

Bhagavad Gita online Class 81 on 09/05/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,
Devaki paramanandam, Krishnam vande jagat gurum**

I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kamsa and Chanura, and who is the bliss of Devaki.

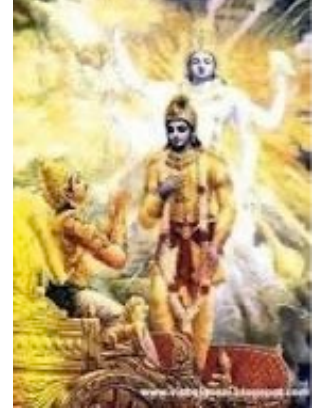
सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।
पार्था वत्सः सुधीर्भक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanaha|
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

All the Upanishads are likened to cows. The milker is Krishna, the son of Gopala. Partha is likened to a calf, while the drinkers are the wise ones. The nectar of the Gita is the milk.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं ।
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**Mookam karoti vachalam pangum langhayate girim |
Yat-krupa tamaham vande paramananda madhavam ||**



Recollection of the previous Gita Class 80:

Lust and anger:

In our last class Bhagvan Krishna was advising us that he who can conquer lust and anger while living, such a person will attain the highest happiness in his life. But, as we all know, it is not easy at all to conquer lust and anger. There is a relationship between these two - lust and anger. What is lust? When a desire becomes intense, that is called lust. Usually lust is associated with what we call mating or union of male and female partners.

Why is this lust the greatest and foremost obstacle in a spiritual life?

One very important point which we need to discuss here, is why this lust (attraction between two sexes) takes the utmost force and importance in our lives.

1. First of all, it seems to be associated with the greatest sense pleasure. In almost every living creature, not only human beings but in wild animals as well, the expression of this lust is clearly visible. We know that even in the wild, male animals fight with each other and they must be expecting to achieve something through fighting.
2. Secondly, it is also a natural instinct due to a mass of certain chemicals acting very strongly in their bodies. It is nature which is making them so active, sadly

sometimes at the cost of their lives. A point to note here is that this must be giving them a form of pleasure, as they are ready to lose their lives for it. (The definition of the greatest pleasure is - that pleasure which makes us forget time, space and causation).

That is why the greatest and the foremost obstacle in spiritual life is kama or lust.

As we know, the greatest enemies in our spiritual life are not the external enemies but our own internal slavery to the five sense organs. The pleasures of all these five sense organs have been divided into five categories. Swami Premeshanandaji called them “five dishes” in the world to be enjoyed by every *jiva* or individual soul. They are:

1. **Shabda** शब्दा or hearing.
2. **Sparsha** स्पर्शा or touch.
3. **Rupa** रूपा or seeing.
4. **Rasa** रसा or tasting and
5. **Gandha** गंधा or smelling.

Out of all these, the greatest pleasure comes from *maithuna* or the union of a male and a female which is referred to as lust. This is the play of nature; when the right time comes then nature itself impels through a huge gust of chemicals so that the propagation of species can be carried out.

Why should a creature become a slave to this nature? Because, nature tempts a person or a creature with the idea that they will get the greatest sense-pleasure by this act of union. This is how nature controls creatures. This is both physical and mental temptation. How? It is the chemistry of the physical body and mentally it is romantic imagination which plays a great part in it. If this desire for some reason is obstructed or not allowed to get fulfilled then it turns into a terrible annoyance and anger. That is why, anger is a frustrated desire. However, if anger is frustrated then it turns into a sense of accumulation or *lobha*. (There are six enemies *kama, krodha, lobha, moha, mada, matsarya*.)

Lust or Kama □ Anger or Krodha □ Greed or Lobha

According to the Vedanta, out of all these five sense organs, two sense organs are the most prominent; they are **lust** and **slavery** to our taste buds. Out of lust and taste or eating, taste is more prominent than lust. It is said that if a person can control his urge to eat and enjoy, then he has developed tremendous will power and he can easily control lust also.

