

Swami Dayatmananda on Bhagavad Gita Class 67 date 16/11/19

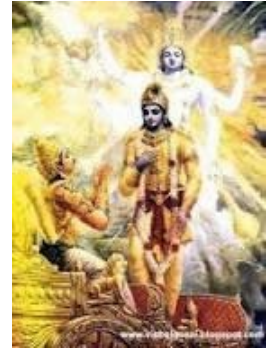
(Lecture is delivered online from Bangalore India)

Class begins with chanting of slokas and prayers

Om

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ 5 ॥

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



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

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

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

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

We are continuing to discuss the fourth chapter of the Bhagavad Gita. The important points that we have discussed so far are :-

- ☐ truth is the same and truth is that which never changes and,
- ☐ that truth is - I am not the body, I am not the mind, but
- ☐ I am the **Nitya shuddha buddha mukta swarupaya atma**,
- ☐ I am the eternal, pure, infinite free soul.

Whenever humanity forgets this simple truth, by identifying themselves with their limited body and mind, [this phenomenon is called being overcome by ignorance], then man has to undergo this endless circle of transmigration. At that time, a lot of prayers go up to the Divine Lord, to show us the way. The Lord, out of his infinite compassion, takes birth as a human being, and this phenomenon is called an incarnation, or avatar. Hinduism has always asserted, that God incarnates as many times as it is necessary.

As this samsara, this worldliness is eternal, so also, the incarnationship is also eternal. Sometimes people behave rightly, sometimes wrongly, sometimes they have faith, sometimes they lose faith. This eternal play goes on all the time.

What does an Avatara do? He establishes Dharma.

We mentioned three points with regard to Dharma :-

1. What is our true nature? That we are not the body-mind, but we are the soul, paramatma.
2. The Lord also shows us the appropriate way, according to the changing circumstances : "how to realise that goal, which is to know who we really are."
3. He also establishes this, through our body-mind condition, shaped by three gunas, [sattva, rajas and tamas] and two classes, [varna and ashrama]. Varna means what has become known as caste system.

This is totally the outcome of qualities one has intrinsically, and the type of activities that we undertake according to the quality which is dominant within us.

The Lord comes and says, "Each one has to take a particular path".

The meaning of this is that each one has to discharge his duties according to the :-

- type of mentality,
- the particular station in life in which he finds himself - whether he's a student, or a married person, or is a semi-retired person, or a person who is totally dedicated to God.

The Lord himself, observes all these castes, as well as the ashrama, the duties. He thereby encourages people to follow the same - to follow His footsteps. This point we're going to discuss shortly.

So this is how in three ways that He establishes Dharma. The Lord also says :-

"If I am the Atman, you are also the Atman."

"If I am the Atman, then I cannot be born."

But I seem to be born, as we experience the world in our dreams!

The Lord can never be born; the infinite can never be finite. So for ourselves as well, if we are one with the Lord, it is impossible for us to be born. We think we are born, we think we grow, we think we undergo changes, we think we're going to die – why?

This is the outcome of pure ignorance - so the Lord has come and He says, "If you practice what I asked you to practice, the way that I showed you, gradually your thinking will change."

All the changes that take place are changes in the cognitive field - what is this?

"I am bound" is a thought.

"I am liberated" is another thought.

There is neither bondage nor freedom : this beautiful idea has been expressed in sanskrit :-

Mana eva manushyanam karanam bandha mokshayoho

[mind alone is the root cause of bondage as well as liberation]

The idea of happiness or unhappiness, the idea of friendship or enmity, victory or defeat, the idea of obtaining something or losing something - all these corresponding ideas are only thoughts in our mind. A person who knows what he is, he never thinks about these things. How can we attain, through that knowledge, that we are not the body-mind, we are really the paramatman – the pure Self?

For that, a path has been shown, according to our nature, according to our station in life - this is called jyati dharma and varna dharma and age dharma [we have to behave according to the laws, including our age!]

If we can pray to the Lord, meditate upon the Divine incarnations, then slowly our understanding grows, we understand what is my true nature, what is the way to reach it, and how to reach it. This is what the incarnation teaches us - not merely teaching us vocally, but by practicing it Himself and becoming an outstanding inspirer for everybody.

