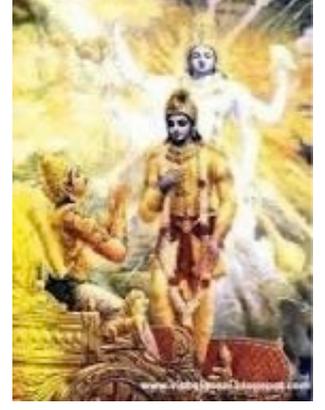


Bhagavad Gita online Class 80 on 02/05/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

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 continuing the fifth chapter of the Bhagavat Gita. In our last class we discussed something very important – the nature of Brahman. Bhagavan Krishna is describing Brahman as *samam*. This is beautifully described here :-

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ 5.19 ॥

*ihaiiva tair jitaḥ sargo yeshām sāmye sthitam manah
nirdoṣhaṁ hi samam brahma tasmād brahmaṇi te sthitāḥ*

[Those, whose minds are thus set on sameness, have, even here, overcome birth. Brahman is untainted, and is the same in all. Therefore, in Brahman, they rest].

This is describing the condition of people who have realised Brahman. We have to understand always this point when we say, 'we want to realise Brahman, or to see Brahman, to see God.' When Sri Ramakrishna said, "I see God", He did not mean seeing an object like we do.

When we see any object, we are separate, and the objects are separate. But when these great souls say, "I saw God", it means I know I am God, there is no "I", only God exists.

So, God is one, and therefore there is absolutely no distinction between one object and the other, whether it is superior or inferior, whether it is good or evil. No such distinctions are available. Those people, even while living, when they have understood that this is the nature of God, 'I am God', therefore I cannot see anything other than me.

They abide for ever in this condition of the mind :-

- Firstly, the mind only sees God or Brahman,
- Secondly, even while behaving like an ordinary person, as the instruments of body and mind are available, the person always feels, 'I am every object that I perceive, I hear, I smell, I taste and I touch', Shabda-Space. Sparsha-Air. Rupa-Fire. Rasa-Water. Gandha-Earth.

Such a person's mind, is never depressed, never becomes happier, because, like an immovable mountain, it always perceives, 'I am of the nature of infinite bliss', **Satchidananda sagara.**

Such people, through this knowledge that I am Brahman, I am of the nature of Satchidananda, even while living इहैव तैर्जितः सर्गो *ihava, tair sargo jitaḥ*. *Sarga* means this ajnana, manifesting as I am different, you are different, I am the body, I am the mind, therefore you are separate from me and so on, is completely conquered. That means, what we call separateness doesn't exist, they are never bound.

I am '**Nitya-suddha-buddha-mukta-svarupaya**' – that is their realisation.

So, this is the nature of Brahman. Those who realise themselves as Brahman, that would be their nature too. *tasmād te* [such illumined people, such God-realised people] *brahmaṇi sthitāḥ*, remain completely identified with Brahman, never for a millisecond thinking I am separate from Brahman.

Not only that, they also feel completely that I was once a bound soul, I was a human being, a male or female, I was born, I had parents, I lived so long. All these ideas as if he was never born, because this remembering, forgetting and reacting and reacting, belongs to the realm of only the body-mind. When a person doesn't know what body-mind is, he cannot have even remembrance that at one time, I was completely bound.

By the grace of God, Guru, spiritual practice and the grace of other co-devotees, somehow, I have attained to this knowledge and I have become free. No! I am! The question of freedom, bondage never arises in such people's minds. Even the very thought "I became free and I attained moksha or liberation", such ideas never come to them. These are all the understandings when the mind is at a low level. This is what we understood in our previous classes.

Now, Bhagavan Krishna is telling, that is the goal - to know I am Brahman.

So how to go about it? How to practice it?

He is telling, just as an illumined person behaves in this world with certain characteristics, so we must imitate such persons under all circumstances. This means during good and not so good times, sometimes happiness producing times, sometimes suffering producing times. There is no event which never produces either good or evil, happiness or unhappiness.

Such is the nature of the world.

So how do the **Jivamukthas** in this world live? As if their mind is never contaminated, never disturbed, like a deep ocean, like an immovable mountain. Their minds do not deviate even one millimetre, from that state that 'I am Brahman and there is nothing else accepting me'. This is the idea we have to cultivate. Every **Jivanmukta**, living free, every realised soul, every saint who has realised God, naturally and automatically manifests these characteristics.

