

# Jāyantēya Gītā

Lectures by Swami Paramarthananda

**Transcribed by Sri Venkatesan Ananthakrishnan**

NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciple.



Published by:



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Jāyantēya Gītā

जायन्तेय गीता

Or

निमि - नवयोगी संवादा

TRUE TRANSCRIPTION ON LECTURE OF

H. H. SWAMI PARAMARTHANANDA SARASWATI

CHENNAI.

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# जायन्तेय गीता (Jāyantēya Gītā)

## 01. JG 01 Introduction Notes (02-12-2014)

In our tradition, we have a very vast scriptural literature, which is broadly classified into, 14 branches. चतुर्दश विद्याशारानि. And these 14 branches of our scriptural literatures are remembered through a particular sloka and that sloka is अङ्गानि वेदान चत्वारः मीमांसा न्याय विस्तरः पुराणां धर्म शास्त्रं च विद्या एतात चतुर्दश

These are the 14 branches of scriptural literatures. अङ्गानि वेदाः चत्वारः; Vedās the 4, Vedās which are the primary original scriptural literatures. And all the others have come only to clarify, to comment, and elaborate the Vedās. And अङ्गानि-अङ्गानि means the षड अङ्गाः the 6 of serial branches of science is useful to understand the वेदा which enumerated in मुण्डक उपनिषद once upon a time, in कृत युग or त्रेता युग I don't know. What are the 6 अङ्गाः? शिक्षा, कल्पं, व्याकरणमिरुक्तं, चन्दः, ज्योतिषं. I am not going to the details c/o **Mundaka Upanishad** in the moolam itself all these 6 words come. शिक्षा, कल्पं, व्याकरणमिरुक्तं, चन्दः, ज्योतिषं these are called shad अङ्गानि. So 4 Vedās, षड अङ्गा, 4+ 6 I hope you don't require a calculator 4+6=10. So अङ्गानि वेदान चत्वारः. मीमांसा न्याय विस्तरः; मीमांसा is 2 branches of science analyzing the वेदा पूर्व बाग and वेदा अन्त बाग. Vedic analysis. So this is मीमांसा the 11<sup>th</sup> one. न्याय विस्तरः, न्याय means तर्क शास्त्रं the science of logical thinking. How many means of knowledge are there? How each means of knowledge work etc. is the study of logical thinking which is called न्याय शास्त्रं so 11+1 =12. Then पुराणं धर्म शास्त्रं च. पुराणं means all the puranas. 18 main puranas. 18 upa puranas, it is a very vast literature. Each पुराणं running to several verses. They are all meant for commenting, clarifying, and elaborating the original one. What is the original; the 4 Vedās? So षड अङ्गाः are also commenting on the Vedās. मीमांसा also न्याय शास्त्रं also पुराणं also. And finally धर्म शास्त्रं च. All the धर्म शास्त्र ग्रन्थाः like मनु स्मृति, पराशर स्मृति, याज्ञवल्क्य स्मृति they are called धर्म शास्त्रं which talks

about the 4 stags of life and the duty of the people belonging to each state a ब्रह्मचारी should lead what type of life. A गृहस्था should lead what type of life, a वानप्रस्था and finally a sanyasi; all the don'ts and Dos are detailed. वर्णाश्रम धर्माः are elaborated they will come under dharma शास्त्रं. With that 14 are over. Veda-4. Anga 6. 6+4=10. मीमांसा न्याय पुराणं dharma शास्त्रं 4, totally चतुर्दश विध्या शात्रः

And of these branches, 14 branches, widest and biggest branch happens to be the पुराणं only because each पुराणं runs into several 1000 verses. But remember they also have Vedic context only. And most of the puranas are written by the great व्यासाचार्या only. Who wrote महाभारतं also, who wrote ब्रह्मसूत्रा also. That great व्यासाचार्या only gave the पुराणं also. And among those 18 puranas, the most popular one, again widely read, and even now the upanyasakas talk about is the great भागवत पुराणं, consisting of around 18000 verses. भागवतं is a greatest पुराणं. And the content is what? Vedic context alone. They don't deviate far way, and when I say वेदा it includes वेदान्ता also; it includes उपनिषद also. The उपनिषद content is also very much there in all the puranas including भागवत पुराणं. And this भागवत पुराणं has got 12 sections. Each section is called a स्कन्दः. स्कन्दः means a branch or a section. 12 sections are there. Each section having several chapters. Of these 12 स्कन्दः, 2 स्कन्दः are very, very popular. And they are the 10th स्कन्दः and the 11<sup>th</sup> स्कन्दः. दशम and एकादश स्कन्दःs. In the दशम स्कन्दः alone which is very, very big we get कृष्ण अवतारः, कृष्ण लीला. कृष्ण रुक्मणि विवाहः. All those popular stories are there in the दशम स्कन्दः. And therefore many people love because it is nice to hear stories and forget family worries. And you need not think. That is the advantage of दशम स्कन्दः. No thinking required.

In the एकादश स्कन्दः, we get the vedantic teaching primarily and एकादश स्कन्दः is mostly occupied by two types of गीता. Just as in महाभारतं we have got भगवत् गीता, in the एकादश स्कन्दः we have got 2 गीताs, and these 2 occupy most of the 11<sup>th</sup> स्कन्दः. One गीता is जायन्तेय गीता. Which is the book that you are holding in your hand. जायन्तेय गीता is one गीता. Consisting of 4 chapters and the second one is उद्धव गीता, which is bigger than even भगवत गीता. उद्धव गीता consisting of 24

chapters, and more than 100 verses. Thus 4 chapters of **जायन्तेय गीता**, 24 chapters of **उद्धव गीता**, 28 chapters are Vedanta only. And the total no of chapters in **एकादश स्कन्दः** is 31. Of 31 chapters, 28 are **जायन्तेय + उद्धव गीता**. And **जायन्तेय गीता** comes first. Then comes the **उद्धव गीता**.

jāyantēya gītā

And this **जायन्तेय गीता (JG)** we propose to study in the following classes. So if you want to refer to the original **भागवतं** you should note it comes in the **एकादश स्कन्दः** from chapter 2 to chapter 5. Chapter 1 is introduction. It is not in this book. **जायन्तेय गीता** starts from the second chapter and it goes up to the 5<sup>th</sup> chapter. **एकादश स्कन्दः** 2,3,4,5 **जायन्तेय गीता**. And from the 6<sup>th</sup> chapter onwards, **उद्धव गीता** begins. And this is a relatively smaller **गीता** consisting of 185 verses spread over 4 chapters. And generally in the **puranas** we will get several dialogues. Like the **उपनिषद्** themselves where we have dialogues between **गुरु** and **शिष्य**. But in the **puranas** the peculiarity will be, there will be one dialogue and within that dialogue will be introduced another dialogue and within that dialogue will be the third dialogue. And by the time you come to the third dialogue you won't know which one is the original dialogue. Thus dialogue, within dialogue, within dialogue. In the JG also we are going to get 3 dialogues. This we have to know to avoid confusion.

The first and the original dialogue is between the **शुख** the **महर्षि** and the **परीक्षित्** the **maharaja** who has been cursed to death within 7 days. So **परीक्षित maharaja** listens to entire **महाभारतं** from **शुख महर्षि** in 7 days. And that is why even now it is popularly presented as **भागवत सप्ताह**. Even though we don't have any curse that we will die in 7 days or so; we can live for 60 years also. But because **परीक्षित्** did that people follow the **सप्ताह**. And the essence of **भागवतं** is presented in the famous **नारायणीयं** of **भट्टदिरि** and that **नारायणीयं** is also very famous. And people have **नारायणीय सप्ताह** because **नारायणीयं** is **भागवत सारः**. Thus what is the original dialogue? **शुख** and **परीक्षित**. And while teaching **परीक्षित्**, **शुख महर्षि** introduces an inner dialogue and that dialogue is between **नारदा** and **वसुदेव**. **नारदा** the great





anybody says I know the निमि-नव योगी संवाद, but I don't know जायन्तेय गीता, சொன்னா ரெண்டுமே ஒண்ணுதான்.

So are you going by Blue Mountain? No. no, Nilagiri express, he said. Nilagiri is another name for Blue Mountain. Like that निमि-नव योगी संवाद and जायन्तेय गीता are same. And in our scriptural literature whenever a dialogue deals with philosophical topic or such dialogues are generally known by the name Gītā. So Gītā is a generic name, given to any such teachings or dialogues with deals with philosophical matter. And that is why in our scriptural literature we have more than 20 Gītās. So Gītā சொன்னா, you should not think only भगवत् गीता. But many Gītās are there अष्टावक्र गीता, अवधूत गीता, सुधि गीता, is there बिक्षु गीतं comes. So many Gītās are there. And this background, we will enter the text proper. जायन्तेय गीता, निमि-नवयोगी संवाद. 4 chapters; we will enter the first chapter.

श्री शुक उवाच

गोविन्दभुजगुप्तायां द्वारवत्यां कुरुद्वहः । अवात्सीन्नारदोभीक्षणम् कृष्णोपासन्नलसः

So श्री शुक उवाच. The first one and the original introduced. Sri Sukha uvacha. And whom is he addressing? परीक्षितं he addressed परीक्षितं maharaja? And what did Sukha महर्षि next say? So Sukha happens to be the son of great व्यासाचार्य. व्यासाचार्य, is very great. And Vyasa putra: Sukha is also great. That's is why the sloka. व्यासं वसिष्ठ नप्तारं शक्ते पौत्रमकल्मषम् । पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥ ३ ॥

4, generations, व्यासं वसिष्ठनप्तारं-नप्ता means great grandson व्यासा is the great grandson of वसिष्ठ ऋषिः and the same व्यासा is शक्तेः पौत्रम् he is the grandson of the sage शक्तिः शक्तिः is the name of वसिष्ठ पुत्राः, व्यासा's grandfather. So व्यासं वसिष्ठनप्तारं शक्ते पौत्रम् अकल्मषं. अकल्मषं means one is pure. पराशर आत्मजं - व्यासाचार्य is the son of Parasara. So great grandson of वसिष्ठ, grandson of शक्ति and son of पराशर and शुकतातं and father of Sukha महर्षि and that great शुक the son of व्यासा is addressing परीक्षित what?

हे कुरूद्वह-कुरूद्वह; is another name for परीक्षित. परीक्षित is called कुरूद्वह because he belongs to कुरु वंशं so the one who perpetuates the कुरु वंशं is called कुरूद्वह the one is a member of कुरु वंशं. कुरु is the name of a great king. कुरु in Malayalam it has some other meaning. So कुरु is the name of a King. कौरवाः have come the word कुरु only. हे कुरूद्वहः - नारदः द्वारवत्यां अभीक्षणं अवात्सीत. नारदा is a great sage, and it seems in during some occasion some sage gave नारदा a शापः that you will never be one place for long time; your जातकं will be such that you will be travelling all the time nowadays they say living out of suit case; some idiom is there. Because before opening the suitcase and keeping all the things, time for quitting. Like that नारदा was a त्रिलोक संचारी and even though he continuously travelled he loved to visit द्वारका often. He may not stay there permanently. Even though he loves, he cannot stay because of the शाप. So what did he do? Again and again अभीक्षणं- अभीक्षणं means again and again. द्वारवत्यां-द्वारवती is another name for द्वारका. So अवात्सीत - stayed for a length of time regularly visiting द्वारका. And when नारदा was visiting, who was the ruler of द्वारका? गोविन्द भुज गुप्तायां - द्वारका was ruled over by protected by the great गोविन्दा - गोविन्दा is another name of Lord कृष्णा. So द्वारका, which was ruled by Lord कृष्णा. गोविन्द भुजं -भुजं means the shoulders of कृष्णा. Shoulders represent the power or governance of कृष्णा. And why should he go to द्वारका again and again? The reason is very clear. If he goes to द्वारका, he will get an opportunity to meet कृष्णा again and again. And he wanted to do that because, कृष्ण उपासना लालसः, लालसः means a lover of. कृष्णा उपासनं worship and meditation of Lord कृष्णा he loved. So when he is away he meditates on Lord कृष्णा. and when he comes to द्वारका, he need not meditate why because साक्षात् प्रत्यक्षं. Therefore नारदा used to come. So this is the seed for the second dialogue. because नारदा has been introduced. Therefore this is the seed for the second dialogue. What is the first dialogue? शुकपरीक्षित. Now this is the second seed for the second dialogue. We will read.

को नु राज्जिन्द्रियवान् मुकुन्दचरणाम्बुजं. न भजेतसर्वतो मृत्युरूपास्यममरोत्तमैः

So why did नारदा loved to visit कृष्णा very often. What is the specialty of कृष्णा. He says, इन्द्रियवान्, सर्वतो मृत्युः मुकुन्द चरणाम्बुजं भजेत- any sensible person, इन्द्रियवान् one who has got sense organs, one who has got senses, one who is in the right senses, that means the one who is a sensible person. Any sensible person will be naturally attracted towards कृष्णा the Lord. And why you say so? Because a sensible person knows, that the entire world is perishable. Remembering my गीता expression world has got variety, world has got beauty, world has got novelty - 2g, 3g, 4g. I am not talking about scams. I am talking about cell phones. Newer and newer things can come so world is wonderful alright but the world has got a fundamental and intrinsic flaw; what is that? Nothing is permanent; everything is fleeting and perishable and if I know when it is going to go away at least I can plan I know things are perishable. But I don't know when?. That is why the उपन्यासक says परीक्षित was lucky because he knew 7 days death will not come because the शापं is what? On the 7<sup>th</sup> day he should die. Therefore one thing he is clear these that these 6 days I will not die. We think परीक्षित is unlucky; in fact परीक्षित is lucky; we are unlucky because we do not know - we may die even before परीक्षित 7 days. And since the whole world is unstable and unreliable, an intelligent person always looks for something stable because anything stable alone can give us security and peace. Anything unstable will create anxiety, fear, and insecurity etc. And stable is the source of insecurity, stable alone is source of security. Therefore a devotee is one, who lives in the world, but who holds on to the stable God. And that is why I generally say life is world-dependence, to God dependence, to self-dependence. So world-dependence is the worst form of संसार. Never do that. Sooner or later you hold on to Isvara in any इष्ट देवता form you like; 50% of संसार is gone when you go from world-dependence to God-dependence. Not even 50% 80% संसार. But not 100%. From God dependence we have to make further enquiry and understand God is not अनात्मा, because अनात्मा is मिथ्या C/o मन्दूक्यकारिका. Therefore God is not an object outside. But God happens to be the very आत्मा, the तुरीयं the self. And then God is replaced by self. God-dependence becomes, self-dependence. Self-dependence is called, independence. And therefore शुक

महर्षि says, इन्द्रियवान, a sensible person, सर्वतो मृत्युः; the one who is facing threat मृत्यु means death; the threat of death is constantly there everywhere. So सर्वतो मृत्युः; facing insecurity in all areas. Physical insecurity, financial insecurity, relationship insecurity, job insecurity, in every area I am not sure. Therefore intelligent person will hold on to the permanent one. Therefore सर्वतो मृत्युः; refers to the Human being who is aware of the limitations of the world. It is the name of the person. सर्वतो मृत्युः; पुरुषः; इन्द्रियवान पुरुषः; what will he do? मुकुन्द चरणाम्बुजं भजेत- he will hold on to the lotus feet of the Lord who is the only source of peace, security and happiness. मुकुन्द चरणाम्बुजं - कृष्णा चरणाम्बुजं भजेत. And the Lord is worshipped not only by the sensible human beings, even the celestial have the same problem. You interview इन्द्रा; are you comfortable? इन्द्रा is the most insecure person in all the puranas; you will find anybody starts performing tapas इन्द्रा is worried, because that person will be qualified for इन्द्रा post. Therefore he has got a team of अप्सरस women. Specially employed to - रम्बा, ऊर्वसि, मेनका - ஓரோக்தருக்கும் SMS அனுப்புவர். why? Because insecure. So even devas, for security, they have to depend on परमेश्वरा. Remembering Taitriya शीषात्मा वादं भवति शीषो देही सूर्यः शीषात्मा दक्षिचेन्द्रस्य- all the देवताः are constantly afraid. And therefore अमर उत्तमैः उपास्यं the Lord is worshipped by even देवाः. अमरः means देवाः अमरोत्तमः means the great देवताः. उपास्यं means worshipped Lord. That Lord, in the sensible person, will be a भक्ता. What is the indirectly implied. all those who are not भक्ताः are loose. That is what the message is. They have brought out very well inside. So in the sloka that राजन् is there को नु राजन्. That राजन् is addressing someone. Who is addressing whom? शुक is addressing परीक्षित राजा.

Continuing.

तमेकदा तु देवर्षि वसुदेवो गृहागतं. आर्चितं सुखमासिनमभिवाध्येद्ब्रवीत ।

So सुक महर्षि continues addressing, परिक्षित, he said नारदा visits द्वारका very often. Now he says during one such occasion नारदा महर्षि visited द्वारका and went to the palace of Lord कृष्णा the ruler the emperor. नारदा visited कृष्णा and at that time

वसुदेव was at home we do not know कृष्णा is doing may be in computer, busy we don't know. वसुदेव was there. वसुदेव was very much there. And वसुदेव welcomed नारद महर्षि as it is the duty of every गृहस्ता. वसुदेव did not claim that I am the father of Lord Krishna himself. Therefore I won't worship anyone. Let नारदा worship me No. वसुदेव was an ideal गृहस्ता मातृ देवो भव. पितृ देवो भव. आचार्य देवो भव and finally अतिथि देवो भव. Whoever visits must be honored worshipped. And here the visitor is not ordinary. नारदा महर्षि who is ब्रह्म ज्ञानी, because in चान्धोक्य उपनिषद seventh chapter नारदा महर्षि learnt वेदान्ता from सनत्कुमार; सनत्कुमार who is considered to be an avatara of Lord सुब्रमण्या the चान्धोक्य उपनिषद सप्तमाध्याय is नारदा सनत्कुमार a संवादः and whole 7<sup>th</sup> chapter titled भूम विध्या is ब्रह्म ज्ञानं only. Why I am saying is this नारदा is a ज्ञानी. So when a ज्ञानी महर्षि visits naturally वसुदेव is thrilled. He welcomed, offered पाद पूजा. Invites inside and asks him to sit comfortable and then decides to enter into a dialogue. That is said here.

वसुदेवः अभिवाध्य- वसुदेवः - एकदा - एकदा means once upon a time. गृह आगतं देवर्षि - नारदा, visited the palace. गृह आगतं. देवर्षि आर्चितं what did he do? He did पाद पूजा to him. And thereafter he didn't say you can go he asked him please come inside and be seated. Nowadays very difficult because everybody is busy that is why in कलियुग better never see an अतिथि or someone, unless you are invited. Otherwise becoming a अतिथि is a form of हिंसा because everybody is extremely busy. And still some of us have the bad habit if just gate crashing w/o even informing. No doubt in the Vedic days it was allowed. And gate crashers should be respected. In the Vedic days. But in these days better never gate crash and ask time and convenience and only if you are requested to stay, stay. Otherwise श्लथं श्लथं, come out. Otherwise you will become object of disrespect. But in those days it was different. Therefore he said please come inside and be seated. Then सुखं आसीनं. And who is seated? नारद महर्षि after receiving पाद पूजा he is comfortably seated and वसुदेव had all the time, to depose to नारदा. And what is वसुदेव do? अभिवाध्य he did namaskaram to नारदा महर्षि and अब्रवीत् uttered the following words. So now we are entering dialogue no 2 between वसुदेव and नारदा.

वसुदेव उवाचा

भगवन भवतोयात्रा सर्वदिहिनां । कृपणानांयथापित्रोरुत्तमश्लोकवर्त्मनां ।

वसुदेव उवाचा

So, first statement that वसुदेव is by your visit, we are not disturbed or inconvenienced. So your visit is a blessing to us. Because people like you visit others not for getting any benefit, but people like you visit others only for giving benefits. Not with a donation book asking for this and that. Great people visit others for only for blessing. He gives 2 examples in the 2<sup>nd</sup> line the first one his पित्रो यात्रा:.

पित्रो: means what? Parents. Supposing the parents are visiting children it is all very interesting now a days. If the parents are visiting children the children are supposed to consider what? They are coming for not headache they are coming for blessing us because parents have got unconditional love for children. Therefore वसुदेव says, parents visit is always a blessing. This is example no 1. The second example is the visit of महात्मा: So when great sages, and great devotees of the Lord, उत्तम श्लोक वर्त्मनां. उत्तम श्लोक वर्तमा means भगवत भक्ता: भागवता: so very interesting word. श्लोक:; means कीर्ति or glory. उत्तम श्लोक means the Lord, who has got, the greatest glory. उत्तम श्लोक; means the Lord of greatest glory; greatest उत्तम श्लोक when I say उत्तम श्लोक which chapter of गीता you should helplessly remember? The 10<sup>th</sup> chapter of the गीता. And why do we say भगवान's glory is the greatest because in the 10<sup>th</sup> chapter Lord Krishna says whatever glory anybody has that also doesn't belong to that person that is also भगवान's glory appearing through that person. Therefore भगवान is called उत्तम श्लोक: It is a favorite saying repeated by शुक in भागवतं very often you be familiar with his word उत्तम श्लोक. Repeatedly this expression comes. So here the word श्लोक: you should not mistake as a verse. श्लोका- கீதா ஸ்லோகம் சொல்லறோமோ இல்லையோ அந்த இங்க வராது. उत्तम महिमा. மகிமைன்னு அர்த்தம். And वर्तमा means those who follow the भगवान. उत्तम श्लोक means भगवान. वर्तमा means the follower of भगवान. Follower of भगवान means भागवत भक्ता: So when such

**भागवता:** visit other people that is also not for troubling them but only for blessing them this is the 2<sup>nd</sup> example. Parents visit children for blessing; sage visits the people for blessing. Similarly hey **नारदा** you have visited us not for trouble but only for blessing. Therefore I am very, very happy. That is what he said here.

**पित्रोः यात्राः**:-here **यात्रा** means visit. Not journey. **यात्रा** is not journey. But yatra means visit. So visit of **पित्रोः** and **उत्तम श्लोक वत्सर्ना- सर्व देहिनां स्वस्तये भवति -स्वस्तये-** means what? For the blessing of all the living beings. **मङ्गलाय** . So seeking **मङ्गलं**. For the mangala, for the well-being of all the **देहीः**:- living beings. And what type of living beings? **कृपणानां**- who are miserable ones .they face varieties of problems in varieties of areas. That you know very well. You visit anyone and you exchange. What do we exchange? You tell your problem- the other says your problem is nothing. If your story is Ramayanam my story is maha Bharatam. Thus everybody has got stories of complaints and complaints. All these, swamis know them very well. And therefore he says, **कृपणानां** problems riddled people so for those people **मङ्गलाय भवति हे भगवन - भगवन** means **वसुदेव** addressing **नारद महर्षि**. **हे भगवन**. More in next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

## 02. JG notes verse no 4 to 8 (09-12-2014).

Page no 3. Verse no 4.

भगवन भवतो यात्रा स्वस्तये सर्वदेहिनाम्  
कृपणानां यथा पित्रोरुत्तमश्लोकवर्त्मना

As I said in the last class, in this जायन्तेय गीता of भागवतं 11<sup>th</sup> स्कन्द, we get 3 dialogues one within the other. And the real teaching is going to come through the 3rd dialogue only. The first dialogue is between शुक and परीक्षित which is the original dialogue. And within that शुक introduced another dialogue, which is in the form of वसुदेव and नारद. And later नारद will introduce the 3<sup>rd</sup> dialogue of निमि and नव योगि. Now we are entering into the 2<sup>nd</sup> dialogue between वसुदेव and नारद. नारद loves to come to dvaraka. Because he is a devotee of Lord Krishna. And he regularly visits, and during one visit, Lord Krishna's father वसुदेव welcomes नारद महर्षि and offers worship to नारद महर्षि because that is the duty of a ghrashta. Atiti पूजा is important. And here the atiti happens to be a great ज्ञानी महर्षि. THEREFORE वसुदेव offers पूजा welcome. And then नारद is comfortably seated, वसुदेव starts a discussion.

And first he points out, that he is extremely happy and blessed, to have नारद, coming to his house. And he makes a general statement. All the जीवाः have got several problems. Life means what? Varieties of difficult situations. Therefore he uses the word कृपणानां - कृपणानां: means miserable. Miserable means always confronting one problem or the other. Because there is a family, children, GC and prarabdha is always there. Therefore in one corner or another corner, some pinpricks will always there sometimes prick it may be word prick also. And when such is the miserable conditions, if somebody great comes it will always be welcome, it will have a soothing balming effect. And he gives 2 examples, one is the arrival of one's own parents. पित्रो. But here he talks about Lord Krishna about arrival of parents. Will it create a doubt in those days parents were not said staying with children? Otherwise why should we talk Krishna



about arrival? I don't want to do research on this now. So when the parents come, it is good news, because parents are unconditional well-wishers of the children. Therefore they are मङ्गलं, their arrival is मङ्गलं. And second one is of course the great महात्मा: Remembering Vivekachoodamani: शान्ता महान्तो निवसन्ति सन्तो, वसन्तवल्लोकहितं चरन्तः । महात्मा: arrival also is a blessing. That was said by वसुदेव to नारद in the fourth श्लोक which we completed in the last class.

So भगवतः यात्रा कृपणानां सर्वदेहिनाम् स्वस्तये भवेत् स्वस्ति means मङ्गलं well-being. And who are they? पित्रो. The arrival- the word यात्रा means arrival or visit. Not going away. यात्रा should not be interpreted as going away,. Going away of the parents is मङ्गलं you should not say. Very careful यात्रा means not gamanam. यात्रा means carefully translate आगमनं. And not only पित्रो; पित्रो; means father and mother. In Sanskrit पितरौ means माता च पिता च - पितरो द्वन्द्व. It is called एक शेष द्वन्द्व षट्मासा in षष्टि विभक्ति, not only that उत्तम श्लोक वर्तना -is a very beautiful title for भगवत भक्ताः. So I told you in the last class श्लोक means कीर्ति or fame. उत्तम श्लोक means the most famous one. And according to scriptures the most famous and only famous one is भगवान only. Because all pains belong to भगवान. Therefore उत्तम श्लोक means उत्कृष्ट विभूतिः बहु व्रीहि. And वर्तमा means followers of that भगवान which means भगवत भक्ता. So the final meaning of उत्तम श्लोकवर्तमा is भगवत भक्ताः

So भगवत भक्तानां यात्रा – their arrival. And another just an aside observation. Just relevant for Sanskrit students. सर्वदेहिनाम् is one word. उत्तम श्लोक वर्तनां is another word. Both words are in षष्टि बहु वचनं. 6<sup>th</sup> case plural no. and there is an adjective कृपणानां which is also षष्टि विभक्ति बहु वचनं. The word कृपणानां means miserable. Miserable is an adjective. You have to add to the appropriate noun. Now we have got 2 nouns. सर्व देहिनां and भगवत भक्तानां. सर्व देहि means what? All the जीवाः भगवत भक्तानां means saintly people both are now कृपणानां adjective should be added to whom? कृपणानां उत्तम श्लोक वर्तनां, you should not add. कृपणानां of the second line should be connected to सर्व देहिनां of the first line. Those Sanskrit students who do अन्वय will have to be careful. Others you can be blissfully ignorant. You need not bother up to this we saw. Continuing, verse no 5.

भूतानां देवचरितं दुःखाय च सुखाय च  
सुखायैव च साधूनां त्वादृशाम्च्युतात्मनां

So here वसुदेव is glorifying the महात्मा the saint. And he says that the saints are superior even to the देवता: Saints are superior even to देवता:. And the scriptures are defined as the deities who preside over various natural forces as well as all our organs. For example, इन्द्रा, वरुणा, अश्विनी, they are all presiding deities over various natural forces lightning, thunder rain etc. and those देवता: preside over our organs also. श्रोत्रस्य दिक् देवता c/o तत्वबोधा. त्वचः वायु देवता. चक्षुषः सूर्या देवता . रसनाया वरुण देवता: घनास्य. अश्विनी देवता. All these we studied once upon a time in तत्वबोधा. Thus देवता: are there. This is with their own activity. Because they are controlling over what? Both natural forces as well as individual faculties and organs. Now वसुदेव makes an observation. The activities of देवता: can sometime bring good to us. And the activities of those देवता: can bring suffering also. So देवतानां आचरणं means what? Their activities. Sometimes दुखाय - दुखाय you can understand sometimes they give pain. Sometimes they give pleasure. Whereas these people, are those whose activity always give only आनन्दा to humanity. So देवतानां आचरणं सुख हेतुः दुख हेतुःच.. Whereas महात्मानां आचरणं is सर्वदा आनन्दा कारणं only. Therefore what? What is the conclusion? Therefore महात्मा:s are superior even to देवता:. And वसुदेव wants to give the logic also. He doesn't want to just a make a statement. But he wants to give logic also. What is the logic?

