

**Swami Dayatmananda on Bhagavad Gita Class 56 date 23/02/19**  
(Lecture is delivered online from Mysuru India)

**Class begins with chanting of slokas and prayers**

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ 5॥

Vasudeva sutham devam kamsa Chanoora mardhanam,  
Devaki paramanandam Krishnam vande Jagat Gurum ॥ 5

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः । पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ 4॥

Sarvaopanishadho gaavo dogdhaa Gopala Nandana,  
Parthoo vathsa sudheer bhokthaa dugdam Geetamritham mahath ॥ 4 ॥

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

Mookam karothe vaachalam, pankhum lankayathe girim,  
Yath krupa thaham vandhe Paramananda madhavam. ॥ 8 ॥

We are discussing the 3<sup>rd</sup> chapter of the Bhagavad Gita, called Karmayoga. In our last class, we stopped at the point where great people, meaning self-realised souls, even though they have attained the goal of life, they know what they are. Yet they continue to work in this world as if they are very ignorant people. A wonderful truth is being told there – that we are all imitators.

I also have mentioned the name of a book, The Imitation of Christ. What is the significance of this particular law? We are all, in a way of speaking, like sheep. They say, if one leader sheep travels a particular path, even if that is off a cliff to its death, all the other sheep, without thinking, will follow the leader.

So that is why sometimes, funnily, Christ is called the shepherd and his followers are called his flock (of sheep). So we have wonderful tendency called mimicry.

Mimicing, imitating, following whoever sets a rule, that's a beautiful concept. It can also do good to us, can also do lots of harm to us. When we open our eyes and look at the world, we see that blindly, without understanding, even at the cost of their own harm, people are following the role models of elders, leaders, celebrities etc, and many of these people end up as drug addicts, drunkards, suicides, evil people, ending up in jail etc.

But the same power of imitation can also take us out of the morass and show us the way. In fact, the root of the word **guru**, guru means showing us the right way which can make us healthy, wise and happy.

So that is why great people, and by great people I mean realised souls, so long as they are alive, and in Sanskrit we call them **Jivanmuktas** – free even while living – they are kept in this world. I do not say they choose to stay here, but I say, and the scriptures say, that they are kept in this world by the Divine Mother for the benefit and guidance of ordinary people, like us.

For example, Sri Ramakrishna, Holy Mother, Swami Vivekananda, Mahatma Gandhi, Ramana Maharishi etc.



Swami Vivekananda used to say, that for this yuga, for the whole world, including India, Hanuman is the ideal. Curiously, we need to inquire into this and ask, why is Hanuman so important?

First of all, he is ज्ञानिनाम् अग्रगण्या jyaninam agraganya – He is most superior as far as knowledge is concerned. How do we know – Sri Ramakrishna himself gives a beautiful quotation :-

When once, Sri Rama asked Hanuman, “How do you look upon me?”, He outlined 3 steps of spiritual progress –

**देहबुद्ध्या त्वद्दासोऽहं [ dehabuddhyā tvaddāso’ham ]**

When a person thinks that he is the body, he should assume the attitude – “I am the servant and you are the master.”

**जीवबुद्ध्या त्वदंशकः [ jivabuddhyā tvadamśakah ]**

When the same person progresses, he thinks he is pure consciousness but of finite dimensions, a Jiva, then he should say, “I am the part and I am the part of You, who is the Whole”.

**आत्मबुद्ध्या त्वमेवाहम् [ ātmabuddhyā tvamevāham ]**

The same person, when he reaches the pinnacle of self-realisation, he says, “ I am Atman, and You are Atman. There cannot be two Atmans – therefore I am You!”

- Hanuman is the greatest one amongst the Jnanis - men of knowledge;
- Hanuman is the greatest ***nishtama karmayogi*** – whatever he did, he did only for the benefit of serving his master.

