

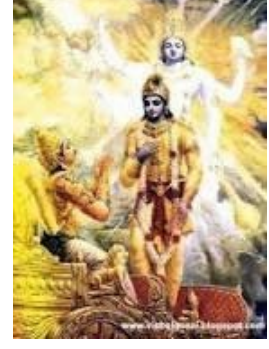
Bhagavad Gita online Class 68 on 30/11/19 by Swami Dayatmanada

(Lecture is delivered online from Bangalore India)

Class begins with chanting of slokas and prayers

Om

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥
Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum II



सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः । पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥
Sarvaopanishadho gaavo dogdhaa Gopala Nandana,
Parthoo vathsa sudheer bhokthaa dugdam Geetamritham mahath II

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥
Mookam karothe vaachaalam, pankhum lankayathe girim,
Yath krupa thaham vandhe Paramananda madhavam. II

In our last class, we discussed that the Lord is categorically telling that the secret of karma is extremely difficult to understand.

There are three types of manifestations of actions:-

1) The right action 2) Wrong action and 3) Inaction.

It is very difficult to understand these three types of actions. Even wise people get confused about this. But, who is a wise person? The wise person is he who knows that there are three types of actions- right action, wrong action and inaction.

In this world, every action bears both good as well as bad and this is also an important part of the knowledge which we must understand. There is no action which will give us absolutely the right result. There is also no action which will not do some good in some way to some person. There is also something called inaction or *akarma*.

Then, in order to make us understand this, the Lord had uttered a most difficult verse for us to understand.

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 kṛtsna-karma-kṛit**

Meaning: The Lord says "He, who recognises inaction in action and action in inaction, is the wisest among the men. He is a true yogi and he is a true performer of every action in this world."

This is one of the most beautiful spiritual truths which the Lord is trying to convey to us. This is where we stopped in our last class. I would like to further expound on this so that we can all understand it in a proper way.

Commentary on Verse 18:

There is no object in this world which can stay inactive even for a millisecond.

- In this world, there are certain things with life and there are certain things without life called *chit or prani* and *achit or aprani* respectively. For example mountains, rivers, the Earth, a piece of wood etcetera. we consider them without life and nobody would say that they are doing any action.
- Even though conventionally we say "A car is moving or a man is cooking food." When we say "A car is moving" then - grammatically these words convey as though the car is moving purposefully and with intention. When we say "a man is cooking food." This means, a man is cooking food purposefully and intentionally. He deliberates; he desires; he prepares and he does this act called cooking and he reaps the rewards by eating. Even though we use words like 'a train is travelling or an aeroplane is moving' at mind boggling speed or a car is moving yet, we know clearly that the car, aeroplane, train etc are inert objects and being inert they don't do any action really. All actions are controlled, prompted and done by an intelligent agent such as a driver in the car or a pilot in the aeroplane etcetera.
- Now, the first mistake which we make is - when we see a person moving his hands or legs then we say that he is deliberately doing some action and obviously there must be some purpose behind it.
- But, when we see a carpet or a table what do we think? Are they doing any action? The answer we give is "No, they just are."
- However, modern science has proved conclusively that every object in this world, which includes objects with life like body and mind or objects without life - such as a carpet, a table, the floor, a wardrobe, are all in fact imbued with tremendous activity and there is no object in this world which can stay inactive even for a millisecond.

- It appears as if a table is just lying there and not doing anything but when a physicist or a scientist looks at the same object through a powerful electron-microscope then he sees that every single atom as a constituent of this object is moving at mind boggling speed.
- Let's take another example. Here is a [100 year old table](#). When it was first made then it was called 'a new table'. Now, after 100 years, we call the same table 'an old table'. From a new table it has become an old table. A change has taken place and any change must take place only with time, space and with some causation behind it. But, there is no seemingly intelligent cause which is bringing about these changes. Technically speaking, we cannot say that the objects are not doing something. They are definitely doing something - they are undergoing a change.

Everything in this universe is active.

Whether we refer to conscious human beings or so called the living creatures or refer to non-living things, there is not a single object in this world which can be technically called as inactive - it is all active.

I am giving all these examples to make you understand this important concept. Who is a wise person and who is an unwise person?