When such an incarnation practices in this way, many people are likely to follow His footsteps and this is what is described in the beautiful, classical Christian book 'Imitation of Christ'. Similarly Imitation of Krishna, Imitation of Buddha, Imitation of Sri Ramakrishna. So, their life inspires us, their teaching guides us in every situation in our life.

Then the Lord is also telling us, when we look at this world, there is so much of differentiation : small/big, rich/poor, happy/unhappy, educated/illiterate etc.

If God has created this world, then why did he create in so many different ways?

The essence of what we discussed in our last class was : even though all this creation takes place in the presence of the Lord, He himself doesn't know what is creation!

Then who is the creator?

Our own past karmas are the creators – the cause of this creation of our present life!

This is a profound psychological law, even though we experience things in this world as commonly as we do, but we do not experience things exactly in the same way. The same object may be looked at by different people in quite different ways. Without the Lord, it is impossible to create, but the Lord himself is not creating.

Let us revisit the example I gave on light :-

- In the presence of light, various activities take place.
- In the presence of fire, various things are cooked.
- In the presence of sun, various activities take place.

But if we asked the light, the fire, the sun, they do not claim 'I am doing these activities'. They will say, 'I do not even know who is doing these things?' But without them, things cannot be done. They do not have the feeling that 'I am doing these things'.

There is an absence of doership in all of them.

This is what the Lord has expounded : in the last class we discussed 'as if I created all the 4 castes'. In fact, everybody :-

- ◆ is born in a particular caste,
- ◆ for a particular duty,
- ◆ in a particular instrument called body-mind,

♦ according to their past lives.

These are they main points we discussed in our last class. We will pick up from where we have left off. In this class, we will cover from the 14th verse onwards. The Lord is declaring this beautiful truth :-

Bhagavad Gita: Chapter 4, Verse 14

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ 4.14॥

*na mām karmāṇi limpanti na me karma-phale spṛihā
iti mām yo 'bhijānāti karmabhir na sa badhyate*

[Actions do not taint me, nor have I any desire for the fruits of the actions. He who knows me thus, is not bound by his actions]

➤ ***na mām karmāṇi limpanti*** : actions do not taint me

➤ ***na me karma-phale spṛihā*** : I have absolutely no desire for the fruits of actions.

We have to understand this beautiful Truth - the Lord is eternal & infinite. Other than the Divine Lord, nothing else exists. Now, any action can be done only by a limited being, desiring to be a little bit more unlimited. Any action is prompted by a desire. Every desire springs from a sense, that I do not have something, and I lack something; if we analyse further, we find out we lack happiness!

We do not lack unhappiness, so we want the transit from unhappiness to happiness. Swami Vivekananda used to say “Man is travelling from a lower truth to a higher truth”.

What is the lower truth? I am not a very happy person.

What is the highest truth? I am happiness - I do not need anything!

The point is, without desires, no actions can be underpinned. The Divine Lord, He is full, He is **paripurna**, he is infinite, he cannot have desires. He is **ananda swarupa**, the embodiment of absolute bliss. Therefore, he cannot have any lack of happiness.

When a person is all happiness, that would be no desire. When there is no desire, there is no action. Another way to understand this point is, whenever we do need to do some activity, there must be at least 4 divisions :-

♦ the subject	Suppose I want to know something I am the subject
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♦ the object	That which I want to know is the object
♦ the activity	That which leads me to gain this knowledge is the activity
♦ the result	And the result of these three is that I have knowledge – this is the result

In every one of our activities, these 4 things are involved. This is called duality. The Lord is infinite, indivisible. Therefore there is no knower, there is no object of knowledge, there is no activity or action called knowing and there is no resultant knowledge.

He is existence, he is knowledge and he is bliss, **sat-chit-ananda**.

This fact that He is telling, ‘you may think that I am the doer of this creation, but I do not think so’.

This wonderful psychological fact, is being presented in front of us.

‘Actions do not taint me, because I have no attachment for any actions. In fact, I do not do at all; and, even if I seem to be doing, those who are ignorant, they reap the results of actions. Either happiness, or unhappiness, fulfilment, disappointment, so many things. But I am not affected by anything else, because, I am like the full ocean, which doesn't lack anything and anyone who understands me this way, is already far advanced in spiritual life. He also understands that I am also not a doer, I am not the subject, there is no object besides me, there is no activity called knowing or doing, or enjoying; and I have absolutely no desire for the fulfilment of any of my activities’.