He says, देवता: आचरणं are never independent. देवता: functioning are never independent. Whether it is at the level of natural event or whether it is in the form of individual conditions or experiences. देवता: never function by themselves. They all go according to can you fill up the blank. You must be knowing. They act according to the law of karma. So if the entire country there is a cyclone or earthquake that is also the act of देवता: only. Earthquake by which देवता? पृथिवी देवता. And so much suffering is there. But that is also governed by what? Not at random. But it is called the समष्टि कर्मा of the people. Similarly when the rain comes at the right time that is again, समष्टि कर्मा of people. Similarly

when the देवता: are upset in the individual - individual means what? We losing our faculties. Sight goes. Hearing goes or memory got ok. Memory goes. Whatever happens even at the individual level, they are governed by कर्मा. And since कर्मा: can be पुण्यं also, कर्मा: can be पापम् also. देवतानां आचरणं can be सुख हेतु or दुख हेतु?. What a logic? Perfect logic.

Therefore if you ask them why you are giving me trouble what will be their answer? Look at my computer. So we have all these given a computer. We are all e-savvy people. Or electronically we manage the whole thing. Whereas महात्मा: whenever they come it is always भुक्ति मुक्ति प्रदाताच. That is the logic. Look at this श्लोक.

देव चरितं देवानां आचरणं- the activities of the presiding deities, दुखाय च सुखाय च. You can understand. It can lead to pleasures also of individual or total. Similarly pain also, व्यष्टि or समष्टि, समष्टि सुखाय च. whereas साधूनां त्वादृशं. Whereas the activities of साधू, साधू: means what? Not Tamil சாது in Tamil, சாதுண்ணா அஃடுண்ணு அர்த்தம்., Therefore ஒண்ணும் தெரியாது. Simpleton. In Sanskrit, साधु means saintly people wise people. चरितं चरितं we have to supply. Whereas the चरितं the activities of the साधु: सुखाय एव. Is uniformly for the good of the humanity only. And how do you define a साधु? Who is a saint? Definition of a saint अच्युत आत्मनां. Who are अच्युतात्मा?. The word अच्युतात्मा can be explained in 2 ways. In भक्ति context we will give one explanation; in vedantic context we give another explanation. Both explanations are equally valid which one we should take first? OK, भक्ति we will take. Because जायन्तेय गीता भागवतं. So आत्मा here means mind. So when you take from the stand point of भक्ति, आत्मा means अन्तकरणं. And अच्युत आत्मा means those people whose minds are always in भगवान्. And those people in whose mind भगवान् is always there. Their mind is in भगवान्. And भगवान् is in their mind. Therefore अच्युते - आत्मा यस्य सह: or अच्युतः; आत्मनि यस्य सहः: बहु व्रीहि समास: That means the one who remembers the Lord all the time.

मन्मना भव मद्भक्तो मध्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तैवमात्मानं मत्परायणः ॥ ९.३४ ॥

Where does it come? गीताI Know? But where in Gita? 9<sup>th</sup> chapter last verse. That is the भक्ता. Or the second interpretation vedantic is अच्युतः एव आत्मा यस्य सहः Here आत्मा means what? आत्मा. Not mind. And अच्युतः एव आत्मा means अच्युतः; the परमात्मा, alone is identical with आत्मा, the जीवात्मा for whom, - the one who has discovered जीवात्मा परमात्मा ऐक्यं. You can take whichever you like. But both are ok some saintly people, and what is an example? वसुदेव wants to quote an example for a साधुः. And he says, why I should, look for an example when नारद is I right in front. Therefore he says, महात्मा like you. त्वादृशाः means what? Like you who is telling whom? वसुदेव is addressing नारद. And therefore O नारद, your arrival is not a disturbance for me. But it is welcome for me.

Continuing:

भजन्ति ये यथा देवानं देवा तथैव तान्.  
छायेव कर्मसचिवा साधवो दीनवत्सलाः

So here alone, वसुदेव gives the logic, I mentioned. In the previous श्लोकाः is only statement. That is the statement. साधवः are superior to even देवता. Statement is made; logic I have given that is here in this श्लोक. That is what he says. ये यथा देवान तथा एव देवा; अपि तान भजन्ति. So in whatever manner a devotee worships the देवता, with whatever संकल्प and whatever manner, देवताः will never have any consideration. They will see the type of पूजाः and the type of संकल्प and according to the पूजा and संकल्प, whatever be the appropriate, கையில். வச்சிண்டு இருப்பா Whatever be the appropriate பிரயோஜனம் due to them exactly that result only. They don't give one extra or one less also. Because they always go according to what? The law of karma. So ये तथा देवान भजन्ति - you can understand in whatever manner a devotee worships the देवताः whichever देवता. It may be इन्द्रा वरुणा अग्नि anyone, देवाः अपि तथा एव -देवाःs also will approach the devotee in the same manner carrying the deserved result. तथैव तान् भजन्ति - भजन्ति means गच्छन्ति they go them. And what is the reason? कर्मसचिवा; because

all their activities are governed by कर्मा. Not their compassion; they have neither cruelty nor they have compassion. They strictly go business like according to the law of karma. So कर्मसचिवाः means guided by कर्मा. Literally सचिवाः means मन्त्री - minister called सचिवाः here सचिवा means guided by कर्मा. And therefore their फलं will be what? छाया इव - it will be exactly like the shadow of a person. So shadow of a person will be of what form? Exactly like the person. So if I am a tall human being my shadow also will be exactly like as the person, so the shadow. As the कर्मा, so the फलं. So कर्मा is compared to person. And फलं is compared to the shadow or a mirror image also you can take. That means what? Neither more nor less. Therefore छाया इव -like the shadow of a person. कर्मा सचिवाः they are guided by कर्मा. This is the देवताः चरितं. Thereafter you have to put a full stop.

Then next sentence whereas, unlike the देवता. साधवः all the साधवः that means ज्ञानिनाः महात्मनः saints are दीन वत्सला; they won't mind going out of the way, to help a person, even if he is not going to give anything in return. That is why in Sanskrit there is an expression, अहेतुकः दया सिन्धुः they show compassion without any reason. Not that the other person, has done something and therefore let me grateful and reciprocate. No. nor do they expect if I help today, tomorrow that person may help me. No such strings are there. This causeless compassion is called अहेतुक दया. And this possible only for महात्मनाः. देवाःs are not like that. And that is why there is another famous proverb श्लोक also. Suppose there is a function in some पूजा is there somewhere. And exactly at that time I am about to go to that particular पूजा taking place in that particular temple or mandapam. At that time suppose a महात्मा comes as a visitor. Now what should we do? Can we tell please go and come later. I am going to a पूजा. After that give SMS and come. Thus can I send the महात्मा and ask him to come alter or I make use of this arrival even if it involves, skipping that particular पूजा. Which one should follow? If such doubt comes, you know what does the sastra say? Make use of that महात्मा. Beautiful श्लोक. महतसंदर्शने प्राप्ते समस्त नियमैः अलं when there is a visit of a महात्मा, समस्त नियमैः; whatever religious activities you are having, at that time, what do you do? Drop all of them. समस्त नियमैः अलं enough of.

And an example is given. साल वृन्देन किं कार्यं संप्राप्ते मलयालिने- when the beautiful breeze is flowing from the mountain ranges, cool and nice breeze do you require a miserable षीकीन्नी. Nowadays people won't know what is षीकीन्नी? - With a palm leaf fan people use. What use miserable fan, we are not talking about that fan, this fan, when we get a beautiful natural eco-friendly mountain breeze. Thus puja is compared to शाल वृन्दं. महात्मा is compared to mountain breeze. According to sastra the very arrival of महात्मा is the फलं of all the pujas that one has done. That is the idea वसुदेव is conveying. Now your arrival is great.

Continuing

ब्रह्मंस्तथापि पृच्छामो धर्मान्भागवतांस्तव  
यान्श्रुत्वा श्रद्धया मर्त्यो मुच्यते सर्वतो भयात्

There is another श्लोका also conveying similar idea. That is also beautiful. Therefore I am not able to resist. That श्लोका is

साधूनां दर्शनां पुण्यं, तीर्तं भूता हि साधवः  
कालेन फलते तीर्तं तस्य साधु समागमः

Can you understand? साधूनां दर्शनां पुण्यं the very दर्शनां of महात्मा is पुण्यं. Why तीर्तं भूता हि साधवः because all साधूनां are so holy that they can purify all those people. तीर्तं भूताः purifiers. And what is the difference between the purifying साधू and all the other purifying तीर्तं around the earth. Because several rivers are there; temples are there. They are called तीर्ता. Compared to all the other तीर्ताः and साधू as a तीर्तं, what is the difference? कालेन फलते तीर्तं - all the तीर्तं स्नानं तीर्तं दर्शनं etc. will give you the blessing in due course. कालेन in time. तीर्तं फलते. But what about साधू? तस्य साधूः समागमः the meeting of or interaction with a साधू gives a फलं after how much time. ? तस्यः instantaneously. Thus there are so many श्लोकाः in tradition talking about the glories of mahatama.

And here वसुदेव says, so हे नारद, your very arrival is a blessing for Me, I don't require any further blessing. But even though I don't require, out of curiosity I

would like to ask some questions to you and learn from you. Eventhough your visit is enough I am interested in engaging in a dialogue. Therefore he says

हे ब्रह्मन् - ब्रह्मन् means हे नारद ब्रह्म ज्ञानी इत्यर्थः; हे ब्रह्मणाः, हे ब्रह्म ज्ञानी, हे नारद तथापि - तथापि means a dialogue is not required. Your presence itself is a blessing but still भागवतां धर्मान् पृच्छामः; we would like to ask about the life style of महात्मा. धर्माः means life and activities of the महात्मा. Which is a learning for ordinary people. यध्य आचरति- do you remember

यध्यदाचरति श्रिष्टस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१ ॥

यथा ते तत्र वर्तेरन तथाः वर्तेताः; तैत्रिय उपनिषद, शीक्षवाल्ली. भगवत् गीता 3<sup>rd</sup> chapter we have learnt that. We can learn from the life styles of महात्मा. Therefore भागवतः means महात्मा. Who claims I belong to भगवान्. What is the difference between local people and भक्ताः? Local people, will refer to a few family, members and they say they belong to me and vice versa. I belong to them. अहं एषां, this is how Sankaracharya defines संसार. Sankaracharya's definition of संसार; disturbing definition if you have a few people around and you say they belong to me and I belong to them. When you have got अहं एषां, मम ये ते - that is seed for संसार. Entire first chapter of the गीता is that teaching. I belong to some people and some people belong to me. You are going to be in trouble. And therefore what does महात्मा do? He doesn't do this. On the other hand he keeps भगवान् in front; he keeps भगवान् in front and says, I belong to भगवान्. And भगवान् belongs to me. That belonging-relationship he keeps only with भगवान्. What about all others. They do not belong to me. They also belong to भगवान्. They are around me. So that I can serve them, and grow. Not for claiming ownership. Family members are given to us not for claiming ownership. But for doing what? Opportunity to serve because you cannot serve the entire world as an individual. Therefore भगवान् has given a few members. Serve them, grow, never claim, ownership. If you claim, as they write in cigarette packet smoking is injurious to health, similarly scriptures sat: belonging to anyone other than God is injurious to your

emotional health. கவலை will instantaneously engulf you. And therefore a person who claims **भगवान्** is called **भागवतः**; and **धर्माः** means their life styles. **पृच्छामः**; I want to ask about. I want to learn from you.

And **यान श्रद्धया श्रुत्वा** - if I listen to them with sraddha and **भक्ति**, not a casual listening. But the **श्रद्धा** and **भक्ति** if I listen to them, and try to follow them. Not mere, listening through one ear and cross ventilation - listening through one air and sending it out through the other ear is cross ventilation w/o doing that I hear through both ears and allow it to enter my heart. And I try my best to follow as much as possible. What will happen to me? **वसुदेव** says, **मर्त्याः मुच्यते** - a person following **भागवत धर्माः** will be liberated. And here we should note in the puranas, what we call **भागवत धर्मा** is the same as **कर्म योग + उपासन योग + ज्ञान योग**, that we have in the **उपनिषद. श्रोतव्य मन्तव्य निदिध्यासितव्य nididhyasitavya**: these **योग**s alone are put in a different language. What is the language? **भागवत धर्माः**; don't think **भागवत धर्मा** is separate; **कर्म योग** is separate. No. both are one and the same. Language is different. So **मर्त्याः; मुच्यते. मर्त्याः;** means the mortal ones. And why the word mortal is put. To indicate that mortal is one who experiences, a sense of insecurity throughout life, which is the expression of **संसार**. The most universal, and the most common expression of **संसार** is I feel insecurity, right from my birth which is indicated by the child tightly clinging to mother. Whenever somebody comes, the child immediately embraces the mother tightly and if it is Samiyar definitely worse. **பூச்சாண்டி இன்னுடுவா**. Therefore this is called insecurity. This insecurity which started at the time of birth, continues throughout the life. And in between it gets diluted a little bit. But it alters; in stages after 50 60 again the insecurity increases. This called sarvato bhayam. So fear from all directions. So in terms of financial security, **எங்கிட்டபணம் போறுமா, போறுமா, போறுமா**; any amount we have there is a doubt whether it is enough. Whether children will help. **முன்னையாவது கொஞ்சம் இதுவா இருந்தது**. We are not even sure. But even if my son is very good, I don't know what type of - you now fill up the blank. I don't know what type of Daughter-in-law will come; all types of problems. Financial insecurity, physical



insecurity; emotional insecurity. Therefore संसार is defined as सर्वतो भयम्. Beautiful definition. Fear from all areas. So सर्वतो भया is a beautiful बहु व्रीहि compound. It defines संसार. पुराणा have got nice definition. We don't have in उपनिषद्. For ज्ञानि उत्तम श्लोक वर्त्मनां. And सर्वतो भयम् is संसार. And from that sense of insecurity, a ज्ञानी, the भक्ता will become free. So सर्वतो भयात् - संसारात् मर्त्याः; मुच्यते. So ईशावास्य उपनिषद्, न तथो विदु तदे and in Taittiriya, न बिभेति कुतश्चेति.

Continuing,

अहं किल पुरानन्तं प्रजार्थो भुवि मुक्तिदम्  
अपूजयं न मोक्षाय मोहितो देवमायया

Another beautiful श्लोका. So if we have association with महात्मा otherwise called सत्संगा constantly that सत्संगा will give us information regarding priorities of life. Because in life we have too many things to do. And we have got limited time for pursuing. And therefore we may be confused regarding what should be one's priority. So naturally if the priorities are not clear, my pujas to भगवान् also will not be the appropriate संकल्प. If the priorities are not clear I won't even know what to ask from the Lord. So धर्माः अर्थ, काम, मोक्षा 4 are there. If you remember the 7<sup>th</sup> chapter. आर्त, अर्तार्थि, जिज्ञासु, ज्ञानी. A भक्ता can utilize भगवान् for achieving anything in life. And I should know God must be utilised for what purpose. And वसुदेव says, previously I was a भक्ता of the Lord. But I did not know what to ask. भगवान् is भुक्ति प्रदाता and मुक्ति प्रदाता. भुक्ति means what? Worldly benefits. मुक्ति means spiritual benefit. भगवान् is willing to help us in both of them and वसुदेव criticizes himself long before I did पूजा and I did not ask for मोक्षा. Which should be the real priority, I did not know that. And therefore he says, पुरा; - पुरा means long before. So who is telling? वसुदेव. अनन्तं अहं अपूजयं - I worshipped अनन्त, भगवान्. And भगवान् capable of giving what? मुक्तिदं. मुक्तिदं means what? Giver of मोक्षा. So मुक्तिदं अनन्तं अहं पुरा अपूजयं. And भगवान् is ready to give मोक्षा. But what did I do? प्रजार्थाः I asked for a child. प्रजार्था means पुत्र प्राप्ति or पुत्री प्राप्ति. Initially we pray for children, and after we pray for freedom from problems caused by that child. Anyway I don't want to dwell upon that too much प्रजार्था and वसुदेव says, even getting कृष्णा as a पुत्र, doesn't make वसुदेव a मुक्ताः Very important. Even having कृष्णा as a पुत्र, will not guarantee मोक्षा: because उपनिषद् clearly declare

तदेवं विद्वान् अमृत इह भवति न अन्य पन्ता अयनाय विध्यते. ईश्वरज्ञानं alone liberates. Not having an Easwara around. Even the **rakshasas** had Easwara through their tapas. And Easwara gave. and asked what do you want? And what did **Rakshasas** ask what? Not **मोक्षा**. They asked for power and pelf. That means what? Presence of **भगवान्** itself doesn't guarantee **मोक्षा**. And therefore **वसुदेव**, keeping **कृष्णा** as son he is talking to **नारद** for what? **मोक्षा**. So therefore **अपूजयं, न मोक्षाय**. I asked for **कृष्णा** as a son. But I never asked for **मोक्षा**. And why I committed that blunder. That is well known. What is that? **देव मायया मोहिता** so **माया** is called **मोहिनी**. It makes everything else attractive. Other than **मोक्षा**, everything else appears attractive.

दैवि ह्येषा गुणमयि मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७.१४ ॥

Where does it come? Bhagavad Gita 7<sup>th</sup> chapter. **माया's** job is turning us away from **मोक्षा**. And whenever we turn away, **माया** will be silently smiling. I am successful. மாயையினால் பார்க்க.

### 03. JG notes verses 8 to (23-12-2014)

Page no 6, verse no 8,

अहं किल पुरानन्तं प्रजार्थो भुवि मुक्तिदं  
अपूजयं न मोक्षाय मोहितो देवमायया

In this जायन्तेय गीता I said there are 3 dialogues. 1.शुक परीक्षित संवाद 2. नारद वसुदेव संवाद.. And the final निमि नवयोगी संवाद.. And 3 dialogues are not independent one. Each one is within the other. The original is शुक परीक्षित संवाद. Within that शुक introduces नारद वसुदेव संवाद .Within that नारदा introduces निमि नवयोगी संवाद. And the main teaching is going to place only in the 3<sup>rd</sup> final and we have not yet come to the third dialogue at present we are in the 2<sup>nd</sup> dialogue between नारदा and वसुदेव. नारदा has come to द्वारका and has come to कृष्णा palace. And नारदा has been honoured by वसुदेव. कृष्णा must be somewhere we don't know. And वसुदेव after offering पूजा to नारदा is entering into a dialogue with नारदा. And first he points out that the arrival of sages like नारदा, who are ज्ञानी is a great blessing. And they must be really made use of only for मोक्षा PA. Even though भगवान and sages can be utilized for worldly benefits also because they are भुक्ति मुक्ति प्रदाता. And intelligent persons uses them for seeking ज्ञानं. And वसुदेव says that even though I could have asked भगवान for मोक्षा, previously I did not do that. I worshipped Lord Vishnu; Vishnu is called मुकुन्दा; मुकु: means मोक्षा. द: means giver मुकुन्दा; means मोक्षा giver. Even though I worshipped Lord instead of asking for मोक्षा I asked for a child. No doubt I have a wonderful child in the form Lord himself born as the son but नारदा wants to emphasise having Lord around doesn't guarantee मोक्षा. God may be my father or my son, my husband or my wife. Having God around doesn't guarantee मोक्षा. Having God around can guarantee मोक्षा only under one condition. Think over the answer. Having God around, can get me मोक्षा in one condition. In Bhagavad Gita we get the clue for the answer. You should use God as गुरु. God used as गुरु alone will be मोक्षा प्रदा; otherwise having God, will not benefit. What is the proof? वसुदेव says I myself did not benefit. But thank God! I have become wiser now. And therefore now

नारद you, the ज्ञानी is around; I will make use of you for gaining ज्ञानम्. Lord Krishna could not give मोक्षा to अर्जुना, as long as Lord Krishna was around अर्जुना as a friend. He could not get him मोक्षा. Lord Krishna the friend must be converted into Krishna the jagat गुरु. And once Lord Krishna becomes Jagatguru अशोच्यानन्यशोचस्त्वं entire teaching comes. It's God teaching that liberates. Without teaching Gods also cannot help. That is why Sankara in one of the works says, दातुर्लोक शाधितोवा तत किं, विष्णोर्लोको वीक्षितोवा तत किं, शंभोर्लोक शाधितोवा तत किं, येन स्वात्मा नैव साक्षात्कृतो भूत्. You can go to Brahma Loka and be around ब्रह्म for a long time you can go to विष्णुलोक and have a tour around विष्णुलोक or you may go to शिवलोक and temporarily even rule over शिवलोक. Borrowing the शिवलोक from Siva even you can become the ruler. Sankaracharya asks the question तत किं?? None of them can guarantee liberation. Liberation comes only through one method. That Sankaracharya tells in the 4<sup>th</sup> line येन स्वात्मा नैव साक्षात्कृतो भूत्. आत्म साक्षात्कार gives liberation in which लोका? In which लोका? In any लोका. ज्ञानम् doesn't require higher लोका. Even in this लोका you can get. For getting liberation through knowledge you don't require any God to be around. You require a गुरु for knowledge. God may be around or not, it doesn't matter. We need गुरु, शस्त्रम् and ज्ञानम् for liberation. भगवान् may send a गुरु, or भगवान् may become a गुरु. What we require is गुरु शस्त्रम् and ज्ञानम्. And therefore वसुदेव, who has now become साधन चतुष्टय संपन्नः is regretting the past mistake and says, at least hereafter, instead of child, already I have enough problem - instead of child let me ask for मोक्षा. This is the message that वसुदेव gives. We saw verse no 8 in the last class. अपूजयं न मोक्षाय - I worshipped the Lord but not for मोक्षा. And why I committed the mistake? We are always intelligent in blaming others. वसुदेव it is all not my mistake. It is that माया देवी, माया देवी properly understand which is देव मायया. माया confused me. Therefore I committed the blunder. And therefore now, I am going to ask you नारद, for मोक्षा. Verse no 9.-

यथा विचित्रव्यसनाद् भवद्भिर्विश्वतोभयात्  
मुच्येमहाज्जसैवाद्धा तथा नः शाधि सुव्रता

So वसुदेव is clear about what he wants now. He wants आत्म ज्ञानम् only. And so very clear, आत्म ज्ञानम् comes only through consistent and systematic teaching programme. ज्ञानम् cannot be transferred electronically like e-transfer. Electronically it cannot be transferred. By touching the head it cannot be transferred. By touching the bottom or the back it cannot be transferred. ज्ञानम् is transferred only through consistent and systematic teaching. That is why in the second chapter what did अर्जुना say? The same word नारद also says. Sorry वसुदेव also says. What is अर्जुना's word do you remember? शिष्य ते अहं शाधि मां प्रपन्नम्. **Hey Lord Krishna**, I no more look upon as my friend. You are my गुरु. I am your disciple. And what do I want? शाधि. शाधि means what? May you teach this scriptures to me? And now वसुदेव repeats the same word, हे सुव्रत न शाधि - second line last portion, you see. हे सुव्रत - सुव्रत is addressing नारद. व्रतं means austerities or spiritual disciplines. सुव्रत; means O sage, who follows several austerities and disciplines. It is addressing. हे सुव्रत नारद न शाधि may you teach all of us. न शाधि.

And what type of teaching I want? अपरा विद्या or परा विद्या. I want पराविद्या only. Therefore he says, यथा - by the teaching that you give, मुच्येमहि -in the second line we should be liberated. मुच्येमहि means we should be freed. मुच्येमहि, मुञ्ज दातु - मुच् दातु कर्मणि प्रयोगे आत्मने पदि विदिलिन्ग् उत्तम पुरुष बहुवचनम्. May be we liberated from संसार by your teaching. And what type of संसार? विचित्रव्यतनात्- which gives varieties of problems, constantly from different directions. Either आद्यात्मिक problem, coming from our own body and mind. Or आदिबौतिक problem, the neighbours are there. So previously I was staying in Shenoy Nagar. And the neighbour was breeding dogs. Not one. Naturally there were many. And somehow exactly at the time of our class, they also like to talk. And therefore many of my old cassettes even now you can hear. The dog behind. Then only I discovered why that place is called Shenoy Nagar. So I called Naai nagar. So this is called आदिबौतिक problem. Animals can be, humans can create obstacles. Or of course आदिदैविक problem. Natural forces like rain, thunder, floods etc. all these are called, विचित्रव्यतनं. व्यतनं means problems. विचित्र means varieties of problems.

And therefore only विश्वतो भयात्- every problem first creates what? Bhayam. Constant running emotion, is mild fear or panic fear. Because of one problem or the other. We don't know how the problem will develop. And since we don't know, we imagine. And with reference to imagination, we are very, very creative. We worry by imagining things. And therefore विश्वतो भयात् which generates fear from different directions. From all directions. Both these words are descriptions of संसार. विचित्रव्यतनं + विश्वतो भयम्. Problem from several direction, fear caused by different causes. And from such a संसार, we must be liberated भवद्भिः by you. By you referring to whom? नारद. वसुदेव is addressing नारद. And how do I want liberation? By your teaching only. That is why, ज्ञान योग is always defined as, spiritual education program. What is ज्ञान योग definition? Spiritual education program. That वसुदेव asks for.

Continuing

श्री शुक उवाच

राजन्नेवं कृतप्रश्नो वसुदेवेन धीमता  
प्रीतस्तमाह देवर्षिर्हरिः संस्मारितो गुणैः

So, श्री शुक उवाच. Suddenly शुक comes. You should not get confusion. Because शुक is talking about वसुदेव-नारद सम्वाद. And therefore now शुक is reporting. How did नारद responded when he was addressed by वसुदेव in this manner? So श्री शुक is here the Sanjaya of the Bhagavad Gita. Reporter. So हे राजन् - so राजन् suddenly, who is the raja here? परीक्षित्. So शुक is addressing परीक्षित्. Therefore O परीक्षित् are you awake? एवं कृत प्रश्नः देवर्षिः, नारद was questioned. Or requested by वसुदेव in this manner. And what type of वसुदेव धीमता वसुदेवेन. वसुदेव who is intelligent. Why he is intelligent? He did not ask for धर्म अर्थ काम. He asked for मोक्षा. धर्मार्थकाम put together is called प्रेयस्. मोक्षा is called श्रेयस्. When you have to choose between प्रेयस् and श्रेयस् intelligent person will vote for श्रेयस्. The word श्रेयस् and प्रेयस्, where did it come? Once upon a time, Kathopanishad. Nachiketas intelligently asked.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।  
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ २ ॥

Here वसुदेव became like Nachiketas. श्रेयोर्भिः the seeker of श्रेयस्. Therefore धीमता means नित्यानित्यवस्तु विवेकवत. वसुदेवेन कृतप्रश्नोः and नारद was happy or unhappy? He says नारद is very happy because everywhere वेदान्ता ज्ञानी loves to hear or talk about it because, वेदान्ता itself is a joy. And वेदान्ता is talking about whom? About myself. What type of myself? Not miserable, it is talking about आनन्द स्वरूप-I. Therefore any वेदान्ता ज्ञानी will look for somebody to talk about that. And if somebody is asking for that knowledge, பழம் நழுவி பாணில் விழுந்தது கெல்லறமாத்திரி, नारदा felt it is a wonderful opportunity. Therefore प्रीता; so thrilled, देवर्षिः नारदः. And हरे; संसारिताः गुणैः. And for giving मोक्षा, he has to give ज्ञानम्. Whose ज्ञानम् must be given? ईश्वर ज्ञानेन मोक्षा;. Therefore नारद has to teach ईश्वर स्वरूप. So naturally the question will come. ईश्वर ज्ञानेन मोक्षा or आत्म ज्ञानेन मोक्षा, which one is correct? ईश्वर ज्ञानेन मोक्षा. I feel like giving as home work. Doesn't matter. ईश्वर ज्ञानेन or आत्म ज्ञानेन if you ask, the answer is both are same, because ईश्वरा ultimately happens to be the आत्म. In the initial stages, ईश्वरा is presented as अनात्मा. For a beginner. ईश्वरा is presented as अनात्मा, एक रूप ईश्वराः विश्वरूप ईश्वरा; etc. But ultimately the real nature of ईश्वरा happens to be आत्म. Therefore ईश्वरा ज्ञानेन मोक्षा; and therefore नारद feels happy. I have to talk about ईश्वरा which he loves. Therefore he says, हरे; गुणैः संसारिताः. So he was reminded of Lord ईश्वरा. गुणैः through his guna. And what guna? It was mentioned in the 8<sup>th</sup> श्लोका, भगवान् as अनन्तः मुक्तिदाः etc. So by hearing the word अनन्त and मुक्तिदा; नारद was reminded of भगवान्'s glory and he is joyous and he wanted to talk about that more. Therefore हरे; गुणैः संसारिताः reminded of Hari, through the description of Hari's glory. Hari here means भगवान्.

Continuing.