Even destroying Ravana, it is only out of compassion for Ravana that if God destroys anybody, He only makes him free. Light can only destroy darkness, evil, demonic people like Ravana-asura, are all full of ignorance and darkness. So God, who is represented by light, can destroy only the darkness and instantaneously they find themselves free.

So Hanuman, is also the greatest Karmayogi, and Hanuman, is also the greatest Bhakta, a Bhaktiyogi. So He is a harmonious combination of Karma, Yoga, Bhakti and Jnana. That is why Swami Vivekananda said for this age, where people are very conscious of their body, and not only that they think they are none else but the body, Hanuman is the greatest example to imitate!

If we can imitate the role model of Hanuman, that means harmoniously develop Karma, Bhakti and Jnana, then not only do we reach our goal easily but we will, during that process, be fulfilling the very idealism that Swami Vivekananda put as the motto of the Ramakrishna Order :-

आत्मनो मोक्षार्थं जगद्धिताय च



**[Atmano mokshartham jagat hitaya cha]**

Here is also a beautiful thought.

When people like Hanuman, when they adopt this harmonious nature, combining Karma, Jnana, Bhakti and Yoga, it leads them ultimately to the realisation of who they are – we are the Atman. And in the process, they also set themselves up as role models and at the same time, they will be doing a lot of good.

And so many devotees are there – they do everything except imitating Him. They worship Him, they offer Him food, they sing tremendous praises but at the same time, they do not emulate Him. What actually this represents is that Hanuman doesn't know what is called evil, what is called criticism, what is called destruction. He only destroys to construct.

Swami Vivekananda said, "if we understand Hanuman, that is the greatest role model, not only for India, but for the whole of the world".

In a simple way, we can understand it. Today, at least on one front, that is religion, religions are trying to convert. Conversion clearly indicates that a person feels, that my religion is more superior than your religion; without adopting our religion, there is no chance of you attaining God-realisation.

Clearly, that is a false view and goes against the dictates of reason.

Now Swami Vivekananda depicted Sri Ramakrishna as the greatest role model. He is a role model for the harmony of religions and for the Realisation of God. Through his life, Sri Ramakrishna has demonstrated in Dakshineswar a living parliament of religions, all enacted by Sri Ramakrishna as the President, as the Conductor and as the Manager of all religions. That is the significance of His following so many paths and arriving at but one goal which is God.

If we take the example of Holy Mother, then she is the greatest role model for all humankind in the world, for the next 1000 years. She is not only a role model for all women but she is also a role model for anybody who is having power. If everybody who is a leader, in any field of religion, if they become motherly, following the role model of Holy Mother, then those who work under him will be treated with love, and it will be for the greater conduction of good.

So we should not only simply lead our lives, we should also be role models. Specifically, religious leaders have greater responsibilities.

Now, the question that arises that we will discuss is this – all this time, Lord Krishna was taking about how one should perform actions in order to progress in life and get all round development - health, wealth, spiritual progress, moral progress, scientific progress, progress in every field of life.

So is the whole life, to be filled only with Karma - is it really a necessity for everybody?

The Lord is clearly giving us the answer – Karma is necessary only for people who are progressing in spiritual life and are yet to reach the ultimate goal. But for the people who are completely free, that means they might do actions or they might not do them, the Lord is clearly telling – yes! There are so many people who are completely free - free from the idea that I am the body and I am the mind.

As described earlier, the Sankhya philosophy tells us there are 2 eternal principles :-

- one is called pure consciousness, and
- another is seemingly conscious, which is called Prakriti or nature - in other words, which we can safely say, body and mind.

A person who knows :-

- *I am not the body,*
- *I am not mind,*
- *I am the pure consciousness,*
- *I am Atman,*
- *I am the Brahman*

***Such a person is free from Karma.***

Let us discuss now – why is it that this person is described as being free from Karma?

The reason is – Karma means action. Action is necessary only for people who have some unfulfilled desire. Every desire indicates imperfection – I am limited, I can be more unlimited only by fulfilling something, by acquiring something, by getting rid of something etc.