Actions do not taint me, actions taint only a person who thinks he’s acting – “I am the doer”.

Nor the Lord, has any desire because he is the embodiment of bliss. Whatever activities we do, the only result we seek is : that we want to get rid of unhappiness and become happy.

You must have noticed that when you are happy, time, space and causation disappears! That is why in deep sleep, you will not notice how much time has passed. If you start taking notice, you are not in deep sleep state - either you're in waking state or in dream state. In deep sleep state, there is no doer, there is no activity, there is no object, there is no result.

‘He who knows me thus, is not at all bound by his actions’.

‘Wonderful teaching Oh Lord!’ But Arjuna may doubt, Arjuna means all of us, we may doubt.

‘Ok, it is a wonderful truth You have told, but what are You trying to convey?’

That you also, do whatever you need to do, but do not cherish the feeling that I am the doer, I am attached to the result etc. Other people who have followed Your teachings, have reached the culmination of human goal - which is to know I am the Divine.

That is what the Lord is going to tell, that not a few, but many, many people have reached this ultimate goal. The idea that many people have reached this goal, should not bring about the opposite idea, that maybe there are quite a number, maybe many, who have not reached, who will not reach this goal. The fact that many have not reached is acceptable, but the idea that some people will be forever bound and will never get released, that idea is not at all acceptable!

Why? Each soul is potentially divine. If that is true, then we have no choice but to manifest our true nature and be ourselves. So the Lord, reiterates this fact : in the past, many, many people (and they are not ordinary people - they're call spiritual seekers), not seeking any worldly object but seeking self knowledge, they want to feel I am a spiritual being, not a human being.

Bhagavad Gita: Chapter 4, Verse 15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ 4.15॥

*evam jñātvā kṛitaṁ karma pūrvair api mumukṣhubhiḥ
kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataraṁ kṛitaṁ*

The Lord is encouraging Arjuna, and through Arjuna He is encouraging all of us.

‘Having known this; known what? That actions never tainted me, are never going to taint me in the future. Why? Because I do not have any desires for the fruits of actions.’

The truth is, whenever we seek the result of any action, that action taints the seeker. How does it taint?

‘I am happy because I got what I wanted; I am not happy because what I accepted did not take place; and either I blame others or I blame myself, and I will not leave it at that! Till I get what I want, I will go on repeating the same action! Ultimately we come to know, that there is no end for these things.’

‘What I am seeking, need not be sought, because it is all within me.’

‘It is not even within me - it is me!’

‘What I’m seeking, is neither outside nor inside, but it is me!’

**This called
Atma jnana**

This is beautifully expressed by a great saint called Kabir das :-

मोको कहाँ ढूँढे रे बन्दे
moko kahan dhundhe bande

[O fool! Where are you searching? I am all the time within you, outside you and not only that, I am none other than you!]

Who is telling? His own inner self is shouting out - what you are seeking is me! What you are seeking is none other than yourself.

I am yourself, you are myself : **Ahaṁ Brahmāsmi** (अहम् ब्रह्मास्मि)

When we are in a state of ignorance, a Guru comes and tells : you are that self which you are seeking. Through right practice, at the end, we come to know, the truth I'm seeking is none other than my own self.

Vedanta never tires of repeating this teaching and it gives various examples. One example is - there is a special type of deer. It is said that from its navel, a very fragrant smell comes out and it becomes intoxicated with that smell. It goes out running, thinking this is coming from outside. At last, when it is tired and sits down, perhaps it realises that what I'm seeking all this time is coming from within myself!

This most marvellous spiritual truth, is being reiterated here. Many people, who vainly had run after this transmigratory world, at last they became wise. They came to know, that any seeking outside is useless, we have to seek within ourselves.

Then, as directed by the Guru, they re-direct their search, withdrawing from outside, focusing on the inside, and through deep meditation after many a birth, they have that realisation. In the Gita itself, it is said :-

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ C7/V19॥

*bahūnām janmanām ante jñānavān mām prapadyate
vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*

At the end of spiritual practice of so many lives, a person becomes a man of knowledge, of wisdom and he says, “ **वासुदेवः सर्वमिति** *vāsudevaḥ sarvam iti* ”.