So, when good things and not so good things, desirable or undesirable things, likeable or not likeable, priya or apriya, sukha or dukha, and good or evil, subha or asubha, these are ideas in immature things, not in illumined minds. So, one must keep our minds tuned with that highest Brahman, where there is only one reality, that is God, so there is no question of likes and dislikes.

This the most wonderful truth – when our mind is completely satisfied, there would be no likes or dislikes.

Only in a disturbed, wavering, restless mind goes up and down like waves.

So, here is Bhagavan Krishna telling us :-

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ 5.20॥

***na prahṛṣhyet priyaṁ prāpya nodvijet prāpya chāpriyam
sthira-buddhir asammūḍho brahma-vid brahmaṇi sthitaḥ***

[He who knows Brahman and is firmly established in it; he who is un-deluded and is steady of mind; he neither rejoices when experiencing what is pleasant, nor is distressed when experiencing what is unpleasant].

In other words, he enjoys every event that happens to the body and mind – good & evil.

Illustration of 'Action Movies':

Just as we enjoy action movies – there would be a good person and an evil character and there would be a tug of war between them - one party will win, and the other party will lose. But at the end of the film, we only enjoy how well they acted, not what roles they are acting. It is the acting itself that is the real source of enjoyment, not the content of the acting. That's why when film critics give awards even to the villains, it is because the actor made it so real, everyone forgot it was a film, we thought we were witnessing this horror in front of us.

So, an illumined soul, looks upon everything with the same eyes. So naturally, a doubt comes, is he a piece of wood, a piece of stone, that he doesn't react? When a pleasant thing comes, should he not enjoy? Yes! He enjoys more than anybody else, as He knows that this is the Divine Mother coming to me in this particular form. He also enjoys what is unpleasant, as He knows that my Mother is hiding from me, is rejoicing with me and She wants me to follow in Her leela.

Parable of Shri Ramakrishna - "Touch the Granny":

This is what Sri Ramakrishna so tellingly states – there is a game called Touch the Granny. The children are blindfolded, and the granny stands and dares the grandchildren, 'come and touch me!' The kids have noted her position before they were blindfolded, but she will not allow anybody to touch her. Why? Because the moment the child touches her, the game is over for that child, which the child doesn't want. So, she will make them go round and round. When she spots that the children are tiring, she will make herself available to be touched and everybody will be happy, 'we conquered granny, we touched granny, we are great', and happily they will go to bed.

This is exactly the same condition of a jivanmukta. As if he voluntarily closes his eyes, and plays with everything, knowing inside that it is a divine leela, it is the Divine Mother who is playing with all of us.

But for the rest of us, who are not realised, that unhappy situation seems to be a horrible situation. But if we want to progress in spiritual life, we should not fall prey to these reactions. Why? Because our goal should be to control the mind – we should allow it to become restless. Whatever be the conditions, let me be completely restful. How is this possible? Not by closing our eyes, but by adopting a particular spiritual attitude - that whatever happens, is wonderful and for the good.

In many of our classes I have given a beautiful story and that should be practiced by all of us:

Story of A King and his Wise Minister:

There was a king and he had a very wise minister. This minister had his favourite spiritual philosophy, that whatever happens in life is good. So, one day the king decided to go on hunting, and he wanted his minister also to accompany him, as he usually did.

That morning, when he decided to go, the king was sharpening his sword, when suddenly by accident, his thumb got cut off. He was crying in pain and just at that time, his minister happened to enter that place. On seeing his condition, the minister cried out, "Good, very good, very very good!" The king got so angry, "what are you shouting out? I lost my finger and you say it is very good? You must be a wicked person at rejoicing at other people's miseries!" He commanded his bodyguards to put his minister in jail, bandaged his thumb and went on the hunting trip. It so happened that he got separated from his soldiers and was caught by a fanatical religious sect which sacrifices human beings to the Divine Mother, in a particular form. These are called kapalikas.

He was nicely decorated and ceremonially, he was bathed and brought in front of the deity and with the utterance of mantras, they were about to give him as a sacrifice to the Divine Mother, when the chief priest noticed that his thumb was injured. Immediately he said, "an injured defective product cannot be given to God!"

So, he was let go – only then did he realise the significance of what his minister had said when he had injured his thumb, 'ultimately it saved my life!' So, he came back and immediately ordered the release of the minister. The minister came to him, absolutely unperturbed and happy.

Then the king asked him, "When I ordered you to be put in jail, you uttered exactly the same words – very good, very good! But how is it good? I was saved, which I can understand, but how is it good for you to be in jail?" The minister smiled and said, "Ok, don't you see, if I was not put in jail, I would have been accompanying you on your trip and I would have been with you all the time? By catching you, they would have also caught me, and I would have been sacrificed because none of my limbs are defective!"