Who is a wise person?

- A wise person in reality sees nothing but God.
- Such a person sees that there are two types of things in this world:
 - 1) Some objects seem to be inactive but they are tremendously active and
 - 2) Some objects seem to be active but are also inactive.

It looks like a confusing statement. Let me try to explain this to you properly.

[Example: Suppose you see two persons](#); one person is doing something such as moving up and down and the other person is just lying down and sleeping. Our normal perception to this situation is - one person is active and the other person is inactive.

As I mentioned, even sleeping is a tremendous activity. In fact, we have to practice sleeping for a long time before we fall asleep in the proper way. Sometimes as we know, when sleep is not coming, we work very hard to get sleep and it becomes counterproductive. To let go everything and get totally relaxed is the greatest job on this Earth and it requires a tremendous amount of skill. Let us come back to our subject of - who is a wise person and who is an unwise person?

Who is an unwise person?

An unwise person divides things into two types :-

- 1) Seemingly active and
- 2) Seemingly inactive.

Why do I need to use the word seemingly? Because an unwise person does not know the truth that there are certain objects which may not appear apparently active but there is a part in every object which is always active.

Let us explore the subject further. The human personality is called trichotomous.

When a spiritual person looks at a human being then he sees that a human being has got three parts (that is why every human personality is called trichotomous). These three parts are:-

1. **Body**
2. **Mind and**
3. ***Chaitanya* or the Soul or the Atman which is pure consciousness.** The body and mind cannot do anything and nor can they exist without pure consciousness. But, in the presence of consciousness - body-mind think that they are conscious, although they are unconscious.

Here is the secret:

An unwise person divides all beings into active and inactive in his mind.

1. When there is a visible activity then he labels that person as active person.
2. When a person is lying down or sleeping and there is no visible activity then he labels that person as inactive. This understanding by the unwise person is wrong.

When a wise person looks at anything in this world, he clearly perceives two things:-

1. **Atman or Pure consciousness** which does not do anything and which needs not do anything.
2. **Anatman:** Everything else which is this body/mind is called Anatman or non-self. And non-self obviously cannot do anything because it has neither got *prana* nor consciousness.

To summarise:

Therefore, **A wise person** is one who sees that every living creature is a combination of *Atman* or pure consciousness plus *Anatman* which is body and mind.

A wise person understands that it is body-mind, which is in the presence of consciousness, appears to be active and doing something. Pure-consciousness is ever active but pure-consciousness itself doesn't do any activity. This is the simple way of understanding. Such a person identifies himself clearly with the Atman and he says "I do not do anything and yet people see me doing things. These people are making a mistake because it is my body - mind which is acting as if it is "My" acting etcetera."

Such a person who can clearly separate the *Atman* from the *Anatman* (especially when they are intrinsically mixed up) and who can identify himself with the Atman or pure consciousness (thereby knowing that "I am free") **is a wise person.**

Whereas **an unwise person** goes on roaming around in this world of activity or *samsara* or world of transmigration.

Let us tackle and understand this from another point of view.

Every activity invariably is preceded by a desire. Whenever we find somebody active, this automatically means that this person is not happy and has some sort of desire. He feels that unless he achieves and fulfils his desire, he will not be happy. He also feels that if through some sort of activity I can achieve my desire, then my happiness will be completed at least for the time being. So he tries to fulfil his desire.

However, there is an inherent problem with this attitude - once a desire is completed, millions of other desires spring up and the same desire will also come up again and again - there is no end.

Why does this happen?

This happens because that person is identifying himself with limited happiness and with this limited instrument (body/mind), it is impossible to attain unlimited happiness. The Atman by its very nature is unlimited.

Who is *purna-kamah* or *paripurna*? And what is *moksha* or liberation?

> A wise person completely identifies himself with the Atman and he feels that 'I am the Atman' therefore, I am '*paripurna*'; I am complete in myself; I am infinite; I am perfect; I am eternal; I don't have any desire; I am sat-chit-ananda; I am bliss.

- > When a person realises this, naturally there will be nothing lacking for him.
- > When there is nothing lacking then there is no desire. And,

- > When there is no desire then he does not need to do any activity.