'Everything is God, *vāsudevaḥ* means everything is nothing but the Divine Lord'.

“**स महात्मा** : *sa mahatma*” that such a great soul who sees everything as, full of God only God, only Brahman, is extremely rare in this world, **सुदुर्लभः** *su-durlabhaḥ*.

Extremely difficult to come across in this world. Difficult, but the Lord did not use the word impossible! It is possible - even now there are people. Swami Vivekananda used to say, that at any given time in this world, there are at least a few realised souls, and because of them, the world is going on as it is going on. It won't court destruction!

So there are people, even today, but why can't we come across them?

1. Do you want to come across them?
2. Even if you come across them, have you the capacity to recognise them?
3. Even if you're able to recognise them, do you accept their teachings in total? Or do you want to have selective acceptance?

What is this selectivity? In the morning, for 15 minutes you meditate; in the evening if it is possible, you meditate again for 15 mins : this is acceptable. Remembering God all the time is “*not acceptable*”. We should be ready to follow their teachings, however difficult they may seem to be.

If we can fulfil these conditions, then we will find them because there is a law - where there is a real seeker, there is a real teacher. In fact, Sri Ramakrishna’s life teaches us this greatest lesson that, ‘whatever He wanted, not only Gurus, but even material objects, they came to Him’.

This proves the law, that if we sincerely seek them, but on one condition – that we really need them. When we open our eyes and look, we see so many people, seeking so many things, even though they do not need them.

In fact, many people say we are doing spring cleaning. This means what? Whatever things we have bought, we stored them in the basement or attic and now after a few months or a year, we realise they are only obstructing my happiness, I would like to clear them.

We should not only seek because of a temporary emotional state, we should be open to follow their teachings, accept their teachings and strive to the best of our ability.

When we are ready, the teacher is also ready.

This is a fact that Swami Vivekananda again re-iterates : “*that when the field is ready, the seed also will definitely come*”. The Lord is telling, in my presence, every activity takes place, but I am not the doer of these activities, and I do not seek any result. Knowing this grand truth, many spiritual seekers in the past, they have followed that road which is called Karma Yoga.

Therefore, what happened to them? All of them attained liberation! All of them attained that knowledge which burns every activity, as we have learnt in the last class. Such people, have reached the culmination, they do not again enter into the samsara. Such people, who know this wonderful truth of who they are, they have reached the end of the human goal and they will never reborn again.

Therefore, the Lord Krishna is advising to Arjuna "Oh Arjuna *tasmāt*, knowing this truth that you perform all your duties according to your caste, according to your station in life; practice and discharge your duties exactly without any attachments to the activities and in a spirit of dedication. You should be thinking that - I do every activity to please the divine Lord, and whatever He decides to give me, I will happily accept it. In the end, the only thing that really we should expect from the divine Lord - is to know 'who I am'. Therefore, you too perform all your actions, as did the ancients in the olden time."

After listening to the Lord, Arjuna asks "if karma-Yoga needs to be performed then I can do it as advised by 'You' but why You should add that the ancients did the same." This doubt might occur in the mind of Arjuna and also in the minds of all of us. The

Lord is asking Arjuna and to all of us to perform actions. What is the essence of this that you are asking me to perform actions as ancients did. The essence of this is - in reply, the Lord says:-

First of all, actions have to be performed.

Secondly, actions have to be performed in a particular spirit and with a particular attitude.

Let us first try to understand. Do I know:-

**What is an activity?
What is not an activity? And
What is a wrong activity?**

All actions have been divided into three categories.

- 1. Action or *Karma***
- 2. Inaction or *Akarma***
- 3. Wrong action or *Vikarma***

Even though it appears to be very simple but actually it is very very complex and there is a great difficulty in understanding - what constitutes the right action? what is inaction? and what is wrong action?

This is what the Lord is trying to tell us and He is also making a wonderful statement and that statement is - **"Even very wise people are also confused about these three types of actions."** There is a superficial way of understanding it and there is a spiritual way and a right way of understanding this statement.