For that purpose, to remove that feeling of incompleteness, a person acquires action. But a person knows – I am the Infinite, I am the Eternal, I am the Pure Consciousness, I am beyond birth and death, I am beyond all change, I am beyond all Time – for such a person, really no action is necessary.

**Recording time 14 minutes**

### **Description of a Self-Realised soul or Jivan-Mukta**

(Chapter 3 Verses 17 & 18)

A description of the 'jivan-mukta' or 'living-free' is beautifully put in following two Verses 17 & 18.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः |  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते || 17||

yas tvātma-ratir eva syād ātma-ṭṛiptaśh cha mānavaḥ  
ātmanyeva cha santuṣṭas tasya kāryaṁ na vidyate

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन |  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः || 18||

naiva tasya kṛitenārtho nākṛiteneha kaśhchana  
na chāsya sarva-bhūteṣhu kaśhchid artha-vyapāśhrayaḥ

**Meaning of Verse 17:** But the man, who rejoices only in the Self, who is satisfied with the Self, who is contending the Self alone, for him verily, there is nothing more to be done, no more action is prescribed for such a person.

**Explanation:** This is a beautiful verse. Lord Krishna is describing, not only the goal but the result of Self- realisation. There is a state called Self-realisation: when a person attains to that state then there is no need for him to do any action.

Usually in our experience, only when a person is completely merged in an action then at the end of the action, as a result of this action, he feels that he can remove some want or some lack and he feels happy.

#### **What is the source of happiness of a Self-Realised soul?**

But, here is a person, he is not doing any action, so our question or our doubt will be: where is he going to get happiness from? Is he like a piece of stalk or stone - neither happy nor unhappy?

Lord Krishna is removing such a doubt and Lord is telling "This man derives infinite, eternal, unbroken happiness. It has a technical name called Ananda and such a person is ever happy."

**Meaning of Verse 18:** Then the second verse is also telling that for such a realised soul, there is no interest here in what is done or what is not done, nor does he depend on any being for any object.

#### **Beautiful conversation between Swami Vivekananda & Latu-Maharaj**

Now, let me quote here a beautiful example.

Swami Vivekananda established the Ramakrishna order and then he wanted to see that Belur Math attached to Ramakrishna order, is full of monks and people of renunciation.

Latu-Maharaj was one of those greatest souls who was full of austerity. He knew nothing excepting austerity. So once, Latu-maharaj challenged Swami Vivekananda (and asked) "Why you are arranging so many beds and so many other objects of comforts (for monks)?"

Swami Vivekananda gave a most beautiful reply to Latu-Maharaj.

He said "Brother! we are capable of performing the greatest austerities but the future generation will not be able to do that. All these (objects of comfort) are facilitated here, at the Belur Math so that future generations can be a little bit encouraged and they can lead a life of renunciation."

As the generations pass, we become incapable of really performing austerities like our old people.

**Now, a beautiful question comes:**

Arjuna asks Shri Krishna "Are there any examples? Can you support your statement that there are people, first of all - who have attained perfections and Self- realisation through karma-yoga and secondly - who have reached the highest state and rejoicing in their own selves? and thirdly - who do not really require any type of karma at all?"

Our tendency is, if anybody says that some beautiful action has been achieved or some knowledge has been discovered then immediately we would ask them to prove it.

The proof in spiritual life, should also be exemplified by citing some examples of people who have reached (that state in the past). Only then we feel encouraged, that if one man can do it then so can we.

Are there any examples? This question must have been in the mind of Arjuna.

Shri Krishna is giving us the example of King Janaka (indicating not only Janaka because here, Lord uses a particular Sanskrit word) -

कर्मणैव हि संसिद्धिमास्थिता जनकादयः *karmaṇaiva hi sansiddhim āsthitā janakādayaḥ* ( C3 V20)

'जनकादयः *janakādayaḥ*' *ādayaḥ*: 'adi आदि' means etc etc There are many who have attained this state. We can also take up some modern examples. Many others have already attained perfection through purely selfless activity.