For such a person it is as if he has completed every activity in this world. That means he has fulfilled and attained the end result of every activity and that means he has become '*purna-kamah*'. When there is no more desire he does not feel that he is acquiring happiness, rather he feels '**I am happiness**'. When a person says 'I am happiness' then there are no degrees in it. When a person says 'I have happiness' then there are infinite degrees.

"I am happiness" is 100% full and that is the realisation which the Lord is pointing out. The goal of every creature; the goal of evolution from the lowest to the highest is to know that :-

- I am '*paripurna swaroopa & purna-bodhi*.'
- I am *nitya, sudha, buddha, mukta swabhava*.
- I am the '**Self**'.
- I am the **infinite**.
- I am the **eternal**.
- I am the **embodiment of bliss**. Therefore,
- I don't have any desires,
- I don't need to do anything and I want to remain in this state for ever.

This is called the **state of realisation**. This is the goal of life called **moksha or liberation**.

Knowingly or unknowingly, consciously or unconsciously, willingly or unwillingly, we are all striving to reach that particular state. This is the goal which the Lord is telling us :-

- A wise person is one who recognises - **inaction in action** that means when this person looks at his body-mind and his body-mind is doing something then he says, "Inside this being, there is Atman which has nothing to do with any action." And, he sees inaction in action.
- An ignorant person is he who thinks that I am not the Atman but I am the body-mind. He will remain imperfect and can never attain perfection through his body-mind. But, when he recognises and realises that I am the 'Self', only then will he attain perfection.
- Such a person who understands this truth and strives to attain to this state of fullness is called a yogi. And when he reaches the goal then he becomes the true performer of all actions - 'as if' he has performed infinite activities; 'as if' he has attained infinity. 'As if' because, in reality there is no attainment. He recognises that he used to think - I was not the 'Self' but now recognises, I was the 'Self' all the time. Through all these activities, I came to know that I am not the body-mind

but I am the Self. In fact, the body-mind are also nothing but manifestations of the same Self.

I hope the point is clear about what is a spiritual life.

A spiritual life is - to separate body-mind from the Self; striving ever more to identify ourselves with the Self; and becoming less and less attached to the body-mind. There are all sorts of discrimination, all sorts of renunciation, practice of mind control and practice of body control. The purpose of all these types of spiritual practices is to feel that 'I am the Atman and I am the Self'. That is the goal of life.

If we wish to attain that goal then we have to do certain things which will gradually help us progress towards the realisation that 'I am the Self'. That is what has been described in next few verses:

Bhagavad Gita: Chapter 4, Verse 19

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९॥

yasya sarve samārambhāḥ kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ

Meaning: He whose undertakings are all devoid of any desires and purposes and who's actions have been burned by the fire of the knowledge, to him the wise people call the 'sage'.

A beautiful definition of 'Who is a *pandita*?'

In normal Sanskrit language, a *pandita* is one who has lot of bookish knowledge. Bhagwan Shri Krishna uses this word *pandita* quite a few times in the Bhagavat Gita. *Pandita* means, he who sees Atman everywhere; he who lives a spiritual life, by proxy he is also called a *pandita* or a wise person. There are many so-called pandits, who are not wise people and there are many wise people who are not bookishly learned persons.

For example:

Shri Ramakrishna himself had not read many books but he used to say "Although I have not read many books, I have heard and I remember all those books."

The same is true for **Swami Adbhutananda**.

In India we can see hundreds of saints, who are not at all learned but just ordinary people. But, they have tremendous faith or *shraddha* in God and through the practice of repetition of God's name and with tremendous faith in their Guru, hundreds

and thousands of them have attained the same goal which a learned pandit (who is also a sincere spiritual seeker) has attained.

So, the Lord is telling us "We have to start our spiritual practices."

Whatever we do as our spiritual practice, such as repetition of God's name by taking initiation from a Guru or study of scriptures or regular attendant in the temples or holy company or satsanga or going on pilgrimages, they themselves are not the ultimate goals. However they must bring about a change in our personality. This is what has been said.

कामसङ्कल्पवर्जिताःkāma-saṅkalpa-varjitāḥ

Whenever such a spiritual personality undertakes any work then first of all he doesn't do this selfishly and secondly he does it because he wants to do it. He understands that this is my duty, so I have to do it. **कामसङ्कल्पवर्जिताःkāma-saṅkalpa-varjitāḥ means** I have no personal desire.