Bhagavad Gita: Chapter 4, Verse 16

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽशुभात् ॥ 16॥

**kiṁ karma kim akarmeti kavayo 'pyatra mohitāḥ
tat te karma pravakṣhyāmi yaj jñātvā mokṣhyase 'śhubhāt**

Meaning: What is action? What is inaction? As to these, even the wise are deluded. Therefore, I shall teach you this one - the nature of both action and inaction and knowing which, you shall be liberated from the evil of *samsara* or the wheel of birth and death.

The implication of this particular verse is - if you think that you are a wise person and you do not know - what is an action means right action, what is an inaction or what is a wrong action. So, we have to understand these three types of actions correctly and properly -

- 1) What is a right action?**

2) What is non-performance of action or inaction or thinking that we are not doing anything and

3) What is wrong action?

Even many wise people or so called 'Pandits' get completely deluded about the real meaning of *karma*, *akarma* and *vikarma*. We also need to understand, that we may call some people as Pandits or very knowledgeable people or wise people but in fact they are 'otherwise people'. These people usually do not know the spiritual truth.

Shri Ramakrishna used to give a very beautiful example:

Many Pandits are like vultures. A vulture soars so high in the sky but where is its sight fixed upon? - Its sight is fixed upon the carcasses of dead animals. What does Shri Ramakrishna mean?

Moral behind this parable is - many people talk very high but their sights are fixed only on body flesh and the satisfaction of their body flesh. These people are completely identified with their bodies. They are identified with their bodies and they believe that they are not anything else other than their body. Even if these people do not do anything drastically wrong, but if they don't strive to understand that their real nature is not being the body and mind then these people will also come in the category of 'otherwise people'.

When we open our eyes then we see that there are so many wicked people around us and they are doing many wrong things. Naturally, very soon we realise that they are wrong type of people. But, from the spiritual point of view, even so called good people or not only good people but even so called dharma people or religious people are also terribly ignorant people. Bhagavat Gita makes this point very clear and katha-upanishad makes it even more clearer. Let me dwell upon this subject for a short time.

There are people who are believers and there are people who are non-believers. The scripture is not talking about the non-believers but is talking about those who believe in Vedas; those who believe in God; those who believe that life exists even after the death of this body. These people are called *Astikas* or believers.

These believers have been divided into two categories.

There are some believers who have no desire for God realisation but they want to go to higher worlds like swargaloka - enjoy there and come back.

Even such people are called *Astikas* by the divine Lord. These people study scriptures. They think that they are scholars of these scriptures and know them thoroughly. They also teach other people about these scriptures and are called pandits by some. But, they are not real pandits because their sights are fixed only upon this world of transmigration. They may or may not want anything from this world but they definitely want pleasures of heavenly world. When they are asked about God realisation? Then they will say "No, I don't want God, I only want higher happiness.

Whether a person seeks higher happiness or a person seeks lower happiness in this world, both are considered by the Lord as terribly ignorant persons. Whatever an

ignorant person does - is a wrong action from spiritual point of view. Why it is a wrong action? Because, a right action should take us towards our real goal, which is to know 'who we are' and even so called virtuous action which does not take us towards our real goal is a wrong action.

From spiritual point of view, even a very good action which we also call as a virtuous action or dharmic karma or punya karma is in fact, binds us even more strongly than an ordinary action. That is why, people performing these types of actions are also called fools and they are very ignorant people.

As mentioned earlier, there is a lot of misunderstanding, not only among ignorant people but also among so called wise people with regard to:

- What is right action or karma?
- What is inaction or Akarma ? And
- what is wrong action or Vikarma?

Therefore, the Lord is telling that "I am going to expound this subject to you and you must listen it carefully."

When we look at ourselves or others then we see that we define, an action means some sort of activity or movement and every action must take place in time, space and with the causation behind it. That is what we call an action. When we see that a person is sitting quietly then we usually say that he is not doing anything, but that is not what Vedanta means by inaction. Three types of activities are there - what is really an action? What is inaction? And what is wrong action?