### **Scriptural support for Karma-Yoga of Swami Vivekananda**

This particular verse is the greatest support for Swami Vivekananda. He has emphatically declared that even through the path of karma, one can attain the same ultimate goal or God which others claim can only be attained through jyana-yoga.

Many followers of jyana-yoga are fanatical in thinking that there is no other path excepting the path of knowledge or jyana-yoga.

**Swami Vivekananda said**, "It is there in the Bhagavat Gita and it is also there in many other scriptures that the path of *nishkama karma*, the path of bhakti, the path of yoga, or even the path of knowledge - they are all paths only."

Let me emphasise here that there really are so many fanatics among us, thinking that there is only one path to God-realisation.

**But, truly speaking, no path can give God-Realisation - they are all paths only.**

In my earlier classes also, I have emphasised one particular point, that truly speaking, no path can give us God realisation for three main reasons. I am explaining you now.

1. First reason is that through any finite means, there is no way of attaining the infinite.
2. Second reason is that there is no need for us to attain Self realisation, whether we know it or not, we are already "Free".
3. Third reason is that when we follow any particular path then that is not to attain Self realisation or God realisation but to remove the obstacle which is our ignorance and the ignorance is - to think that I am not the Self but I am this body and mind. This is called Maya.

**What is Maya?**

Maya means ignorance and this ignorance belongs to God. This ignorance cannot go unless God commands to this Maya - this is my child, my devotee, my friend. So, you (Maya) do not trouble him.

**God's Grace is the most important factor:**

Only God's grace can give realisation, not any particular effort on the part of anybody.

That is why every teacher of devotion emphatically says that,

- A human birth,
- Desire for spiritual life and,
- The company of the holy and,
- The spiritual progress and,
- The obtainment of a Guru and,
- The sincerity which is needed to practice what the Guru instructs.

All these above are by the Grace of God only. And,

- Finally, if any body's ignorance is totally removed or destroyed, that is also the ultimate Grace of God.

**Example of Totapuri:**

Totapuri was the Guru of Shri Ramakrishna. Totapuri had such an opinion that only through self-effort and through the path of jyana alone *can God be realised*. He himself had realised Brahman by the path of knowledge.

But, he became as ignorant as anyone of us and became incapable of even meditating for a second and as a result of this he felt frustrated and dejected.

He had wonderful experience one night - when he decided to give up his body and waded through the huge Ganges.

The Divine Mother revealed Herself to him out of Her infinite grace and gave him true understanding:-

"Your body belongs to Me and your mind belongs to Me and until I become completely gracious to you, you cannot give up the body and also you can keep it only as long as I permit you to keep it. If I decide to remove it then you can't keep it.  
If I decide to keep it then you cannot remove it. Both are in my hands. Your mind is also nothing but My own manifestation. So, whether you can control your mind or you cannot control your mind - both are possible only by My Grace / Grace of God."

So, there is misinterpretation in this particular verse especially by the followers of the jyana-marga. In this verse Lord Krishna uses a particular word, He says:-

कर्मणैव हि संसिद्धिमास्थिता *karmaṇaiva hi sansiddhim āsthitā* C3.V20

**Meaning:-** Through karma alone, people have attained perfection.

Many people interpret this word 'perfection' as ज्ञान मार्ग योग्यता *jyana-marg-yogayta* or fitness for following the path of knowledge. They never acknowledge that by the Grace of God one can - not only just follow the path of *karma* but also reach the perfection.

**Statement of Swami Vivekananda:-**

So that is what, Swami Vivekananda and as the mouth piece of Shri Ramakrishna had emphatically declared that any path will do, any religion will do, all of them will help us to progress and reach God, but we have to keep in mind.....only by the Grace of God.