Moral of the story: So, this is the philosophy of the Jivanmukta - only not as a philosophy, but as a reality, that everything in this world is a divine play of the Divine Mother. But for all practical purposes, it looks as though they're forbearing it, even though it is unpleasant, even though it may be producing terrible suffering. From an external perspective, it looks as though they're bearing it - but actually their attitude is that this is a divine play and this is also part of the play.

Life of Raman Maharishi:

As I mentioned in an earlier lecture, when Ramana Maharishi's hand became cancerous, doctors wanted to operate and administer anaesthesia. Immediately, Maharishi said, "No need for anaesthesia - you go ahead and cut off the part." They were shocked and surprised because it is terribly painful, but he behaved during the procedure as though nothing had happened. Then somebody was curious and asked, "How could you do that?" He replied, "I know I am not the body this is all *leela*, so with that attitude I did not feel any pain."

Just as if somebody's body is injured, we don't feel pain, so this is how we have to cultivate the habit of keeping the mind absolutely serene whatever the circumstances.

priyaṃ prāpya, having obtained things that make us very happy, **na prahṛiṣhyet**, one should not become unduly excited. But it doesn't mean you should be a piece of stone – enjoy it but don't think that is going to happen every time.

āpriyam prāpya nodvijet : one should not become agitated. Similarly when the reverse happens, and it is sure to happen because that is the nature of this world. Good or evil, happiness or unhappiness, likes or dislikes, they go through the same experiences with a serene mind. It is important to understand that this doesn't mean a mindless attitude, but constantly dwelling in the thought of Brahman, sat-chit-ananda.

Such people's mind, after constant practice, become **sthira-buddhi** [स्थिरबुद्धि], that means their mind, buddhi, intellect, their understanding never deviates from the thought of God, **asammūḍho** [सम्मूढो] He is not deluded - liking what is a good event, hating what is not a good event – no! 'I know that these are like waves - they come, they go.'

That is the nature of such people, who are known as **brahma-vid** [ब्रह्मविद्], the knower of Brahman. As the Upanisads beautifully tells us, a knower of Brahman always become one with Brahman and that knowledge will never deviate. It never goes away from their minds, **brahmaṇi sthitaḥ** [ब्रह्मणि स्थितः], **brahma-vid**, a knower of Brahman, **sthitaḥ** constantly indwells, resides – where? **brahmaṇi**.

When we say resides, we should not misinterpret it like water in a pot. It means that he resides in the undeviating knowledge I am Brahman,

soham hamsaha, paramatmaham, parabrahmaivaham teyvati brahmanday bhagavan

Are there any examples of this? Yes! I will quote one or two examples to illustrate this fact :-

Life of Swami Saradanandaji:

Swami Saradanandaji was coming to Belur Mutt by boat and there was a devotee with him. Midway across the Ganga, the boat was tossed about by huge waves and the boat was about to sink. Swami Saradanandaji quietly took up his smoking pipe and started enjoying it! Now the devotee was terribly agitated because of his potential impending death, that he snatched this pipe and threw it into the Ganges. Somehow nothing happened, only bit of agitation of the boat and they reached safely. Later on, the devotee asked, "Swami, how could you remained so un-agitated?" Swami said sarcastically but in a funny way, "Look, if I'm going to die, why not have a last beautiful smoke and then happily die?! Why bother about it?"

जो होना है होगा, जो नहीं होना है वो कभी नहीं होगा

Jo hona hai hoga, jo nahi hona hai wo kabhi nahi hoga

[If it is a fact that I'm going to die, then let it happen! What can I do? Let me enjoy, whether I'm alive or dead!]

That is characterised by Hari Om tat Sat, Om Tat Sat Om - the song of the sannyasins.

Life of Holy Mother and Shri Ramakrishna:

There is a very beautiful incident regarding devotees close to Holy Mother - they were extraordinary fortunate as they considered Her as the Divine Mother, and they really awaited Her prasada. It so happened, that in the summer season, Holy Mother was prescribed sherbet, made out of sugar candy. At 3:30pm, where the heat is most intense Holy Mother was offered a glass full of specially made sugar candy. It is said to be very cooling and very pleasant. Exactly at 3.30pm, they all used to gather.

Holy Mother, of course, she can't eat or drink without sharing what she had. By the time she distributed it to everybody, very little used to remain with her. This did not help Mother's health, so the physician suggested barley water. Next day, Mother was waiting for all Her devotees to share her barley water, but none turned up!