We should not make a mistake to think that spiritual aspirates do not need food or they do not need to breath or they do not need to do certain normal regular activities. In fact, their bodies also require them to do certain activities. But they do all these activities only to keep their bodies in a healthy condition and therefore eat whatever is necessary and conducive to good health after offering to God.

He does all those necessary activities but he doesn't have any worldly desires. He has only one desire. What is that desire? To realise God and to reach the lotus feet of God. Whatever activities he undertakes, his life is transformed into a spiritual practice with the sole aim of reaching God.

Such people are called **कामसङ्कल्पवर्जिताःkāma-saṅkalpa-varjitāḥ**. They do not have any selfish desire, but if we see some desires in them then:-

1. First of all the desires are unselfish and
2. Secondly the desires are purely spiritual.

ज्ञानाग्निदग्धकर्माणं jñānāgni-dagdha-karmāṇam: Who's actions have been burnt by the fire of knowledge.

Whatever such great people do whether they eat, breath, talk or perform any action, they have beautiful knowledge. What is that knowledge?

- my body belongs to God;
- my mind also belongs to God;
- the desire to use this body is also given by God;

- the capacity to understand in the right way and perform actions in the right way with the right understanding has also been given by God.

Therefore, body belongs to God; mind belongs to God; desire belongs to God; performance belongs to God, I am just an instrument in the hands of the divine Mother. This is called **ज्ञानाग्निदग्धकर्मणि**.

That type of knowledge even when acquired through bhakti, has helped millions of people to realise God. So, this verse says - "**Whose actions have been burnt.**" This means, those actions do not bear any worldly results.

Every action whether we do by spiritual attitude or by worldly attitude, it must bear its result. But, in the case of a worldly person, it bears worldly results and worldly results are like powerful seeds which will produce more trees with more fruits and the person goes on increasing his worldliness and strengthening the worldly bondage.

In case of a wise person - every activity yields only one result. Whether he eats, sleeps, worships, breaths, whatever he does, every action bears only one fruit and what is that fruit? His devotion to God increases; his faith in God increases; his unselfishness goes on increasing; his wisdom goes on increasing; he becomes more and more happy from day after day and he grows - in sat, in chit and in ananda.

When we see external manifestations that a person is becoming a good person, a pure person, an unselfish person, a wise person, a happier person day by day then we have to call such a person a **pandita or a true human being**.

Summary: Whatever we do, we should do with an idea that our body belongs to God; our mind belongs to God; our desire belongs to God; any capacity of mine with which I perform actions belongs to God. Naturally, the result must belong to God as well. There should be one desire for ourselves and that is - I want to become a better and better devotee and still better devotee of God; I want to be a yogi and I want to be progressing nearer to my true Self and that is called *Atmajyana*.

The Lord is giving some more hints; some more spiritual characteristics, in order to progress towards our goal which is *Atmajyana* which is to feel that 'I am the Atman'.

Bhagavad Gita: Chapter 4, Verse 20

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ 20॥

tyaktvā karma-phalāsaṅgaṁ nitya-tṛipto nirāśhrayaḥ
karmaṇyabhipravṛitto 'pi naiva kiñchit karoti saḥ

Meaning: Four characteristics are being elaborated here.

1) First characteristic is: **त्यक्त्वा कर्मफलासङ्गं** *tyaktvā karma-phalāsaṅgaṁ* means such a pandita or a wise person who wants to identify himself with the Atman. First of all he should give up the expectation and attachment to his karmaphala.

But a question comes to mind - we all perform many actions and naturally expect some result. This is an important point and we all need to understand that the result of action will come sooner or later whether a person is spiritual or worldly, because every action must yield its result. But, when we are attached then our minds become very clouded and we become restless thinking "why I am not getting an expected result?"

The Lord is specifically telling us to cultivate this quality :-
'Do not become a slave to karmaphala.'

Remember, every spiritual devotee wants only one *phala* or result of all his actions and that is God. Such as -

- if I am sitting - I want God;
- if I am doing pranayama - I want God;
- If I am worshipping - I want God;
- if I am discharging my duty as a soldier then probably I am going to kill as many people as possible - the only result I want is, I wish to move nearer to God or nearer to my own nature.