**Recording time 24 minutes**

**Examples of God Realised Souls by following Karma-Yoga**

We have discussed the examples of Janak Raja etc. Question can be asked - Are there any contemporary examples here? - Yes! We can cite many examples, such as Shri Krishna, Holy Mother, Swami Vivekananda, his brother disciples, Mahatma Gandhi and Raman Maharishi. Even today, there are quite a number of people, who are leading an exemplary type of life.

**Example of Raman Maharishi**

Once some devotee asked Rama Maharishi, "How is it that you are sitting there (in your ashrama) and only talking to few people. Why you can't go out and give public lectures, so that many people can get enlightened?"

Raman Maharishi smiled in his usual sweet way and then he said "Do you think by sitting here, I am not doing any service...ok...but even now, there are many people, who are practising this karma-yoga. These people are a combination of karma and jyana and they are rendering great service.



Similarly, many people are following the teachings of Swami Vivekananda (and rendering a great service).

This is what, Lord Shri Krishna is telling in the following verse.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ 3.20॥

*karmaṇaiva hi sansiddhim āsthitā janakādaya  
loka-saṅgraham evāpi sampāśhyan kartum arhasi*

**Meaning:** Lord is telling, Janaka and many others like him attained perfection, meaning Self realisation, verily by action only. The Lord adds, even with a view to protect the masses - you should perform action.

There is a law here, most people and most of us are like sheep. We only imitate the people who we think are the great ones that we should be emulating.

#### **Few points regarding role models**

Earlier I talked about the role models.

- People who are following this life of karma-yoga. They are role models even before realisation. But,
- They will also be role models after realisation.
- The only one thing we have to keep in mind is that these people who have attained siddhi - oneness with the Lord, they know that they are the Atman.
- They do not have any more individuality to decide that what type of lifestyle they are going to adopt.
- These role models are created by the Lord.
- Some people (realised souls) - they pass away soon after realisation.
- some people (realised souls) - they are kept alive but they do not do it of their own intention. The Divine Lord keeps them alive.

#### **A beautiful incidence from The Gospel of Shri Ramakrishna**

With regards to this idea, there is a beautiful quotation from the Gospel.

Once Shri Ramakrishna asked M - "Do you find any ego in me?"

M replied - "Yes 'Sir, you kept a little bit of ego to enjoy the contemplation of the Divine Mother." Immediately,

Shri Ramakrishna replied - " No! No! No! I have not kept it. It is the Divine Mother who kept it in me." That is so beautiful and a very enlightening statement.

So, role models are necessary for all of us whether in secular field, aesthetic field, scientific field, or spiritual matter or even in cosmetics and fashion too.

Just as, socially oriented work makes a man ethical, when a work is done without any thought of selfish gain, just as an act of pure service of God and mankind then it raises the person to spiritual heights. Purely unselfish action, without any thought of returns or obligations, is the higher aspect of the Law of Yagna.

A king who follows the spiritual life, is called a Rajarshi. Janaka and other great Rajarshi continued to perform work in the field of selfless-action and they attained perfection through a life of dis-interested action.

Now, the examples of sages like Janaka appears also to be given by the Lord here, to prove the self-sufficiency of karma-yoga and in support of combination of both selfless action and contemplation until after perfection. After perfection is achieved then it is in the court of the Lord, what Lord wants to do with them. There follows a beautiful verse.

### **C3 Verse 21:- Self-realised souls must continue to work but why?**

There is another reason - why all including men of higher spiritual attainment should work, otherwise they will be setting a bad example for an un-enlightened man - who without a proper understanding of their mental state - will surely imitate the external behaviours of these great souls and relapse into the abandonment of duties, ending in pure idleness. That is why - A leader always needs to be very careful about the example which he sets for others *because people will follow him as a role model*.

Here, Lord is enumerating this beautiful principal,

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ 21॥

yad yad ācharati śhreṣṭhas tat tad evetaro janah  
sa yat pramāṇam kurute lokas tad anuvartate

**Meaning:** Whatever, a great man does that other man also do imitate. Whatever he sets as a standard that other worldly people would follow.