Bhagavat Gita: Chapter 5, Verse 23

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

śhaknotīhaiva yaḥ soḍhum prāk śharīra-vimokṣhaṇāt

kāma-krodhodbhavaṃ vegaṃ sa yuktaḥ sa sukhī naraḥ

Bhagvan Krishna uses a very interesting word वेगं **vegaṃ** meaning a tremendous force like a cyclone. This force is able to just carry anybody away helplessly unless someone is holding them with great care. That “someone” is none other than the Divine Mother or God.

Further, The Lord says, "He who can conquer both lust and anger even while living." This is a very important statement because many people hope and believe that although they have not been able to conquer lust and anger in this life, they may be able to conquer it after their death. Generally, people think that when the body dies then all these negative tendencies will also disappear with it. But, this is a wrong understanding or wrong notion because the fall of the body is only a temporary stoppage - a person who dies, will be reborn with all these samskaras or tendencies which he has postponed in his previous life. Therefore, we need to understand that there is no respite, and our negative tendencies do not disappear when our eyes are closed. We should try our best to conquer (lust and anger) in this life while we are living.

Is it possible to conquer lust and anger?

Yes! But, two conditions need to be fulfilled.

1. First - we must go on practising spiritual disciplines life after life unceasingly, without giving up hope and with full enthusiasm. It may take hundreds of births.
2. Second condition is the grace of God. Shri Ramakrishna, Holy Mother and Swamiji very often used to say that no-one can conquer and subdue these passions without the grace of God. If a person is humble enough and does not get egotistic then the Divine Mother showers Her grace and takes that person in Her lap and then nothing can ever affect him. She acts as the greatest shield. If somebody has really tried to conquer lust and anger, then he will become sinless.

This is what we have discussed in our previous class. In the next verse, Bhagvan Krishna is telling us something related to Verse 23.

Bhagavat Gita: Chapter 5, Verse 24

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 24 ॥

**yo 'ntaḥ-sukho 'ntar-ārāmas tathāntar-jyotir eva yaḥ
sa yogī brahma-nirvāṇaṃ brahma-bhūto 'dhigachchhati**

Meaning: A yogi who is happy within, who rejoices within; who is illumined within; attains freedom in Brahman, himself becoming one with Brahman.

Commentary: Simply, this means that a great yogi who attains to the realisation of Brahman, means he has realisation of his own-self. His only guiding light is his own inner light. Such a person who tries to practice like this, eventually attains Brahman; he delights with Brahman; he becomes one with Brahman; he knows that "I am Brahman". What has been acquired through assiduous practice life after life becomes a natural character of such a person.

Let us discuss now:

1) अन्तःसुखः **a'ntah-sukhah** - he who gets all the happiness, all the pleasures, all the bliss only from within. He seems to be sporting only within himself. For example, we observe sometimes that if we leave a child with some toys then after a while, we see that he is completely immersed in his own play and he is totally oblivious of his surroundings. Similarly, this yogi who has reached the state of self-realisation also 'as if' (as if I said) he sports with himself. He has a light inside and we also have a light. These are the characteristics of a realised-soul and an advanced-soul.

What is the psychology and the inner meaning?

Every *jiva* or individual-soul is longing for happiness. Usually we look for happiness outside. We have a very strong notion that we can get happiness only from external factors. Although we know that external objects can give us only a limited amount of happiness, an ignorant person still believes that he can get more joy than suffering from external objects. An interesting point is that everybody runs after happiness only but here is a yogi who has discovered two very important facts - 1) Happiness doesn't belong to any outside object and 2) Happiness comes from within himself.

What is self-hypnotisation?

Let me explain this to you a bit more. We have discussed these points in our earlier classes several times. When an object is experienced by us (object means anything which is outside us) then it is not the object that gives us happiness, but it is our own opinion regarding that object (gleaned through our past experiences with that object) which gives us happiness. We affix a certain quantum of happiness to the object which we think we can derive from that object, irrespective of the quality of the object. We have hypnotised ourselves thinking that we will get a certain amount of happiness (say 70% of happiness) from this object. This is our own self-hypnotisation which brings pleasure to us from the external factors (same is also true for unhappiness).

The important point is - the object does not have either happiness or unhappiness. But, it can become a medium for obtaining that joy which is already within us. Just as we are able to see our face only through a mirror, every object in this world is nothing else but a pure mirror for us to reflect our inner happiness.