नारद उवाच  
संयगेतद् व्यवसितं भवता सात्वतर्षभ  
यत् पृच्छसे भागवतान् धर्मास्त्वं विश्वभावनाम्

So from dialogue 1, we are now coming to dialogue 2. previous श्लोका was शुक addressing परीक्षित्. Now नारदा comes and replies not to शुक but वसुदेव. Therefore he says, he सात्वत ऋषभः. सात्वतः is another name for यादवः सात्वतः; means यादवः; so सात्वत ऋषभः means यदु वंश यादव वंश श्रेष्ठः; which is a title for वसुदेवः so he वसुदेव सात्वत ऋषभः भवत सम्यग् व्यवसितं you have decided to ask for the right thing from me. So that is why I often say: to find out what is our maturity the best method is whenever we do नमस्कार to God what happens in our mind? What do we naturally ask for from God if you watch our mind most of the time everything comes except मोक्षा because we are gripped by so many worldly issues? Each नमस्कार each family does: issues only will be remembered मोक्षा never comes to mind; if that comes it indicates a very high level of maturity. So you can watch your mind, whenever you do नमस्कार to God at home or in the temple. You need not tell others. You need not do all that. You just watch and note. If the mind asks for मोक्षा it means a person is highly evolved spiritually. And therefore नारदा tells वसुदेव ऋषभः. You are evolved because you are asking for मोक्षा. संयग् व्यवसितं you have made the right decision in requesting me for मोक्षा. And you are talking about what? You are asking about what? भागवतान् धर्मान् पृच्छसे - so this is the puranic language. In the उपनिषद्, all the disciplines that will lead a person to मोक्षा, disciplines consisting of Karma Yoga, first level. उपासन योग second level. Jnana Yoga third level. They are called मुमुक्षु साधनानि. योग साधनानि which will give a person liberation. This is the wording used in उपनिषद्. But when it comes to purana, the language is changed. Instead of saying मुमुक्षु, the seekers are called भागवतः. भागवतः means those who are going towards भगवान्. Who are interested in reaching भगवान्. Merging into भगवान्. By following भगवान्'s teaching. So they follow भगवान्'s teaching and they want to merge into भगवान्. Therefore they are all called भागवतः. In वेदान्ता what is the language? साधन चतुष्टय अधिकारिणः we call. मुमुक्षु we call. Spiritual-seeker we call. But in purana the language is भागवतः or भक्ताः. Both are one and the same.

And all this spiritual साधना also, are known by different name. Our mind must be agile to connect. Instead of using the word साधन, the word used here is धर्माः. So



**धर्माः** here means **KY + UY +JY** is the **धर्माः**. **धर्माः** means the साधनs taught by the scriptures. And in वेदान्ता we will say साधनs taught by वेदा, by the scriptures. But the scriptures are given by भगवान्. Therefore we call it भागवत धर्माः. So वेदान्ता साधनानि will be renamed भागवत धर्माः. Very carefully and alertly we should note. And the word bhagavathar in our local language we use for what? All Sangita Vidvan. Chembai Vaidyanatha bhagavathar, Muthiah bhagavathar even those you do upanyasams they are also called bhagavathar. To become a bhagavathar you need not do upanyasams. You need not sing also. And if you cannot, better don't. Therefore singing is not भागवत धर्माः, but it is **KY+UY+JY**. Those भागवत धर्मान् पृच्छसे – you are asking from me. And what is the greatness of भागवत धर्माः? विश्व भावनान्- which will purify not only themselves, but it will purify the entire universe. The entire humanity. So when a कर्म योगी follows कर्म योग, the benefit not only accrues to कर्मयोगी himself. When I do **pooja, meditation, yoga**, I get purification. But remember not only I get the benefit. **Pooja, meditation, yoga** will benefit the entire world. That is why the Vedic teachings are always win-win situation. They have a language of win-win. That means what? I also benefit. Others also benefit.

And therefore भागवत धर्मान् are called विश्व भावनान्. भावनं means purifier. And विश्व means universe or humanity. They are purifiers; nourishers of humanity.

Continuing

श्रुतोनुपठितोऽध्यात आदृतो वानुमोदितः  
सद्यःपुनाति सद्भूमौ देवाविश्वद्रुहोपि हि

So the भागवत धर्माs are so noble, that it can bless a person in different ways. If we are directly following them, hereafter when I say, भागवत धर्मा, in your mind , you have to put the equation **KY+UY+JY** is renamed भागवत धर्मा. Whenever I say dollar, in your mind, - it means we calculate Rs. 62. So the moment you hear dollar you immediately convert into Rs. What an example? Any way doesn't matter. The moment I say भागवत धर्मा convert into **KY+UY+JY**. That is our Rs. So if you follow the भागवत धर्मा that will give us the highest benefit. But even if we

don't directly follow, then also it will bless in different ways. How? Different methods are given. श्रुतः, when you hear about the भागवत धर्मा, whether you follow or not, even hearing itself purifies. श्रुतः In the second line सद्धर्म; is there सद्धर्म means भागवत धर्मा: सत् means भागवतः सत्पुरुषः संतपुरुषः that is what in north India they call संत् तुकाराम, संत् नामदेव. संत् or सत् means भागवत. सद्धर्म in the second line means भागवत धर्मा: and you have to repeat every time. श्रुतः भागवत धर्मा: The भागवत धर्मा which a person hears, from some upanyasakas. पुनाति - the very hearing will purify a person. Or अनुपठितः- if there is no one to tell me, I myself read those books like भागवतं etc., reading also repeatedly. अनुपठितः means regularly and repeatedly read. So अनुपठितः सद्धर्मः there also you should add सद्धर्म. पुनाति -purifies a person. Or ध्याताः- ध्याताः means you think about that. Reflect over that. Dwell upon that mentally. Either you use your ears or use your tongue or you use your mind. Any one of your organs, must be connected with भागवत धर्मा. Or आदृतः, आदृतः means appreciated as valid. Instead of criticizing them as they are all old methods. They are all obsolete. Without criticizing when you approve up of their validity and appreciate their greatness, even that appreciation, will purify. आदृत means respected, revered, appreciated admired etc. Then अनुमोदितः; अनुमोदितः means encouraged in others. अनुमोदितः means encouraged in other means what? Even though I am not able to follow due to some reasons, I encourage other people. Even if they have slightest interest, I encourage and insist that they follow. And therefore propagating or encouraging or campaigning or canvassing with a missionary zeal. Therefore अनुमोदितः in all these I am not following them. And here, नारदा says, even without following them, if you do any one of them, that, itself will purify you. Of course that cannot give मोक्षा. That cannot give मोक्षा. But that will purify you and sooner or later, you yourself will be able to follow that. If not in this जन्मा, at least in the next जन्मा. Thus, भागवत धर्माs are very, very sacred. So अनुमोदितः again, अनुमोदितः भागवत धर्माः पुनाति. Every time we should add भागवत धर्माः पुनाति.

And for purification how much time it will take? Is it like getting a certificate from any of the governmental corporations and institutions? You have to wait.

Not like that. The moment you follow instantaneously. **सद्यः सद्यः** means what? Immediately it blesses a person. And **नारदा** says something which is very similar to **Bhagavad Gita**. **विष्वद्रुहः अपि**. Even if a person has been, following an adharmic life style until then. Even if a person has been following **adharmic** lifestyle. how? **विष्वद्रुहः रुहः** means what? Hurting. **विश्व** means all others. **हिंसावान् अपि**. **குரோஹும் பண்ணகு**. **रुहः**; means the one who does **द्रोहं** to others. A harmful person. A sinner. **विष्वद्रुहः**; finally even if he is a sinner. Even a sinner will undergo a transformation when he starts anyone of the things mentioned b above, what is the **श्लोका** in the Bhagavad Gita. In the 9<sup>th</sup> chapter:

**अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।**

**साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३० ॥**

**Lord Krishna** says even if a person is **सुदुराचार - दुराचार** itself means all wrong habits. **सु** means what? Concentrated bad habits. And even if there is such a person the moment he decides to change, and turns towards, **भगवान्'s** direction. That person is no more a sinner. He says I will call him **साधुरेव स मन्तव्यः**. That is the glory of **भागवत धर्माः**. Therefore **विष्वद्रुहः अपि पुनाति**. And Sanskrit students should not **विष्वद्रुहः** is **द्वितीया विभक्ति बहु वचनं**. **हकारान्तः विष्वद्रुह सब्दः विष्वद्रुह, विश्वद्रुहौ विश्वद्रुहः विश्वद्रुहं विश्वद्रुहौ विश्वद्रुह. DV BV**. Object of **पुनाति**. And therefore **वसुदेव** that you have asked for **भागवत धर्मा** is a wonderful choice. He is congratulating **वसुदेव**.

Continuing.

**त्वया परम कल्याणः पुन्यश्रवणकीर्तनः**

**स्मारितो भगवानद्य देवो नारायणो मम**

In the scriptural literature, interestingly we find on several occasions, not only sishya glorifies the guru. On several occasions guru also glorified sishya for his right choice for choosing **मोक्षा**. In Kathopanishad again if you remember **Yamadharmaraja** glorifies **Nachiketas**. And he tells **O Nachiketas**, you are superior to me. And he tells when I was a human being, I did rituals to become what you know? To become **Yama**. What a post? I did rituals and I have become **Yama**, killing people. I did not know how to study **वेदान्ता** when I was a human

being. But O **Nachiketas**, you have asked for **मोक्षा**. Which I did not do, and therefore you are a superior student. And I pray to **भगवान्**, Yamadharmaraja says, I pray to **भगवान्**, I should get more students like **Nachiketas**. So you can imagine how happy Nachiketas will be. Similarly **नारद** is praising **वसुदेव** the disciple. So **त्वया अद्य भगवान् स्मारितः हे वसुदेव** you have reminded me of **भगवान्** himself. Even though **नारद** doesn't require a reminder. Because he is the greatest **भक्ता** and **ज्ञानी**. He doesn't forget **भगवान्**. But still **वसुदेव** has asked for **भगवान्**. Therefore **त्वया** - by you **वसुदेव**, **भगवान् स्मारितः**: Lord has been reminded through your question. And what kind of **भगवान्**? All the other words are attributes adjectives glorifying **भगवान्**. Do you remember the definition of **भगवान्** which we have seen long before? **भगः**; means the one who has got infinite measure of 6 virtues. **भगः** means 6 virtues. **वान्** means the possessor of them. In infinite measure. Not drop. In infinite measure. And what are those 6 virtues? **ऐश्वर्यः ऐश्वर्यं** means over lordship. Power over the entire creation. Then **वीर्यम्** - **वीर्यम्** means courage or valour. **यशः यशः** means glory or fame. In **विभूति योग** we saw all glories belong to **भगवान्** only. So **ऐश्वर्यं**, **वीर्यम्**, **यशः** fame. Then **श्रीः श्रीः** means all forms of wealth or **संपत्**. **Lakshmi**. **श्रीः**; means **Lakshmi**. All forms of **संपत्**. Then **ज्ञानं- ज्ञानं** means **ज्ञानं**. You know knowledge. Both **परा विद्या** and **अपरा विद्या** in abundance **पूर्णतया**. That means **सर्वज्ञः इत्यर्थः** and lastly and most importantly, **वैराग्यं**. Even though **भगवान्** has all the wealth **भगवान्** is not attached to any one of them. He is ready to drop any one at any time without batting the eyelid. They are with him. But he is not possessed by them. That is called natural detachment born out of **ज्ञानं**. When **ज्ञानं** comes detachment comes. If you remember yesterday's **Mandukya** class **advaitam** is always followed by **असङ्गः**; **अद्वैत ज्ञानं** will lead to **असङ्गः**; detachment. Therefore Lakshmi Devi is with **भगवान्**. But his not attached to **Lakshmi Devi**. By chance **போய்ட்டு வரேன் கொண்ணா சரி போய்ட்டு வா கொல்லுவர்**. He is not going to be disturbed by that. Therefore all these 6 virtues are called **भगः**. It is in the form of **श्लोका**. **ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसस्रियः ज्ञान वैराग्य योस्चैव षण्णां भग इतीरणा** - these 6 virtues are called **भगः**. and **वान्** means what? The one who possesses all these 6 virtues in what measure? **समग्रस्य** in its entirety. And that **भगवान्** you have reminded of.

And he has got so many glories. नारायणः-he is called नारायणः. The word नारायण also is given several meanings. I will just give you one meaning. नारां refers to all the living beings. नरः means जीवः. नारां means जीवराशिः जीव समुहः. जीव समुहः means what? All living beings. Not only all human beings. Living means it includes mosquitoes also. All living beings अयनं means residence. अयनं means residence, abode. So नारां अयनं means भगवान्'s abode is what? Immediately we will look up. नारायणः; says you don't look up, is there also. But भगवान् resides in every living being. आत्मत्वं गिरिजमति सकचराः । अहं आत्मा गुडाकेश सर्वभूताशयस्थितः ।; ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति. Therefore, what is the derivation of the word नारायणः; नराणां समूह नारां अयनं यस्य सः । नारायणः.बहु व्रीहि समासा.

More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

#### 04. JG Notes Verses 1.13 to 1.22 (23-12-2014)

Page 9 verse 12

श्रुतोनुपठितोऽथात आदृतो वानुमोदितः  
सद्यः हि देवविश्वद्रुहोपि सद्भर्मो पुनाति :

After worshipping नारद who had visited वसुदेव, वसुदेव asked for भागवत धर्मः. And we should remember the word भागवत धर्म is used in पुराणs in general and in भागवतम् in particular to refer to all the spiritual साधन.धर्म means साधनानि. भागवत means which will lead a person to भगवान्. And in vedantic language they are KY, UY, and JY. KY and UY will give SCS. JY will lead to ज्ञानं and मोक्षा. But the same thing is renamed भागवत धर्मः. And in the 12<sup>th</sup> श्लोका the same भागवत धर्म is renamed as सद् धर्मः. So all these are synonymous. भागवत धर्म, सद् धर्मः मोक्ष साधनानि. They are all same only. And नारद was very, very happy to hear this. Because he gets an opportunity to deal with this topic. And therefore first he glorifies the भागवत धर्म. By pointing out that when by, merely listening to this भागवत धर्म, or encouraging someone to follow the भागवत धर्म, in short any kind of association with भागवत धर्म, will bless a person. If a person actually follows them, of course he will get liberation. But if he is indirectly associated, liberation cannot come, but that will also purify a person. And नारद said it is so great, that even those people who are given to adharmic life style. विश्वद्रुगः means those people who harm the other people, even those people, will get purified, if only they listen to bhagavata धर्म. Thus this भागवत धर्म माहात्म्यं he gives. Up to this we saw in the last class.

Continuing,

त्वया परमकल्याणः पुण्यश्रवणकीर्तिनः  
स्मारितो भगवानद्य देवो नारायणो मम.

And नारद says that O वसुदेव, I am very grateful to you because you have reminded me of भगवान् नारायण, and you have given an opportunity to talk about him. And what type of भगवान्? I think we saw this श्लोका in the last class. भगवान् I

gave you the definition of भगवान्. नारायणः I gave you the definition of नारायण. And पुण्य श्रवण कीर्तनम्: I doubt, whether I explained this word. Anyway, I don't remember; this is a beautiful word. पुण्य श्रवण कीर्तनम् is the name of भगवान्. And what does it mean? श्रवणम्. श्रवणम् means listening to the glories. कीर्तनम्, talking about the glories itself will give पुण्यम्. So भगवान् is defined as that one, whose listening and whose talking about, will produce पुण्यम्. BV. पुण्यम् श्रवणम् कीर्तनं च यस्य सः, पुण्यश्रवण कीर्तनम्: and who will get the पुण्यम्? Not भगवान्, so whoever listens to or talks about भगवान्, the listener, and the speaker, will get पुण्यम्. भगवान् need not get पुण्यम् or papam, he transcends all of them. And such a देवः नारायणः And parama kalyana; this word also I am not sure whether I explained. Kalyanam means mangalam. In our tradition marriage is called kalyanam, because according to tradition, marriage is mangalam. And therefore kalyanam means mangalam. Parama kalyana: means the greatest mangalam is भगवान्. पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् .And such a Lord you have reminded me, I am grateful.

Continuing

अत्राप्युदाहरन्तीममितिहासम् पुरातनं  
आर्षभाणां च संवादं विदेहस्य महात्मनः

And here नारद says that you wanted to know about the bhagavata धर्म. And instead of teaching them myself, I will talk about another dialogue. Already we are in what dialogue? 2 dialogues शुख and परीक्षित् is the original शुख has introduced नारद वसुदेव संवाद. Now नारद says I don't want to teach you directly. I will talk about another dialogue which took place between two other people. And why I am going to talk about that dialogue. In that dialogue, answer to your question is there. All the भागवत धर्मा; are talked about. Therefore I am going to introduce, the next dialogue.

Now from the second dialogue we are entering the third one quoted by नारद. And नारद is addressing whom? वसुदेव. Don't say परीक्षित्. नारद is addressing वसुदेव. He says अत्र - in this regard, regarding मोक्ष साधनानि, in our language मोक्ष साधनानि

with reference to that, **इमं पुरातनं इतिहासं** - this story or this dialogue, the ancient dialogue, it is called **इतिहासं** because it actually took place, in the form of a dialogue. Which **उदाहरन्ति** which many sages quote. That is how this dialogue is available for generations. I have also not heard the dialogue directly. **नारद** says this dialogue has been quoted by sages. And in the **परंपरा** it has come. And I am going to quote that. Therefore he says, **उदाहरन्ति**. Sages quote this dialogue which I am going to quote. And dialogue between who and who? **आर्षभाणां विदेहस्य च - आर्षभाः** means the **नव योगी**. So the nine sages or saints are called **नव योगी**s. And these **नव योगी**s have got two different names. One is based on their mother. And other is based on their father. Just as Arjuna is called Pandava from the stand point of the father; he is called **कौन्तेया** from the stand point of the mother. Similarly **नवयोगी**s have got two names. From the stand point of their mother what is the name. We have already seen. Mother is **जयन्ती** and the **पुत्राः** are called **जायन्तेयाः**; **जयन्ती पुत्राः जायन्तेयाः**; is one name of these **नव योगी**s as a group. And their father is **ऋषभ देवः**; **जयन्ती**'s husband is **ऋषभ देवः**; shortly called **ऋषभः**; and they are **ऋषभ पुत्राः**; and therefore they are called **आर्षभाः**; **ऋषभाः पुत्राः** are called **आर्षभाः**. So just as we have got **आर्ष विद्या गुरुकुलं**. **Dayananda Swamiji** ashram is called **आर्ष विद्या**. Why? Whatever is connected to **ऋषि**, is called **आर्ष**. Similarly **ऋषभ पुत्राः**; **आर्षभाः**; everybody says **अर्ष विद्या**, it is not short **अ**. We should always say **आर्ष विद्या गुरुकुलं** or **आर्षभाः**. So in short **नव योगी** and **विदेहस्य**. Now the word **विदेह** and **जनकः**; are used for Sita's father in Ramayanam. Sita's father is called **जनकः**; or **विदेहः**. And these 2 names **जनकः** and **विदेहः**; are not only for Sita's father. But all their ancestors have got this name **जनकः** and **विदेहः**. It is like the family name, Sita's grandfather also **जनकः विदेहः**. Great grandfather also **जनक विदेहः**. Thus this **जनक विदेह** like title is common to all the parents. And the founder of this **वंश**, this **परंपरा** is called **निमि राजा**. This **निमि** is also called **जनकः विदेहः**. So **निमि** is the founder, the founder king is called **जनक विदेहः**. And in these **निमि**s **परंपरा**, all those ancestors, all those lineage they are all commonly called **जनक विदेहः**. Sita's father also in the **परंपरा** of **निमि वंश**. **Sita** comes under **निमि वंश**. And here the word **विदेहः**, refers to the **राजा निमि**, the founder of this **वंशः**. Therefore you should not get confused with Sita's father. We are not talking about that **जनकः**. But the



founder of the whole वंश several centuries before. So विदेहस्य, निमि राजस्य महात्मनः who is a महात्मा. Why निमि राजा is a महात्मा? The story of निमि, occurs in भागवतं, 9th स्कन्दा; those people who would like to refer भागवतं, 9<sup>th</sup> स्कन्दा, 13<sup>th</sup> chapter, the story of निमि राजा comes. We are in which स्कन्दा of भागवतं? The जायन्तेय गीता is a part of the 11<sup>th</sup> स्कन्दा of भागवतं, in the 9<sup>th</sup> th story of निमि राजा comes. And that निमि is referred to here as a महात्मा, a great soul. So thus dialogue is between who and who? निमि-नवयोगी संवाद. That is why in this book cover itself I don't know whether you saw the cover at all. Generally we don't watch. At the bottom of जायन्तेय गीता it is written, निमि-नव योगी संवादः। संवाद means dialogue. I am going to give you.

Continuing

प्रियव्रतो नाम सुतो मनोः स्वायम्भुवस्य यः  
तस्याग्निध्रस्ततो नाभिः ऋषभस्तत्सुतः स्मृतः

So नारद has talked about निमि who is going to be the disciple here. Now नारद wants to give the background of नव योगी. What are their ancestry? The ancestry is given to show that he belongs to a very great parampara. And what is the परम्परा? स्वायम्भुवस्य मनो there are मनु who preside over, every मन्वन्तर. And each मन्वन्तर is presided - मन्वन्तर means a duration of time, running to 71 chaturyugas. 71 chaturyugas are called मन्वन्तर. Each मन्वन्तर is presided over by a मनु. Like that 14 मनुs are enumerated in the पुराणम्. And this is supposed to be सप्तमे वैवस्वत मन्वन्तरम्. Our current मन्वन्तर is supposed to be the 7<sup>th</sup> one among the 14. Once the 14 मन्वन्तरs have been completed, ब्रह्मji goes to sleep. 14 मन्वन्तरs means how much time. 14\*71 Chatur Yugas. After that ब्रह्मji goes to sleep. And thereafter again he wakes up. 14 मन्वन्तरs again will come. Like that 14 मनु are mentioned. Our मन्वन्तर is presided over by वैवस्वत मनु. The first मन्वन्तर is presided over by स्वायंभुव मनु. That is mentioned here. For स्वायंभुव मनु, who presides over the first मन्वन्तर, there was a son by name, प्रियंव्रता. प्रियंव्रता is the son of स्वायंभुव मनु. And for that प्रियंव्रता there was a son; look at the second line तस्य आग्नीध्रः । आग्नीध्र is the son of प्रियंव्रता, the grandson of स्वायंभुव मनु. The third generation. And आग्नीध्र had

a son by name नाभिः. So स्वायंभुव प्रियं व्रता आग्नीध्र नाभिः । नाभि is the name of the son. And नाभि had a son by name ऋषभदेव; and ऋषभदेव's children are नव योगीs; now he has come up to ऋषभदेव. And the story of each one of them, we get elaborately discussed in भागवतं itself. In स्कन्द no 5. Chapter 1 to 4. भागवतं पञ्चम स्कन्द, chapter 1 to 4, we get the story of प्रियं व्रत, आग्नीध्र, नाभि, ऋषभदेव all the stories are developed there. Here who is important for us? ऋषभदेव is important. Because his children are the नव योगीs. Therefore ऋषभः तत्सुतः. नाभि सुताः स्मृतः

Continuing,

तमाहुर्वासुदेवाम्शम् मोक्षधर्मविवक्षया  
अवतीर्णं सुतशतं तस्यासीद् ब्रह्मपारगं

So the greatness of ऋषभदेव is described in chapter 5 of भागवतं. In the पञ्चमं स्कन्दा पञ्चमं अध्याय, the greatness of ऋषभदेव is described. And there it is pointed out that ऋषभदेव is an अवतार of भगवान् विष्णु. And not only that. In the next chapter of भागवतं पञ्चम स्कन्दा, it is said that ऋषभदेव alone is the indirect founder of **Jaina matam** also. Thus ऋषभदेव of भागवतं is considered to be not direct. I am not going to the story detail. How ऋषभदेव went and how he became indirectly responsible for the origination of **Jaina matam**. In the 6<sup>th</sup> chapter it is, 6<sup>th</sup> chapter of भागवतं पञ्चम स्कन्दा it is talked about. I think he entered into Karnataka. That is why we have got श्रवनबेलहोल; in Karnataka alone it is originated; that is an aside story. But that is another story but before being the founder of **Jaina matam** he was the teacher of वेदान्ता. He has a dual role. He is a teacher of वेदान्ता and later an indirect founder of **Jaina matam**. As a teacher of वेदान्ता, he becomes वैधिकः. As a founder later **Jaina matam** became अवैधिक system. नास्तिका system. That is all described there. Now here he is reminding that. तं -that ऋषभदेव वासुदेव अंशं अवतीर्णं आहुः. He is said to be an अवतार, of भगवान् विष्णु's अंशम्. अंश अवतार it is called. And what is the purpose of अवतार? मोक्ष धर्म विवक्षया. For teaching वेदान्ता, ऋषभदेव came. And in that पञ्चम स्कन्दा, ऋषभदेव's vedantic teaching is also very much there. We have not seen that. But वेदान्ता occurs there also. Therefore it is said, he has taken अवतार for teaching मोक्षा धर्म.

मोक्षा धर्म means मोक्षा साधनानि. After अवतीर्ण. And तस्य - for that ऋषभदेव and his wife जयन्ती there were children. And how many children; 100 children were born. Don't ask how and all. This is **puranic** story belonging to स्वायंभुव मन्वन्तर. Therefore they all might have been possible. But the पुराण describes 100 children. Therefore it is said, सुत शतं. शतं means 100. सुत means sons. All the 100 children were boys. And all these 100 sons were ब्रह्मपारगं. ब्रह्म means वेदः. वेद पारगः means a they were well educated, well informed in the वेदs, in the scriptures. They were scriptural exerts. And out of the 100 alone we are going to talk about nine. We think 9 itself is big, No. 9 is a small portion of the 100 children so naturally we will wonder what about the other 91? नारद gives the details.

तेषां वै भरतो ज्येष्ठो नारायणपरायणः  
विख्यातं वर्षमेतद् यन्नाम्नाभारतमद्भुतं

And the eldest of the 100 sons, was Bharata: who later became well-known as जठभरतः (JB) a great ब्रह्मज्ञानी. And this JB is the eldest son of ऋषभदेव. And the story of JB, again occurs in भागवतं, पञ्चमं स्कन्दा. पञ्चम स्कन्दा is very important; in 5<sup>th</sup> स्कन्दा in chapter 7 to 14, the story of JB is there. How he got, he went to the forest for doing tapas and gaining jnanam and he saw a deer, mother. Giving birth to a cub, a small baby deer. And the mother dies and this Bharata wanted to take care of the deer. Which is natural because mother is not there. He took care of the baby. After sometime he should have released the baby. But what happened? The deer became dear; that is why it is called deer. The deer became very dear. मोक्षा forgotten. श्रवणं forgotten. Classes forgotten. Got caught in deer all the time looking for things to protect and nourish the deer. His mind was all the time saturated. Naturally अन्तकाले च deer एव स्मरन् मुक्त्वा कलेबरं. Thinking of the deer he died. He became a deer. Because of his spiritual tendency you are born in an ashram where वेदान्ता discourses are going. Thus he takes 3 janmas. And in the third janma he becomes a very great ज्ञानी and JB's vedantic teaching also is very well known in भागवतं. From chapter 7 to 14, the भागवतं, the जटभरत उपाख्यानं comes. And that JB is referred to here. नारायणपरायणः who was later. First deer परायणः Later he became नारायण परायणः abiding in the

Lord all the time. And not only that. Because of this 8<sup>th</sup> JB alone our land, our country got the name **भारतवर्ष**; before JB our country was known by the name, **अजनाभ**: Previous name **अजनाभ**: and later the **अजनाभ** kingdom because Bharat ruled the kingdom got the name **भारतवर्षम्**. **भारतवर्षे भरत कण्डे, मेरो दक्षिणे पार्श्वे** etc. Therefore he says, **एतत् वर्ष**, this country, **अजनाभ वर्ष विख्यातं अद्भुतं भारतम्**. As wonderful **भारत देश**: So this is son no 1. Still 99 are there. He as to account for the 99. What happened to them?

Verse 18.

**स भुक्तभोगां त्यक्त्वेमां निर्गतस्तपसा हरिं.  
उपासीनस्तत्पदवीं लेभे वै जन्मभिश्चिभि.**

सः means, that great JB, initially ruled the kingdom, and later handed over the kingdom to others. And left the kingdom. **इमां त्यक्त्वा निर्गतः** renounced. And thereafter **तपसा हरिं उपासीनः** He meditated on the Lord. And thereafter by going through all the stages of **साधना**. All this we have to supply. **उपासन** itself will not give liberation. He went through **Karma Yoga. Upasana Yoga**. Then **श्रवण, मनन, निदिध्यासन** and by going through all these **साधनाs**, **पदवीं लेभे** – he attained the highest goal. And what is the highest goal? **मोक्षा**. Or **भगवान्** himself, for us **भगवान्** and **मोक्षा** are synonymous; he attained **भगवान्** or **मोक्षा**. **त्रिभिः, जन्मभिः** in 3 **जन्माःs**. Because first he misused. And got into deer story. And therefore 3 **जन्मा** he took for attaining **मोक्षा**. Details come in the **भागवतं** there. 7 to 14th chapter there.