Bhagavad Gita: Chapter 4, Verse 17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ 17॥

**karmaṇo hyapi boddhavyaṁ boddhavyaṁ cha vikarmaṇaḥ
akarmaṇaśh ch boddhavyaṁ gahanā karmaṇo gatiḥ**

Meaning: For verily, the true nature of right action should be known, the true nature of forbidden action or unlawful action should be known, and one should also know - what is the meaning of inaction because - गहना कर्मणो गतिः gahanā karmaṇo gatiḥ - to penetrate the secret of true nature of activity is extremely difficult even for a very alert and wise person.

कर्मणो ह्यपि बोद्धव्यं **karmaṇo hyapi boddhavyaṁ** means one should clearly know without least bit of doubt - What is truly an activity?

विकर्मणश्च बोद्धव्यं **akarmaṇaśh ch boddhavyaṁ** means one should know what is a wrong action.

अकर्मणश्च बोद्धव्यं **akarmaṇaśh ch boddhavyam** So, also one should know what is inaction because the mysterious secret of action is almost impenetrable and impossible to understand.

We should have unshakable faith on these invaluable teaching because these teachings are coming directly from the divine Lord Himself.

We think that we know - what is action, what is inaction, and what is wrong action. We think that whatever can fulfil our desire is a right action and whatever does not fulfil our desire is a wrong action. In this world today, many people consider that if a person does not have any ambition then there is something psychologically wrong with him. They are even prepared to teach - how to be aggressive; how to want things and how to assert yourself. There are even training courses available for self-assertion.

The Lord is going to expound on this subject and who would know better than the Lord Himself because He is the agency agent of creation of this world.

World means activity and we have to understand this point very clearly that world means activity. And what are these activities?

There are three main types of activities in this world.

1. birth,
2. continuance and
3. death, death is also a continuous activity, shakti, movement is going on.

The Lord says "O'Arjuna, please listen carefully, I am going to expound to you this beautiful secret - what is truly a karma, what is inaction what is wrong action?"

Before introducing the next verse which is so profound in meaning. First let us discuss the ordinary understanding of these three words. Each one of us are in a particular stage of life. Each one of us have got our own allotted duties - a teacher, a student, a married person or a retired person or a monk. So, as we know - according to Hindu scriptures:

Brahmacharya ashrama or student's duty is to know three things. What is the truth? What should be the Goal of life? And How to reach to the goal of life? Later on, what he has learned from his Guru, he should be able to practice it in his grown up life / adult life / youthful life either by getting married or by not getting married. (After brahmcharya Aashrama comes grahastha-ashrama.)

Grahastha-ashrama or a married life doesn't mean merely a married life of a married person, but anybody who thinks that he is living in a house - is a house-holder. We all think that we are living in this 'beautiful house which is called the body'.

That is why, the Lord himself tells that this body is like a house or a city with nine gates. नवद्वारे पुरे देही, **nava-dvāre pure dehī** - '**this dehi / this true self**' resides in this body which is compared to a city with nine gates. We are all dwelling there.

[सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी। नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥Chapter
5.Verse13॥

sarva-karmāṇi manasā sannyasyāste sukhaṁ vaśhīnava-dvāre pure dehī naiva kurvan na kārayan]

So, a person who thinks that he is body and mind, living in this house called the body - is a house holder. The point which I am trying to make is - just a married life, where man marries a woman or woman marries a man, is not merely a householder's life. Anybody who is attached to the world is a householder and attachment to the world is because person thinks that he or she is body and mind. Every householder should perform certain duties and certain things he should not do. Also, a householder should never be inactive in anyway. An aged person in his 50s or 60s, if he continues to be attached to this world and fails to make an attempt to contemplate of better things or fails to devote and dedicate his life for higher goals then such a person is also known as a house holder.

Slowly, we should try to detach ourselves from this idea that we are body & mind. It is a duty of an aged person to slowly withdraw and devote himself to the higher ideals. That is called **vanaprastha - ashrama or semi-retired life**. If Any person neglects it then this means - that person doesn't know, what is a real activity for him. Just withdrawing from the external activities itself, does not mean that he becomes an ideal person. This means, energy which he was using to fulfil his house holder's duties should now be internalised and should be directed towards a higher goal and higher ideas. That stage of life is called **vanaprastha - ashrama**.