A yogi realises that the source of all happiness is **sat-chit-ananda or satyam jyanam anandam anantum brahman or asti-bhati-priya**. These are the characteristics of God. There are three stages as follows:

1. First - a yogi would know that he is different and God is different. God and he have some similarities in nature, but they are not equal and he belongs to God.
2. Second - as the yogi progresses, he feels that he is a part of God.
3. Third - when the yogi reaches the state of complete realization, then he knows that "I am God." He also realises that if God is an embodiment of *sat-chit-ananda* and if I am God, then I am also *satchidananda* or the ocean of bliss. In the beginning, this remains just a theoretical knowledge but as he progresses in his spiritual practices, eventually he truly realises it. As I have mentioned earlier, this experience is not only true for a realised soul but is also true for an advanced soul. As a yogi goes nearer to God, he finds more happiness within himself which is nothing but manifestation of God Himself and manifestation of his own divinity.

Conclusion: All happiness is within ourselves and all happiness belongs to God. If we achieve the true realisation that "I am God" then we can derive all happiness which is within ourselves. God is everywhere but that God is contemplated in our own hearts, therefore that embodiment of bliss is in our hearts. This is what is meant by deriving happiness from within ourselves.

अन्तराराम:'antar-ārāmas When a yogi reaches this state of self-realisation then he knows that although this world consists of birth, growth, old age (changes), diseases, decay and death (called six-fold changes) it is truly unreal (from a spiritual point of view).

God is **अजो नित्यः शाश्वतोऽयं पुराणो** ajo nityaḥ śhāśhvato 'yaṁ purāṇo (C2, V20)

अजा means "unborn" therefore no changes can ever take place in God and if "I am that God" then no changes can take place in me either. Whatever is outside is just a mere appearance - called Leela in Vedanta.

Drama-stage or Ranga-esthala रंगस्थला:

The entire world is a drama stage and everybody is an actor or an actress. When we use the word 'everybody' it is only due to our ignorance. The real knowledge is - God is everything on this world stage. God is actors, actresses, director, musicians, audiences, judges and everything else. This world is a 'Ranga-esthala रंगस्थला' that is why an epithet of God is "**Shri Ranganatha श्री रंगनाथा**". Shri Ranganatha is the CEO of this great cinema-stage known as "the world".

When a person reaches this state of self-realisation, still he has a body and a mind but he sports as it is described in this beautiful song of Sadasiva Brahmendra called '*Khelati Brahmandey Bhagavan* खेलती ब्रह्मांडे भगवान'.

[Sadasiva Brahmendra was a saint, composer of Carnatic music and Advaita philosopher who lived near Kumbakonam, Tamil Nadu, during the 18th century. He composed mainly in Sanskrit. Only a few of his compositions have survived, but they are recognised as great compositions of Carnatic music.]

This song expresses this idea of अन्तरारामः very beautifully - everything is nothing else but Brahman, playing through *sabdha* शब्द, *sparsha* स्पर्श, *rupa* रूपा, *rasa* रसा, *gandha* गंधा; *rajoguna*, *tamoguna* and *satvaguna*; and this पंचस्थूल भूता *puncha-esthula bhutas*, पंच शुक्ष्म भूता *puncha-sukshama -bhutas*. This is called अन्तरारामः. The yogi gets tremendous joy and tremendous rest and he just sports as if the whole thing is just a theatre stage.

3) अन्तःज्योति **āntarh-jyotir** Jyoti means light. Devotees of Shri Ramakrishna sing everyday in the evening "Aratrikum":

Namo namo prabhu vakya-mana-atita, Mano-vachnailadhar.

Then comes a beautiful statement: **Jyotir-Jyoti** ज्योतिर ज्योति means He is the light of every other lights. The sun, the moon, the fire, the stars, the candles, the electricity, everything is because of that "one light only" which is *Parmatma* परमात्मा. This is a most beautiful composition of Swami Vivekananda on Shri Ramakrishna and also on every other Avatara - every Avatara is the 'light of lights'.

Brihadaranyaka Upanishad

In Brihadaranyaka Upanishad, there is a beautiful question - answer session.