This quality of not being a slave and not being agitated in thinking about the results of our actions is called **'giving up attachment to the results of the action'**.

At the same time, the Lord is expecting from every spiritual person to perform the right type of action in the right spirit with complete focus of the mind. A spiritual aspirant should never think that because I am not expecting any result therefore I will do my actions only half heartedly; that is not going to help anybody and it will only bring more unhappiness. It will bring more suffering and it will really be counter-productive.

This is the first characteristic: To perform actions to the best of our ability, with devotion, with *shraddha*, without attachment and leave the results of our actions in the hands of the Lord. When we perform our actions with this attitude then our minds become completely content.

2) Second characteristic is नित्यतृप्तो nitya-tripto. A real pandita or a wise person thinks that I am a child of my Divine Mother. Every mother gives to her child only what she knows is the best for her child. He knows it and he has a complete faith in his Divine Mother. He does whatever he needs to do but he leaves the result of his actions in the hands of his Divine Mother. As a result, such a spiritual aspirant is not temporarily happy only at the time of meditation but he is bubbling with joy all the time. नित्यतृप्तो nitya-tripto means completely content.

3) Third characteristic is **निराश्रयः nirāśhrayaḥ**. A true spiritual aspirant or a wise person doesn't blame anybody even if he doesn't get his expected desired result. He doesn't say, "I depended upon God and did not get my desired result, maybe I committed a mistake." He will still be totally dependent on his Divine Mother, no matter the result of his action.

Shri Ramakrishna's parable called "The Will of Shri Rama".

Shri Ramakrishna illustrates this with a beautiful parable called "The Will of Rama". We all know the story. There was a weaver called Raguram.....

The point we need to understand, even if the weaver would have been jailed because he was caught red-handed. He would have never got agitated because he was kept in the jail. He was not agitated when he was brought in front of the Magistrate. And he would have not been agitated if the Magistrate would have said, "You will be kept in the jail for your entire life."

He would have said " This is 'Rama's Will' and 'Rama's Will' gives me the greatest joy."

Illustration from Mahatma Gandhi's life

There is a funny saying of Mahatma Gandhi. Whenever the British Government used to put him in a jail, he used to say "Now, this is a most wonderful situation for me; I can get more sleep; I can think more deeply; I can meditate on God; I can write my books; this is a best undisturbed opportunity. This British Government is guarding me and providing me with first class facilities and this is just like heaven for me." He used to take his imprisonment in that light.

A true devotee would say, "Oh Mother, whatever is happening, is happening by thy will or *sakali tomari iksha*."

4) Fourth characteristic is **कर्मण्यभिप्रवृत्तोऽपि karmāṇyabhipravṛitto**. Even if just by chance a man is made to work 24 hours every day still he would never feel that I am performing any actions. He would think that prakruti is doing its own activities.

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ C3 V28॥

guṇā guṇeṣhu vartanta iti matvā na sajjate means These *gunas* belong to *prakruti* and *prakruti* through these *gunas* called *satva*, *rajas* and *tamas*, is doing its own activity, I have nothing to do with it because I am a child of God; I am pure consciousness; I am *Amritashay Putra*; I am the child of the immortal bliss; I do not need to do anything because I am already an *Amritashay Putra*.

Summary of verse 20:

These are the four characteristics:

1. He will not have any attachment to any activity.
2. He is ever content whatever happens.
3. He does not depend on any thing else except God. He is totally dependent upon God.
4. Whatever he does, he never gets the feeling that, "I am the doer and without me the whole world come to an end." He says, "I am just an instrument. Oh Lord, whatever you wish to do with this instrument - you just do it."

Further hints the Lord is giving in the next verse.

Bhagavad Gita: Chapter 4, Verse 21

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 21॥

nirāśhīr yata-chittātmā tyakta-sarva-parigrahaḥ
śhārīraṁ kevalaṁ karma kurvan nāpnoti kilbiṣham

Meaning: Without expectation, with the mind and self control, having abandoned all his possessions, doing mere bodily action - such a spiritual aspirant incurs no sin.