Mother was heard to utter, "What happened to all my children today?"

Only later on, it was discovered that the devotees came to know it was barley sherbet, so did not put up a appearance!

The point is, that there also we make so many distinctions - sugar candy which is very tasty, and barley, which is meant only for sick people. They have totally forgotten about the prasada idea - only focussing on whether it is tasty or not tasty.

This surely goes to show that they did not understand that Holy Mother is the Divine Mother. So Sri Ramakrishna, He suffered much in life many times. He was born poor, He grew up poor, He worked only as a priest at a starting salary of Rs. 5. He finally reached the unimaginable amount of 7 rupees a month.

But, He was always swimming in the bliss of God.

Once some devotees, asked Holy Mother, "Mother, how come Sri Ramakrishna, who is an incarnation of God, had to undergo so much of suffering?" Holy Mother replied beautifully, "My son, Sri Ramakrishna did not come only to eat rasagullas!"

That means He did not come only to enjoy, he came also to suffer like everybody else. Otherwise, He cannot be a good ideal for us.

So when cancer came, somebody asked Him, “Is it not very painful?” He replied, “Whatever happens in life, is the Divine Mother’s will. When She gave me sweets to eat, then that is Her will. When She gives me with this painful cancer, that is also Her will. I have to accept everything with the greatest joy - as prasada!” Well, should we behave like stones to cope with life? No!

Really speaking, a serene, undisturbed mind is one which beholds constantly, undeviatingly The Divine, Brahman, the Divine Mother. Such a person sees God in happiness, in unhappiness, in everything.

- So, everything in this world is looked upon as if it is a good play – it appears to be real but it is not real. This is one view.
- The other view is that ultimately, everything is real in God; God can never be unhappy, he's of the nature of sat-chit-ananda.

So, as long as we have a body-mind, it is impossible to have one state of mind – we encounter different circumstances, different conditions, different people, different events. But the good thing about all this is, such people look upon everything as a divine sport of the Brahman - so they're always happy whatever be the cause. That is the meaning we have to understand.

Now, the next Verse 21

In the 21st verse, the Lord is also telling us - all happiness and all unhappiness, comes from coming into contact with objects. If there are objects, but we do not come into contact with them, then they will not produce any action or reaction within us. So, the important word is *sparsheshu*. Sparsha means touch.

Every sense organ must touch its special object. For example,

- The eye must touch a beautiful colour, a beautiful form.
- The nose must touch, through the sense of smelling, a very fragrant flower or a stench or unpleasant smell. If we do not have the sense of touch, then we will not experience the fragrance or otherwise.
- Similarly, taste comes from something touching our tongue.
- Hearing comes in the form of touching the air, via the sound waves touching our ears.
- This body touches something – it is cold, it is hot, it is soft, it is hard.

All the 5 sense organs, must come into touch with their respective objects – then they are likely to produce happiness or unhappiness - the same object can produce both depending on the circumstances. For example,

Example of Hot and Cold water:

In the winter season hot water is very preferable, the same hot water in the summer season is not likeable. However, a nice warm blanket in the winter season is most comfortable but the same blanket would be very uncomfortable in the summer. An object under certain circumstances can give us very positive and pleasing results, but the same object under different circumstances can give us the opposite result.

Essence: This means every object can give us both happy and unhappy experiences depending on the circumstances and of course depending on the person who is experiencing and interpreting them.

Whether a person is a realised soul or a non-realised soul, these objects and their corresponding experiences are common as long as he is aware of it (that means both in the waking state and the dream state). In the deep sleep state only, there is no feeling of cold or heat or happiness or unhappiness, nothing affects us because the mind needs to cognise (with objects and feelings) that this is happy or unhappy, or this is good or evil etc.

An enlightened soul does not react in a negative way irrespective of the circumstances. This means he reacts in a most positive way under any kind of situation. For example:

Zen Buddhist Master:

Once a Zen Buddhist Master was asked a most interesting question by his disciples.

A disciple asked, "Master, what is the cause of your happiness? You seem to be happy always." The Zen Master gave a beautiful answer.

The Master replied, "When it is winter, I say to myself - it is winter. When it is summer, I say to myself - it is summer."

Meaning, if it is winter then it will be cold and dark because that is its nature. We have got nothing to do with it, we must just bear with it as much as it is possible. If it is summer then it will be hot because that is the nature of the summer season and therefore, we must put up with it as much as possible.