When, we succeed in detaching our mind from the world then we enter into the final fourth ashrama called **sannyasa-ashrama**. We have a particular duty in this ashrama to perform and that duty is to constantly dwell in our true nature and also teach the same facts and ideals to people with whom we come across. These higher ideals should be the only subject of our conversation with other people in this ashrama.

As I mentioned this is the external meaning of activity or inactivity or wrong activity.

There are some scriptures in Hinduism and also in every other religion called '**dharma-shastra**'. The particular goal of 'dharma-shastra' is to teach people what are the appropriate actions, both external as well as internal or mental for a particular stage in life.

Now, the Lord is going to explain to us about another profound and spiritual meaning of :- what is an activity? And what is not an activity? There is a superficial way of understanding this and there is a spiritual way of understanding this.

I would like to introduce you to this interesting subject. Whenever we see anything then we find that it is always in a state of movement or activity.

For example: Suppose a car is in a state of movement and moving very fast on the road but, car will not have a feeling that I am moving. That is the reason, if car meets an accident then car does not get depressed and it does not enter into a mental asylum. However, the owner of this car, who thinks that this car belongs to him and identifies himself with the car, feels that "I am the car". For such a person, if car is going well then he feels that he is doing well. However if car meets an accident then he would feel "I am damned." The Lord is trying to tell us that this is the superficial understanding of what is an activity and what is not an activity

Now Suppose, there are two persons. One of them is quietly sitting or lying down or sleeping and another person is furiously acting. In our minds, we will make a judgement that first person is inactive and second person is active. The Lord is telling that this judgement and understanding is true, but only from a very superficial point of view. There is a spiritual way of looking at it: whether a person is quietly sitting or sleeping or doing something very furiously, all those actions can come under either activity or under inactivity / spiritual non-action.

To understand this point, let me give you another example. Just now, I have said that there are two people, one person is doing something and another person is not doing and we label one person as active and another person as inactive. Supposing there is a person, who he is doing something or performing an activity. When we go near him and either ask him or praise him for his activity then he might give us a strange reply that "Sir' I am not doing anything."

I gave you an **example of sun** in our last class. If we ask the sun that are you doing any activity? Then sun will reply "No", but we know that every creature does its activities only in the presence of energy and light that sun radiates out. Therefore, sun is active from one point of view 'yes' but inactive from another point of view.

Another example is of **magnet & electricity**. An electric fan is moving or a light bulb is emitting light. In both cases, if we ask electricity that "Are you giving light or making a fan to move?" then electricity will reply "No". Electricity does not know anything about the light bulb emitting light or movement of a fan. We know the presence of this electricity, only through the performance of various electric appliances and instruments. There will be no light or fan movement without electricity but electricity itself does not take any credit for this.

This is the condition of a self-realised person. When a realised soul is asked about his activities that "Are you doing these activities?" Then because, he is a jyani, he will say "I am not doing anything because I am neither the body nor the mind." And. we know that activity is not possible without body and mind.

We have a beautiful example of Shri Ramakrishna.

If we ask Shri Ramakrishna that "Sir' I see, you are eating; you are walking; you are teaching; you are getting angry sometimes and you are doing so many other activities as well." Then,

He will simply smile and say "No' I am not doing anything. Then who is doing? My Divine Mother is doing everything for me. I know nothing. I just eat and merry".

Now, if we further ask him "Sir' if you are feeling merry then that is an activity and if you are eating then that is also an activity."

Shri Ramakrishna will smile again and say to us "You are a foolish fellow. This is just like if you are watching a cinema. You just see me like you see a cinema that - I am eating, sitting and doing various other activities but as a matter of fact, this is my body which is eating and sitting and this is my mind which is making me feel merry but in myself - I am neither the body nor the mind. Therefore, 'I' even don't know what is happening in this world."

Summary: I hope, you have been able to understand that - when an ignorant person identifies himself with his body and mind then he feels that he himself is doing all his activities all the time, whereas, a jyani doesn't identify himself with his body and mind so he feels that he is not doing any activity.