Sage Yajnavalkya was asked by a great sadhaka, "What is that light by which a man conducts his affairs during the day time?"

Sage Yajnavalkya answered, "The sun is that light."

The disciple asked, "When the sun sets then what is the light that guides a man?"

Sage Yajnavalkya answered, "It is the moon."

The disciple asked, "When the moon sets then what is the light that guides a man?"

Sage Yajnavalkya answered, "It is the fire." (As we know, even torch-light is the manifestation of fire. The fire manifests as heat and light.)

The disciple asked again, "When there is no fire then what is the light that guides a man?"

Sage Yajnavalkya gave the most beautiful answer, "It is the *vok* वाक्." [*Vok* is a Sanskrit word which means *shabda* शब्द or *vani* वाणी or speech or sound"]

How does *vok* वाक् or speech act as a light?

Suppose we are walking in darkness and unable to see anything. We shout, "Please help me, I want to reach a particular house." Suppose that house is just nearby and somebody hears our cry. Here, we have expressed our desire for help through *vok* or voice. Now, a person from the other house answers, "I am here." As we know, every creature has got the sense of 'sound direction'. After hearing the sound, slowly we move towards the direction as indicated by the sound. This sound will act as a light and will guide us because as we continue to move in the right direction as indicated by the sound, then the sound will become louder and clearer. This is how *vok* or sound gives light or guidance.

But, it should not be taken as a physical light only.

- When I am speaking on the Bhagavat Gita then this is one type of light that is illuminating all of us.
- The other aspect is - when we are reading a scripture then that is another form of light.
- What does the light do? It gives us knowledge. What does the knowledge do? It helps us to decide what to do and what not to do; where to go and where not to go and how to avoid obstacles or andhakara or darkness.
- The darkness means unable to see and unable to decide. The light means we are able to see clearly. That is why, suppose there is a person who is talking very nicely on a topic and there are some points which we never understood before but he has made those points very clear and easily understandable then we say, "I see." That means, I understand those points now and I have the knowledge of those points now - that is the meaning of light.
- What is that light? That light is Bhagvan or God or pure consciousness. When pure consciousness becomes limited then that is called 'knowledge'. It could be worldly knowledge or aesthetic knowledge or it could be any type of knowledge including spiritual knowledge.

When a person who is in a state of duality gets the right understanding, that is called knowledge. This person would say "I have got the knowledge and I know now."

But, when a person becomes identified with God - that is not called knowledge but called 'pure-consciousness'. There is no limitation and there is no

manifestation therefore he does not even say "I know" because there is no 'I' left to say "I Know". This person has realised an inner light or inner understanding called **āntarh-jyotir**. This **antarh-jyoti** means I am the light; I am God; I am satchidananda.

This is what the Lord is telling us:

- He who derives all happiness, unending happiness, unbroken happiness, and the indescribable happiness from within himself, for him - this whole world (both inside his mind and outside world) is just a stage or a drama and he himself is pretending to be playing some game or some role but nothing is truly real. (Cinema means - we see some resemblance of reality but none of it is really true.)
- He feels that he is the greatest light and it is his light which illumines the whole world.

I would like to add another very important point - when we switch off our awareness, then the entire world disappears as if it were completely destroyed. It is only when we cognise an object or a person with our mind then existence, quality, pleasure or dis-pleasure related to that object manifests itself. If we choose to switch off our awareness then for all practical purposes as far as we are concerned, the whole world disappears.

Who is a yogi?

A person whether he is sleeping or awake or dreaming, sees God only. This is the state of a yogi. There are three characteristics which every spiritual aspirant should try to develop slowly and gradually:

1. Be content within yourself.
2. Everything in this world is only a divine sport of the Lord whether it is a happy event or an unhappy event.
3. Nobody can give you the inner light. You need to get this light yourself. You are the ultimate light or **āntarh-jyotir**. This **āntarh-jyotir** is inside and outside you and eventually the distinction between the inside and outside totally disappears.

स योगी **sa yogī** such a person who practices these three characteristics and others aswell gets all pleasures from within, through meditation or through japa or karma-yoga or bhakti-yoga or raj-yoga or jyana-yoga. What happens next? Very soon he attains **ब्रह्मनिर्वाणं brahma-nirvāṇam**. **nirvana** means absolute extinction. Here, it means his own personality or individuality becomes extinct. He feels that only God exists or the Divine Mother exists.