Moral of this example: When a person develops such a spiritual attitude, accepting the effects of circumstances as they are in this world, not fighting against them, not cursing them or not wishing them to be otherwise, then it is called a "detached life". An illumined soul while experiencing various objects is not affected by them. He experiences all things such as heat and cold, happiness and unhappiness, but his mind remains absolutely undisturbed and he thinks only of God.

What does he gain by this attitude?

Is it a kind of very painful forfeiture? Does it need a clenching of our teeth and putting up with it like epicureans? No Sir! They derive so much happiness from within themselves which is ever-shining in the cave of their heart of hearts. They enjoy unending, infinite, eternal bliss.

Essence: Every aspiring spiritual practitioner must develop some kind of detachment and derive joy only in God. If he can do this then he will progress spiritually. Let us analyse this in the next verse.

Chapter 5 / Verse 21

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ 21॥

**bāhya-sparśheṣvasaktātmā vindatyātmani yat sukham
sa brahma-yoga-yuktātmā sukham akṣhayam aśhnute**

- बाह्यस्पर्शेषु **bāhya-sparśheṣvu (This illumined soul)** Whatever objects this illumined soul comes into contact with and whatever his sense organs come into contact with, his mind perceives them as such.
- Yet whatever happens, **asaktātmā असक्तात्मा** he remains indifferent even while experiencing them to the fullest extent. What happens to such people?
- आत्मनि यत्सुखम् विन्दति | **ātmani yat Sukham vindaty** Such indescribable joy is experienced by such people through such detachment.
- So, here is a great lesson: a person who bears all these things but keeps his mind on God is not a barren person, he is not just putting up with things with gritted teeth and with tremendous force of body-mind. No! He really derives all happiness from inside, meaning the outside happiness or unhappiness does not affect him because he is ever-happy from within himself.
- Such a person is called सा ब्रह्मयोगयुक्तात्मा **sa brahma-yoga-yuktātmā brahma-yoga-yuktātmā**. योगा **Yoga** means to join; **yukta** युक्ता means endowed with this kind of yogic attitude; **Atma** आत्मा means such an individual soul - remains ever-united with Brahman. That is called ब्रह्मयोगयुक्तात्मा. He is never separated from Brahman. He knows, "I am Brahman and I am the embodiment of Satchidananda."
- What does he get? Such a person gets अक्षयं सुखं **akṣhayam sukham** meaning unending, infinite bliss. **aśhnute** अश्नुते he enjoys and he experiences.

Here is a beautiful distinction and that distinction is: every object without any exception in this world from birth to death sometimes gives us happiness and sometimes unhappiness. This means the happiness which we derive from worldly objects is temporary and the unhappiness which we derive is also temporary.

An important point to note is - actually an object does not give us happiness or unhappiness, it is how we interpret those objects under different circumstances. We

are always interpreting the experiences of objects according to different circumstances.

Example of hot and cold water (cont'd):

We have already discussed that hot water when it comes in contact with skin produces an unpleasant experience in the summer and a pleasant experience in the winter. It is not the nature of the water that gives us happiness or unhappiness. Yes, it can become hot or cold, but that is due to external circumstances. However, the experience of happiness or unhappiness depends upon us.

We can further extend this example. For most of us with normal health in hot weather - cold water is more desirable and hot water is the most undesirable object. However, if a person is suffering and shivering due to malarial fever, then thick warm blankets and hot water are the most desirable thing for him and vice-versa.

Three levels of understanding:

1. **Lower level:** Every object seems to be giving happiness or unhappiness according to different circumstances - this is a lower type of understanding.
2. **Higher level:** The higher or middle type of understanding is that No! I am deriving from or I am reacting to this object, giving me happiness or unhappiness. We are interpreting the experience of every sense in relation to the object according to the circumstances, and that is what makes us either happy or unhappy.
3. **Highest level:** The highest type of interpretation is that there is no object excepting Brahman and Brahman is of the nature of Sat-Chit-Ananda - I am that Brahman; I am the embodiment of pure bliss. Every object derives its happiness or unhappiness from "Me the Brahman". This means, if an object reflects more of "Me (Brahman)" that is called the 'happy nature' of the object and if it reflects less of "Me (Brahman)" that is called the 'unhappy' manifestation of 'Me (Brahman) or My ananda' through that special object.