That is why, great persons like Shri Ramakrishna and Holy Mother - they are not only there to give us instructions. They are brilliant exemplary examples of ways of leading life. Therefore they can be examples, not only for their contemporary generation but for the generations of many many centuries together. Now, **Recording 30 minutes**.

**What does the Lord do?      How does the Lord behave?      and – Why so?**

Now, the Lord Himself is giving His own beautiful example, But, why is He giving His own example?

Lord Krishna is God. God is perfect. God doesn't lack any thing and God doesn't need anything. Therefore, there is no need for Him to do any action.

Yet the Lord says - For the sake of the world and as an example to this world. I am acting for 24 hours a day, as we say 24/7, one yuga after another yuga, from the beginning of the creation until the creation comes to an end, which in fact, never comes to an end.

I will read next three slokas,

Lord is telling: What He does, How He behaves and Why He does it so?

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ 22॥

na me pārthāsti kartavyaṁ triṣhu lokeṣhu kiñchana  
nānavāptam avāptavyaṁ varta eva cha karmaṇi

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 23॥

yadi hyahaṁ na varteyaṁ jātu karmaṇyatandritaḥ  
mama vartmānuvartante manuṣhyāḥ pārtha sarvaśhaḥ

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।  
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ 24॥

utsīdeyur ime lokā na kuryāṁ karma ched aham  
sankarasya cha kartā syām upahanyām imāḥ prajāḥ.

**Meaning of Verse 22:** First, the Lord is telling - there is nothing in these three worlds, O'Partha that has to be done by Me, nor is there anything unattained already that should be attained by Me, yet I engage Myself in action constantly.

But, why should the Lord do it?

**Meaning of Verse 23:** If I did not perform action. I would be the author of confusion of castes, and would destroy these beings,

**Two beautiful ideas are there:**

1. First question that comes to us is - **Where is the Lord doing it?** Is He taking a fan and serving me? What is He doing? Answer to this is:

In the form of sun, in the form of the akasha, in the form of the moon, in the form of the stars, in the form of the earth, in the form of the water, in the form of the fire, in the form of the air, through these beautiful manifestations of five elements / *panchabhutas*, the Lord is constantly serving every living creature in this world.

He is also manifesting in the form of the mountains, rivers, forests, insects and in every conceivable way.

In the form the earth, he is supplying us food. Earth cannot produce food unless it is sustained by rain or water, as we saw earlier. Rains cannot come unless there is wind and fire. Wind and fire cannot come unless there is the sun and sun can not function if there is no space.

So, the Lord is serving His own children which is the entire creation. This entire creation is nothing but the selfless service to every being *by The Lord*.

In a funny way we can also say, since the whole universe is nothing else but He Himself, so actually He is not serving anybody, but He is only serving Himself in these forms.

But, He is giving us an example, I am serving every creature without seizing for 24 hours a day for eternity.

I often give a funny example. We are supposed to worship God and we are supposed to fan the Lord. However, if we fan with a heavy fan, our hands start tiring, paining after 10-15 minutes. But, for how long the Lord is fanning us - from our birth to our death. Even if we have to be cremated properly, wind is necessary - to inflame the fire otherwise we will be rotting there.

So, this is what He is doing. But,

## 2 . Why is He doing it?

He wants to set an example. Lord is telling, if I do not do it, then people would imitate Me. Another way the Lord serves (I have already mentioned through the five elements, *akasha, vayu, agni, jala, prathvi*) is by setting an example through every realized soul – who is none other than Self or God Himself.

### Illustrations to explain above points

Here, I remember a beautiful incidence. I hope you remember just a few minutes back I mentioned how Swami Vivekananda replied to the question raised by Swami Adhabhutananda "Why are we providing so many comforts for these would be sanyasins?"

Shri Ramkrishna used to go every day to Divine Mother's temple make शाष्टांग प्रणाम *shashtanga pranam*, fan Her, worship Her, offer Her flowers. He would leave his footwear outside before climbing the steps and He used to receive *prasada* with the greatest reverence.