Continuing.

**तेषां नव नवद्वीपपतयोस्य समन्ततः  
कर्मतन्त्रप्रणेतार एकाशीतिर्द्विजातयः**

Now JB, has been talked about. What happened to the other 99? He says - of the 99, 9 of them became the rulers of 9 islands or 9 regions, around the **भारत वर्ष**. So **नवद्वीप पतयः** so 9 **द्वीपs** - **द्वीपs** means island. Of course here now we have got different type of geography. During that time several islands were floating. That is why this is called **जम्भूद्वीपे भारतवर्षे**. This was called **जम्भूद्वीप**. Like that 9 **द्वीपs**

were there. We are not able to find them and we don't them. At that time it might have been like that. Or 9 continents or 9 islands were there. And 9 of the children, became the rulers of those नव द्वीप; So तेषां नव - 9 of them. नवद्वीप पतयः rulers of the 9 islands. Regions of भारतवर्षे. अस्य समन्ततः which was all around. So 9 +1 how many? 10 over. Now we have got 90 left. Among those 90, 81 became great scholars. Already they are ब्रह्म पारगाः it is said; they were great scholars and wrote several books, giving methods of worshipping the Lord. So एका अशीतिर्द्विजातयः द्विजातयः here refers to the children of ऋषभदेव. एका अशीतिः 91 कर्मतन्त्रः; तन्त्र, means method of worship. So कर्मतन्त्र means method of rituals. 91 different books talking about different methods of worshipping ईश्वरा. They gave out. So they were initiators of traditions of पूजा. So now 10 + 81=91. Now we have got 9 left out. Now you know, those 9 are going to be the नव yogis coming in this portion. That is going to be said. We will read.

नवाभवन् महाभागा मुनयो ह्यर्थशंसिनः  
श्रमणा वातरशना आत्मविद्याविशारदाः

So the rest of the 9 became मुनयः - great sanyāsis. महाभागाः greatly fortunate to become ज्ञानीः. And not only were they great sanyāsis, and great jnanis, they were great आचार्यःs also. Moving around and teaching वेदान्ता to all the interested seekers. अर्थशंसिनाः means आचार्यः teachers of परम अर्थः. अर्थः means the highest truth ब्रह्मन्. So the word अर्थः means ब्रह्मन् also. अर्थः means मोक्षा also. परमपुरुष अर्थः मोक्षा. शंसिनः means they were teachers of मोक्ष शास्त्रं. ब्रह्म विद्या आचार्यःs they were, and श्रमणाः They put forth lot of efforts in the form of साधनाः. Therefore they are called श्रमणाः. Jaina sanyāsis are also called श्रमणाः. And that is why in Tamil, Jains are called ஈமணர்க்கள். ஈமண the Tamil word for Jaina is derived from the Sanskrit word, श्रमणाः. Literally the word श्रमणा means what? श्रमम् परश्रमं करोति इति श्रमणाः Those who put forth committed effort is called श्रमणाः. The word श्रमणा can be used for jaina sanyāsis also. The word श्रमणाः can be applied for वैधिक sanyāsis also. But now a days the श्रमणा word generally is reserved for Jaina monks. But वैधिक sanyāsis also can be called. In short the one who is perseverant is called श्रमणा. Even a ग्रहस्तः can be called a श्रमणा if he is committed

and perseverant. And they were very much committed to **मोक्षा**. They did not want to possess anything. They went to **PORT** reduction to the extreme. And what is the extreme PORT reduction? They did not want even possess clothes. Therefore there were all **अवधूत sanyāsis** either not wearing clothes or wearing minimum clothes. They were of the greatest order of sanyāsis. Therefore they are called वातरशना; वातरशना: means **अवधूत संयासिनः**. So in the next page there is big foot note given. You can go home and read not here. Page no 14. **श्रमणाः** that not is given. No 2 foot note वातरशना; an elaborate description is given. In short **अवधूत संयासिनः आत्म विद्या विशारदा. विशारदा:** means experts. In what? आत्म विद्या self-knowledge. And this we have to note because they are going to be the gurus of our **जायन्तेय गीता**. Therefore here **नारद** shows, that they are all qualified acharyas to give this knowledge. So **आत्म विद्या विशारदः. श्रोत्रिय ब्रह्म निष्ठाः.** And now **Narada** wants to enumerate the name of these 9 yogis. He doesn't want enumerate all the 100. Then class we can't finish at all. Therefore he is very choosy. 91 you can name X,Y,Z. a,b,c,d a1 a2 etc. whatever name you want. But these 9 names we have to note. Because each one is going to give a lesson, to **Nimi**. So **Nimi**, and **Nava yogis** no 1. **Nimi** no 2. **Nimi** no 3. And all the 9 yogis, are individually going to teach the King Nimi. So in **Prasnopanishad** guru is one. **शिष्याs** are 6. One Guru six **शिष्याs**. In **जायन्तेय गीता**, gurus are 9. **शिष्या** is the same **शिष्या**. And what are the names? Verse 21.

**कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः  
आविर्होत्रोथ द्रुमिलस्चमसः करभाजनः**

So all these are names of the **नव योगी**. So the first one is **कविः**; they are all names. No 2, **हरिः**; No 3, **अन्तरिक्षः**.. no 4. **प्रबुद्धः**; no 5, **पिप्पलायनः**.. no 6. **आविर्होत्रः**; no 7 **द्रुमिलः**; you should not say **अथ**. **अथ** is only and. If you take **अथ** 10 it will become. Therefore 7 **द्रुमिलः**; no 8 **चमसः**; and no 9 **करभाजनः**; These are the nine yogis; they are jnanis. Continuing.

**त एवे भगवद्रूपं विश्वं सदसदात्मकम्  
आत्मनोव्यतिरेकेण पश्यन्तो वयचरन् महीम्**

So here the vision of the 9 **yogis** is very beautifully summarised. One of the very beautiful verses of **JG**. Worth noting. How did they look at the world? How did they look at the world? So in spiritual **साधना**, we have to look at the world in two different forms; in 2 different stages. Normally before coming to spirituality we look at the world as world. That is called **संसार**. As long as you see the world as world, **संसार** cannot be avoided. Therefore in the first stage of spiritual **साधना**, namely **कर्म योग** and **उपासन योग**, we are asked to change our attitude towards the world. Don't look at the world as world. But learn to look at the world as, **विश्वरूप ईश्वराः** As given in the 11<sup>th</sup> chapter of the Bhagavad Gita. And why do you say world is **भगवान्**? The logic is also is given. **भगवान्** is the **कारणं**. World is **कार्यम्**. **कार्यम्** cannot be separate from **भगवान्**. Therefore all these are manifestations of one **ईश्वर** only. Thus our training is what? **सर्वत्र ईश्वर दर्शनं**. To avoid **राग** and **द्वेष**. As long as world **दृष्टि** is there, **राग** and **द्वेष** will torment. When **ईश्वर दर्शनं** is there we won't have attachment towards anything. Why? Nothing belongs to me. Therefore attachment problem is not there. Because everything belongs to **भगवान्**. Hatred also cannot be there because everything is **भगवान्**; how you can hate **भगवान्**. And therefore **सर्वत्र विश्व रूप ईश्वर दर्शनं**. And you say world is non-different from **भगवान्**. It is called junior **वेदान्ता**. Or junior stage of spirituality. And what is junior stage? **Karma yoga +upasana yoga**.

And once you come to **वेदान्ता**, you don't say, world is not different from **भगवान्**. Because in Vedanta, **कारण ईश्वर** is not one of the objects of the world. **कारण ईश्वर** is revealed, if you remember, Sunday Mandukya Upanishad class, **कारण ईश्वर** is defined as very **आत्म** itself. **तस्माद्वा ये तस्मात् आत्मनाः आकाश संभूतः**. Therefore you say the world doesn't exist separate from me. Yesterday Mandukya class. World is an appearance without having its own independent existence. It is an appearance. In bracket we should add. (It is an appearance with borrowed existence); borrowed from whom? There we won't say **भगवान्**; we will say borrowed from Me. And since world doesn't have its own existence, it is an appearance only. What is the attitude? **मिथ्यात्व दर्शनं** in the world. First **ईश्वरत्व दर्शनं** during junior **साधना**. junior stage **सर्व ईश्वर मयं** is the first stage. **सर्व मिथ्या** is the

second stage. Both दर्शनं are important for avoiding राग द्वेष. Either you say everything is भगवान्. Therefore no राग द्वेष. Otherwise you say everything is मिथ्या and therefore no राग द्वेष. Because मिथ्या - money you cannot get attachment. Suppose I gave you a fake 1000 rupees note. You won't have राग. And suppose there is a paper tiger you won't have द्वेष also. Therefore initially you say, सर्व ईश्वर मयं जगत्. Later you say everything is मिथ्या. These are two weapons, we use, to get out of संसार. And once you have attained आत्म निष्ठा, you can use either of them that you like. Suppose you say, I don't want to say सर्व मिथ्या. I want to say सर्व ईश्वर. Or you say सर्व मिथ्या you can say. Either way you can have your attitude. What is important? No राग. no द्वेष. Because राग द्वेष is the foundation for संसार. And in this one श्लोका it is said, **Nava yogis** had both ईश्वर दर्शनं and मिथ्यात्व दर्शनं. So they were first junior students. Then they became senior students. Fantastic श्लोका. Nowhere else such a wonderful sloka comes; even in the entire Bhagavad Gita we don't get one श्लोका giving ईश्वर दर्शनं and मिथ्यात्व दर्शनं. Both levels are never mentioned in one श्लोका. Here we get a very rare श्लोका where both are mentioned. The exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥



## 05. JG Notes verses 1.22 to 1.29 (30-12-2014)

Page 15, verse 22.

त एवे भगवद्रूपं विश्वं सदसदात्मकम्  
आत्मनोव्यतिरेकेण पश्यन्तो वयचरन् महीम्

The third dialogue is being introduced by नारद to वसुदेव. And the third dialogue is between the King निमि and the नवयोगी. And before the actual dialogue starts, नारद wants to talk about the background of both निमि and नवयोगी. निमि has been introduced before as the founder of a dynasty, a great king, and Sita devi, Rama's wife Sita comes only in the परंपरा of निमि वंश; and in that परंपरा all the kings are called by 2 titles. जनक and विदेह; these two are common to all those kings. And having talked about जनक, विदेह निमि राजा, now नारद talks about the नवयोगी who are the 9 children of ऋषभदेव and जयन्ती the mother ऋषभदेव is considered to be अम्सावतार of the lord and to that ऋषभदेव are born the नवयोगी. Totally he had 100 children we saw in the last class. Among them are the 9. They were all संयासिs. They were all अवदूत सन्यासी minimum or no clothes and they were ब्रह्मज्ञानी: also. They moved round freely as परिव्राजक and whenever wherever the opportunity comes they share the knowledge with the deserving people. And their names were enumerated in verse no 21, which we saw in the last class. कवि, हरि, अनतरिक्ष etc. And what is the type of vision they had? That is a very beautifully defined in this श्लोका a very beautiful and rare श्लोका which combines of a vision of a कर्मयोगी and a ज्ञानयोगी. How a कर्मयोगी should look at the world and later how a कर्मयोगी should revise the vision of the world. At the Karma yoga level, the कर्मयोगी knows ईश्वरा is the कारणं of the universe and the universe is the कार्यम् the product and therefore कार्यम्, doesn't exist separate from कारणं. And therefore the world doesn't exist separate from ईश्वरा. ईश्वरा alone with different नाम रूपा is appearing as the universe. And when we look at the entire universe as the नाम रूपा belonging to the Lord, then that is called विश्वरूप ईश्वरा (VRE). In the initial stages, one starts with एक रूप ईश्वरा (ERE) or इष्टदेवता ईश्वरा who is located in some place. But later भगवान् is no more located in

a place. But भगवान् is always available, always manifests as the very universe, भूः पादौ यस्य नाभिर्-वियदसुर निलश्चन्द्र सूर्ये च नेत्रे । This has been very elaborately discussed in the Bhagavad Gita. And since the whole universe is ईश्वरा whatever experience comes in our life that is coming from where? कर्मयोगी will never say it is coming from the world; he changes the language; because for him no more the world is there. The world is renamed as viswarupa Isvara. And therefore every experience good or bad is coming from the Lord and therefore I cannot have राग and I cannot have द्वेष. The only attitude I am allowed to have is प्रसाद भावन. நல்லது பிரசாதம். கெட்டது யோசிக்கபடாது பிரசாதம் and the very word प्रसादं literally means peace or shanti. प्रसादं we think vadai, kadalai, sundal, but in Sanskrit the word प्रसाद is derived from the root प्र + सद् -प्रसीद् means to calm down to be peaceful to be equanimous. TF the word प्रसादः means equanimity. So whatever comes from the Lord is called प्रसाद because we have to receive it with equanimity; we do that when different प्रसादंs come from temple whether it is beautiful पायசம் or whether it is some mud coming from that Murugan koil from Karnataka. புத்து மண் it may be mud, it may be unbitable vadai from anjaneya temple. Dayananda Swami was telling about that special vadai from Tirupathi; its uniqueness is both outside and inside your stomach it will remain the same for years. What is the uniqueness of the Adai or vadai? Both outside and inside of stomach it will remain the same. But that also we won't complain, why prasada; having practiced this in a few प्रसादs in temple, a कर्मयोगी extends

मयि सर्वाणि कर्माणि सन्यास्याध्यातमचेतसा ।

निराशिर्निर्ममो भूत्वा युध्यस्य विगतज्वरः ॥

to every experience coming in life. And therefore, this reverential attitude towards the universe as भगवान् is the कर्म योग attitude. And that is described here. ते - so त ये ते is there. Because of sandhi rule if you split it will become ते ये ते - ते ये ते means the नवयोगी सदसदात्मकम् विश्वं-the entire universe consisting of the visible part and the invisible part. सत् means मूर्त प्रपञ्च. असत् means अमूर्त प्रपञ्च. मूर्त means visible. अमूर्त means invisible. When I am looking at you, your body

comes under मूर्त or अमूर्त? It is मूर्तप्रपञ्च. What about your mind? Unfortunately अमूर्त प्रपञ्च. That I don't even know whether it is here or not because it is invisible part of yours. Thus the whole universe consists of the gross and the abstract. And both of them is what? विश्वं सदसदात्मकम् भगवत् रूपम् भवति. It is the manifestation of the lord. Therefore I don't have राग towards anything. I have no द्वेष. Both राग and द्वेष, are replaced by one attitude that is reverence. So this is the first stage of vision सर्वत्र ईश्वर दर्शनं. This is during कर्म योग level. And when a person comes to ज्ञान योग level, then the vision will have to be changed. The whole world has to be divided into two components. One is the changing नाम रूप, and the changeless, existence. When you come to jnana yoga level, you should see the entire world as changing नाम रूप + changeless सत् or existence. And having divided into two, the वेदान्ता asks the question what is that existence? And वेदान्ता teaches in छान्धोग्य षष्ठाध्यायतदेव सौम्य इदं अग्र आसीत्. It starts with existence and finally says, that existence is nothing but you the consciousness principle. Therefore the world has been, world is reduced to नाम रूप. And the existence is plucked from the world and I claim the existence as what? I the आत्मा, the चैतन्यं. Thus the अनात्म नाम रूप प्रपञ्च is मिथ्या. The existence I, alone am सत्यं. So I the observer am सत्यं. The observed नाम रूप is मिथ्या. Observed अनात्मा is मिथ्या.

And where is that ईश्वर? Where is that ईश्वर we ask the question? What do you mean by ईश्वर? Disturbing discussions are there. What do you mean by ईश्वर? Do you mean ईश्वर the नाम रूप or ईश्वर the चैतन्यं? If you say ईश्वर is नाम रूप, what will happen to that ईश्वरा? Joining the नाम रूप प्रपञ्च ईश्वर also will become what? मिथ्या. Because you said ईश्वर is नाम रूप. नाम रूप is मिथ्या. Therefore ईश्वर is मिथ्या.

On the other hand if you say ईश्वर is not नाम रूप but ईश्वर is चैतन्यं. Then what will be the answer? If ईश्वर is चैतन्यं, ईश्वर is no more an object other than me. The चैतन्यं happens to be I, myself. Thus नाम रूप part of ईश्वर, joins the world, and becomes मिथ्या. चैतन्यं part of ईश्वर joins me, which is सत्यं. Thus there are only 2 things. सत्यं and मिथ्या. And there is no मिथ्या नाम रूप, separate from me the सत्य आत्मा. This is

the higher vision. **अहम् सत्यं, जगन् मिथ्या.** First vision is what? **जगत् ईश्वर स्वरूपम्.** Therefore avoid **राग द्वेष.** In the second vision **जगत्** is **मिथ्या,** therefore avoid **राग द्वेष.** The conclusion is the same. **जगत्** is **ईश्वर स्वरूपम्.** Therefore avoid **राग द्वेष.** **जगत्** is **मिथ्या.** Therefore avoid **राग द्वेष.** Only one message, **कर्म योग** also wants to give. **ज्ञान योग** also wants to give. What is that? Avoid raaga dvesha. if you have raaga dvesha, what will happen? Do you remember? You will have NS. NS will lead to emotional disturbance. Emotional disturbance will lead to emotional slavery, emotional slavery which is **संसार.** **RD-NS-ED-ES.** is the journey of **संसार.** Therefore always be alert to handle, **राग द्वेष.** Therefore the second **ज्ञान yogi's** vision is given in the second line. **आत्मनः अव्यतिरेकेण-** they see the world as non-existent, separate from the observer I. Another word for **मिथ्या.** They see the world as **मिथ्या.** So thus they have got both **ज्ञानं. जगती ईश्वर दर्शनं. जगती मिथ्यात्व दर्शनं.** Both they keep in hand and when the other people come for learning they will see whether they are junior students or senior students. If they are junior student what will be taught? See God everywhere. If they are senior students like you, I assume, then you say the whole world is **मिथ्या नाम रूप.** There is only one **सत्यं.** And what is that **सत्यं?** You are that **सत्यं,** depending on the level **ईश्वर दर्शनं** or **मिथ्यात्व दर्शनं** in the world. And having these 2 fold teachings, **महीम् वयचरन् -** so **मही** means the entire earth. The **नवयोगी व्यचरन् -** they wandered about. They did not want to have any PORT. PORT you remember. They did not want any possession. They did not want any relation they did not want any obligatory duties. They did not want any transaction. Because all these four will create preoccupation and disturbance. Therefore they were **परमहंस परिव्राजक संयासिनः**

Continuing,

**अव्याहृतेष्टगतयः सुरसिद्धसाध्य  
गन्धर्वयक्षकिन्नरनागलोकान्  
मुक्तास्चरन्ति मुनिचारणभूतनाथ  
विद्याधरद्विगवां भुवनानि कामम्**

So in the previous **श्लोका,** **महीम् वयचरन्** is mentioned. They were moving about in the world. That is being explained here pointing out that because of their **ज्ञानं**

and glory they had a free-access everywhere. Something like diplomatic visa. So they had a special visa as it were. Therefore they had free access everywhere. Not only in the भूलोका. But even in the higher, they could move about freely. And that is said here, mentioning the names of different लोका. The main sentence is अव्याहृत इष्ट गतयः भुवनानि कामं चरन्ति. That is the main sentence. अव्याहृत इष्ट गतय means un questioned or un obstructed by any one. And इष्ट गतय - according to their own feeling wherever they felt like going, they went. That means what? They were not pressurized by anyone. They were not tempted by money name fame or anything. Therefore they were freely moving; a particular king cannot stop them by offering an extraordinary palace a/c 24 hour power and water supply and all nobody could stop them they were moving freely अव्याहृतम् means unobstructed ishta means freely गतय was their movement., and मुक्ताः; in the 3rd line they were all free not attached to any place like some of the students they are very particular about that place and that chair and if it is not available they will ask get up and go and sit. So therefore I a few day not even every day once a week we sit in a place the mind has got a gum- permanent gum is there. Very sticky gum. Forming attachment to anything. And these people were मुक्ताः भुवनानि- भुवनानि means all the लोका कामं चरन्ति they freely move. And all other worlds are descriptions of various लोका सुर, सिद्ध, साध्य, गन्धर्व, यक्ष, नर, किन्नर, नाग snake world. नागलोका. And cow world all over only cows. So मुनिचारणभूतनाथ, विद्याधर, द्विज गवां, भुवनानि in short different लोका that is all. Continuing

त एकता निमिःसत्रमुपजगमुर्यद्रिच्छया  
वितायमान मृषिभिरजनाभे महात्मनः

And the king निमि who is going to become a disciple of नवयोगी. The king निमि like any other kings in the भारत देश they arrange huge यागाs or यज्ञः which is an opportunity for collective पूजा. Collective prayer for the well-being of the whole world. And it is an opportunity to give varieties of धानं to promote varieties of arts music etc. and also to promote Vedic knowledge. In Brihadaranyaka Upanishad 3rd chapter it is said how जनक himself conducted and called very

many Vedic scholars and said I want to give 1000 cows to the winner, the greatest Vedic scholar. And the prize money was not only 1000 cows. on the horns of the cow there is gold gap. Not golden. Gold itself. Solid gold capping both the horns. And like that 1000 cows. That is the prize money in Brihadarany Upaniṣad 3rd chapter **Yajnavalkya** wins that. So many scholars ask questions. Therefore they had spiritual seminars also. Like the modern seminar, in the olden days, the **यागा**s served as an opportunity for conducting such seminars where scholars from all over come and discuss not only **कर्म काण्डा** but also **ज्ञान काण्डा**. And **निमि** had organized such a very big **यागा**. That is said here.

**एकदा** once upon a time. **निमेः सत्रम् - सत्र** is a huge **यागा**. **यज्ञः** Sometime a **यज्ञा** will run for weeks, months, and even years **यज्ञः** are conducted. Therefore **सत्रम् - ऋषिभिः वितायमानं** which was being organized by great scholars and great priests in formed priests learned priests. **अजनाभे वितायमानं; वितायमानं** means organized. Arranged. **वी+तन्** datu. Present passive participle being arranged by these great **ऋषिः** And what was that place **अजनाभे** do you remember the word **अजनाभ**. **अजनाभ** is the name of our country before it got the name **भारत वर्ष**. Before that name **भारत** it was known by the name **अजनाभः अजनाभे वितायमानं**. And who is the organizer, the head of that? **महात्मनः निमेः महात्मा निमि**. He was a **राजा** who wanted to share the wealth and not get into scams. He was a **राजा** who wanted to have lot of money for what purpose? For sharing with the people. He was doing. And that **सत्रम् ते उपजग्मुः** the first word is **स** because of santi rule if you split it **ते -ते** refers to **नवयोगिनः** these **नवयोगी उपजग्मु** they approached. Then what happened? The background story. Dialogue will come later. The background story is given

**तान् दृष्ट्वा सूर्यसंकाशान् महाभागवतान् नृप  
यजमानो ग्नयो विप्राः सर्व एवोपतस्थिरे**

So these **नव योगी**, were approaching and because of their knowledge, their discipline their **तपस्** etc., they were extremely brilliant bright and had an attractive personality. That even from distance all the people noticed their

arrival. And how brilliant were they? सूर्यसंकाशा- संकाशा means similar to. सूर्या means sun; like sun they were very brilliant. महा भागवतान् - because of their भक्ति ध्यानम् तपस् etc. महा भागवतान् means the great devotees of the Lord भगवत् भक्ता: what type of भक्ता: they are? Remembering the 7th chapter 4 types of भक्ता: were mentioned- you should not forget. They are not आर्थ भक्ता: miserable not बर्थार्थी भक्ता: application senders. Not even जिज्ञासु भक्ता: requiring a गुरु. But they were all ज्ञानी भक्ता: .महा भागवता means ज्ञानी भक्ता: तान दृष्ट्वा- seeing them coming from distance, हे नृप who is telling all this. नारदा is telling वसुदेव. हे नृप O king, all the people got up from their seats and then rushed with श्रद्धा and भक्ति and they all surrounded the नव योगी with reverence. Therefore यजमान; यजमान; means the ritualist here it is निमि the king, the organizer. And अग्नयः even the अग्नि देवता: - even the अग्नि देवता: approached the नवयोगी. And अग्नि is mentioned in plural because in Vedic rituals different types of fires in different of Homa kunda, kindled with different type of mantras are used. And for each one different name also is given. We have seen before गार्हपत्याग्नी, आहवनीयाग्नी, दक्षिणाग्नि etc. even though fire is one the ritualist name are different. Therefore अग्नयः all these fires. And fire cannot travel. Here fire represents अग्नि देवता: If fire travels and reaches that will be problem. We have to call the fire extinguishers; there अग्नयः means अग्नि देवता and सर्वे विप्राः विप्राः means all the priests who are called ऋग् वेदा priest do you remember होता. यजुर्वेदा priest अद्ध्वर्यु ,साम वेदा priest is called उधाट. अतर्वण वेदा priest is called ब्रह्म. Thus different priests learned in different vedas all of them here called विप्राः| सर्वे एव उपतस्थिरे they got up and approached the नव योगी indicating how great ज्ञानी they are.

Continuing,

विदेहस्तानभिप्रेत्य नारायणपरायणान्  
प्रीतः संपुजयाञ्चक्रे आसनस्थान् यथार्हतः

विदेहः तान् नारायणपरायणान्- अभिप्रेत्य here the word विदेह; refers to निमि राजा. जनक विदेह निमि राजा. तान् ज्ञात्वा - अभिप्रेत्य means he knows. So विदेह has already heard about the नव योगी as great ज्ञानी. After all he is the king. Therefore he will be

aware of all the great scholars and all the महात्मा: Therefore he knew them as नारायणपरायणा. परायणं means the primary goal of life. परम् अयनं परायणं. अयनं means goal destination. परम् अयनं means primary goal of life. And for these नव योगी, what is the primary goal of life? Not धर्मा. Not अर्थ. Not काम. Not any one of the perishable worldly things. They have got नित्य अनित्य वस्तु विवेकः

And in all the worldly goals there are 3 दोषाः: What are the 3 intrinsic deficiencies of all worldly goals? दुःख मिश्रितत्वं -they are all mixed with pain. अत्रुप्तिकरत्वं - they will never give you contentment. On the other hand it will feed more and more greed only. Therefore अत्रुप्तिकरत्वं. And finally बन्धकत्वं. You get addicted and attached to them. That without them you cannot even imagine living. This is called dependence causing goals. Not independence causing. Thus दुःख मिश्रितत्वं, अत्रुप्तिकरत्वं, बन्धकत्वं दोषाः are there in every goal. The only goal which is free from these 3 दोषाः is नारायणः। नारायणः means भगवान् or ब्रह्मन्. That is why Sankaracharya sang

भजगोविन्दम् भजगोविन्दं, गोविन्दं भजमूढमते ।

अःॐ don't hold on to any one of these unstable things. Hold on to गोविन्दा; here नारायण. So they are नारायणपरायणा; means for them भगवान् is the only goal. बहु व्रीहि नारायण एव परम् अयनं एषां ते. And naturally निमि also was a spiritual-religious person. Therefore he was very, very happy in their arrival. And therefore what should be the first job? Whenever a महात्मा comes offer पूजा to them. Any अथिथी must be treated as भगवान् अथिथी देवो भव is our culture. And when अथिथी happens to be a ज्ञानी himself naturally he does a पूजा. Therefore प्रीता; with joy, आसनस्थान् कृत्वा - कृत्वा we have to supply he made them all be seated. So he gave आसनम् for all of them. And thereafter he did पाद पूजा to not common or general. Each one he did पूजा. यथार्हतः -in a befitting manner as they deserve.