First of all, he is **निराशीर्य nirāśhīr**. He doesn't have false hopes and expectations. If he has any expectations at all then there is only one expectation and that is - to realise God and nothing else. If he is a jyani then his expectation is - to have self knowledge. If he is a bhakta then his expectation is to improve his devotion to God.

यतचित्तात्मा yata-chittātmā means continuously engaged without giving up hope even if he doesn't get any result in billions of years. He will not stop for a second. He will not do it like a machine. He will be performing his activity with greatest joy. That is the meaning of यतचित्तात्मा yata-chittātmā - continuously engaged but with perfectly controlled mind and buddhi.

Shri Ramakrishna again illustrates this with a beautiful parable of two yogis and Sage Narada.

There were two yogis. Both have been meditating upon God for many years. One day, sage Narada happened to pass by. They came to know that sage Narada was visiting Lord Narayana. They requested him "Please, can you put this question to Lord Narayana on our behalf and our question is - How long do I need to do spiritual practices and please bring back the answer?"

When Narada returned back after visiting Lord Narayana then the first sage, who was sitting under a tree asked, "How long do I need to take God's name?"

Sage Narada said "Lord has said that you will get God's darshana (vision) in your next birth." Listening to this, this yogi became very despondent and started weeping "Oh Lord, already so many years have passed repeating your name, this spiritual life is the most painful duty I have ever undertaken. In my life there is neither any joy nor hope, I have already wasted so many years and still one more life!"

Sage Narada went to the second man. He was sitting under a tamarind tree which has billions of very small leaves. Sage Narada said, "The Lord has asked me to tell you that you have to take as many births as there are leaves on this tree." This yogi jumped up with joy and said "What!! God is going to appear to me so soon." For him every life is a life of joy and when life is a joy then a person would like to be reborn. When a person is suffering with lots of unhappiness then such a person would not like to be reborn. But, a person who is moving from a lower joy to higher joy would love to be reborn.

What is the moral of this parable?

Shri Ramakrishna is telling through this parable - A true devotee never gives up hope. He will be performing his spiritual practices with dedication and with greatest joy even if he has to take billions and billions of births. This is also mentioned in this verse 21.

त्यक्तसर्वपरिग्रहः **[tyakta-sarva-parigrahaḥ]** he doesn't have any possession. God is the only possession which he has got and he doesn't need any other possession.

Then a doubt may come to our minds about these true sadhakas. These true wise people have a body and are performing their bodily actions. For example: when they are walking some insects may come under their feet and die. While they are eating then some insects may be eaten up - there may be a worm inside a mango and in his ignorance and eagerness, he might swallow this worm and the worm may get killed by this process of eating.

A question comes - will he not incur any sin?

The categorical answer is - even though he does a bodily action he will incur no sin at all. If body-mind does any good action then he does not get any punya. Similarly, this person does not consider that he is body and mind or he is performing any action and he also does not take responsibility. He says "No, I am just an instrument in the hands of God."

That is what Lord Krishna mentions ultimately in chapter 18. सर्व धर्मान् परित्यज्य मामेकं शरणम् ब्रज। अहम् त्वाम् सर्वपापेभ्यो मोक्षयिष्यामी मा शुचः ॥ C18/V 66 ॥ and also निमित्त मातरम भव तस्मात्त्वमुत्तिष्ठ यशो लभस्वजित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धिम्पयैवैते निहताः पूर्वमेवनिमित्तमात्रं भव सव्यसाचिन् ॥ 11.33 ॥

Lord Krishna is saying, "Just be an instrument O'Arjuna because, the Truth is, you do not belong to yourself; you do not exist as body-mind, only I exist and whatever activities are going on - I only do it. But, I also do not consider Myself as a doer." So, it is all a huge divine Lila.

Summary of Verse 21:

Such a self-realised person neither incurs any sin nor accumulates any punya. Whatever happens to him, all belongs to God because he has given up all his property which is his body and mind to God. He would say, "My Lord decides and do whatever You so desire with my body-mind. Whatever belongs to this body-mind belongs to You my Lord."

Then the next point comes. Alright, how does such a self-realised person, who has renounced all his actions and does not incur any sin lead his life?