You may ask "Why is Lord Shri Ramakrishna so much doing all this even though it is not necessary for Him to do so?"

Definitely, we all understand that He does not need it then why is He doing it? He is doing all this for our sake.

Once He Himself replied "if I do 100% then others might do 1/100th part of it."

Exactly, the same reply was given by Holy Mother.

Once, Holy Mother was asked "Why do you do so much of japam?"

She replied "My child if I do not do it, others will not do even the little that they are doing right now."

They are indicating to us very clearly that they are setting examples for us.

### **Importance of Gurukula**

That is the reason why in the olden times, students whether they were kings or brahmins or non-brahmins or *shatriyas*, all of them were expected to go to the Gurukula.

When a student, whether he was of higher caste or lower caste, used to reach Gurukula, they were all treated equally and they were given the same food cooked by the wife of the Guru called Guru Maa.

### **Why do people go to Gurukula?**

People used to go to the gurukula for two reasons.

First of all, to develop character by following the role model of their Guru and

Secondly, to learn some livelihood so that they can conduct a simple type of life.

### **Important things students need to learn:**

What is life?      What is the goal of life? and      How should we live our life? 40.53

### **Convocation address of Tattriyaupanishad**

*( As has been discussed in previous classes.)*

In Tattriyaupanishad beautiful instructions are given. It is called a convocation address, which every university is taking a lead and following today. As we all know, when people complete their degree courses the university performs what is called a convocation address. Usually they call somebody, who is wise and experienced in the world. They expect this person to give some nice hints - how to lead a happy, fulfilling, successful and meaningful life.

In the first chapter of Tattriyaupanishad called *Shiksha Valli*, in the 11th part of it or *akanudashan vaka*, there is a beautiful role model.

Convocation address begins with "*Satyam vada, dharmam chara etc*". And, He says towards the end that "We will not be there to guide you all the time. Some situations may arise, where you might not know, what to do or what not to do, what to accept and what not to accept, etc."

At that time find out, who are the श्रेष्ठ ब्राह्मणा *shreshtha brahmanas*, who are the aluksha dharmakamakshu अलूक्षा धर्मकामाः स्यः darmakamashu means who follow the

righteous path, and who are alukshaha, means not at all dictated by any worldly vested interest.

You go to them and make friends with them, sit at their feet, and imitate them.

This is a beautiful idea which we are getting from this upanishad that how we can decide a role model so that we can also get inspiration, guidance and also moral support, whenever we are confused or become depressed and weak.

### **Psychological and behavioural effect on children without any role-model.**

Modern psychologist have already found out that there are so many children, who are living with one parent family, usually with the mother. These children lack the role model of their father and then many of them inevitably end up joining the local gangs. These children are desperately longing to get some sort of identity and that is where (in local gangs) they get some identity. Unfortunately, these local evil people become their role models. As a result of this association with these evil gangs, these children wreck their own lives and are likely to wreck other people's lives to.

That is why, the Lord is imparting to us a very important principal. If we want to be happy, healthy, wish to lead a meaningful life and gradually progressing until we reach our destination then we must have a role model. And In spiritual parlance, a Guru is such a wonderful role model.

### **Distinction between a worldly person and a spiritual person**

The Lord is now giving advice. What is He telling?

The distinction between, the work of a worldly minded and an enlightened karma-yogi is clearly indicated below.

The farmer is a worldly person and is a self-centred man. While the later, has overcome the self-centredness but still works for the good of all.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत |  
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् || 25||

saktāḥ karmaṇyavidvāṁso yathā kurvanti bhārata  
kuryād vidvāns tathāsaktaśh chikīrṣhur loka-saṅgraham

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् |  
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् || 26||

na buddhi-bhedaṁ janayed ajñānāṁ karma-saṅginām  
joṣhayet sarva-karmāṇi vidvān yuktaḥ samācharan

**Meaning of verse 25:** As the ignorant man, acts from attachment to action, O'Bharata, so should the wise man act, without any attachment...wishing purely welfare of the world.