Continuing

तान् रोचमानान् स्वरुचा ब्रह्मपुत्रोपमान् नव  
पप्रच्छ परमप्रीतः प्रस्रयावनतो नृप



So they were all shining with their brilliance तान् स्वरुचा रोचमानान् because of their own glowing personality because of their तपस्, पूजा भक्ति ज्ञानम् etc., their very personality had a natural glow. कान्ती it is called. ब्रह्मवर्चस् it is called. Therefore स्वरुचा by their own glow, natural glow रोचमानान् they were brilliantly shining. Not by applying fair and lovely. Not by applying various things but because of their own natural glow. I am not saying स्वरुचा - with their own natural glow. Therefore they seem to know. स्वरुचा ब्रह्म पुत्र उपमान् -they were so brilliant like ब्रह्म पुत्र: the सनकादि मुनयः are called ब्रह्मपुत्र; the 4 सनकादि ऋषिः, सनक, सनन्दन, सनत्कुमार and सनत्सुजात- so these 4 they are called ब्रह्म's मानस पुत्र: Just as by संकल्प ब्रह्म created them for the निवृत्ति परंपरा the संयासि परंपरा. ब्रह्मा created प्रजापति. प्रजापतिः are meant for perpetuating गृहस्त परंपरा. Thus we have got गृहस्त ज्ञानी परंपरा. संयासि ज्ञानी परंपरा. ब्रह्मा initiated . Both family ज्ञानी as well as monk monastic ज्ञानीs. And for the monastic परंपरा, who are the initiators. The सनकादय are the originators. So like those सनका: these नव योगी were also shining. It is an example. They were shining like the सनकादि ऋषिः । सनकादि are 4. Whereas these were नव. 9 of them. And परम प्रीताः निमिः, निमि who was extremely thrilled joyous, and even though he was the emperor, he has got so much power and position and all, in front of ज्ञानी he becomes humble. प्रस्रय अवनतः out of reverence he bowed down his body and asked the following question. So प्रस्रय means श्रद्धा भक्ति and विनयः humility, अवनतः means with a bowed body, bent body. तान् नव पप्रच्छ. He addressed the nine योगी. We should not say 9 नव योगी. Why नव means nine only ok. So nine योगी.

विदेह उवाच

मन्ये भगवतः साक्षात् पार्षदान् मधुद्विषः  
विष्णोर्भूतानि लोकानां पावनाय चरन्ति हि

So विदेह; that is king निमि addressed all of them and pointed out you are the unique people. All the ज्ञानीs and भक्ताः have got this unique character. When you ask them, who all belong to you? And you belong to whom? When they ask, their answer will be different from worldly people. Whenever worldly people introduce themselves a few relatives are kept in mind and said, some relationship or the other they belong to me. And I belong to them. अहं एषां मम ये ते-अहंकार and ममकार based on worldly connections with people and property.

Carefully they claim, this is the typical introduction of a samsari. ज्ञानीs or ज्ञानी भक्ता: will never do that. At व्यावहारिक plane they will only claim, भगवान् as related to them. I belong to भगवान्. भगवान् belongs to me in व्यावहारिक plane even though पारमार्तिक ऐक्यं they know. From the individual angle they don't want to claim ownership with any one of the worldly things. Moment ownership comes राग द्वेष, I want to control their life. Unfortunately we cannot control any one. We cannot control ourselves where the question of controlling the others is. Therefore everyone belongs to the Lord and if there are people around me they also belong to the Lord. Even family members belong to the Lord. I am there to serve and grow. It is a opportunity for being together for serving and growing. Family is not an opportunity for claiming the ownership. The moment family becomes an ownership, it will become संसार. If that is not there it will becomes आश्रमा: गृहस्त आश्रमा: And therefore निमि says, भगवत: साक्षात् पार्षदान् - so you are all people belonging to the Lord. पार्षदान्: means those people the retinue or the attendants of God. Here the retinue or attendant means those who belong to ईश्वरा. So भगवत: साक्षात् पार्षदान्. It is a technical word पार्षदान्. And what type of भगवान् मधुद्विष: the one who is the destroyer of asura called मधु. मधुकैटभ asuras are described in the puranas including भागवतं and द्विष् means enemy or destroyer मधुद्विद् षष्टि विभक्ति मधुद्विष:; it has got a philosophical meaning also. मधु means अहंकार: where we have strong attachment. Literally means मधु means sweet - honey. That is why they call honey, honey. First honey then money that is the problem Therefore अहंकार which awe are so much in love with attachment. Therefore अहंकार is called मधु. भगवान् destroys the asura called अहंकार: and gives us मोक्षा. Therefore he is called मधुद्विष: adjective to भागवत; मधुद्विष: भगवत पार्षदान् you belong to भगवान् only. And if you belong to भगवान् why are you here and not with भगवान्. He says all the भगवत् भक्ता: move around in the world for blessing the society. Instructed by भगवान्. भगवान् sends, his भक्ता: especially the ज्ञानी भक्ता:, all over the world, to bless the society. I have told you before भगवान् has got गुरु agency. Like various agencies, भगवान् has got गुरु agency. Whenever a sincere seeker says, I want a गुरु, nobody is available what do I do if you say, भगवान् will send a गुरु asking him to guide them and help them

and therefore he says विष्णो; भूतानि the people of विष्णु the ज्ञानी भक्ता; here भूतानि doesn't mean पञ्चभूतानि. भूतानि means ज्ञानी भक्ता: लोकानां पावनाय - for blessing the world, for purifying the world. Of the most fundamental impurity and what is the most fundamental impurity? अज्ञानं. Ignorance is the original papam. So पावनाय चरन्ति; they are moving about.

दुर्लभो मानुषो देहो देहिनां क्षणभङ्गुरः  
तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम्

In Vivekachoodamani, **Sankaracharya** says 3 things are very, very rare. A very popular श्लोका you might be familiar:

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।  
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

3 things are very, very rare. The first thing is getting a human birth. Otherwise we could have been one of the mosquitoes hit by the bat. Ok. Therefore so many Jivas are there. We could have been any one of them. That we are human beings is the first blessing. And after getting human birth, so many worldly goals are there, tempting us attracting us TV commercials are tempting all the time. Not to be tempted by all of them. Keeping moksha as the goal is still rarer. Therefore **Sankaracharya** says मनुष्यत्वं मुमुक्षुत्वं. Becoming a spiritual seeker is still rarer. And even if I become a spiritual seeker without a guide I cannot do anything. It is like in Amazonian forest with eyes tied. How can you go to your destination? It is impossible. Similarly life is such a complicated. Some word is there, maze. Life is a maze. that we don't know what to do and what not to do. Therefore we require a guide and getting a spiritual guide is still rarer. महा पुरुष संश्रयः and निमि says normally people go in search of गुरु. But in my case the नव योगी of their own accord they have come. How blessed I am. Therefore he says durlabha manushya deha; मनुष्यत्वं. And तत्रापि दुर्लभं वैकुण्ठप्रियदर्शनम् the exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 06. JG Notes verses 1-29 TO 1-35 (06-01-2015)

Page 19, verse 29

दुर्लभो मानुषो देहो देहिनां क्षणभङ्गुरः  
तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम्

Now we have come to the third dialogue of JG. Starting with शुक and परीक्षित्, then progressing to नारदा and वसुदेवा. And Now नारदा and introduced निमि and the नव योगी. And निमि the king is about to start a huge यागः, and all the वैधिकाः also have come. And before they actually started, the नव योगीs who are the परिव्राजक who are moving all over they accidentally came to the याग शाला. And these people have heard about नव योगी as great महात्मा. And not only that their personality also, were very brilliant through knowledge. Therefore all of them got up and welcomed the नव योगीs. And now after offering पूजा, they are asking the following question. Before that, they are, they means especially the निमि the king is addressing all the नव योगीs (NYG). And he says, 3 things are दुर्लभं as we saw in the last class. मनुष्यत्वं birth as a human being is very rare. And in the human birth also desire for spiritual knowledge is rarer. And after having the desire to have a guide, to fulfill the desire, महा पुरुष संसयः; is the rarest one. And normally sishyas will go in search of a guru. But here we find the reverse; the NYGs have come to the king निमि. And therefore निमि says, दुर्लभो मानुषो देहः. Human body is दुर्लभं. देहिनां क्षणभङ्गुरः” and even this human body also is not there for a long time. It has got only a few years. There also initial few years we don't know what the goal of life is?. Therefore knocking about बालस्तावत्क्रीडासक्तः तरुणस्तावत्त्रुणीसक्तः etc. first few years are gone. Last few years helpless ,therefore gone. They have got a middle productive period of 10-20 years, during that time we have to make it. And therefore, क्षणभङ्गुरः; it is fleeting. That is the body. And तत्रापि during that rare opportunity, वैकुण्ठप्रियदर्शनम् दुर्लभम् the सत्संग with महात्मा; here the महात्मा is called वैकुण्ठप्रियः The word वैकुण्ठ has 2 meanings. The popular meaning of the word वैकुण्ठ is the abode of Maha Vishnu: There is a second meaning. वैकुण्ठ is the name of the Lord himself. So it is the name of the abode

also. It is the name of the Lord also. That is why in Vishnu Sahasranama, one of the names of the Lord is वैकुण्ठः Are you familiar वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः प्रभुः । वैकुण्ठ पुरुषप्राणः वैकुण्ठ is the name of the Lord. वैकुण्ठप्रिय means the one who is dearer to the Lord, and the one for whom Lord is dear. Both ways. So वैकुण्ठप्रिय means the ज्ञानी. So in the Bhagavad Gita, भगवान् says अहं स च मम प्रियः I love the ज्ञानीs the most and ज्ञानीs also love me the most. Others are there. They love me now and then whenever they want. At other time they have so many other dear ones. And among many another dear ones, I am one of them. Now and then loved. But for ज्ञानी I am the only one. Therefore ज्ञानीs are called, the dearest one, that is here referred वैकुण्ठ प्रियः दर्शनं means the सत्संग of such a महात्मा is दुर्लभं.

Continuing:

अत आत्यन्तिकं क्षेमम् पृच्छामो भवतो नघाः  
संसारेस्मिन् क्षणाधोपि सत्संगःशेवधिर्नृणाम्

So look at the 2<sup>nd</sup> line अस्मिन् संसारे in this world of संसार with varieties of problems, the rarest and the most important treasure or wealth is सत्संगः शेवधि - शेवधि means treasure or wealth. And नृणाम् शेवधि; the greatest wealth to be treasured by every human being is सत्सङ्गः; association with महात्मा. And even if you don't get long time, even a short period with महात्मा is a blessing. Therefore he says, क्षण अर्धः अपि- even half a minute you get an opportunity, it is worth pursuing. Therefore क्षण अर्धः अपि सत्सङ्गः नृणां शेवधि: and we have got such an opportunity. Therefore we don't want to talk about any other thing; the politics and all those things we don't want to waste our time straightaway we want to ask the following question. What is that? हे अनघाः; अनघाः; means निमि addressing th NYGs. नघं means पापं. अनघम् means sinless one, pure one, holy one. So O! sages with no sin, आत्यान्तिकं क्षेमं पृच्छामः we want to ask about the greatest well-being for a human. What is the greatest well-being? क्षेमं means well-being and there are so many things अर्थ also is a well-being. Money if we get it is good. काम is also well-being. धर्मा also is well-being. But all of them are subject to arrival and departure. Therefore I don't want them. They are प्रेयः I am interested in what? श्रेयः Which is the ultimate well-being gaining which there is no return at

all. In short मोक्ष: final meaning of क्षेमं means मोक्षः; or श्रेयः of कठोपनिषद्. So आत्यान्तिकं क्षेमं मोक्षम् पृच्छामः we want to ask.

Continuing

धर्मान् भागवतान् ब्रूत यदि नः श्रुतये क्षमं  
यैः प्रसन्नः प्रपन्नाय दास्यत्यात्मानमप्यजः

So to attain the greatest well-being of मोक्षा the ज्ञानी: would have gone through several disciplines, we want to know about those disciplines followed by the ज्ञानी: to attain मोक्षा. But in भागवत पुराणम्, ज्ञानी: will be known by a different name. And what is that? भागवत भागवत: in this context means a ज्ञानी. Any भक्ता can be called भागवत आर्थ अर्थार्थी जिज्ञासु and ज्ञानी. And but here the ज्ञानी भक्ता is called भागवत: he would have gone through disciplines to attain आद्यान्तिकं क्षेमं. And that I would like to know. And these disciplines are prescribed by whom? They are prescribed by भगवान् himself through the scriptures; through वेदाऽ through गीता through पुराणम् etc. भगवान् has prescribed the discipline for the भागवत. Therefore they are called भागवत धर्माः Disciplines followed by ज्ञानी: Disciplines prescribed by भगवान्. Reverse वेदाऽ-disciplines followed by ज्ञानी and disciplines prescribed by भगवान् through his scriptures we would like to know who says? निमि so we can also follow the same path and attain the wellbeing. Therefore he says भागवतान् धर्मान् ब्रूत- so भागवत धर्माः; here means spiritual disciplines. In vedantic language कर्म योग + उपासन योग + ज्ञान योग. ज्ञान योग consisting of श्रवणं मननं and निदिध्यासनं. That language will not be used in puranas. But we should know what is intended. That is why we say, even though puranas also contain वेदान्ता, puranic वेदान्ता can be grasped, and only if you go through regular वेदान्ता regular वेदान्ता means गीता and उपनिषद्. If you systematically study, then you can come to भागवतं and extract, the वेदान्तिक message. If you don't study and गीता and उपनिषद् saying that भागवतं also contains वेदान्ता, we will be confused because भागवत वेदान्तम् cannot be understood without the background of गीता, उपनिषद् वेदान्ता. Because every word is differently used. भागवत धर्मम् you will think taking a symbol and hare Rama that you think. भागवत धर्ममा means KY + UY + JY. How do you know? Go through

systematic study you will know. Therefore always गीता and उपनिषद् are fundamental. Thereafter we can extract वेदान्ता from any other scriptures. If you don't study those 2, you will never be able to extract वेदान्ता from any other scriptures. And that is why are studying JG, after going through गीता and उपनिषद् अत्रु इल्लामलं पण्णणीणा ःरी वराकु. Staying with other प्रकरण ग्रन्थाः granthas, like उपदेश सार and सदृशनं and all without systematic scriptural study they won't give us the fullest message. Anyway, भागवतान् धर्ममान् ब्रूता. And निमि is very humble यदि नः श्रुतये क्षमं - if this teaching is fit for us, and we are ready for receiving the teaching. Because without the fitness, if it is given then it will damage. Therefore यदि - if नः श्रुतये - श्रुतये means श्रवणाय for our listening it is a fit topic then alone you teach us. Otherwise you need not. And यैः and if a person follows, the भागवत धर्ममाः, भागवत धर्ममा whenever I say, in your mind, I told you in the last class, you have to convert into the कर्म + उपासन + ज्ञानम्. KUJ these 3 योग त्रयं, must immediately strike in your mind. यैः through this योग त्रयं, प्रसन्नः - भगवान् will be very, very pleased. So that is the prize you have to pay to भगवान् to purchase मोक्षा. In business language to purchase मोक्षा you have to pay to भगवान् the prize. Not in dollars or in rupees. The prize is KY+UY+JY if you follow भगवान् will say இந்தா பிடி. I will give you मोक्षा. The language like that. So प्रसन्नः; प्रपन्नाय - प्रपन्नाय means to the भक्ताः the spiritual seeker. Who has surrendered unto the Lord. So प्रपन्नाय भक्ताय, दास्यति-भगवान् will give मोक्षा, and instead of saying भगवान् will give मोक्षा, the text says, भगवान् will give himself. आत्मानम् दास्यति - he will give himself. That means what? What does it mean? मोक्षा and भगवान् are synonymous. Getting मोक्षा means getting भगवान् only. So आत्मानम्, अपि अजः He gives himself. Who? अजः. अजः is the name of the Lord. So भगवान् gives himself to the भक्ता. And this is also a figurative language. Don't imagine भक्ता will be sitting there. भगवान् will go and fall on the lap of भक्ता or भक्ता will go and fall the lap of the भगवान्. All these are figurative expression there is no question of getting भगवान्. There is no question of getting भगवान्; if you get भगवान् you will lose also. Remember whatever is got one day will be lost one day. Therefore getting भगवान् is nothing but knowing that भगवान् was, never away from me, to get भगवान्. He was never away. The distance between me and भगवान्, is caused



by ignorance. Therefore it is a notional distance. There is no factual distance. Notional distance is dropped by ज्ञानम्. And therefore अहं ब्रह्मास्मि (ABA), महा वाक्य जन्य ज्ञानम्, is called attainment of भगवान्. These are all secret. ABA ज्ञानम्, born out of maha vakyam, is figuratively called attainment of भगवान्. Other than the maha vakya ज्ञानम्, there is no other attainment of भगवान्. So दास्यति आत्मानम् अपि अजः

Continuing,

श्री नारद उवाच

एवं ते निमिना पृष्टा वसुदेव महत्तमाः

प्रतिपूज्याब्रुवन् प्रीत्या स्सदस्यत्विजं नृपं

So नारदा, hope you won't get confused. Don't ask me wherefrom नारदा came? नारदा, is one who is reporting this dialogue. Therefore नारदा the reporter, नारदा the Sisya of JG. नारदा the reporter said to whom? वसुदेव. What? एवं ते निमिना पृष्टा वसुदेव - वसुदेव O वसुदेव, in this manner, महत्तमाः, महत्तमाः, means the great नव योगिनः. The greatest ज्ञानिनः in the world, एवं पृष्टा; were requested by King निमि in this manner. And therefore they decided to instruct निमि. So प्रतिपूज्या - so they also, reciprocated, their respect to King निमि. Because निमि also is a great person. Therefore they also respected निमि, in reciprocation. प्रतिपूज्या अब्रुवन् प्रीत्या. So very happily, they started their teaching. And who were the student? The front student was, निमि the king the Yajamana. And he was surrounded by सदस्य ऋत्विजं. सदस्य; means other people who have come to, come for attending the याग. As well as all the priests who are to perform the याग. All of them have assembled. In front of the नव योगिनः. And hereafter निमि will ask the question and first of the नव योगी will answer. Then second, third etc. each one will answer, one question of निमि, and each one will cover a particular topic of the वेदान्त शास्त्रा. Nine topics will be discussed. These nine topics have been nicely mentioned in the introduction. Therefore we will just see the topics. Very nicely put. In the introduction, page no 8, the roman no 8 (VIII) on the top you can see two श्लोकाः भगवद्भ्रम - तद्भ्रम - माया - तत्तरणानि च in those 2 श्लोकाः, the commentator has summed up the topic. For the भागवतं, there are many commentaries. The most popular and advaitic and simple commentary is, by Sridhara swami. And

that **Sridhara** condenses and enumerates the nine topics by composing two **श्लोकाः**: They are not **भागवत श्लोकाः**: But **श्लोकाः**: composed by **sridhara**. Enlisting the topic. Did you get the page no? or still you are searching?

So now look at the translation below. Accordingly the matters discussed are, **भागवत धर्मा**. Topic 1. Answered by **कवि**. **लक्षण** of **भागवतस**. **लक्षणम्** means their character answered by **हरि**. Description of **माया**. By **अन्तरिक्षा**. Means of transcending **माया** by **प्रबुद्धः**: An exposition of **ब्रह्मन्** by **पिप्पलायन**. The path of **कर्म योग**, by **आविर्होत्र**. The **avatars** of the Lord, by **द्रुमिल**. The fate of non-devotees, by **चमसः**: And finally the different methods of worship of Lord in different **युगाः** by **करभाजन**. So all the nine topics and the **नव योगिनः**: name also beautifully given in this introduction. Now we are going to get **भागवत धर्मा** as the first topic and he is going to be discussed by **कवि** the first one of the **नव योगिनः**. We will enter into that. Page 22, verse 33

**कविरुवाच**

**मन्येकुतस्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम्  
उद्विग्नबुद्धेरसदात्मभावाद् विश्वात्मना यत्र निवर्तते भीः**

So **कविः उवाचा**. The first among the **नव योगिनः**: He is going to teach **भागवत धर्मा**; the discipline and his teaching is from verse 33 up to verse 43. 11 verses. And he gives a nice introduction. The most intense expression of **संसार** is, as I said in the last class, the sense of insecurity is the most powerful expression of **संसार**, which starts from the moment of birth and generally it grows. When we are children, we don't have imaginary problems, because we don't know how to imagine. And as we grow, our imagination power increases. And with that imagination power what do we imagine? Not **भगवान्** and all. We imagine all kinds of improbable problems and then worry. Naturally the insecurity will only increase. Irrational fear is more than rational fear. And it only grows as we grow old also. And therefore **कवि** says, the best method to get out of insecurity is what? What is the shelter? Get out of insecurity is what, what is the shelter? He says, **अकुतस्चित् भयम्** the greatest shelter to be free from all forms of fear.

अकुतस्चित् भयम् is an expression which refers to a shelter which is free from all forms of fear. Like the bomb shelter they have underground. When the enemies are bombing a particular area, they will have a shelter underneath. Bombs will fall. But in the shelter, this person won't know what is happening. Similarly every human being is continuously facing bomb which is in the form of प्रारब्ध कर्मा, which is showing varieties of minor and major issues. And this bombing is for how long? The other bombing at least for some time only. This bombing by प्रारब्ध is lifelong, which only increases as we grow old. So what is the shelter under which we can go. He says, ईश्वरा पाद अम्बुज उपासनम् - भक्ति of ईश्वर पाद, भगवत्पाद भक्तिः उपासनं means भक्ति. And when should you do that? How many days a week. How many days a week is the bombing. Bombing is not on a particular day; any day problems comes since bombardment by प्रारब्ध is permanent lifelong the shelter also must be used lifelong. So नित्यं पादाम्बुज उपासनं एव अकुतस्चित् भयम् - is the shelter is सरणागति. इति अहं मन्ये is my teaching. This is my approach. And whose feet? Not the feet of any local one. अच्युतस्य of the Lord, he uses the right word. The word Achyuta: means unfailling. Non-failling. Because any other person one day he will say I can help. Another day he will say sorry. I have some other work please look at some one. During crucial time they will let you down so any other person is not reliable because he himself has got his issues. And Therefore don't rely upon any of the unstable ones. Remembering इशावाश्यम्. अनित्य कार्यम् is not stable. नित्य कारणं alone is अच्युतः Therefore infallible remedy is भगवत् भक्तिः. For whom? For the संसारी. And what is the definition of संसारी? उद्विग्नबुद्धेः संसारी is one, whose mind is disturbed most of the time. The cause of disturbance varies. But the presence of disturbance is non-variable. Therefore there are children. Their grand children; there are employers, employees are there; especially the assistants at home we are worried because crucial day they won't come. Therefore we have to worry about all. So the one whose mind is generally disturbed is called संसारी. Complaining one. So उद्विग्नबुद्धेः the word must remind you of गीता 2<sup>nd</sup> chapter

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २- ५६ ॥

The definition of a **संसारी Lord Krishna** gives. And what is the definition? Opposite of **उद्विग्न बुद्धिः**: So **अनुद्विग्न मनः**: the one whose mind is generally calm. And because of FIR reduction, even if the disturbance comes, it is less frequent and it is less intense and he recovers from that very quickly. That is called a **संसारी**. Therefore for the **संसारी** with the disturbed mind, and why is the disturbance? What is the cause of disturbance? We immediately name a few family members because we already have a scapegoats. So you want to the blame on someone or the other. And here, the **कवि** says, don't blame anyone. You alone are the cause of all this worry. Because of **अहंकार** and **ममकार**, which is called **अद्यासः** in vedantic language. **अहंकार** means taking the body-mind-complex as myself. And taking a few other things not as myself. But as belonging to me. That is called **ममकार**. That here **कवि** says **असद् अत्मभावात्**. The word **असत्** means **मिथ्या शरीरं**. And **मिथ्या शरीरं**, **मिथ्या स्तूल**, **मिथ्या सूक्ष्म**, **मिथ्या कारण शरीरं** in those 3 bodies, **अत्मभावात् - अत्मभावात्** means what? I इति notion. Claiming they are me; in short **अहंकार** and **ममकार** they generate **राग** and **द्वेष**. The immediate job of **अहंकार ममकार** is generating **राग द्वेष**. I have ownership. I want to control everything. I want everyone to behave exactly as I want. Why? They are my children. Therefore they have to listen to me. Therefore the moment you want to control anything you had it because, unfortunately you don't have control over anything. We can contribute a little bit and hope that things are favourable. Other than that there is no other way. Stronger **अहंकार ममकार**, stronger my desire to control others. Naturally when they are not mind is going to be disturbed only. And therefore who is responsible? I am responsible. So **असदात्मभावाद् द्विग्नबुद्धे पुरुषस्य**, if that person does **पादाम्बुज उपासनं**. He follows, then what will happen to him? **भी विश्वात्मना निवर्तते**. He will attain **मोक्षा** and become free from, **भयम्** anxiety, worry etc. **विश्वात्मना** means totally. That is eliminated. Because there is no **अहंकार** and **ममकार**. With regard to the body and the world. What is the attitude?

**मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।**

आगमापायिनोऽनिच्यास्तांस्तितिक्षस्य भारत ॥ २-१४ ॥

The अनात्मा will come and go through its own condition. We have no control over them. Improve your titiksha. So jnanam is the only method to make our skin, buffalo skin. Not in the negative sense. A buffalo is on the road, people will be doing all kinds of things. It is दुःखेषु अनुद्विग्नमनाः people are horning doing this and that it is not bothered so you have to become like buffalo not in the negative sense. I means learn to be tough. That is the only remedy. Toughen yourself. So विश्वात्मना यत्र निवर्तते भीः And here also we have to bring our Bhagavad Gita and upanishadic knowledge in this context. कवि says पादाम्बुज उपासनं which means ईश्वर भक्ति. And whenever ईश्वर भक्ति is talked about, from Bhagavad Gita we have to bring 4 types of भक्ति. And understand we have to go through each stage gradually. What is the first stage of भक्ति. artha भक्ति whenever there is worry, you go and break coconut; whenever there is problem go to temple called आर्थ भक्ति then gradually you progress to अर्थाथी भक्ति. Any venture you undertake you want success, therefore for the sake of success you worship the Lord अर्थाथी भक्ति. Then gradually you should become जिज्ञासु भक्ति. The desire to know what this blessed God is? And from जिज्ञासु भक्ति through श्रवणम् मननं and निदिध्यासनं through महा वाक्य विचार we convert जिज्ञासु भक्ति into ज्ञानी भक्ति. And as a ज्ञानी भक्ता, I become free from, the sense of insecurity. Those 4 stages we should include in पादाम्बुज उपासनं. It is a figurative language we should know it is systematic discipline. So यत्र – यत्र means in the भगवान् shelter भी निवर्तते .भी means भयम् निवर्तते means disappears continuing,

ये वै भगवता प्रोक्ता उपाय ह्यात्मलब्धे  
अञ्जः पुंसामविदुषां विद्धि भागवतान् हि तान्

So first he gives a general definition of भागवत धर्मा. That is the first topic. How do you define भागवत धर्मा? Beautiful definition. भगवता प्रोक्ता उपायः उपायः means what? The methods, the means or the disciplines. उपायः means साधनानि the disciplines the methods. Given by whom? भगवता प्रोक्ताः Given by the Lord himself. Originally भगवान् has given in the वेदा. And later they have been

repeated in the **Bhagavad Gita**; in this **JG**, in Uddhava Gita. In all of them they have been given. And all these disciplines are meant for attaining the Lord. Because Lord alone is the shelter, the escape from the bombardment of prarabdha. प्रारब्धं is like drones. The prarabdha drones or flights are moving round. Some problem are the other will be dropped; shelter from the prarabdha bombing is भगवान् alone; to attain the भगवान् these methods are spoken. And here we have to note a subtle point. Previously he said that for the attainment of भगवान्, भगवान् gives himself. Therefore भगवत् प्राप्ति was considered मोक्षा. But here in this श्लोका, the word भगवान् is quietly replaced by आत्म उपलब्धिः; So from this what is the secret you get? So the word भगवान्, has been quietly replaced by the word आत्म, indicating what? भगवान् is very much available, within ourselves as the very आत्म. That is why Lord Krishna said in the Bhagavat Gita, अहमात्मा गुडाकेश सर्वभूताशयस्थितः । Therefore to attain भगवान् where should you travel? वैकुण्ठः, कैलाश and all those things. Therefore no travel is involved भगवान् is in the form of आत्म. Therefore he says आत्म लब्धये. For attaining भगवान् who is the आत्म, these methods are spoken. And what will these methods do? अविदुषां पुंसां- आत्म उपलब्धव्य-अविदुषां पुंसां - means for the ignorant people the samsari and अञ्ज - if a person follows this method, a person can smoothly attain भगवान् comfortably attain भगवान्. Therefore the word अञ्जः is an indeclinable word. For Sanskrit student. It means smoothly without any troubles, safe journey it is. But you have to follow the traffic rules. Rules are what? The disciplines mentioned here. Therefore अञ्जः effortlessly for the ignorant people these methods are prescribed by भगवान् and all these methods put together not one method alone. All these methods put together is called भागवत धर्माः And therefore it is a series of disciplines and we have to go through all of them karma yoga is inevitable, inescapable and everyone has to come to upasana yoga. And everyone has to come to jnana yoga. There is no question of you follow karma yoga because you are hyperactive and I follow भक्ति योग because I am tear-jerk; I can shed tears effortlessly; therefore I will follow भक्ति योग. And you follow jnana yoga because you are an intellectual. And you follow राज योग because you are a mystical people thus people divide the योग and says

you follow this. वेदा never gives the choice; we all require karma upasana na jnanam. Therefore all of them put together is called भागवत धर्मा:

Continuing

यानास्थाय नरो राजन् न प्रमाद्येत कहिम्बित्  
धावन् निमील्य वा नेत्रे न स्खलेन्न पतेदिह

So in the previous श्लोका the भागवत धर्मा was mentioned as a path which will smoothly, effortlessly take to the destination. How smooth and comfortable the path is described here यान् आस्थाय - यान् means भागवत धर्मान्. So these भागवत धर्मान् आस्थाय - resorting to. So following or resorting to this path. कहिम्बित् न प्रमाद्येत - you will never stray away. You will never fall into संसार. You will only go forward. There may be sometime slow progress. Sometimes there may be fast progress. Sometimes there may be stagnation also. There will not be slipping or falling down. If only you follow the instructions. Even in the gadgets also they say, first read the user's manual. If you don't read a very expensive machine, you plug into a wrong one, there is 110 in America; one voltage India; another voltage you get a machine from America; you plug somewhere and out. It goes. Therefore only they say don't use it. Before reading the user's manual. And whatever instructions are given do this. You can assemble the machine and you can also use the machine. But what is the condition? Follow the manual. वेदा is our manual. Scriptures are our manual. Follow, you will never न प्रमाद्येत - you will never stray away. कहिम्बित् - धावन् even if you run you will not fall because the road is smooth unlike our roads. So even running you won't fall because the road is without pitfalls. निमील्य वा नेत्रे even if you walk with closed eyes, you will not fall. Don't try in our roads. We are talking about भागवत धर्मा. Therefore नेत्रे निमील्य even by closing the eyes, even by running a or going fast, न स्खलेत् you will not slip. न पदेत् you will not fall. Only thing is follow scriptural instructions. Those who follow that is called वैधिका: We are all called वैधिका; Hindu means what; it is a later word inserted. Our original name is वैधिका: the one who leads the life guided by the Vedic instructions. If वेदा is not accessible we have got several secondary scriptures like Gita etc. If you don't have access to these

scriptures because of language problem; now we will study German but not Sanskrit. Because of language problem if you don't have access then listen to someone who has access. That is the **भगवत् धर्मा** the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥



## 07. JG Notes. Verses 1-35 TO 1-38 (13-01-2015)

Page 23 Verse 35

यानास्थाय नरो राजन् न प्रमाद्येत कहिम्बित्  
धावन् निमील्य वा नेत्रे न स्खलेन्न पतेदिह

The first question, that was asked by निमि, the राजा, the emperor, is about भागवत धर्मा: And we saw, भागवत धर्मा has got 2 meanings. That the way of life prescribed by भगवान् to reach the Lord, is called भागवत धर्मा: The way of life prescribed by भगवान्. Through the vedas understood. And the second meaning is the way of life which are followed by the भागवता: the devotees and the seekers of the Lord. Prescribed by भगवान्, and followed by the भागवता is called भागवत धर्मा. And now this question is answered by one of the नव योगिनः the first one by name कवि: And his teachings are from the 33rd verse, and it goes up to 43rd verse, which we are seeing now. And the general introduction was given in 34th and 35th verse, which we completed in the last class. And there कवि said, that if only you follow the भागवत धर्मा, implicitly, without compromising, your journey will be very safe and successful, because enough protection is there. Like a nice path with barricades support on two sides. There is no chance of falling or straying away. But the condition is you should follow the instructions. Some of the instructions we may not know why? Sometimes the logic is clear. Sometimes the mechanism is clear. Sometimes we don't know the logic. There also what is the instruction of the acharya? Until you understand, you continue to follow. In due course you will recognize the significance. Don't challenge the teaching. Don't think you know too much and make alteration. Follow the instructions like a doctor giving powerful medicine. I should not change the medicine as I like because I don't know what the composition of the medicine is and what is my biochemical condition is. And what all reactions and complications can come I don't know. Even if some medicines have got disturbing side effect and you want to change, certainly you can change the medicine but not by yourself. In consultation you change also. Spirituality is also exactly like that. Every seeker is spiritually sick

with संसार रोगः भव रोगः and गुरु is the भवरोग वैध्यः. And the instructions you follow; don't challenge, don't question. Even if you want to follow alternative methods, do it in consultation rather than self medication. Self-medication can prove dangerous or even fatal. And therefore कवि says, follow the instruction even if you travel with closed eyes, even if you run on the way, you are safe because you are following the instructions. That was the introduction given.