Essence of Verse 21: This verse tells us - let the circumstances be whatever they are but you live taking everything in your stride and look upon everything as God "*Prabhu Mero avaguna chit na dharo* प्रभु मेरे अवगुण चित ना धरो". Sometimes the mind is happy and sometimes the mind is not so happy, but it doesn't really matter. This is the way to progress in spiritual life. The peak of such a spiritual life is to feel that "I am Brahman or I am God." For devotees it is to feel that I am a confirmed child of God; I am a confirmed devotee of God; I am a servant of God and our relationship is an eternal relationship. Curiously, in eternal relationship there is no differentiation at all.

Shri Krishna is telling to us in this verse, "Such a person enjoys extremely well."

Chapter 5 / Verse 22

[The nature of happiness derived from contact with sense objects.]

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ 22॥

**ye hi sansparśha-jā bhogā duḥkha-yonaya eva te
ādyantavantaḥ kaunteya na teṣhu ramate budhaḥ**

By hearing the previous sloka 21, a doubt may arise in the minds of some of us - "Is there no happiness at all in any of these objects?" The truth is No! Every object in this world is limited and limitation itself never leads to happiness. Every object in this world by its nature has got three defects.

- They are called - संस्पर्शजा भोगा **sansparśha-jā bhogā**. The experiences which we get when our sense organs come into contact with the corresponding sense objects is called **bhoga** भोगा:
- दुःखयोनय **duḥkha-yonaya** means ultimately they lead to more and more unhappiness, suffering and bondage.
- What is their nature? आद्यन्तवन्तः **ādyantavantaḥ (ady-anta-vantah)** they have a beginning and they have an end.
- कौन्तेय बुधः तेषु न रमते: **O'kaunteya budhaḥ teṣhu na ramate** - wise people do not delight in them.

Meaning of Verse 22: For the enjoyment that arises from contact with objects are only sources of pain, they have a beginning and an end. O' son of Kunti and the wise find no delight in them at all.

All physical pain is traceable to "sense enjoyment". The same is true about sense enjoyment even in the higher world called *swarga-loka* or heavenly world. Pleasures derived from worldly objects cannot satisfy the soul's longing for happiness, just as the mirage of water cannot quench the thirst of a traveller in the desert.

Three defects of every object in this world:

The Lord is giving us a profile or CV of every object in this world. As above, it is said that every object in this world has three defects.

1. **It is a mixture of happiness and unhappiness.** How? Generally, people want to acquire wealth because they think that acquisition of wealth will make them happy people. But, acquisition of wealth itself entails a terrible amount of hardship, sleepless nights and restless minds etc.

Illustration of COVID19: This is beautiful illustration. During these days of the COVID19 pandemic, many companies have lost billions of dollars because they are not able to manufacture goods; they are not able to sell and they are not able to work properly. Therefore, the economic situation has seriously declined because of this present global crisis. Acquisition of wealth is full of suffering. Once we acquire wealth then the next worry is how not to lose it? How to

protect it? How to increase it? There are also other worries. So, it is full of worry from the beginning to the end.

Illustration of sweetmeat: A very tasty sweetmeat can give us a tremendous amount of happiness. But to acquire a very tasty high-quality sweetmeat, entails lots of trouble and expense. We have to pay through the nose! Suppose a person acquires such an expensive sweetmeat and eats it. Now, to enjoy the sweetmeat as mentioned earlier - the body must be healthy; mind must be without any worries and there must be an appropriate time, place and environment. Only when all these conditions are fulfilled can an object can give us so called pleasure. After eating a sweetmeat, unconsciously we will worry about digesting the sweetmeat. Am I going to digest it? Am I going to have any reaction or develop any disease like diabetes etc?

2. **Atriptikaram अतृप्तिकरम् or never completely satisfied:** Whatever we are enjoying, it doesn't give us satisfaction.

Illustration of a beautiful book called 'Future shock' by Alvin Toffler: In this book, the writer mentions the example of a person going to buy a radio and is faced with hundreds of different models of radio in front of him. He selects one of these models, pays for it and comes home. As soon as he reaches home, he starts regretting - did I make the right choice? Did I commit a mistake when I bought this model? Maybe the other model might have been much better? What a fool I have been to select this model! This is called **Atriptikaram अतृप्तिकरम्** or does not give complete satisfaction even for a short time. Interestingly, it will give complete satisfaction to a spiritual person. How? Because the attitude of a spiritual person is - whatever God in His divine wisdom ordained to me and makes me do, must be really good for me. Only a spiritual person will get full satisfaction even if it requires physical hardship or suffering.