**Meaning of verse 26:** Let no wiseman unsettle the minds of ignorant people, who are attached to action. He should engage them in all actions, himself fulfilling them with devotion.

### **Role of an enlightened person**

This is a beautiful concept. Even though a man is an enlightened person (*although he does not need to work*) still he should engage himself in welfare activities, but now just to set an example for people who are ignorant.

Specifically, the Lord instructs, if an enlightened person fails to follow karma-yoga while he is living, he creates confusion among the ignorant people, and in fact not only, he is not doing service but he is actively doing a dis-service.

### **Now, follow the truth of the dichotomy between the Atman and Prakruti:**

A beautiful discussion of this wonderful truth,

Here also, we have to be cautious in saying that wisdom is not to be confused with inactivity.

### **Fake-Sannyasins - Wisdom should not be confused with inactivity.**

Many people even today take to sannayasa life. We can find many such people gallivanting in North India. As a matter of fact, they are unable to face the responsibilities of life. They just even stiffen their natural desire and make themselves satisfied with some little food which they can avail from either through begging or get some food from charitable institutions who give food freely.

So, these people adopt the sannayasa life but they do not know anything about the sannayasa or how to live a sannayasin's life.

In fact hundreds and thousands of such people are causing a great harm to the society. Not only have they become parasites on the social body but they are also setting a very bad example for others.

Interestingly, even criminals are taking this type of sannayasin's life so that they may not be caught by the police.

This is the reason why many people have lost faith in the life of sannayasa which is actually such an ideal and exemplary life.

### **Difference between a wise man and an ignorant man**

The wise man is established in the experience that all actions that are supposed to be his actions, are only the movements of *prakruti* and the real he 'the Self' is only the uninvolved witness.

**The ignorant man** on the other hand, being absolutely involved in and identified with the movements of prakruti - nature - body and mind, feels that he is acting and enjoying.

The way to attain detachment is not by just keeping quiet without doing anything but, (the true detachment is attained) by discharging all one's duties and surrendering their fruits and sense of agency to the Supreme Divine. Beautifully, this distinction has been maintained here.

### Topics for our next Gita lecture:

The essence of what we are going to discuss here and which we will elaborate in our next class are:

- A wise person, knows that he is not the body and mind. He is the Atman but body and mind belong to nature - in sanskrit called prakruti. And,
- *Prakruti* consists of three *Gunas* - *Satva*, *Rajas* and *Tamas*.
- When any activity is done and purely influenced by *Satva quality* then such a person's activity and life become a blessed life, inspiring life and guiding life.
- But, most people, who are victims of *Rajas* and *Tamas*. They are the people who set very bad examples. They themselves suffer and by setting a bad example they influence other people also to become bad. Thus, in both ways they suffer and sink into deep morass of ignorance and they also help other people to do exactly the same.
- The whole spiritual life is encapsulated in these beautiful words. That is why - a beautiful definition of yoga is "*yogaha-viyogaha* योगः वियोगः". Any yoga - karma-yoga or bhakti-yoga or jyana-yoga or raj-yoga is to feel that we have to separate, to separate does not mean killing the body-mind but here it means, to have the body-mind if it is necessary but not to feel identified with this body-mind in any way.
- That is the goal of life but if we do not understand that and identify much with our body-mind then we are subjected to the influences of *Rajas* and *Tamas*. As a result of this, we do not progress and will remain away from God. That means, we will be neither healthy nor wise nor happy.
- This separation of *prakruti* and *Purusa*, of Non-Atman and Atman is called *viyogaha*, Yoga is really *viyogaha* - separation from what is not ours.

These beautiful concepts we will discuss in our next class. To be cont'd

वसुदेवसुतं देवं कंसचाणूरमदर्नम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swamiji bless us all.



Om Shanti Shanti Shanti Om

With kind regards

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