Continuing, verse 36. Page 24.

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वानुसुतस्वभावात्  
करोति यद् यत् सकलं परस्मै नारायणायेति समर्पयेत्तत्

So a very familiar श्लोका, very often quoted widely chanted. Previously we did not know from where it came. Now you know it comes from भागवतं, JG, from the mouth of आचार्य कविः. And here कवि is presenting this instructions, as a form of teaching general teaching. But this verse has been slightly changed grammatically because as an instruction कवि says one should do that. But when we follow it instead of saying one should do, what do we say? I am doing. Therefore करोति is in third person. We have converted into करोमि. And नारायणेति समर्पयेत् is in third person. And we have made it समर्पयामि. So that we are following the कवि's instructions. If we chant the exact श्लोका as it is he will be instructing me and I will be instructing him Therefore we have made the alterations that is all. This is a well known श्लोका. And the significance is very clear. This is the essence of Karma Yoga which Lord Krishna has repeatedly said in the Bhagavad Gita. In the 3rd chapter मयि सर्वाणि कर्माणि सन्यस्य अध्यात्म चेतसा, सर्व कर्माणि – etc. in the 5th chapter. And then in the 9th chapter

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् |  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् || ९- २७ ||

That is here summarised beautifully. कायेन वाचा मनसा यद् यत् करोति - it need not be religious actions only. It can be even a simple worldly action of cleaning the table it might be लौकिकं वा वैधिकं वा. कायेन through the body. वाचा through speech. मनसा through mind. इन्द्रियैः through all other sense organs. I say other

sense organs because वाचा already one sense organ has been mentioned. Therefore इन्द्रिया should mean all the 9 sense organs other than वाचा which is already mentioned. Then बुद्ध्या - बुद्ध्या means with your intellect or and आत्मना. आत्मना means through your memory or अहंकार mano buddhi citta अहंकार mind has been said buddhi has been said chitttam आत्म can be taken as आत्म and अहंकार through all these constituents of the mind, अनुसृत स्वभावात् - or anything you practice because of your nature. स्वभाव means your habit or nature like getting up etc. Different people have got different habits. Similarly eating also different habits different times. अनुसृत स्वभावः means your character which always follow you. स्वभावं means what? Your स्वभाव, will never go away from you. Why? What will not go away is called स्वभाव. Therefore, your स्वभाव because of that. यद् यद् करोति whatever you do, सकलं परस्मै नारायणाय - I am offering all of them to नारायण. So I need not physically take flowers and offer. While doing or before starting to do, I have got this thought. And when I dedicate to the Lord. The corollary of that is whatever be the consequence I am ready, I am declaring now itself, O Lord, I will be ready to accept that. In every action what I prefer is success. Nobody wants failure in life. What I want is success. And I am clearly telling that to the Lord, even without telling भगवान् knows we want success only. But I add another statement, O Lord I want success. But whatever you give according to the law of karma, may be successful or may be other than what I expect. It may tally with my राग द्वेष. It may not tally with my राग द्वेष. I am declaring now itself. I am fully prepared to welcome any type of result. And I am confident that I can face it, because I have your support. In the beginning itself take the support. With your support I am ready for the music. The moment I say that, anxiety regarding the result instantaneously subside. The moment I do नारायण समर्पणम्. Many people do नारायण समर्पणम् mechanically. Therefore समर्पणम् continues anxiety also continues parallelly. That means समर्पणम् has been lip service. समर्पणम् has been mechanical. How do I know whether I have deliberately done the समर्पणम्. The indication is anxiety level will come down very, very fast, and different people may frighten also. Neighbours will not keep quiet they may say, this may happen or that may happen voluntary opinion

givers you plan for a pilgrimage they say you are aged there are so many problems. Already we are weak. Therefore so many people are there to discourage or frighten. I say come what may, I am ready to confront the future. And I am confident because what? **नारायण समर्पणम्**. In Karma yoga language, **ईश्वरार्पण भावना** I have done. And I am ready with **प्रसाद भावना**. The word **प्रसाद** means mental tranquility. We think **प्रसादम्** is Pongal. That is not the literal meaning of the word **प्रसाद**. In Sanskrit the word **प्रसाद** is derived from the root, **प्र + सद् दातु. प्रसीदति. प्रसीद प्रसीद** we say. **प्रसीदति** means to be calm. And **प्रसाद भावना** automatically comes, the moment **अर्पण भावना** is deliberate and the arrival of **प्रसाद भावना** is absence of stress, absence of tension. And therefore **नारायणाय इति** – from your innermost heart, especially when we have to take very crucial decisions in life of long term consequences. Building a house in a particular area. Getting children married to a particular person. You do not know marriage has got long term consequences. It may be entry into heaven or it may be entry into hell. One marriage has got, 2 doors .it can be this way that way. Therefore who knows what is going to be. Therefore when I decide I should say **नारायणायैति समर्पयामि. வந்ததது வரட்டும்**. So therefore **समर्पयेत् तता**. Very, Very important **श्लोका**. This is **भागवत** dharma. We think mere **पूजा** is **भागवत** dharma. Mere **नाम संकीर्तनम्** is **भागवत** dharma. Here कवि says, every moment of his life, he dedicates, every action the Lord.

Continuing,

**भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः  
तन्माययातो बुध आभजेत्तं भक्त्यैकयेशं गुरुदेवतात्मा**

A very significant **श्लोका**, containing the essence of all **उपनिषद्**, indicating **भागवतं** doesn't stray away from the **उपनिषद्**. Therefore **भागवत भक्ताः** also should never stray away from the **उपनिषद्**. And here कवि says, when we start our **भक्ति** and **कर्म योग**, we must be very, very clear about the destination. And what is the destination? He says **अद्वैतं** is the destination, because **द्वैतं** is **संसार**. Therefore, कवि doesn't want us to remain in **द्वैतं** all the time. Even the duality in the form of **भगवान्** and **भक्ता**, that also falls within **संसार** only. We have to transcend that and come to **अद्वैतं** because **द्वैतं** is the cause of fear and limitations which

Brihadaranya Upanishad declares **भागवतं** borrows. The well-known Brihadaranya mantra first chapter, 4th section **पुरुषविद ब्रह्मणं - द्विदीयात्वे भयं भवति**. Duality means **भयं** because as long as there is a second thing either we gradually develop **राग** or gradually develop **द्वेष**. Once we move about for some time, unknowingly the mind develops **राग** or **द्वेष**. Once the objects becomes a **राग विषय** or **द्वेष विषयम्**, **भयं** will come because, one **भयं** is there **राग विषयम्** will go away from me. The object of attachment may go away, **போயிடுமோ, போயிடுமோ சொல்லி** -the fear of loss. And with regard to **द्वेष विषयं** what is the fear? **வந்துடுமோ வந்துடுமோ** -For the vacation **சில பேரெல்லாம் வரப்படாது** - we don't want some people not to come for vacation. They will only come. These are all jokes. Keep it aside. Therefore **द्वेष विषय संयोग भयं. राग विषय वियोग भयं**. You cannot avoid. And therefore **संयोग वियोग भयं** will go when? When there is no scope for **संयोग वियोग**. When will there be no scope? In **अद्वैतं** where is the question of **संयोग** or **वियोग**? So you have to transcend **द्वैतं** and come to **अद्वैतं**. Who says? **भागवतंम्** says. They will generally omit these verses. Lord Krishna stole butter they will dwell on. If you remain in butter cholesterol alone will come you enjoy butter stories. But there are better stories you have to come. So **कवि** says; the next question is how can I transcend **द्वैतं**. And **द्वैत राग द्वेष** etc. he says the whole thing is because of **अज्ञानं**. So because of **अज्ञानं**, self-ignorance, there is **देह अभिमान**. And because of **देह अभिमान**, there is **द्वैत. राग द्वेष**. Because I feel insecure, because of the sense of insecurity, I hold on to **द्वैत** prapancha, which causes the fear of losing the support. All because of what? I am weak. I am weak because of **देहाभिमान देहाभिमान** because I don't know I am all the supporting **ब्रह्मन्**. This knowledge is not there. And this ignorance can be eliminated, **भगवान्** has kept a **मार्ग** for removing the ignorance. That alone is **भगवत् भक्ति**. **आर्थ भक्ति** starts gradually you can come to **अर्थार्थी, जिज्ञासु, ज्ञानी भक्ति**. If **भक्ति** is there gradually you can come to **jnanam**. Get out of **द्वैत** dependence and get fearlessness. But if a person is not a **भक्ता**, then there is no chance of removing ignorance. **संसार** will be perpetuated, when a person turns away from **भगवान्**. Therefore what is the fundamental instruction? Never turn away from **भगवान्**. That is what the significance of **प्रदक्षिणं** they say. So when you do **प्रदक्षिणं** you keep moving alright.

But you maintain the distance from the Lord. It doesn't increase. Within that radius you are moving and however much you move, in your right hand side who is there? **भगवान्, प्रकर्षेण दक्षिणत् कृत्वा गमनं प्रदक्षिणं**. Keeping the Lord at hands with on the right hand side, you move. Similarly do whatever in life, never get out of **भगवान्**. Therefore he says, **इशाद अपेतस्य** for a person who has turned away from **भगवान्** which is the riskiest thing. Even if one doesn't know who **भगवान्** is, mere faith is enough to start with. Faith in **भगवान्**, given by our parents. Parents play a very important role, in creating faith in **भगवान्**. **गुरु's** job is converting faith into knowledge. But before converting faith into knowledge you require what? So there must be faith. And the faith must come in early ages. Otherwise it is not easy to develop. Therefore, it is parent's responsibility to be demonstratively religious. Not purely in the mind I have got faith in God. Not all that. There should be an ambience the atmosphere religiosity must be there. Physical representation must be there. Puja, functions chanting etc. then unknowingly, the children also will imbibe **भक्ति**. They may not know, what **नमस्कार** means. But any Samiyar they meet, they will do **नमस्कार**. Why? Parents did that. Very simply so start with physicalize the devotion. Later it will become emotionalized devotion. Later it will become intellectualized devotion. But start. And if you don't, statutory warning. **कवि** gives a warning. What is that? **इशाद अपेतस्य** - for a person, who has turned away from God, **तन्मायया** - in the second line, the **माया** of **ईश्वरा** will catch hold. **मायाया** means **ईश्वरा माया** will overpower him. Make him more and more materialistic. More, money earning **प्रधान** enjoying **प्रधान**, other than these two nothing will be there. All the time shopping, shopping they say. I want to shop till I fall dead. What a slogan? So therefore the **माया** takes over. Gradually taking more and more away from the Lord. Initially I am away from the Lord dharmically. Later I will be away from the Lord Adharmically also. And therefore **तन्मायया** -because of the influence of the **माया**, **अस्मृतिः भवति अस्मृतिः** means self-ignorance, catches hold of him. **अस्मृतिः** means **अज्ञानं, आत्म अज्ञानं. आत्म अज्ञानं** doesn't come to him. Why it doesn't come? Already it is there. Therefore it becomes more and more pronounced. And as even **अज्ञानं** gets pronounced what is the next consequence? **विपर्यया भवति. विपर्यया**

means erroneous identification. Erroneous identification with what? **देह अभिमान**. So much worried about the type of dress, so much worried about the makeup. So much worried about everything physical, as though that is going to be eternal. However much you give make up, how long you can have made up glory. After sometime everything will become clear. How much you can cover **जरा**? You cannot do that. It is a losing battle. Why enter the battle at all. So body has to go through its stages. I don't say that ignore the body. Don't pamper the body. Don't be body centric, in the name of personality building. So much plastic surgery is offering so many things. You want to do all kinds of things. This is called **देह अभिमान**. We are asked to apply ashes to remind that this body which you are pampering is going to get reduced to three handful of ashes. Why are you pampering so much? Therefore take care, but don't pamper. But those who are away from the Lord, they get more and more attached to body. And also bodily pleasures becomes prominent. They will become sensualists which is called **विपर्यया**. In simple Sanskrit **देह अभिमानः विपर्यया** means **देह अभिमानः**. Or in another language **अहंकार**, and **ममकार**. The well-known **राक्षसाः**. The notorious **राक्षसाः अहंकार** and **ममकार**. Then what will happen **द्वितीय अभिनिवेशतः** my dependence and attachment to the external world for peace security and happiness ,my dependence on the external factors in name ,fame ,money ,position, possession, status ,privilege all of will become more and more important which is called **द्वितीय**

**अभिनिवेशतः द्वितीयम्** means duality. Duality means external factors the word **अभिनिवेशतः** means obsession. We saw in Vivekachoodamani Sunday class, **विषय अनुचिन्त, विषय अनुचिन्त is अभिनिवेशतः**; that means that part of the world occupies the mind. World should occupy external time space. So you lift the whole thing and they occupy the mind all the time. How do we know? You sit for **जप**, you will know. When you sit for **जप**, other than **भगवान्**, everyone comes and says, HI. So everyone says Hi and goes away. And some of them enter and don't go away. So this is called obsession. **अभिनिवेशतः**; means obsession with the external world. External people etc. so do you see the ladder of fall? What is the first step? Turning away from **भगवान्** is the first step. Self-ignorance gets prominent.

देहाभिमान, अहंकार, ममकार. Then द्वितीय अभिनिवेशतः; obsession. Then what is the consequence? भयं. All the time anxious. What will happen to him? What will happen to her? And if something happens to them what will happen to me? So this is the constant insecurity problem. So therefore you should stall the downfall, by taking care of the top one. Because once the slide has started, it becomes faster and faster. Therefore nip in the bud, in the beginning itself. And what is the first step? Never turn away from भगवान्. Let the day start with invoking भगवान्. Let the day end with invoking भगवान् only. Don't ask: along with भगवान् I can add some more. भगवान् only in the beginning. That way we have got so many प्रातः smarana श्लोकाः. प्रातः स्मरामि ललिता वदनारविन्दं. प्रातः स्मरामि परमेश्वर वक्त्र पद्मं - all deities प्रातः smarana श्लोकाः are there. Because different people have, different इष्ट देवता. On every deity प्रातः smaranam is there. Not that we should chant the श्लोका. The idea is the first relationship you invoke when you get up must be ईश्वरा relationship, as a भक्ता. I am not talking about the people in binary format. Very careful I am not talking about the people in binary format. Here we are talking about the beginner in karma yoga, he has to start with Triangular format. This is emphasis of Triangular format for a beginner. And what should he do? एकया भक्त्या आभजेत्. Let that कर्म योगी भक्ता, आभजेत् meditate on that ईश्वरा. तं means that Lord. भक्त्या with intense devotion. It may be आर्थ भक्ति doesn't matter. At least start with आर्थ भक्ति in the beginning. तं भक्त्या एकया ईशं ईशं means ईश्वरा आभजेत्. And what type of person he must be? A very beautiful title is given गुरु देवता आत्म. So this person has got a गुरु. How गुरु has been introduced here itself. So he has a गुरु to guide spiritually. And देवता means he has a इष्ट देवता also. Because in the beginning भगवान् is in the form a इष्ट देवता. And both गुरु and इष्ट देवता are very, very dear to him. How dear? As the very आत्म. So गुरुश्च देवता च आत्म प्रियः यस्य. He loves them as he loves himself. So गुरुदेवतात्मा is the name of the कर्म योगी भक्ताः बहु व्रीहि समासा. Very beautiful series of verses we get. So start with इष्टदेवता भक्ति you start with.

Continuing.

अविद्यमानोप्यवभाति हि द्वयो ध्यातुर्थिया स्वप्नमनोरथो यथा  
तत् कर्मसङ्कल्पविकल्पकं मनो भुधोनिरून्ध्यादभयं ततः स्यात्



Another powerful vedantic message. **उपनिषद् सारा** is given. All these important **श्लोकाः**: Previous one this one. What does he say? **द्वैतम्** the dualistic universe will cause fear for you, as long as you attach reality to **द्वैतम्**. As long as **द्वैत सत्यत्व भावना** is there, it will cause problem. Therefore you have to get out of **सत्यत्व भावना**, because **द्वैतम्** is **मिथ्या**. Whatever Gaudapadachaarya says he clearly says. **द्वैतम्** - do you remember all the 4 features of **मिथ्या**? The world is non-existent. World doesn't exist. World doesn't originate. World only appears and the appearance is caused by **माया** or **अविद्या**. The same idea, **कवि** says, the world doesn't exist. **द्वयः अविद्यमानः** api - **द्वैतम्** really doesn't have existence of its own. **अविद्यमानः** means what? It doesn't have an existence of its own. Just as the moon, doesn't have the brightness of its own. Remembering yesterday's class, naturally you will ask, if moon doesn't have its own brightness, then how is it bright. What is the answer? Borrowed brightness. Similarly world doesn't have its own existence. It seems to exist with borrowed existence. And if the entire world, has borrowed existence, who is lending it? C/o Mandukya kaarika, the lender is not anything else, because that is also is a part of the world. What lends is: I-the-observer alone lend existence; with borrowed existence the world seemingly exists. Really it doesn't. Therefore **द्वयः अविद्यमानः अपि अवभातिः** - it appears to exist. For whom. **ध्यातुः** for a person who is obsessed with the world **ध्याता** literally means one who mediates on the world. Constantly thinks of the world. For him, it appears to exist. **धिया** because of his wrong thinking. Because of his own thought. **धीः** here means thought. Because of his very thought, it seems to exist. Even though it doesn't really. Naturally we will get a doubt, how can you say so? I am solidly seeing this world it has got ETU. Experienceable, transactable and useful. When the experienceable, transactable, tangible useful I am experiencing, how do you say, it is not there? **कवि** says, **स्वप्नमनोरथो यथः-** in स्वप्ना also, the world has got ETU. Dream world is also experienceable, dream world also is transactable. Dream world is useful or not? Dream hunger goes by only by dream food. Not waker's food. Waker's food is useless. Dream world in spite of ETU, it is **मिथ्या**. It is not there, other than your thoughts. Dream elephant doesn't exist separate from your thoughts. Similarly the entire world

also, in spite of ETU, doesn't have an existence of its own. I lend the existence. The only point to be noted is when I say I lend the existence, what is the meaning of the word-I? Body or mind? குட்டு வாங்காதேங்கோ. Neither body nor the mind because they themselves are part of the world itself. I means the **चैतन्यं**. That alone. Therefore he says, **स्वप्नमनोरथो यथा.स्वप्ना** means night dreaming. **मनोरथ** means day dreaming. So one is night dreaming another is day dreaming which can happen in the class also. Therefore gone; switched off. Therefore **स्वप्नमनोरथो यथा**. And therefore the problem is not with the world. The problem is with your mind. As Gaudapadacharya said: **मनसो निग्रहस्ततं अभयं सर्व योगिनां दुःख क्षय प्रबोधश्च अपि अक्षय शान्तिरेव च. मनसो निग्रहस्त्वं**. Learn to handle your mind. **मन एव मनुष्याणां कारणं बन्ध मोक्षयोः** Therefore **कवि** says, tad - Therefore, **भुधः निरून्ध्याद् - भुधः** means a discriminative person, an intelligent person. Should **निरून्ध्या** should discipline -**चित्तवृत्ति निरोधः** they say? **निरून्ध्याद्**. We should not translate **निरून्ध्याद्** as stopping the mind we don't want to stop the mind or the thought. We want to discipline the mind. Therefore **निरून्ध्या** means one should discipline the mind. What type of mind? **कर्मसङ्कल्पविकल्पकं**. A mind which is always engaged in doing one thing or the other. One day holiday comes suppose. Where should we go? What should we do? At least get some CDs and watch this movie or that program. We cannot think of being quiet. We have to always do, do, do. Which makes us more and more extrovert. And externally dependent. So why can't you confront yourself? Spirituality starts when you start giving interview to yourself. To find out -ask once in a while how you are sir?. Stories will come. Confront that and find what is to be done. We don't want to confront ourselves. Whole life is escaping so many escaping avenues are there. They say when there is a traffic signal, big one, sometime it is very big, and you can see the no also. 120. 2 minutes red signal. And people are restless. You cannot anything. Therefore what they have done is in mobile phone there are 2 minutes games don't ask me how do you know. That is a different thing. I don't have and I don't use a mobile. Just telling so for even 2 minutes we cannot be with ourselves. Therefore he says **कर्मसङ्कल्प कर्मविकल्प संकल्प** means I should do this **विकल्प** means what? Should I do this? I should do that? Should I do that? Constantly thinking of doing one thing or the other. Just a restless mind may

you quieten. And once you start with that, tata: abhayam syat-gradually you will go through all the other stages also. Other stages will be described in the following sloka. एक रूप भक्ति to विश्व रूप भक्ति எல்லாம் சொல்லப்போறார். अरूप भक्ति all nicely presented. You will successfully travel and अभयं स्यात्. You will discover security within yourself. Make in India. Ok of Modi slogan. Therefore you make peace in yourself with yourself. More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

## 08. JG Notes verses 1-38 TO 1-42 (20-01-2015)

Page 26, Verse 38

अविद्यमानोप्यवभाति हि द्वयो ध्यातुर्धिया स्वप्नमनोरथो यथा  
तत् कर्मसङ्कल्पविकल्पकं मनो भुधोनिरून्ध्यादभयं ततः स्यात्

The first acharya by name कवि, is giving the teaching to **Raja Nimi**, in these verses. And he has asked for **भागवत धर्माः**: the spiritual disciplines followed by **भगवत् भक्त**, and the spiritual disciplines prescribed by **भगवान्**. And as I said they are in the form of KY, UY and JY only. And they are first briefly presented in the form of KY and JY. KY was summarised in the beautiful **श्लोका 36. कायेन वाचा मनसा इन्द्रियैर्वा बुद्ध्यात्मना वा** etc. It is the essence of KY. And during KY, the relationship with the Lord is **Aham ईश्वरस्य दासः अस्मि दासोऽहं भावना. द्वैत भावना** is promoted and preserved during KY. And later one should understand that **द्वैतं** is the cause of samsara. Therefore one has to transcend **द्वैतं**. And come to **अद्वैत भावना सोऽहं भावना**. And understand that duality is a misconception, projected by a spiritually undisciplined mind. A mind which is what not been spiritually refined, as the misperception of duality. Therefore what is required is not changing the world. But changing the way I perceive the world. And the inner transformation has to take place only through **ज्ञानं**. And that **ज्ञानं** was beautifully summarised in v. 37 and V38. All very important **श्लोकाः** summarising the **उपनिषद्**. The essence of **उपनिषद्** is given in these **श्लोकाः**. **द्विदीयाद्वै भयं भवति** is clearly presented in V 37. Even a duality in the form of deity and the devotee. Deity is different from the devotee. Devotee is different from the deity. This duality is also a cause of bondage only. Therefore that also one has to transcend. That is aid in 37. And in 38, verse which we completed in the last class, the entire **द्वैत प्रपञ्च** is compared to svapna. Very important **श्लोका**. Generally we think **Sankaracharya** alone gives dream example. It is his own idea we think. **शास्त्रा** itself, **साक्षात् भागवतं** itself compares the entire jagrat **प्रपञ्च** to a dream world and it says jocularly either a night dream or a day dream. So **स्वप्नमनोरथो यथा**, the duality which is not there, is projected by the ignorant mind. And the only solution is **ज्ञानं** and not **कर्मा. कर्मा**

will take the mind away from ज्ञानं because during कर्मा, we use which इन्द्रियं? ज्ञानेन्द्रियं or karmēndriyam? For कर्मा, we do only karmēndriyam. Naturally we don't acquire any ज्ञानं at all. And therefore first withdraw the mind from कर्मा, start with KY. Gradually withdraw the mind and give more time for ज्ञान योग. KY, then JY, this is the only way out. Up to this we saw in the last class. This is going to be elaborated in the following verses. All very, very beautiful श्लोका. 39. Continuing.