3. **Desire to enjoy again and again:** Invariably when we enjoy an object then the seeds of desire are sown to enjoy it again and again. We will start planning how we can enjoy the same object in the future again and again? The mind of such a person is full of desires and that is how sanskaras / habits develop i.e. I have experienced it; it has given me lots of pleasure; let me acquire it. He forgets that it is mixed with dissatisfaction, never gives complete satisfaction and leads to future bondage. **Illustration of camel:** It is just like a camel, who keeps on eating thorny bushes, bleeds in his mouth and drinks his own blood but blissfully thinks that the blood is coming from the thorny bushes!

However, if a man with pure discrimination experiences objects of pleasure then he also enjoys them. But there is a difference, he knows the nature of these objects; he knows that these pleasures have a beginning and an end. And more importantly he will say, "I do not wish to have these sensory pleasures again. However, if God ordains it for me then that is fine but I myself will not desire it. I will totally depend upon God." Such a person is called बुधः **budhaḥ** or a wise person (or a pandit or an enlightened person or a discriminating person).

बुधः **budhaḥ** means one who is endowed with buddhi or wisdom.

O' Arjuna when such unavoidable situations arise in your life such as - you are here to face this war - you might win, you might lose; you might suffer; you might enjoy - whatever the result may be, if you will do it like a spiritual aspirant with a spiritual attitude then you will be capable of discharging your duties with the greatest enjoyment because you will be doing it as an offering and as a worship of the divine Lord. This is called **Ishwara anuragraha** ईश्वर अनुराग **or Ishwara Arpana Buddhi** ईश्वर अर्पण बुद्धि. Whatever the result may be and whenever a result may come, you will be able to accept it as **Ishwara Prasada Buddhi** ईश्वर प्रसाद बुद्धि.

Those people who call something as *prasada* but do not enjoy it, they are truly wretched people. A true devotee should always enjoy the *prasada* even if poison is given as *prasada*. Naturally, a question may arise - is it possible to enjoy poison, knowing fully well that it is poison as *prasada*? Yes! Absolutely it is possible, the greatest example is from the life of Meerabai which proves it conclusively.

Life of a great lady saint Meerabai:

Rana the ruling King of Mewar (he was the second husband or the brother in-law of Meerabai) became the King after the death of Meerabai's husband Bhoj-raj. Rana never wanted Meerabai to mix with the common people because he thought that this will ruin the family honour. Rana advised Meerabai to refrain from the common public but she would not listen to his advice. Therefore, Rana decided to kill her. One day, he offered her a poisonous drink. She received it and drank it with greatest delight because she knew that she was not going to drink poison but she was going to drink prasada of her beloved Lord Shri Krishna. Why? Because she used to offer every object which used to come into contact with her five sense organs to Krishna before taking it in. So, she offered this poison first to Shri Krishna and as soon as the poison was offered to Shri Krishna with full devotion and complete surrender, the poisonous drink turned into the holiest prasada / *amritum* and she drank it happily.

Vish ka pyala rana ne bheja pivat meera hansī re.

विष का प्याला राणा ने भेजा पिवत मीरा हाँसी रे

After drinking, she laughed with the greatest delight - today I have drunk the poison, let Krishna decide the result of it because He is the One who ordains whether a person should live or die or should be happy or unhappy. He is the कर्मफल विधाता ***karma-phala-vidhata***.

So, it is possible to enjoy the most challenging moments of life but it requires a tremendous faith in God; faith in the Guru; faith in the scriptures; and also a complete faith that whatever happens in our life is by the will of God. ***shakali tomari iksha. (All is thy will.)***

(Now, moving on to the next verse - Chapter 5 / Verse 23)

Our deadliest enemies - *Kama* काम, *Krodha* क्रोध and *Lobha* लोभ

The Lord is further telling us, "Of all the sense objects and of all the experiences which we go through, there are two types of reactions or two types of desires which bring ruin or destruction to most of us." What are they?

- ***Kama* or Lust:** First one is called '*kama* or lust'. Intense desire is called lust, usually the word lust is understood as desire for the opposite sex but in Vedanta '*kama*' means intense desire for any of the objects of the five sense organs.
- ***Krodha*:** When this '*kama*' is not fulfilled or when this *kama* is frustrated, then it turns into anger or *krodha*.

So, a spiritual aspirant has been advised - go on practising spiritual disciplines but when *kama* and *krodha* arise - do not give way to it. He who can forbear the tremendous onslaught of these two deadliest enemies '*kama & krodha*', will attain to God-realisation happily and easily. This is the essence of this particular sloka.

