role of God?

God's presence makes the *Prakruti* perform its role of creation, preservation and destruction. It is the highest truth that God has nothing to do with our actions. He doesn't make us happy or unhappy. He doesn't make us knowledgeable or ignorant. Something 'else' in His presence makes it all happen.

### Shri Ramakrishna illustrates this highest truth so beautifully:

According to Vedanta there are two facts:

- **Purusha** पुरुषा **and Prakruti** प्रकृति.
- Prakruti has no power without Purusha.
- Prakruti cannot even exist as Prakruti without Purusha.
- But, nothing happens in the world without Prakruti.
- Prakruti acts because of the power of Purusha. But, God or Purusha or Soul is completely indifferent to all this.

**Shri Ramakrishna gives us a familiar analogy** from our day-to-day experiences to explain this point.

A marriage ceremony is taking place in a household. The lady of the house (symbolising to Prakruti) possesses a bunch of keys and she is running around to make all the necessary arrangements for the ceremony. Whereas, the Master of the house called *yajmana* यजमान् (symbolising Purusha) is sitting and smoking his hubble-bubble. Now and then, the housewife comes to him and reports various activities and arrangements of the ceremony to him. He just says, "O' is that so."

Through this illustration, Shri Ramakrishna explains that *Purusha* does not act. It is the *Prakruti* who acts, but without *Purusha*, *Prakruti* cannot act; however *Purusha* Himself does not feel that He is acting. The essence of the Sankhya philosophy is so beautifully illustrated by Shri Ramakrishna in this analogy.

**Next verse no. 14**

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ 14॥

**na karṭritvaṁ na karmāṇi lokasya sṛijati prabhuḥ  
na karma-phala-saṅyogaṁ svabhāvas tu pravartate**

**Meaning:** Neither agency, nor objects does the supreme spirit create for the world, nor does it bring about union with the fruit of action; it is nature that does all this.

This is a beautiful sloka for spiritual aspirants which we will discuss in detail in our future classes.

**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

Hari Sundaresan & Mamta Misra