The Lord is giving us some more hints. These are the hints to describe a spiritually advancing aspirant. Those sadhakas who are aspiring to advance in their spiritual life must listen to these characteristics; must think deeply about these characteristics; must accept them as gospel truths and try to practise them slowly and slowly little by little. So that one day they will also realise the truth that "I am the Atman". There is no other way. The Lord is giving further hints in the next verse:

Bhagavad Gita: Chapter 4, Verse 22

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ 22॥

**yadṛichchhā-lābha-santuṣṭo dvandvātīto vimatsaraḥ
samaḥ siddhāvasiddhau cha kṛitvāpi na nibadhyate**

As we have discussed earlier, such a self realised person thinks that he is only an instrument. At the same time, he refuses to become a careless instrument. He thinks that I am the instrument of God and if I do something wrong then a bad name will come to my God. Therefore, I must behave in such a way so that people think very highly of my divine Lord.

यदृच्छालाभसन्तुष्टो **yadṛichchhā-lābha-santuṣṭo** - having performed all his duties with utmost sincerity, devotion, efficiency, concentration and intelligence, he is not attached to the result but some result will come. Whatever result comes, he is very happy and absolutely satisfied.

At the risk of repeating, I would like to give you this example.

Example of यदृच्छालाभसन्तुष्टो from the life of Swami Brahmananda

Once Brahmanandaji was performing austerities in North India. It was the winter season. He was sitting under a tree without any warm clothing and it was quite a chilly night. Suddenly, a rich merchant happened to pass by in a cart and he saw the condition

of this sadhu. He got down and brought a very beautiful warm blanket. He kept that blanket in front of Swami Brahmananda, made his pranam and went away.

After a few minutes, another devotee came, he also made his pranam to Swami Brahmananda, accepted the prasada - took away that blanket and went away.

Swami Brahmananda was witnessing all this and he said, "O' my Lord you came in the form of a merchant and gave me that beautiful blanket and then You came in the form of a devotee and took away that blanket." He had absolutely no regrets.

But, in our case, even if we get an old pencil from someone, we consider this as our own and if someone takes it away then we are even prepared to cut off his head (provided we don't get caught by police)!

Example from the life of Shri Ramakrishna

Another example of "यदृच्छालाभसन्तुष्टो yadrīchchālābha-santuṣṭo is from the life of Shri Ramakrishna. When Shri Ramakrishna was suffering with throat cancer, he was asked about his serious disease. He gave a beautiful reply and said, "When I was young, all my facilities were given to me by the Divine Mother and I never complained about all those facilities. This cancer is also 'Her Will' only, therefore I have no right to complain about this."

द्वन्द्वातीतो dvandvātīto: He is beyond the affectations of 'dvandva'. He is beyond duality. What does this mean? It does not mean that cold will not trouble him or heat will not trouble him or happiness or unhappiness will not trouble him. He also goes through all the pairs of ups and downs like any one of us. But, his mental make-up is - whatever comes my way is the *prasada* of the divine Lord. He remains happy and ever content.

विमत्सर vimatsarah: Neither he entertains or cherishes any ill feeling towards anybody nor he develops a sense of gratefulness about the comforts provided.

समः सिद्धावसिद्धौ samah siddhāvasiddhau: He does his best in any given situation but his mind remains absolutely in the same calm state whether the outcome of his actions is success or no success. Such a person is not bound by karma and therefore, not bound by *karmaphala* - he is on his way to liberation.

A beautiful illustration from the life of Raman Maharishi:

One day, Maharishi was sitting in his hut along with some of his devotees. Some robbers entered in the night with sticks in their hands and ordered all the people to leave the hut. Once everybody left the hut, they gathered some utensils and also whatever else they could find.

Raman Maharishi was quite old at that time. He came out and was standing by the roadside. One of the robbers, who was not content with what he could take away from the hut, ran towards the Maharishi. He gave a blow to Raman Maharishi and walked off.

The devotees were terribly offended. They accepted the theft but were very angry about the behaviour of this thief, who gave a blow and hurt their revered Guru. This anger was the result of '*Ahamkara or Abhimana*' of the devotees. The devotees said, "If that thief would have given me a blow then I would have accepted it but a blow to my Guru is totally unacceptable."