ब्रह्मभूतोऽधिगच्छति **brahma-bhūto 'dhigachchhati** means he attains such a self-realisation that I am Brahman.

We move on to the next verse, again the Lord is alerting us:

Bhagavat Gita: Chapter 5, Verse 26

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ 26॥

**kāma-krodha-viyuktānām yatīnām yata-chetasām
abhito brahma-nirvāṇam vartate viditātmanām**

In the earlier two verses the Lord Krishna was trying to explain to us - do not be affected by *kama* / lust and *krodha* / anger, which you think are due to outside objects. Now, in this verse the Lord is telling us:

कामक्रोधवियुक्तानां **kāma-krodha-viyuktānām** - those who are bereft of lust and anger because they are getting fulfilment from within.

यतीनां **yatīnām** - **yati** means, one who constantly strives to move forward until there is nothing left to achieve. Such a person is endowed with यतचेतसाम् **yata-chetasām** meaning he has complete control over his four faculties. Four faculties are *manas*, *buddhi*, *chitta* and *ahamkara*.

What is meant by *Antahakarna* अंतःकरण or Inner instrument?

The English word “mind” is called *Antahakarna* (or inner instrument or inner organ) in Vedanta. According to its functions it is divided into four parts:

1. **Manas** मनस् or Mind.
2. **Buddhi** बुद्धि or Intellect.
3. **Chitta** चित्त or Memory.
4. **Ahamkara** अहंकार or Ego.

These four faculties must be completely under control.

Control of *Ahamkara* or Ego: I am not body mind - bereft of being "I".

Control of Mind or *Manas*: I am not going to think about any worldly objects because they are worthless, only God is valuable. This is called controlling the mind.

Control of *Buddhi* or Intellect: I do not want anything from outside - this is called controlling the *Buddhi*.

Control of Chitta or Memory: Memory of sadhaka which was previously filled with the experiences of happy and unhappy experiences is completely washed out, only memory of God / Brahman/ Divinity alone remains. That is called यतचेतसाम् **yata-chetasām**.

ब्रह्मनिर्वाणं **brahma-nirvāṇam** - for such a person as if complete extinction of the self in the light of Brahman. Nirvana means complete extinction.

अभितो **abhito** – means, this state of brahma- nirvana is here right now and available everywhere - means as soon as mind becomes completely free and pure, the yogi attains to that state.

विदितात्मनाम् **viditātmanām** - such a person is called the knower of Brahman.

वर्तते **vartate** - he does not behave like a human being or like a bound person, but he behaves like a completely free person.

Meaning of Verse 26: Those who are free from lust and anger, who have subdued their minds and realised the "Self", those *sannyasis* both here and hereafter attain freedom in Brahman.

Here and hereafter means - these yogis when they attain to the state of ब्रह्मनिर्वाणं **brahma-nirvāṇam** then two things can happen.

Shri Ramakrishna used to say, "Their bodies fall off after 21 days like dried leaves."

2. That means when a yogi attains to this state of "living in Brahman or *nirvikalp samadhi* then his body falls away and there is no question of him coming back.
3. For some mysterious reasons, God keeps the body and mind of some of these yogis. He Himself enters into their bodies and works through their bodies. Such yogis are called "*jivanmuktas*". Once their bodies fall then they attain *videha-mukti* विदेह मुक्ति.

Essence: The important point which the Lord is telling us -

- One has to control his or her mind.
- One has to conquer lust and anger.
- When lust and anger are conquered then other things are conquered automatically.
- Lust and anger are the strongest forces.

Here, practically the fifth chapter of the Bhagavat Gita is completed.

Introduction to the Sixth Chapter of the Bhagavat Gita:

In the last three verses of the fifth chapter, the Lord is briefly introducing us to another type of yoga which is called **Atma-Sayam-Yoga or Dhayan Yoga**. The elaboration and explanation of these three verses will come later on in the sixth chapter.