Story of '*Vishwamitra*':

Before we proceed any further, let me remind you all of the beautiful story of *Vishwamitra*. *Vishwamitra* wanted to become a '*Brahmajyani* or knower of Brahman'. As described in the *puranas*, *Vishwamitra* performed intense *tapasaya* / austerities for a thousand years and he accumulated tremendous powers.

But, God wanted to bestow His Grace on him and wanted to make him realise that there are some defects within his deep unconscious mind in the form of '*kama and krodha*'. He was only suppressing these defects. Suppression of these defects will not be effective; these defects have to be completely sublimated. *Vishwamitra* was blissfully unaware of his defects.

So, God due to His infinite mercy inspired Lord Indra to send a beautiful lady (celestial being called *Apsara* or nymph) down to Earth. As soon as *Vishwamitra* saw this most beautiful *Apsara* (called *Meneka*), his hidden lust / *kama* sprung up. He did not even realise that he was falling down like a pack of cards. Immediately, he started fulfilling his desires, lived with her and a beautiful girl called *Shakuntala* was born. Later on, *Shakuntala* falls in love with King *Dushyanta* and as a result of this relationship, a boy called *Bharata* was born. This boy became the King *Bharata* and today's so-called India was named '*Bharatvarsha* or *Bharatdesha*' after his name. So, the first time *Vishwamitra* fell for *kama*, he realised his defect and he sublimated it!

Again, he did *tapashaya* / austerities for a thousand years and again God sent through Lord Indra another beautiful lady (a celestial dancer). This time, he burst into terrible uncontrollable anger. Once again, he lost the benefits of all his *tapashaya*. By God's grace, he understood that *kama* and *krodha* are hiding inside me and they are terrible enemies in my spiritual path. He successfully sublimated them completely. *Brahmadeva* appeared in front of him, blessed him and said, "You have become a *Brahmarishi*."

Important point: The point which I am trying to make here is - *kama and krodha* are our two greatest enemies and they are doorways to hell. Why do human beings lose their spirituality, wealth, common sense, health and practically everything? Because of these two defects - particularly *kama and krodha*. Bhagwan Krishna adds another one that is called *lobha* or greed. (*kama, krodha, lobha, mada and matsarya*)

Chapter 16, Verse 21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ C16, V21॥

**tri-vidhaṁ narakasyedaṁ dvāraṁ nāśhanam ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet**

There are three doorways that lead to hell – the first one is *kama*, when it is frustrated then it turns into anger, when anger is somehow oppressed then it turns into *lobha*. Interestingly, one emotion manifests into three different forms just like in the story of *Mahisasura* (*Mahisasura* changes forms). The point here is, he who can forbear the onslaught of *kama, krodha, lobha* etc such a person even while living in this world becomes a happy person, progresses in spiritual life and he attains God-realisation.

This is being said in the next verse.

Chapter 5 / Verse 23

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ 23॥

**śhaknotīhaiva yaḥ soḍhuṁ prāk śharīra-vimokṣhaṇāt
kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ**

Meaning: He who is able to withstand the force of lust and anger even here, before he quits the body, is a yogi. Such a person is not only a yogi but he is a happy yogi.

Commentary: Since the goal of all spiritual people, all worldly people and all creatures in this world is to gain happiness then the greatest austerity which we can perform is to control lust, anger, greed, egotism, pride and jealousy. This needs to be done while we are still alive and only then is it possible to progress in our spiritual life. The opportunities and occasions for improvement or increment happens in everyone's life and we have to face them, deal with them, overcome them, and sublimate them. Only then is spiritual progress possible. This is the meaning: He who can stand the force of lust and anger is that person who can control them and also redirect these hellish forces to his own favour by redirecting them towards God (much like a judo player, who uses his opponents strengths to his own advantage)
How can this be done?

- **Lust or *kama*** - develop an intense desire to realise God.
- **Anger or *krodha*** - be angry at the obstacles in the path of spirituality, turn the anger into a positive quality.
- **Greed or *lobha*** - be greedy to accumulate spiritual knowledge and develop longing for the accumulation of spiritual knowledge.

This is how every inimical or negative emotion can be directed towards God, so that they become our greatest friend. I will give you some very interesting examples in our next class. This is a beautiful topic and requires some illustrations which we will discuss in our next class.

**Jananim Saradam Devim, Ramakrishnam Jagad-Gurum
Pada-Padme Tayoh Sritva, Pranamami Muhur-Muhuh**

**Om
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.

Om Shanti Shanti Shanti

With kind regards

Hari Sundaresan & Mamta Misra