श्रुण्वन् सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके  
गीतानि नामानि तदर्थकानि गायन्विलज्जो विचरेदसङ्गः

And in KY, a person has to engage himself or herself, in such activities which will purify the mind and contribute to spiritual growth. And in the वेदाः, कर्माणि meant for spiritual growth are specially prescribed in the form Of **Pancha Maha Yajna**. So many other काम्य कर्माणि are there which are meant for worldly benefit. We can certainly do those कर्माणि. We will get worldly benefit. But they won't give inner spiritual growth. If we need spiritual growth, the वेदाः themselves prescribe varieties of नित्यनैमित्तिका कर्माणि, विहित कर्माणि in the form of **Pancha Maha Yajna** etc. and the type of कर्मा that we do for spiritual purity is of various types. It is not that only one particular type of कर्मा can purify. We have got wide options. And as we were seeing in some other class, in each युग the type of कर्मा is differently emphasised. ध्यान कृते – in कृत युग, ध्यानम् was predominant for चित्त शुद्धि. ध्यान कृते यागान् यज्ञैः त्रेतायां- the time त्रेता युग came, people were not ready for ध्यानं and therefore more of Vedic rituals were prescribed. Therefore त्रेता युग याग प्रधान. कृत युग is ध्यान प्रधान. त्रेता युग is याग प्रधान. And by the time द्वापरयुग came people were not ready for elaborate Vedic rituals also. And therefore it was replaced by पूजा प्रधान. अर्चन प्रधान त्रेतायां. द्वापर अर्चयन्. So you invoke the Lord in a murthi or a photo and do koti archana laksha archana Sahasra नामा archana. **Ashtotra archana** and षोडश नामा etc. those people will gradually find it difficult. And by the time कलियुग comes people are not ready for any of these things. And therefore the sloka says, यदाप्नोति तदाप्नोति कालौ संकीर्त्य केशवं. नाम संकीर्तनं or नाम जपा can give the same benefit. यदाप्नोति तदाप्नोति कृत युग ध्यानं whatever फलं it brings,

त्रेता युग whatever फलं comes, and द्वापर पूजा whatever फलं it gives यदाप्नोति, तदाप्नोति. The same फलं in कलियुग, one can accomplish through नाम संकीर्तनं. And what is the फलं? All these different disciplines are not prescribed for ज्ञानम्. They are all different sadhanas prescribed for mental purification. None of them can give ज्ञानम्. ध्यानं can give चित्त शुद्धि. याग can give चित्त शुद्धि. पूजा can give चित्त शुद्धि. संकीर्तनं can give चित्त शुद्धि. None can give ज्ञानम्. For ज्ञानम् what should you do? Not संकीर्तनं. Go to **Bhagavad Gita, Lord Krishna** answers.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः || ४- ३४ ||

Get a spiritual education program under the guidance a competent Acharya. That spiritual education program is meant for which युग? So in all युगs, spiritual education program cannot be replaced at all. Purifying program can be different. Education program is common. And therefore in भागवतं he says may you do more and more of नाम संकीर्तनं as a part of KY. That is said here. सुभद्राणि जन्माणि कर्माणि शृण्वन् - श्रवणम् may you listen to the जन्मा and कर्मा. जन्मा means the अवतारा. Incarnation of the Lord. And कर्माणि, and various leelas or exploits which are performed by the Lord all of you may you listen to. And puranas talk about varieties of अवतारा and their activities. And they are all सुभद्राणि very important. सुभद्राणि means they are capable of purifying the mind. भद्रम् means मङ्गलं पावनं चित्तसोधकं. So may you listen to? And thereafter we have got different नामा of the Lord, which reveals these glories. So मुक्तिकासूर चाणूर मल्ल युद्ध विशारताय नमः it is one of the अर्चन नाम of the Lord. In the Vishnu Sahasranama, भगवान्'s exploits are mentioned. That he destroyed several asuras etc. यशोधा नन्दनाय नमः Thus गोपि वस्त्रापहाराय all these different leelas are described in the नामा. And as even you chant the नामा, naturally the mind will get connected to those stories and leelas. Naturally effortlessly. And when these नामा are set to music, and a musician, not all - a person who can sing these songs, then it will also give you peace of mind. There is joy. And दिव्य नाम संकीर्तनम् and Radha kalyanam now a days in TV also those programs are coming. They will sing, they will dance etc. that you get varieties of opportunities to keep भगवान् in the mind. Therefore may you employ

any method to do that. Therefore second line नामानि तदर्थकानि गीतानि - तदर्थकानि means revealing the stories of the Lord. Leelas of the lord. Tad here means जन्मा कर्मार्थकानि. गीतानि have been given by several भक्तas - if you take Thyagarāja he has sung many songs. In all these songs different नामा are there set to different rāgās, different tālas. All out musical concerts are associated with नामसंकीर्तनं only. That is why in the olden days musicians were called भागवता. भागवता means what? They are connected with भगवान्. Therefore if you can sing, you sing. If you cannot sing alone, then join the group. Then your voice won't be heard; you and others; all are safe. Therefore join the group song. If both of them are not possible at least may you listen to this beautiful नामा. तदर्थकानि नामानि गीतानि sung by several भक्ता. गायन् - may you also sing and dance. They were doing the dance alone **deepa pradakshinam** they will enact all these stories. So गायन् initially to sing in front of others or dance in front of others we will feel reservation. We will be too self-conscious, and therefore he says विलज्जा; drop your sense of shame. Drop your sense of reservation. Raise your arms upwards. And dance and sing. And initially we will feel the reservation. And when many are doing unknowingly we will also join them. These are the advantages of group singing. If you sit alone, close your eyes and chant the नामा what will come? You know the answer. Only seep will come. But in this you cannot sleep because so much noise, so much dance. Throughout night you do you will never feel sleepy next day you feel terrible. But at least at that time you will enjoy the whole thing. This is a beautiful form of कर्मयोग. So विलज्जा; means literally shamelessly. Shamelessly means without any reservation, freely विचरेत् may you move about असङ्ग; that is a small word with a profound meaning. As even you do that, your love for भगवान् will gradually increase. And like several other भक्तas, you also feel like relating to the Lord as a person. Because in every अवतारा as Rama, or as Krishna, भगवान् is a person, with beautiful features. Beautiful character etc. Therefore bonding with the Lord as person can gradually happen. And that God becomes more solid and real for you. And therefore that bonding becomes stronger. And when this becomes stronger and stronger other worldly attachment will become weaker and weaker. You don't tell this to family

members. But our primary bonding is with the Lord. As I have often said, if somebody asks who is your security and support. Instead of naming any family member, I name the Lord alone as the support. अनन्या चिन्तयन्तोमां ये जना ;पर्युपासते - this kind of personal bonding and भक्ता they don't look at the photo as a photo. They will look at Lord photos the Lord himself. And they begin conversation and all. Thus they are able to relate and get the benefit also. This is एकरूप ईश्वर भक्ति. Promoted in the puranas. In the **Bhagavad Gita**, ऐकरूप ईश्वर भक्ति is not highlighted. In the उपनिषद् also ऐकरूप ईश्वर भक्ति is not highlighted. In the **puranas** you relate this भगवान् as a person. And there also choice is there. भगवान् as father; भगवान् as mother; भगवान् as friend; भगवान् as child; भगवान् as मधुरभक्ति, as a lover etc. आल्ल forms of भक्ति, are promoted. And that is summarised here. A unique form of कर्मा योग, not in Gita, but in **Uddhava gita** and **Jaayanteya gita**. This form of कर्मा योगs there. And what is this form. नामा संकीर्तनं used for bonding with the Lord, as a person. Beautiful person. Loveable person. So असङ्गः means their relationship with God becomes stronger and attachment to the world becomes weaker. Do your duties to others. But don't emotionally depend on worldly relationships. For emotional support भगवान्. Then family is meant for not security and emotional support. Family is meant for service and purification. Whenever you want support, close the eyes. The Lord must come in the heart. This is the type of **KY** highlighted here.

Continuing

एवं व्रतः स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चैः  
हसत्यथो रोदिति रौति गायत्युन्माद्वन्नृत्यति लोकबाह्यः

And as this type of devotion gets more and more intense the Lord as a person, becomes, more real than the even the other people around. And every time the भक्ता talks about the stories of the Lord, for him the stories do not remain stories. They become every time real. When he read the story of **Sudhama** and how **Sudhama** went and **Lord Krishna** blessed and he came back and his hut has become palace. For us it is cold, printed word. No emotion is generated. When भक्ता reads he is not able to read, without tears in his eyes. And when he



reads about the **gopika** gitam or what is that? That **rasakreeda** etc. he also identifies with **Gopis**. And unknowingly he also begins to dance and enjoy and sing. And here the sloka says he screams in joy. Therefore he is able to identify, and go through all the emotions, which the **भक्ता** goes through in the story. This is the height of **eka Krishna rupa भक्ति**: And that is said here. **एवं व्रतः** - if I should be emotionally moved by the puranic story, it requires some time. Initially I read like any another story. But as even I get more and more, involved, the emotions also become natural. Tears comes not through artificial method. But naturally it comes. That is said here. That is why the word **व्रतः** when a person follows this like a **व्रतं** as a committed practice. Even the **upanyasakas** you listen to many of them can tell the story in such a way, that they are able to bring tears in the listeners also. And therefore **एवं व्रतः स्वप्रियः स्वप्रिय नाम कीर्त्या**-because of this regular chanting of the **नामा** of his beloved - **प्रिया** he uses- his beloved Lord. And as even he practices this regularly **जात अनुरागः** his love for that form of Lord, also becomes deeper and deeper. **Thyagaraja** and all, all his songs we see for him **Rama** is not an idol. **Rama** is a person. Regularly he converses and now and then he scolds also. So they can have all kinds of relationship. So **जात अनुरागः** having the love intensified, **द्रुतचित्तः**-their mind melts when they are associated with Lords **नामा** and Lord's **leela**. And the emotion gets so intense that it is expressed at even verbal and physical level. And what all things they do? Different **भक्ताः**. A list of their expressions mentioned. **हसति** - they laugh loudly. **रोदिति** - they cry also. Story of **सभरिः**; story of **कुचेला** - anybody will shed tears **रोदिति**. **रौति** - **रौति** means screams, shouts aloud. And **गायति** - they sing. And **उन्मादवत् नृत्यति** - like a person possessed **ஆவேசம்**, like a possessed person, normally they cannot get up and walk. But when they get into that group, unknowingly they are able to do many things which normally they cannot do. This is called **आवेशः** the **देवताः** entering the person. City and all it is not there. In village and all when that Iyyapa songs are sung people old person jumps and dances. So that is called **आवेशः**, possessed by the Lord as it were. So **उन्मादवत्** - like a mad person, **नृत्यति** - he dances and he doesn't bother what the others will think, because he is completely dead to the world around and he is in his own,

world. Therefore beautiful word; **लोकबाह्यः**. He is out of this world. We have an expression. Out of the world we only say. But in this person's case, this person is really out of this world. He lives in his own world of **Krishna's अवतारा**, is live for him. So **लोकबाह्यः**: All these will come under what? First level of **भक्ति** as a apart of a **कर्म योग, नामा संकीर्तनम्** and first level of **भक्ति** called **ekarupa इश्वर भक्ति**. And unfortunately all the **नामा संकीर्तनम्** people get stuck in the first level. They won't come above this. This is where the problem is. Now **Kavi** says don't get stuck here. This is **LKG**. Maximum **UKG**. You have to go beyond because **अवतारा** is only a **माया मानुष वेषः**: It is not the real God because it is subject to arrival and departure. **भगवान्** himself says **संभवामि आत्मा मायया**. It is within **माया**. And therefore be attracted by the Lord's beauty and all, but remember that also falls within limited fame and form. Therefore expand your mind. Learn to see your **इष्ट देवता**: gradually in everything in the creation. Not in **Krishna नामा रूप**, but in all other temples also. In **Siva** temple also you should be able to see your **Krishna**. Otherwise fanatic devotion I will go to **Vishnu** temple only. I will not go to **Siva** temple. If you exclude **Vishnu** from all others that **Vishnu** will be limited. Learn to see your **इष्टदेवता**: in all the deities in all the temples, and thereafter still further. Learn to see the Lord in all the people. **एक रूप भक्ति** to **विश्वरूप भक्ति**. That is said in the 49<sup>th</sup> verse. Very beautiful portion. All 3 levels he has enumerated step by step beautifully. Last sloka is **एक रूप**. Now विश्व रूप,

**खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन्  
सरित्समुद्रांश्च हरेः शरीरं यत्किं च भूतं प्रणमेदनन्यः**

So the previous **भक्ति** is **द्वैतं**. **Viswarupa भक्ति** comes under **विशिष्टाद्वैतं (VAV)**. So gradually from **द्वैतं** we have to progress **VAV. Viswarupa Eswara**. And now who is **ईश्वरा**? The list is given. First **पञ्च भूता. खं, वायु, अग्नि, सलिलम्, महीम् च**. You can understand the meaning **खं** means **आकाश**. **वायु** means **वायु**. **अग्नि** means **अग्नि**. **सलिलम्** means **जलं** water. And **मही**: means **भूमिः, पृथिवी**: **पञ्च भूता**s are **ईश्वरा**. I have said this very often. Even in our daily **पूजा** when we have got small idol or **Siva Linga** or **saligrama**, in **षोडश उपचार पूजा** itself we mention this **लं पृथिव्यात्मने गन्धां धारयामि. अं आकाशात्मने पुष्पैः पूजयामि**. O Lord, I am offering flowers here only. But I

remember that You are not this small **Siva Linga**. पृथिव्यात्मने - you are in the form of earth. You are in the form of waters. You are in the form of **अग्नि**. Thus in seeing a **Krishna** form how much joy I will get, the same joy, I must learn to derive from, everything in the creation. கிருஷ்ணனை பாத்தா சந்தோஷம். அசலாத்துகாரனை பாத்தா கோபம்.. You see the neighbour you get wild means problem. You must be able to see the Lord in all. That is what is said here. The पञ्च भूतं. ज्योतीषि - ज्योतिः means all the luminaries in the sky. Sun, moon the stars. लोकबाह्य all living beings. दिशाः even the directions. In संध्यावन्दनं प्राच्यै दिशे नमः, दक्षिणायै दिशे नमः, प्रतीच्यै दिशे नमः ;उदीच्यै दिशे नमः, उर्ध्वाय नमः, अदराय नमः, अन्तरिक्षाय नमः - even the quarters are worshipped as the Lord. Therefore दिशाः, दिशाः is द्वितीया बहु वचनं Sanskrit students. शकारन्त स्त्रीलिङ्गः दिक् दिशौ दिशः दिक्/दिशं , दिशौ, दिशः - object of प्रणमे. And द्रुमादि द्रुमा means trees. Trees and plants and shrubs and bushes all of them. In Vishnu Sahasranama, न्यग्रोधोऽदुम्बरो स्वतः - न्यग्रोधः is the name of a tree. Vata vriksha उदुम्बर tree अश्वत्ता tree. Even they are named as भगवान् or भगवान् is named as अश्वत्ता indicating what? They are all भगवान् only. Therefore द्रुमादी trees etc. Then सरित् - सरित् means all the rivers. समुद्रान् - you know. All the oceans. In short यत्किञ्च भूतं - anything and everything. Sentient or insentient. Everything without exception. हरेः शरीरं मस्त्वा - seeing as the very body of Viswarupa Eswara. What is the sahasranama sloka: भूः पादौ यस्य नाभिर्-वियदसुर निलश्चन्द्र सूर्यो च नेत्रे । So हरेः शरीरं - seeing as the body of the Lord, प्रणमे - one should offer नमस्कार to the Lord. At least mentally. If you start physically doing नमस्कार, already knee joint problem if you start doing नमस्कार everywhere. So you offer mentally. In short there is reverential attitude towards the entire creation. So प्रणमे and lastly, and most importantly, अनन्याः our problem is we will say everything else as भगवान् and leave out ourselves. Showing the hand everything is भगवान् and who is this? This is me. So don't say everything is भगवान् excluding yourself; don't do that. You also don't exist as an individual. Just as there is no wave, separate from ocean. There is no individual separate from total. Thus as body-mind-complex, I am not different from विश्वरूप. This is called visishta advaita. As body, mind complex. When you come to अद्वैतं, as आत्मा you should begin. In visishta advaita as body mind complex,

I am not separate form विश्व रूप ईश्वरा. Individual body is part of the total body. This is called विशिष्ट अद्वैतं. Once you come to consciousness, you cannot say, individual consciousness is part of total consciousness; you cannot say? Why? You are all senior students. Consciousness doesn't have part. Therefore part-whole relationship is not possible at consciousness level. At body level I am विशिष्टाद्वैति. At consciousness level I am अद्वैति. I am not part of ईश्वरा. I am ईश्वरा himself. So here we are talking about विशिष्टाद्वैतं. Therefore the word अनन्याः is not महा वाक्यम्. अनन्याः means I am part of the whole. I am not separate from the whole. And whole spelling to be correctly written. So this is विश्वरूप भक्ति we have to graduate. We have to come to viswa rupa भक्ति: and in the Bhagavad Gita, Lord Krishna talks about only VR and अरूप. The एक रूप. That हसति रोदति- they weep they cry they scream all that LK left. Because LK thought Arjuna has gone slightly to higher stage. OK

Continuing.

भक्ति :परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककाल :  
प्रपद्यमानस्य यथाश्रत :स्युस्तुष्टि :पुष्टि :क्षुदपायोनुधासं

So now comes the 3<sup>rd</sup> and final and the toughest stage. And the sastra says, for each stage you can take your own time. Like climbing the stairs, some people will climb very fast. And there are some who are so agile they won't take one step. Two or three they take. Even in escalator they will jump and go. because that it is slow. Thus there are people who can climb the steps very fast. There are some who can climb slowly. And if you have got some problem, there are some who will climb one step and they have to take a few breath and the next etc. you can take, your own, sweet time. एक रूप ईश्वरा you continue as long as you feel necessary. We won't force you. But we only tell you, you have to go up. If not in this जन्मा, at least in the next जन्मा so first to second step itself is tougher. Viswa rupa भक्ति itself is tougher. And from there is the next toughest stage which we saw yesterday in Isavasya the आत्मा स्वरूपं. And that is here beautifully presented. भक्ति: | भक्ति means devotion; love for the Lord will

gradually increase. And that will eat up our attachment to the world. In fact the love for the Lord grows only by consuming the attachment to the worldly things. Therefore as even **भक्ति** increases **राग** attachment gradually decreases. Or to put it positive language **वैराग्यं** also increases. **वैराग्यं** means what? Emotional dependence on others will decrease. Because whatever emotional support I need, I am able to get from the Lord. So when you have got your own natural well full of water why should you depend upon the miserable corporation water which comes now; which doesn't come often; contaminated also? You have to depend when you don't have your own water. Imagine you have got a well which is all the time clean water, full. You won't have to depend on anything. As **भक्ति** increases, **वैराग्यं** towards the world also; not hatred. Very careful. Not hatred. I will continue to care for others. I will continue to do my duties towards others. But for my emotional support I don't want to lean on any one of them. And therefore don't lean on them. This non-leaning is called **वैराग्यं**. So **भक्ति**: increases. **वैराग्यं** increases. In **Tatva Bodha** language **साधन चतुष्टय संपत्ति (SCS)**. There instead of the word **भक्ति**, the word **मुमुक्षुत्वं** is used. Love for **मोक्षा** is the language there. Love for God is the language here. God, and **मोक्षा** are synonymous. Therefore **भक्ति** and **मुमुक्षुत्वं** both mean the same thing only. And as even **साधन चतुष्टय संपत्ति** increases, I want to know more and more about the Lord. When I like someone, I would like to know more about that someone. So therefore you make private enquiry about him. Therefore you want to know more and more. Similarly love for the knowledge of **ईश्वरा** – to use the 7<sup>th</sup> chapter language –**आर्त्भक्ति** and **अर्थार्थी भक्ती** are replaced by **जिज्ञासु भक्ति**. **जिज्ञासु** means desire to know more about the Lord. In **नाम संकीर्तनं** I am not trying to know more. I am only singing relating, crying, doing puja and feeding all those things. But I never try to know the nature of the Lord. But when one's jignasa increases, love for **सास्त्रा विचार** will increase. When I want to know God, that love for knowing God will get translated into the love for śāstric study. Why? Because **शास्त्रं** talks about the nature of God. **शास्त्रं** talks about the nature of God. **वेदा पूर्व बागः** talks about **एक रूप** and **अनेक रूप ईश्वरा**. Whereas **वेद अन्त बागः** also talks about **ईश्वरा** only. In his absolute nature. Therefore love for **भगवान्** will get turned

into love for attending classes. For that I am telling all these things. So from **नाम संकीर्तनं** to **Bhagavad Gita** class. **नाम संकीर्तनं** should continue, can continue. But you should attend the classes also. Then you will know more about **भगवान्**. How? Next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

## 09. JG Notes Verses 1-42 TO 1-44 (27-01-2015)

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**भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः  
प्रपद्यमानस्य यथाश्रतः स्युस्तुष्टिः पुष्टिः क्षुदपायोनुधासं**

Among the **नव योगिनः** the first one by name **कविः** is giving his teaching to King **निमि**. And he has asked for **भागवत धर्माः** which is another name for spiritual discipline. And talking about spiritual discipline, the first stage is KY. And 2 aspects of KY are highlighted. One is **ईश्वर नाम संकीर्तनं** as a means of purification. If a person is not able to do elaborate rituals elaborate puja etc. **नाम संकीर्तनं** itself can purify the mind. And the second aspect of **कर्म योग** is dedicating all the actions to the Lord, **कायेन वाचा** that famous **श्लोका** comes here only. I know you noted that. The most popular **कायेन वाचा श्लोका** is appearing in this context only. That **श्लोका** indicates dedicating all the actions to the Lord with **ईश्वरार्पण भावना** and accepting all experiences. The consequences of my action accepting **ईश्वर प्रसाद** without reacting this is the second aspect of KY.

And the 3<sup>rd</sup> aspect of KY is learning to develop a bonding with the Lord, looking at the Lord as an **इष्ट देवता**. A personal deity in any particular form with which form I can develop a relationship. And as I read the glory of that Lord, whether it is Lord Krishna or Rama or **देवी**. All the **पुराण**s talk about the leelas or sports of that particular deity when I read more and more that deity and that form will become more and more real more real than the members of the family I develop a bonding through interaction. And this will increase **एक रूप ईश्वर भक्तिः**. And if I am a spiritual seeker, which is I am supposed to be, I can pray to that **ईश्वरा** for spiritual growth. I should acquire the qualification for the knowledge and I should develop a desire for **शास्त्र विचारा**, ultimately spiritual educational program under a **गुरु** is the most important spiritual **साधना**. For that I should have a desire for learning; I should have a **गुरु**; I should get an opportunity for that study. I can ask for all of them from **भगवान्** himself: Give me desire and

opportunity for spiritual learning. And if I practice that **भक्ति** which is called **निष्काम भक्ति**, my **आर्थ भक्ति** and **अर्थार्थी भक्ति** will get gradually transformed into what **भक्ति? जिज्ञासु भक्ति**: Desire for scriptural study and if I go through that I will graduate to the next level of **भक्ति** which is nothing but learning to see the entire universe as the manifestation of the Lord. Lord is not merely one person, living in a particular postal address. Old no 2 nos for **भगवान्** old no and new no and mobile and e mail ID and all. **भगवान्** is not residing in a particular place. The entire universe is the manifestation which is **विश्वरूप ईश्वरा भक्ति**: and if **एक रूप भक्ति** must be transformed into **विश्वरूप भक्ति**, I should go through scriptural study; without that the logic will not be clear. For **विश्वरूप भक्ति** I should have the background reasoning which **भगवान्** Lord Krishna gives in 7<sup>th</sup> chapter, 9<sup>th</sup> chapter, 10<sup>th</sup> chapter and 11<sup>th</sup> chapter of Bhagavad Gita. What is the logic? The logic is **भगवान्** is the cause of the universe; consisting of 2 portions; one portion is called **परा प्रकृति** the **चैतन्यं**. The second portion is **अपरा प्रकृति** the matter principle. **ब्रह्मन्** the consciousness principle, the **माया** the mater principle, both consciousness and matter, mixed together is called **ईश्वरा**. Instead of using the word **ब्रह्मन्** Lord Krishna uses the word **परा प्रकृति**. Instead of **माया** Lord Krishna uses the word **अपरा प्रकृति**. And in the 7<sup>th</sup> chapter of the Bhagavad Gita, we saw the differences between consciousness and matter. Do you remember? I will try to remember aloud. What are the 3 differences? Consciousness is without change, attribute and division. Consciousness is changeless, attributeless and division-less, whereas matter is endowed with all the three. All the three means what? It is changing. It is endowed with attribute and it is subject to multiplication through division. One **माया** becomes **पञ्च भूता - पञ्च भूता** becomes **पाञ्च भौतिक प्रपञ्च**. Thus matter is variable- changing-component. Consciousness is non-variable-changeless-component. These two together alone is appearing as the universe. And therefore if I understand, wherever I experience the variable, changing part of the creation, that will belong to which part of **ईश्वरा**? All the changing part belongs to **अपरा प्रकृति**, the **माया** aspect of the creation. And anything changeless belongs to **परा प्रकृति**.



What are the non-variable or changeless part of the universe? The scripture படிச்சாத்தான் புரியும். Without scriptural study these things can never be clearly understood. What are the two non-variable portions of the creation? What are the two non-variable portions of the creation? They are no 1. Existence principle called **सत्** is non-variable. It remains the same whatever be the changes in the world. Thus in the inert world **सत्** is constant and in all the living beings which one is constant? The consciousness **चित्** principle is the non-variable factor. Thus I the consciousness and the existence **सत्** and **चित्** -that the non-variable **परा प्रकृति**. And what is the universe? **परा + अपरा प्रकृति -** **பார்஑்குமிடமெல்லாம் றீ஑்கமற**. So wherever I experience, either I see the changing **अपरा प्रकृति** or the changeless **परा प्रकृति**. When I say wall **IS**, wall **IS** **परा प्रकृति**. **IS**ness is **परा प्रकृति**. And when I say I am aware of the wall, wall **is** **अपरा प्रकृति**. I am aware of the awareness is the non-changing **परा प्रकृति**. Thus everywhere, what is there? **भगवान्** alone is everywhere. Without knowing **ईश्वरा's** nature and **ईश्वरा** as the **कारणम्, विश्वरूप** concept can never be understood. And these steps are not given in **भागवतं**. The problem with books like **भागवतं** is they don't highlight, the importance of **शास्त्र विचारा**. They talk about **एक रूप ईश्वरा भक्ति**. And they talk about **विश्वरूप ईश्वरा**. How you go from **एक रूप** to **विश्वरूप** is not said in **भागवतं**. For filling up the gap you require systematic, consistent and systematic study of vedantic scriptures for a length of time under the guidance of a competent Acharya. That is never highlighted in **भागवतं**. Therefore that we have to supply, and if a person goes through **वेदान्त विचारा** he will see **परा** and **अपरा** everywhere. That is said here in the 41st verse which we completed in the last class. 40 is **एक रूप इश्वर भक्ति**. 41 is **विश्वरूप ईश्वरा भक्ति**.