Bhagavat Gita: Chapter 5, Verse 27 and 28

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ 27॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 28॥

**sparśhān kṛitvā bahir bāhyānśh chakṣhuśh chaivāntare bhruvoḥ
prāṇāpānau samau kṛitvā nāsābhyantara-chāriṇau ॥27॥**

**yatendriya-mano-buddhir munir mokṣha-parāyaṇaḥ
vigatechchhā-bhaya-krodho yaḥ sadā mukta eva saḥ ॥28॥**

Meaning: Shutting out all external objects, fixing the gaze of his eyes between his eyebrows, equalising the outward and inward breaths flowing in the nostrils, controlling his senses, controlling his mind, controlling his understanding, being ever bent on liberation, ridding himself of desire, fear and anger, such a man of contemplation is indeed always free.

As we have discussed previously, the Bhagavat Gita is called *brahm-upanishad*. It is Veda, it is upanishad, it is yoga, it is also practical psychology, it is meant not only for a spiritual aspirant but also meant for those who want higher happiness in this world as well as in the next world. The great scripture Bhagavat Gita throws beautiful guidance and light on all.

Here, in the above two verses the Lord is specifically targeting a person who is called मोक्षा परायणा **moksha-parayanah**. **Parayanah** परायणा means, "the highest goal". What is the highest goal? A person who desires moksha. Such a person must become a muni - muni means मनन् शीला: **manan-shelaha** - means continuously fixing his mind on how to attain moksha, how to attain आत्म साक्षात्कारा Atma-Sakshatkara (self-realisation or brahma-realisation or manifestation of inherent divinity), no other thought should ever intrude.

What is the process of moving towards moksha?

Bhagwan Shri Krishna is trying to convey to us that during our sadhana, our mind moves towards spiritual objects and also towards secular objects. But, our *sankalpa* (or true goal or intense desire) should be only towards attaining moksha or complete liberation. What duties should such a person do?

- First, he should gain control over outside objects.
- Then he should gain control over subtler desires (called mind).
- Then he should gain control over the subtlest thing, known as *buddhi*.

So the process is like this:

From the obvious move towards the subtle --> From the subtle move towards the subtler --> From the subtler move towards the subtlest --> and From the subtlest move to that which is truly indescribable.

So, the Lord is saying in the above verse:

sparśhān kṛitvā bahihi स्पर्शान्कृत्वा बहिहि - all the objects which have occupied my attention, my energy and have eaten up my time until I turned to spiritual life, all of them will be put a stop. Practically, this means to interact with only what is absolutely necessary in the world and doing that with a spiritual attitude. All outside objects have been termed by Bhagwan Krishna as **sparśhā** स्पर्शा meaning a form touches us; a sound touches us; a taste touches us; a smell touches us; smooth, hard, heat, cold also touches us. Everything is only *sparsha sukha* / pleasure i.e. pleasure which is derived by coming into contact with things – "contact born pleasures".

bāhyār kṛitvā बहिर्कृत्वा- he should have controlled everything which is in the external world. (It does not mean that a yogi does not need external objects. So long as there is a body, that body must be maintained with food, exercise and fresh air (going outside). These activities are absolutely necessary so that his body-mind becomes a fit instrument for his spiritual progress.) What this does mean is completely directing everything towards God, both external and internal objects. External objects mean, objects of forms, touches, smells, sounds and tastes etc. Internal objects mean, every thought, every emotion, every idea called *antah-postoh* (internal objects).

First control the above then fix your gaze in between your **bhruvoḥ** or eyebrows. If we close our eyes then there is a danger of falling asleep! If we keep our eyes fully open then we may get distracted by external activities which are happening in the world. Therefore, we need to open our eyes just slightly and fix our gaze at the tip of our nose, but with complete awareness about what is happening inside us.