(Normally, devotees have the view that if anyone insults my Guru then he is the worst human being in the whole world and, if someone praises my Guru then he is the best human being. Although Guru does not react in this way. It is a very common worldly way of disciples thinking and they also think that they are highly devoted to their Guru but that is not the truth.)

After this incident, the devotees came inside, took their seats and wanted to complain to the police about that thief who gave a blow to Raman Maharishi.

Raman Maharishi gave a beautiful reply and said "When you people bring sweets and fruits for me then I do not run to the police to complain about you. Similarly, when that man gave me a blow then also I have no right to report against this incident. I have to do the same in both situations. If I accept whatever you bring for me then I have to accept whatever the Lord ordains through that thief as well".

There is a beautiful logic of Maharishi behind this is - "Actually you devotees are not bringing goodies for me but it is the Lord who is prompting you to bring goodies to me. Similarly, when this person gave me a blow in front of everybody that was also inspired by the Lord and I have to accept this gladly as *prasada*."

Bhagavad Gita: Chapter 4, Verse 23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ 23॥

**gata-saṅgasya muktasya jñānāvasthita-chetasah
yajñāyācharataḥ karma samagraṁ pravilīyate**

Meaning: One who is devoid of attachment, who is liberated; whose mind is established in knowledge; who acts for the sake of sacrifice. All his actions are dissolved.

Let us understand this, a person who has been practising characteristics which we have discussed in today's class, such a person advances to such a state where no action or karma will ever have the power to bind him. On the other hand, every action which he does, pushes him towards the divine Lord.

गतसङ्गस्य **gata-saṅgasya** means all his attachments have been destroyed

मुक्तस्य **muktasya**:- means he becomes completely free from the idea that 'I am the body and I am the mind'.

ज्ञानावस्थितचेतसः **jñānāvasthita-chetasah** :- When a person comes to know that I am not the body-mind then at the same moment - he comes to know that "I am the pure consciousness / the Atman." This is called ज्ञानावस्थितचेतसः jñānāvasthita-chetasah.

यज्ञायाचरतः कर्म **yajñāyācharataḥ karma** :- Such a mind ever abides in the knowledge that "Ahm Brahmasmi". I am the divine and whatever activity takes place through the instrumentality of that body-mind that is called 'yjana' and is an activity no more. What is the difference? An activity is that which binds us. Yjana means an activity which becomes a divine worship and it helps us to break the bondage of this world. '*Kandana bhav bhandhana*' an activity when takes us nearer to God is called yjana.

समग्रं प्रविलीयते samagrām pravilīyate;- According to Vedānta, karma is of three types agami, prarabddha, sanchita. All worldly bondages are due to karmaphala. Karma means *karmaphala* and *karmaphala* means the result of all these activities. Activities as such do not bind us, if done properly then these activities can take us towards our goal which is God realisation. We suffer because somehow we get bound with the results of these activities.

The activities of a self-realised person are such as - whatever has been accumulated and waiting for fructification are destroyed (agami karma); whatever has been started in this life also gets destroyed (prarabddha karma); whatever he does until this body falls (sanchit karma)- that karmaphala also gets totally destroyed, that means no karma will ever attach him. By proxy, it means that he has nothing to do with this body and nothing to do with this mind.

Before this class is concluded, I would like to add a little bit more on this subject. All activities and thoughts of a self-realised person are only for the betterment of this world. *Pranarpana Jagat Tarana* means for the welfare of this world. He accumulates only *Punya*. It is said if someone criticises him then all the *papa* will go to that person and also if someone is serving him then all the *punya* will go to that person. One point we need to understand is - the end result of this *punya* is not to give them worldly happiness but to make them much more spiritual.

The whole life of a self-realised soul becomes a *yajna* or a sacrifice. As I mentioned earlier, this fourth chapter is the greatest chapter. This chapter explains to us beautifully, how to convert this life into a divine sacrifice called the *yajna*. The Lord is going to talk about 12 different types of activities or *yajnas* and going to explain to us how these different activities can help us to convert our lives into a spiritual worship of the divine Lord. We will discuss them in our next class.

To be cont'd

**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

Mamta Misra