Now, there is another interesting question. Does the ignorant person feel that he is performing his actions while he is sleeping? Yes! An ignorant person feels that he is acting even while he is sleeping because when he wakes up then he says "I slept." He doesn't say that someone else was sleeping for me. He also makes similar statements about other states as well and says that "I was in the waking state or I was in the dream state or I was in the dream state. I was the waker; I was the dreamer and I was also the sleeper." There is no time when he is out of these three states and at the same time, he is saying that I am doing these things. That is the view point of an ignorant person.

But, if we ask [Swami Turiyananda](#) "Are you the waker?" Then he will say "No! I am the witness of the waking state." or if we ask him "Are you dreaming?" Then, he will say "No! I am witnessing that this mind is imagining so many things." or if we ask him "Are you the sleeper?" He would say "No! this mind has become subsided and it has entered into its causal state and that is what people call as deep sleep state. My mind is doing its activity and I have nothing to do with it. I am the constant uninvolved pure witness of all these three states."

This is the answer Swami Turiyananda gave to one of his disciples.

With this background, let us chant the next verse 18.

Bhagavad Gita: Chapter 4, Verse 18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ 18॥

**karmaṇyakarma yaḥ paśhyed akarmaṇi cha karma yaḥ
sa buddhimān manuṣhyeṣhu sa yuktaḥ kṛitsna-karma-kṛit**

Meaning: He who recognises inaction in action and action in inaction is wise among men. He is a yogi and he is a true performer of all actions. Not only a true performer of his actions but he is simultaneously the performer of every action in this world in just one second or blink of an eye, as if he has done billions and billions of activities at the same time.

To be very brief in this class.

What it means? Within each one of us there are two personalities.

1) One personality is, what Shri Ramakrishna calls 'immature I' or '**kaccha ahamkara or ignorant ego**'. The ignorant ego identifies itself with every change that is taking place such as I am a baby; I am an adolescent; I am a youth; I am a middle aged person; I am an old person; I am a suffering person; I am a person who is going to die.

2) Another personality is called '**mature I**' or '**pakka ahamkara or true ego**'. The person with 'mature ego or pakka ahamkara' will say "I was the baby; I was the

adolescent; I was the youth; I was the middle aged person." He acts as a pure witness. The 'mature I' or the 'real I' or the 'pure consciousness' functions as a pure witness.

These two egos '**ignorant ego and true ego**' always go together until we realise 'who we are'.

Our goal of life and also our duty is to slowly shift our identity from 'ever changing I' to 'witnessing I or spiritual I'. This can be done in many ways, but mainly in two ways.

1) There is a devotee's way of doing it.

2) There is a jyani's or knower's way of doing it.

Vey briefly,

A true devotee says " I know nothing '**sokali tomari iksha, tumar Karm tumi karo Maa, loke boley ami kori**' - ignorant foolish people say that I am doing but really O'Mother in the form of prakruti and prakruti in the form of body mind is doing it's own activity, enjoying it's own results, undergoing changes itself and it is nothing to do with the 'true Self'. Where as the spiritual self says that I am the unchanging, constant witness of whatever is going on." With in every one of us these two "I"s are constantly active and our duty is to shift from the 'changing I' to the 'spiritual I'.

We will discuss this more elaborately in our next class. Whatever we do, when ever we do, in other words whether we are in the waking state, dream state or deep sleep state. Let us think two things, my body and mind is going through the waking state, my mind is going through the dream states and my causal body which is called 'karan sharira' is going through the sleep state which is also called deep sleep state. From the body mind point of view these three states of experiences are going on, but from 'Self' point of view - no activity is ever going on.

Prakruti in the form of body and mind is doing all its activity. As the pure Atman, I am just a witness. It is through my presence that all these activities are going on. A person who has this knowledge is a fulfilled person. He doesn't need to do anything because the goal of every activity is to obtain pure happiness. When we become happiness then no activity is ever needed because to be happy is our true nature.

Such a person as if he performs all the activities in a blink of an eye - he is a wise man; he is a yogi; he is real pandita and he is a true man. For such a person ignorance vanishes and he will not have to be reborn again, he means - his body and mind does not come into existence once more time. This beautiful idea we will explore in our next class.

**Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum.**

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri ramakrishna, Holy Mother and Swami Vivekananda bless us all with bhakti, jyana, viveka and vairajya.

Om Shanti Shanti Shanti

With kind regards

Hari Sundaresan & Mamta Misra