This is called -

chakṣhuśh chaivāntare bhruvoḥ चक्षुश्चैवान्तरे भ्रुवोः - fix the eyesight at the tip of the nose and keep the mind fixed in the आज्ञा चक्रा aagya-chakra in between the eyebrows.

prāṇāyama प्राणायामा - then perform pranayama. What is pranayama? Making the incoming breath and outgoing breath equal. So that this breathing in and out does not disturb our mind. Pranayama is actually a process to control the mind with the help of an instrument which is breathing. So, breathing is the overarching instrument and this breathing happens because of *Prana*, therefore this breathing gives us some control over *Prana*. This *Prana* controls the thoughts and the

ultimate purpose of pranayama is to control the mind or thoughts. Therefore, to practice some amount of pranayama is very beneficial.

yatendriya-mano-buddhir यतेन्द्रियमनोबुद्धि - yata means, completely controlled. *Indriya* (means all five sense-organs), mind and *buddhi* - all these three instruments should be controlled. All instruments which needs to be controlled are classified by Bhagwan Krishna into these three. Indriyas are the "gross" instruments and following on from that, there are five *karmendriyas* and five *jyanendriyas*.

1) What is meant by control of sense organs or jyanendriyas?

This actually means - not allowing the eyes to see whatever they desire to see, but controlling what the eyes see. Similarly, not allowing our ears to hear whatever they like, but controlling them so that they hear what they should be and so on for all our five Indriyas. This is called control of five jyanendriyas or organs of knowledge.

At the same time, the five organs of action or *karmendriyas* should also be wisely controlled - we should not allow our legs to move restlessly here and there, rather control them to move wisely and only as much as necessary to maintain a healthy body. Our movements should be conducive towards our spiritual progress. Similarly, we should not let our hands do whatever they want to do but make them perform only those actions which are necessary for health and spiritual progress. All the five organs of action should be engaged only in those activities which are absolutely necessary for health and spiritual progress. We should constantly remind ourselves that all actions should be directed towards God.

2) What is meant by control of the mind?

Mind or manas is subtler than the Indriyas because our thoughts actually control our sense organs. Thoughts are the boss of these ten sense organs and therefore, control of thoughts through intense concentration on the Divine Lord is called the control of the mind.

3) What is meant by control of buddhi?

The mind is actually a servant of buddhi or sankalpa. When buddhi decides that it does not want any worldly objects, it only wants the divine Lord, then a true spiritual aspirant makes a firm decision about it and says, "Lord, I do not want anything except You. If it is Your will then I will do whatever is necessary to please you." This is called controlling buddhi.

4) What is meant by control of Ahamkara?

This means - instructing your " Ahm or I": "Oh 'I', you are a servant of God, you are a devotee of God, you are a child of God, you are a part of God." Gradually, distinction and separateness from God will be eliminated.

मुनिर्मोक्षपरायण **munir moksha-parāyaṇaḥ**

- When some amount of control of ten sense organs is achieved.
- When some amount of control of mind is achieved.
- When some amount control of buddhi / decisive power is achieved,

then such a person is called a "muni". When a sadhaka masters control over these three faculties then gradually he will reach God. Such a person who is striving with such an understanding is called a **muni** and a **moksha-parayanah**. If our ultimate goal is not moksha, then control of senses, mind and buddhi will be incredibly difficult.

विगतेच्छाभयक्रोधो **vigatechchhā-bhaya-krodho** - such a person / muni should give all his burdens and desires to the Divine Mother. This does not mean that he will not have any desires, he will have only one dominating strong desire of God-realisation. All non-spiritual thoughts are slowly eliminated and only one thought of liberation or *mumukshatyam* is strengthened. He gets rid of *bhaya* and *krodha*.

Relationship among इच्छा *ichacha*, भया *bhaya* and क्रोधा *krodha*:

- इच्छा ***ichacha*** - means desire.
- भया ***bhaya*** - desire brings fear. As we have seen, when our desire is faulted or unfulfilled then *bhaya* comes and anxiety, trepidation and fear comes.. Fear arises from two causes only - i) Fear of losing what I already have and ii) Fear of not getting what I wish to get.
- क्रोधा ***krodha*** - unfulfilled desires and fear will give rise to *krodha* (anger).
- When a person is free from all desires excepting the desire for God -realisation, then there will be no fear. When there is no fear then there will be no anger. He will understand that all is happening by the will of God. If something undesirable happens in life then that is also the will of God / a desire of God / *prabhu-ichchha*. God's desire is always for good and will always lead ultimately to good. Here, "all good" means, that which ultimately leads us to God only. It is like a child sitting in the lap of the Divine Mother.

सदा मुक्त एव सः **sadā mukta eva saḥ** - such a person is a free person already. Gradually and gradually he starts to feel a great sense of freedom. At the end of his spiritual journey he becomes completely free from all desires, including a desire for God-realisation because he has already attained this goal and has realised God. When he reaches God then his desire for freedom or for God-realisation is completely eliminated.

This is what a yogi should practise with full awareness and full alertness. When he practises this then he is sure to become free.

The Lord is concluding this fifth chapter by telling us, "You cannot progress in spiritual life by your own self efforts. You can only progress by the grace of God. You should reduce your egotism and surrender everything to the divine Lord."

Bhagavat Gita: Chapter 5, Verse 29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ 29॥

**bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśhvaram
suhṛidaṁ sarva-bhūtānāṁ jñātvā māṁ śhāntim ṛichchhati**

भोक्तारं यज्ञतपसां **bhoktāraṁ yajña-tapasāṁ** - many people perform yajna (yajna or sacrifices are the ancient rights of worshipping God. Tapas are austerities. Yajna and tapas are offered to God.)

Who is the enjoyer all yajnas, all sacrifices and all austerities?

सर्वलोकमहेश्वरम् **sarva-loka-maheśhvaram** - He is called the Supreme Lord / the Supreme Deity and He is the ruler of this entire creation. God is our greatest friend. God knows better than any one of us. We all are a part of Him. We are His children and He wishes only good for us like a great compassionate Mother. Even if it appears to be a painful experience, it is for our own wellbeing. Nobody is excluded from His divine love, even so-called bad people like Hitler or *Ravanasura* or *Hiranayakashyapu*. This is all His Lila (or His drama). He is the *Ranganatha* (Chief Director of His divine Lila) and we all are playing our roles which have been assigned to us by Him. He wants us to take part and enjoy his divine Lila but we can enjoy, only when we understand that this is all His play.

सुहृदं **suhṛidaṁ** - He is the well-wisher of entire universe and none is excluded from His compassion.

सर्वभूतानां **sarva-bhūtānāṁ** - means, all beings. (This is quite unlike some fanatic religions in which God gets angry or displeased and consequently assigns them to eternal hell if they do not follow a particular path. Vedanta is quite different than these religions.) In Vedanta, God is extremely generous, everybody is a child of God, God created everybody and none will be excluded from His love and compassion. God wants only good welfare of everybody. Whatever God does, even if it appears to be very painful, is for the ultimate good of that being only. So that, the person can shed all these limitations and can attain supreme peace of mind and supreme knowledge that "I am Brahman".

ज्ञात्वा **jñātvā** - means having known that "I am He and He is me".

शान्तिमृच्छति **śhāntim ṛichchhati** - such a yogi attains eternal peace (or eternal moksha or eternal infinite ananda).

मां **mam** - These teachings are coming from Bhagwan Shri Krishna. He is teaching Arjuna. He is using this beautiful personal prose मां **mam** - one who knows that I am the सर्वलोकमहेश्वरम् **sarva-loka-maheśhvaram** meaning, "I am the Lord / the Creator

of all the worlds / the sustainer of all the worlds. I am the doer and I am the enjoyer of all worships, of all sacrifices, of all austerities and of every single activity. I am the well-wisher of Myself in the form of all these creatures. I am not partial to anybody and I do not make any partial judgements. I do not exclude anybody. If anybody truly comes to know this fact then he really knows Me. Anyone who has this knowledge, he alone knows Me truly and as a result of this, he attains eternal peace that passes all understandings".

How can we understand that He is the सर्वलोकमहेश्वरम् sarva-loka-maheśhvaram? He is the सुहृदं suhṛidaṁ? He is the enjoyer of all the austerities?

There are many ways. Jyana-Marga is one path to achieve this knowledge. But, the Lord specifically wants to combine raj-yoga, the path of meditation, the path of mind control and the path of pranayama etc. in the sixth chapter. We will discuss this in our next class.

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

Vasudeva sutham devam kamsa Chanoora mardhanam,

Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.

Om Shanti Shanti Shanti

With kind regards

Mamta Misra