And from **विश्वरूप ईश्वरा** we have to go **अरूप ईश्वरा**, the formless, pure **निर्गुणं ब्रह्म** which we can go through only through **वेदान्ता विचारा**: That is going to be said in the next **श्लोका** which we were seeing in the last class. So **भक्ति**: when a person practices **एक रूप भक्ति** and **विश्वरूप भक्ति** regularly for long time, gradually **विरक्तिः, वैराग्यं**, detachment from the finite things of the universe, perishable things of the universe, **वैराग्यं** will increase. Because of seeing the three-fold drawbacks of

the changing universe. What are the 3 दोषाः? दुःख मिश्रितत्वं, अत्रुप्तिकरत्वं, बन्धकत्वं , these three-fold दोषाः will be clearly grasped. Therefore his attention is turned from the perishable to the imperishable. असतोमा सद्गमय. तमसोम ज्योतिर्गमय मृत्योर्मा अमृतंगमय And as this desire comes what will happen? He will get the opportunity for वेदान्ता विचाराः which is not said in भागवतं. We have to fill up the blank. If you don't come to the traditional teaching what will we think. In नाम संकीर्तनं, itself will give everything. You don't require anything other than नाम संकीर्तनं. This is the misconception of all the bhajan groups. The bhojan groups have got their own misconceptions. The bhajan groups have got their own misconception. Both of them don't know the importance of saastric study. Therefore we supply that he will get an opportunity. And when he studies the उपनिषद् and does महावाक्य विचाराः then what will happen? परेश अनुभवः अनुभवः means अपरोक्ष ज्ञानम्. So the अपरोक्ष ज्ञानम् of what? परेश; the highest for of the Lord which is अपरा प्रकृति , the निर्गुणं ब्रह्म. परेश means परा प्रकृतिः the निर्गुणं ब्रह्म अनुभवः means ज्ञानम् परेश अनुभवः means ब्रह्म ज्ञानम् will come. And what is that ब्रह्म ज्ञानम्? That the non-variable सत् चित् परा प्रकृति, the non -variable सत्, चित् पराप्रकृति is not an object of experience. But it happens to be I the experiencer, the observer itself. So what I experience is अपरा प्रकृति. Then what is the परा प्रकृति? I the experiencer, the witness consciousness, principle is परा प्रकृति. The सत्, the चित् located where? கரக்ட்டா பதில் ஷால்லுங்கோ. Located where? Don't say Sankaralayam. So the body is located. Mind is located. Either in Sankaralayam or I don't know where? Body is located here. Mind is located here or elsewhere. Consciousness is located here and elsewhere. Mind is here or elsewhere. Consciousness is here and elsewhere. That all-pervading consciousness which is the higher nature of Lord is my own real nature. This is called ब्रह्म अपरोक्ष ज्ञानम्. All these things त्रिकः एक कालः त्रिकः means the group of three, एक कालः will grow simultaneously. More भक्ति will give more विरक्तिः, विरक्तिः means वैराग्यं. Greater the devotion, greater the वैराग्यं. Greater the knowledge. They are all mutually complimentary. The increase in any one will increase the other 2. And therefore all these two grow in a person. Which person? प्रपद्यमानस्य -who surrenders to the Lord through एक रूपभक्ति and विश्वरूप भक्ति. For that person gradually अद्वैत भक्ति

comes. Remembering the 7<sup>th</sup> chapter **आर्थः ,अर्थार्थी, जिज्ञासुः** after that **ज्ञानी च भरदर्षभः**. And what do you mean **अद्वैत भक्ति**? For many people **अद्वैत भक्ति** is a contradiction in terms because **भक्ति** or love or devotion requires two. How can you talk about **अद्वैत भक्ति** if you ask? **अद्वैत भक्ति** is I must be able to say, the whole universe is the glory of the Lord. And immediately without any reservation, I must also be able to say, that the whole universe is my glory. A person, who can say both without any reservation is **अद्वैत भक्ता**: creation is **भगवान्**'s glory. The immediately we should say creation is my glory

**मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।**

**अनोरणियानहमेव तद्धन्महानहं विश्वमहं विचित्रम् ।**

**पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥**

**अपाणिपादोऽहमचिन्त्यशक्तिः**

All these in **कैवल्य उपनिषद्** we saw. **ज्ञानी** alone can say both these statements. **अद्वैत भक्ता** will say all these are all glory of **भगवान्**. But he will never have the courage to say all these are the glories of Me; he will say I am an ordinary small creature. In **अद्वैत** alone, I can make both statements equally without any reservation. Why? Because the word **भगवान्** and the word I refer to the same truth alone. This is the definition of **अद्वैत भक्ति**. So these three **प्रपद्यमानस्य एक कालः** । **एक कालः** means simultaneously all these three will grow. What do you mean by all the three? **भक्तिः परेशानुभव** ; means **ब्रह्म ज्ञानम्** ,**भक्तिः ज्ञानम्** and **वैराग्यं**. **भक्ति ज्ञान वैराग्यानि**. Like what? He gives an example. And a down to earth example of eating because it is a pucca example everybody can understand. Because everybody eats. So **अश्रतः पुरुषस्य**. **यथा** means like the following example. The example is **अश्रतः, पुरुषस्य**. **अश्रतः** means for a person who eats food. He will get 3 things simultaneously assuming it is good food. Nourishing and tasty. Very rare. Often nourishing won't be tasty. Or it is tasty but trouble. So when a person eats tasty nourishing food he gets three things simultaneously. What are they? **तुष्टिः** । **तुष्टिः** means joy. Because very, very tasty he is smacking his lips. So **तुष्टिः** contentment. **पुष्टिः**: nourishment. Contentment and nourishment or strength, inner strength. Sustenance or strength. What is the 3<sup>rd</sup> one: **क्षुद् अपाय - क्षुद्**

means the discomfort caused by hunger. Is called क्षुद्, क्षुद् literally means hunger. Here it means hunger pangs. That will gradually recede. Similarly you have to equate these three. तुष्टि raises; correspondingly भक्ति rises. पुष्टि: rises. ज्ञानम् and पुष्टि: are to be equated. Because ज्ञानम् sustains me. भक्ति gives joy. ज्ञानम् gives sustenance. The strength to stand on my own emotional feet without leaning upon others. yesterday's class. And क्षुदपाय freedom from hunger is freedom from राग attachment pangs will go away. The pangs born of attachment. What is the pain born of attachment: anxiety The more you are attached to others the more you have anxiety. The person comes one hour late from somewhere and you don't know what? Now the mind is highly imaginative. You can have good imagination. We won't. Accident. All kinds of things and when that person comes scolding. Why can't you call me? Why can't you give me SMS, my heart was in my mouth; directly proportional to attachment is anxiety? And that anxiety pangs will go away which is called वैराग्यं. Thus all of them will simultaneously improve. And how अनुघासं - that also is very important अनुघासं means not at the end of eating. But even as you eat, every mouthful you consume, you find you are getting तुष्टि; पुष्टि: and क्षुदपाय: not that at the end only. The very journey gives me growth. Similarly practice of भक्ति will give these benefits. Not at the fag end of 95th year. As even you go it is enjoyable. So अनुघासं, घास: means mouthful. अनुघासं means every mouthful you will get that. So this श्लोका correspond to अद्वैत भक्ति or अरूप भक्ति which is the highest one. Everyone will have to go through all these 3 levels of भक्ति. There is no choice among the three. Nobody can directly start with advaita भक्ति. You have to start with द्वैत भक्ति. That too इष्ट देवता भक्ति is the beginning. And gradually you should come to अद्वैत भक्ति. Why अद्वैत भक्ति is compulsory because that alone gives liberation. The first two cannot give liberation.

Continuing. Very, very, important श्लोकाs all of them. 43

इत्युच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः  
भवन्ति वै भागवतस्य राजंस्ततः परां शान्तिर्मुपैति साक्षात्

So in this श्लोका, the teacher कवि consolidates his teaching and gives the फलम् and concludes his teaching. With this verse the first योगी's teaching is over. And what is that? By the practice of भक्ति a person can gradually reach liberation. Therefore he says, Iti - in this manner, अच्युतः अङ्घ्रिं भजतः पुरुषस्य - for a person who worships the feet of Lord Vishnu or Krishna, because it is भागवतं, we are highlighting भगवान् as Lord Krishna. If it is Siva purnam it will be the lotus feet of Lord Siva. If it is देवी भागवतं, we will say lotus feet of देवी. You can have any देवता. And only when you are in ishta देवता भक्ति, there will be many deities. But once you come to विश्वरूप भक्ति how many विश्वरूपम्s are possible? How many total are possible? What a question? Only one. Therefore Krishna भक्ता, Siva भक्ता, देवी भक्ता they will all have to converge when they come to विश्वरूप. Only the word will differ. Krishna भक्ता will say everything is Krishna. देवी भक्ता will say everything is देवी. Names will vary. But it refers to what? The totality only. So being भागवतं Krishna भक्ति is highlighted. Therefore अच्युतः अङ्घ्रिं. अङ्घ्रि means feet. So the feet of the Lord. भजतः: for a person who worships, anu vryitya: regularly. And the भक्ति must be सकाम भक्ति or निष्काम भक्ति. If it is सकाम भक्ति, भक्ति will be fruitful ;he will get अर्थ and काम. But he will never get moksha. सकाम भक्ति will keep a person in samsara only. Therefore here we have to note, निष्काम भक्तस्य. What will happen? भवन्ति. These 3 will gradually grow. These 3 means what he has said before in the previous श्लोका. What are they? भक्ति: no 1. विरक्ति: no 2. But the third one is given differently. भगवत् प्रबोधः: now in the previous श्लोका what is the 3<sup>rd</sup> one? परेश अनुभवः Now you should understand परेश अनुभव and भगवत् प्रबोधः: are the same. Are you going to Coimbatore by Blue mountain or Nilagiri express. One person says Blue Mountain. Other person says Nilagiri express. Both BM and Nilagiri are same. Similarly परेश अनुभवः of previous श्लोका, भगवत् प्रबोध of this श्लोका both are same. परेश; means भगवान्. अनुभवः means प्रबोधः: प्रबोधः: means ज्ञानं. What ज्ञानं? Advaita ज्ञानं. Through महा वाक्य विचारा. भागवत प्रबोधः; भवन्त वै भगवतस्य -भागवत means भक्ता. For that भगवता- the भगवतस्य of the second line should be connected with भजतः of the first line. Both refers to the seeker only. भजतः: Sanskrit students. It is present active participle of the root भज्. And it is षष्टि विभक्ति एक वचनम् -भजन् भजन्तौ भजन्तः, भजतः भजतोः भजतां भजतः: पुरुषस्य -

राजन्- so राजन् means O King. Now confusion. राजन् means which king. We have 3 dialogues. Do you remember. Even though not important. But at least Sukha and Parikshit. Vasudeva and Narada. And निमि and कवि. And here राजन् refers to which one? निमि is referred to because कवि is talking. He will address निमि only. So hey राजन्, O निमि राजन्. OK.

And as these 3 increase what will I get out of it? He says परं शान्तिर्मुपैति a person discovers deep inner peace. The peace that passeth all understanding and all they say. Deep inner peace he attains. Not because everything goes well. In life everything will not go well all the time. Always there will be some issue or the other. How to know? You ask anybody how you are. First the formal reply will come. Fine. And what should you do the moment you hear the reply fine you should walk off. Suppose by mistake you say: then you will get Ramayanam, Maha Bharatam योग वाशिष्ठं. All huge stories comes. Swamiji solladengo. So therefore it is not that fleeting peace. In spite of things going haywire the peace which is not connected to अनात्मा. अनात्मा-centric peace will fluctuate because अनात्मा fluctuates. अनात्मा-centric peace will fluctuate because अनात्मा fluctuates. आत्मा-centric peace, will not fluctuate because आत्मा doesn't fluctuate. Or to put in another language आत्मा ज्ञानं-centric peace, the peace which is based on आत्मा ज्ञानं, cannot fluctuate because, ज्ञानं cannot fluctuate. Suppose I ask you  $2+2=4$ , when your mind is calm,  $2+2=4$ . When your mind is disturbed,  $2+2=4$ . You don't say 5. ज्ञानं cannot fluctuate during the fluctuation of अनात्मा. Therefore two do not fluctuate. आत्मा also doesn't fluctuate. You should not say आत्मा ज्ञानं also cannot fluctuate. ज्ञानी's शान्ति is based on these 2. These 2 means आत्मा and ज्ञानं.

And therefore

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः |  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः || १४- २४ ||

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः |  
सर्वारम्भपरित्यागी गुणातीतः स उच्यते || १४- २५ ||

I am not chanting in tune. It is from Bhagavad Gita. If I had canted in tune you would have made out. So परं शान्तिम् उपैति. And that is why he uses the word साक्षात् -साक्षात् is very important here. साक्षात् means directly. Hot line. Like, the prime minister and president of another country. Hotline means peace doesn't come from outside. If it comes from outside there can be so many disturbances. But it comes from inside. That is आत्मा and आत्मा ज्ञानं. And therefore a peace which is coming from within. And not from outside condition. So with this first योगी of नव योगी completes his teaching. Very, very beautiful teaching. All these श्लोकाः especially these few श्लोकाः, from verse 40 to 43, beautiful श्लोकाः worth noting. 4 श्लोकाः. And I say it is important because एक रूप, अनेक रूप, अरूप; all these 3 levels of भक्ति we get in one place. Nowhere else it is available. Even in Bhagavad Gita, we don't find all of them in one place. If at all the indication is there, it is in the 12<sup>th</sup> chapter. But there also you have to do some homework on that. But here it is explicitly all the three are presented. Therefore beautiful portion.

Continuing,

श्रीराजोवाच

अथ भागवतं ब्रूत यद्धर्मो यादृशो नृणाम्  
यथाचरति यद्ब्रूते यैर्लिङ्गैर्भगवत्प्रियः

So राजा uvacha. what राजा? Don't think of any other local राजा. So here राजा is निमिः So here he is asking about a भागवता who has gone through all these three levels of भक्ति and who has become ज्ञानी भक्ता: Otherwise called sthira prajna; otherwise called para भक्ता; otherwise called गुणातीतः: these are the words used in Gita. A ज्ञानी भक्ता; is called स्थिर प्रज्ञः; in the second chapter; परा भक्ता; in the 12<sup>th</sup> chapter; गुणातीतः in the 14<sup>th</sup> chapter. Now the राजा wants to know, that suppose a person has gone through all these 3 sadhanas and he has become a ज्ञानी, tell me how he will conduct himself in day-to-day life. How will he confront the world? How will he respond to the situations? To remember Arjuna's question

अर्जुन उवाच |

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव |

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् || २-५४ ||

How will a ज्ञानी walk? How will a ज्ञानी talk? How will a ज्ञानी sit? Please describe about that successful भक्ता. So the previous topic is भागवत धर्माः. Here we are talking about भागवता. भागवता means the one who has successfully completed all the spiritual disciplines. And in the Bhagavad Gita, we get the description, in the 2<sup>nd</sup> chapter verse no 53 or 54 to 72 is the description of ज्ञानी. And in the 12<sup>th</sup> chapter from verse no 13 to 20, is the description of the same ज्ञानी. And in the 14<sup>th</sup> chapter from verse no 22 or so one or 2 plus or minus 22 to 27 is the description. We get all of them condensed and presented in a better form. In fact here the description more wonderful. Therefore he asks, भागवतं ब्रूत; so निमि doesn't know, which one is going to talk next. So therefore he addresses all the nine together. And the answer can be given like some of the tests and all. In various competition and all the question will be asked in a group. Anybody can reply. A team is there. The question is directed to the team. Any member of the team can reply. Here it is the team of nine members. Therefore he is addressing all of them. That is why he is using plural no. ब्रूत. ब्रू दातु. परस्मैपति, lot, मद्यम पुरुषः बहु वचनम् - ब्रवीतु ब्रूतं ब्रुवन्तु. ब्रूहि ब्रूतं ब्रूत, ब्रवाणि ब्रवाम ब्रवाम. ब्रूहि when I say you will be remembering that very famous song ब्रूहि मुकुन्देहि.. But when I say Bru don't remember something else. No coffee thoughts should come. So ब्रूत does not mean give me ब्रू. It is not. ब्रूत means may you teach. What? भागवतं. The nature of a ज्ञानी. यद्गर्माः what are his traits? What are his characteristics? And यादृशाः what type of person he is? What is his स्वभाव? यादृशा नृणां - नृणा means among the human beings. What type of person he is? And what are his characteristics? One may be external. Another is internal. Like difference only. Then यथा चरति? How will he conduct himself? Will all the ज्ञानीs renounce the world and go to Rishikesh. Or do some ज्ञानीs stay very much in the city? So how do they conduct themselves? यद् ब्रूते - and a how do they talk? What do they talk? Will they be talking of ब्रह्मन् only all the time. Or will talk about politics also? गच्छन्तः पृथक्? We want to know? Curiosity. So यद् ब्रूते - how do they, what do they talk? And यैः लिङ्गैः भागवत् प्रियः what are those traits which make them dearer to



भगवान्. What are those special traits in them because of which they will become very, very dear to भगवान्. Because in the 12<sup>th</sup> chapter, these types of people are dear to me. Do you remember?

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः |  
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः || १२- १५ ||

These people are very, very dear to me. Therefore **यैः लिङ्गैः**; means because of what traits, these **ज्ञानी**s will become dear to भगवान्. **भगवत्प्रियः भवति**. So these are the questions. Handful of questions given. Now the next one has to answer. And who is going to come forward in the team. Look at the next **श्लोका**. **हरिः उवाच**. **हरिः** is going to reply from the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 10. JG Notes Verses 1-44 TO 1-48 (03-02-2015)

Page 31 Verse 44

राजोवाच

अथ भागवतं ब्रूत यद्धर्मो यादृसो नृणां  
यथा चरति यद् ब्रूते यैर्लिनौर्भगवत्प्रियः

The first question asked by the King निमि, was regarding भागवत धर्मः which is another name for the spiritual disciplines or साधनानि. And all of them were mentioned in these verses. And the साधनानि being कर्म योग initially. Then UY, in which भगवान् is appreciated as इष्ट देवता initially. And later the very same भगवान् is seen as विश्वरूप ईश्वराः and after this कर्म and उपासन, one has to come to ज्ञान योगः in which a person discovers, भगवान् in the form of the very आत्मा itself. And other than the आत्मा the भगवान्, there is no second thing at all. And whatever second thing we are experiencing, they are only appearance due to माया, which is very, very similar to स्वप्नाः a very important verse we saw, in which the world was compared to a स्वप्ना. verse no 38.

अविद्यमानोप्यवभाति हि द्वयो ध्यातुर्थिया स्वप्नमनोरथो यथा  
तत् कर्मसङ्कल्पविकल्पकं मनो भुधोनिरून्ध्यादभयं ततः स्यात्

The entire world is like our imagination मनोरतः or like स्वप्ना a dream. To remember Mandukya, it doesn't have existence. It doesn't have origination. It has got only appearance due to माया. And the अधिष्ठानं of that मिथ्या प्रपञ्च is the आत्मा which is none other than भगवान्. This is the highest level of भक्ति. To use the language of the 7<sup>th</sup> chapter. One graduates from आर्थ, अर्थार्थी भक्ति, he graduates to जिज्ञासु भक्ति. And ultimately come to ज्ञानि भक्ति. This was beautifully presented in these verses up to 43. Now, निमि is asking the second question, and that is regarding the character, the traits of a ज्ञानी भक्ता. How does he conduct himself in the world? How does he respond to various situations etc., he asks which we saw in the last class. अथ भागवतं ब्रूत. The भक्ता he calls as भागवत भक्ताः

and **यद्धर्मः** - what is the discipline or vision in which he is rooted all the time. And **यादृशः** what is his **स्वभाव** or character? And **यथा चरति**? How does he conduct himself? Does he remain in a cave all the time only in meditation? Or does he move with the world also. **यथा चरति**? And finally **यैर्लिनीः** what are those special characters or traits, because of which he becomes dear to **भगवान्**. So what are the traits which makes him dear to **भगवान्**? Very, very similar to

अर्जुन उवाच |

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव |

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् || २- ५४ ||

Almost the same idea of the second chapter of the **Bhagavad Gita**, paraphrased here. And the answer is also very, very beautiful, almost like second chapter. But presented in a better and different language; There the language used is ज्ञानी. Here the language used is भक्ता: So who is going to answer? The king doesn't know. Therefore he has generally directed the question to all the 9 sages. And out of them the second one comes by name हरिः and his answer is from verse no 45 up to verse no 55. Very, very beautiful portion.

हरिरुवाच

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः

भूतानि भगवत्यात्मन्येव भागवतोत्तमः

In the first 3 verses हरि talks about three stages of भक्ति or three types of भक्तas. उत्तम भक्ता, मध्यम भक्ता and प्राकृत भक्ता or मंथ भक्ता. We don't say अधमभक्ता we say मंथ भक्ता: and who is उत्तम भक्ता the greatest भक्ता according to हरि. He says अद्वैत भक्ता alone is उत्तम भक्ता: and how do you define अद्वैत भक्ता? A very beautiful definition. He says that भक्ता who sees the Lord as the truth of the entire creation. भगवान् is the truth of entire creation. And appreciate भगवान् as the inner essence. And parallely he is able to declare, also that I, also am the inner truth of the entire creation. Many people can say, भगवान् is the truth of everything. भगवान् is all-pervading. That is all भक्ति. But they can use that expression भगवान् is all-

pervading; **भगवान्** is the truth of all. **भगवान्**'s glory is everything. Only that much they can say. They can never replace the word **भगवान्** by the word I. If **ज्ञानम्** is not there, I always look down upon myself. This is one trait of **अज्ञानम्**. I always see myself as limited, finite small. Only in **ज्ञानम्** I understand, I am not the limited body. Not the limited mind or intellect. I am the atma, which is the truth of not only this body. But I am the truth of the entire creation. Therefore all the glories belong to me. This also I should be able to say, as I said in the last class w/o reservation. A **द्वैत भक्ता** will always say **भगवान्** is great. But he can never say I am great. He will always say I am small. DS says **भगवान्** is all. I am small. **भगवान्** is all. But I am small. As long as this vision is there, it is **भक्ति**. It is great **भक्ति** and it is not the greatest **भक्ति**. Greatest means I should be able to say both. I can say both only under one condition. Can you guess what the condition is? **भगवान्** is the truth of all. I am the truth of all. Both statements I can say, only under one condition. Should I give it as homework? What is the condition? The word **भगवान्** and I must be one and the same. That is called **अद्वैत भक्ति**. We may not say that all the time. But we must be able to say both. In public, if a person says both, they will say this fellow is arrogant. Therefore in public you can say, **भगवान्** is the truth of all. But in my heart after assimilating **वेदान्ता**, within myself I must be able to say, that I am the truth of all. And **हरि** says, whoever can say both, he is **उत्तम भक्ता**. Lord Krishna tells the same idea in the 4<sup>th</sup> chapter of the Bhagavad Gita. **येन भूतानि अशेषेण द्रक्ष्यसि आत्मनि अथो मयि**. Same idea. Look at the **श्लोका**. **यः** that **अद्वैत भक्ता उत्तम भक्ता, ज्ञानी भक्ता, सर्वभूतेषु पश्येद्** - sees in all living beings not only living, including non-living beings, **भगवत् भावम् - भाव** means **स्वरूपं**. So the essential nature of **भगवान्**, and what are the main 2 essential nature? **चैतन्यं** is common to all living beings. And existence is common to all living beings. The **सत्, चित् अंश** he sees everywhere as the **स्वरूपं** of **भगवान्**, so **भगवतः भावम् पश्येद्**. And immediately after that he is also able to say, **आत्मनः भावम् पश्येद्, भावम्** you have to supply. **आत्मनः भावम् पश्येद्**. He sees his own essential nature in all. **सर्वं भुतस्थं आत्मनि- ईशावास्य** now only we saw. **सर्वं भुतस्थ आत्मानं - आत्मनः भावम् पश्येद्**-the one who sees. And also **भूतानि भगवनि आत्मनि** - he says. All the things and beings are supported by **भगवान्** who is the **विश्व आधार**. Previously what did we say? **भगवान्** is

in all, which is called **अन्तर्यामी**. Now we say, all are in **भगवान्**. That means **भगवान्** is **विश्व आधारं**. He sees all beings located in **भगवान्**. And then parallelly he is able to make another statement. What? **आत्मनि** -he can say all beings are in me. எண்ணக் கற்றரியம் வேணும் because generally we say I am in the world. That is the easiest thing. But the world is in me. That also he can tell. The one who equates **भगवान्** with himself in all these respects. **एषः** - such a **ज्ञानी भक्ता**, **अद्वैत भक्ता**, **abeda भक्ता** is **भागवत उत्तम**; he is not considered an arrogant person.

What is the difference between arrogance and wisdom? In arrogance I claim those glory which are not in me. But in wisdom I claim only what is legitimate. Suppose in common parlance you say I am a human being. Is it arrogance? Now do you say I don't want to claim I am a human being? Then it will be considered arrogance. Therefore I will say I am a monkey. No that is not the correct thing. Claiming what is legitimate is not arrogance. It is dropping ignorance and misconception. I am a finite **जीवात्मा** is a misconception. **ज्ञानी** drops that misconception and claim the glory and that is why the **उपनिषद्** itself tells such a person is a **ज्ञानी**. Therefore remember wisdom doesn't come under arrogance. So this is **उत्तम भक्ता**: and what is **मध्यम भक्ता**: Verse 46.

**ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च  
प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः**

So **मध्यम भक्ता** is certainly not **अद्वैत भक्ता**. He continues to be in **dvaitam** only. But he has learnt to appreciate the **विश्वरूप ईश्वरा**: because **भगवान्** is the cause of the entire creation. **भगवान्** alone appears as everything. And therefore he has got basic respect and reverence for everything in the creation. He doesn't entertain hatred towards any one. Why no hatred? Because hatred towards anyone will mean hatred towards the Lord. How can he afford to do that? Therefore according to different context, he will respond differently. But he will never have hatred. And what are the different responses towards different people. 4 types of people are enumerated and 4 types of response towards them. But never hatred. What are those - these are all beautiful **श्लोकाः**: we don't have in

Bhagavad Gita generally it is there. But this classification and all is not in **Bhagavad Gita**. ईश्वरा no 1 भगवान्. No 2. तदधीनेषु - तदधीनः means भक्ताः who are always ईश्वरा दासः अधीनः means दासः तदधीनः means ईश्वरा दासः । ईश्वरा दासः means भगवत् भक्ताः he is the second group. They are the second group. The third one is बालिशः । बालिशः means silly and immature people. Who are childish? Literally बालिशः means childish. That means lot of physical growth but corresponding inner growth is missing. Asking for toy for 25<sup>th</sup> birthday. Therefore बालिशेषु so silly, childish people. And finally द्विषत्सु - those people who are hurtful, who are enemies and who criticise him in front or often behind. Such people are द्विषत्सु. द्विषत्सु Sanskrit student present active participle, Saptami. द्विषन् द्विषन्तौ दविषन्तः द्विषति द्विषतोः द्विषत्सु. Saptami vishaya Saptami. Towards all these people, what are his different responses? ईश्वरा प्रेम. Towards Lord he has got admiration, love or devotion. Admiration mixed love. Admiration mixed reverence. Admiration comes because of the appreciation of the glory of the creation. Everything in the creation is glorious. All of them care of the 10<sup>th</sup> chapter, everything is भगवान्; विभूति. That is called admiration-mixed love. Devotion or reverence. Here is called प्रेम. And towards all भगवान्'s भक्ताः, saintly people devotes what is his attitude? मैत्री - मैत्री means he is a friend because we have got common wavelength. To be a friend we should have a common topic to discuss. That is why the friend join together you will find the discussion will be common topic each on will love. Suppose there is a topic which you don't like you get out. Therefore he is also a भक्ता and when he meets other भक्ताः naturally they have a common topic. Therefore they become friendly. मैत्री. Remembering again the **Bhagavad Gita श्लोका,**

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् |  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च || १०- ९ ||

Ok. This is the second group. What is the 3<sup>rd</sup> group? बालिशेषु so still they are in आर्थ भक्ति or अर्थार्थी भक्ति or still they are materialistic. Remember from spiritual angle materialistic life is childish. From spiritual angle, materialistic life is

childish because it is so finite and limited, that is why again in **मुण्डकोपनिषद्**, **अविद्यां बहुध वर्तमान वयं कृतार्था इत्यभिमान्यन्ति बालाः**; the **उपनिषद्** uses the word **बालाः** for those people for still lost in money and sense pleasures. Those who are committed to only 2 **पुरुषार्थाः**: Earn for 5 days. Enjoy for 2 days. Again earn for 5 days. And get loan for 2 days. Now that is also there not you live on earned money. First borrow. Then try to repay. So therefore earn or get loan and enjoy. This is **बालिशः**; then **धर्मा** and **मोक्षा** becomes prominent. Then alone a person deserves the title a human being. An adult. These people are **अर्थ काम प्रधान**. And with reference to them, what should be our attitude? Very important. **कृपा**. Never criticise them. Never look down upon them. Never develop holier than thou attitude. We are all **Gita** students. We have finished **Mandukya**. Never develop that judgement and holier than thou attitude. Have a prayer for them. Let everyone come to this wonderful teaching of the **शास्त्रा**. Therefore **कृपा** means more sympathy rather than mockery; never mock them. Sympathize with them. Pray for them. So this is the attitude towards **बालिशः ईश्वरा** connected to **प्रेम**. **तदधीनेषु** connected to **मैत्री**. **बालिशेषु** connected to **कृपा**. And **द्विषत्सु** towards the enemies what should be the attitude? Very important. Never counter-hate. **उपेक्षा** ignore whatever they say. You need not move with them because your mere presence will disturb them; because they look upon you as their enemies. We don't have any enemy; why? Because everything is **भगवान्**. How can we be inimical to anyone? Therefore we don't look upon them as enemies. We avoid them not because we hate them; we avoid them because our presence disturbs their mind. Why disturb them; so my existence becomes **हिंसा** for them. **ह्यहं हिंसा**? My existence becomes **हिंसा**; but because of that I can't die. At least we need not present myself. Be in distance. If possible include them in your prayer. **Sarve bhavantu** should include them also. Very tough. But that is called **भक्ति**. Therefore **उपेक्षा**. You need not go after them. You need not run away from them. You are neutral towards them; that is called **उपेक्षा**. Ignore. And one who practices the 4 attitudes, is **मध्यम भक्ता**: these 4 can be practiced only under one condition. **विश्वरूप ईश्वरा** must be clear. Without **विश्वरूप भक्ति** these 4 attitudes cannot be developed. And what is the corresponding Bhagavad Gita **श्लोका**?

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन |  
सुखं वा यदि वा दुःखं स योगी परमो मतः || ६- ३२ ||

Of course there, that Gita verse is talking about उत्तम भक्ता. But here it is मध्यमः then who is the मन्दःभक्ता the कनिष्ठ भक्ता?

अर्चयामेव हरये पूजां यः सद्भयेहते  
न् तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः

So literally प्राकृतः means uncivilized. Not sufficiently grown up even though he is a भक्ता. But he is only a novice भक्ता. Because in विश्वरूप ईश्वर भक्ति which is मध्यम भक्ति, there is no difference between world and भगवान्. Because भगवान् alone is appearing in the form of the world. Therefore there is only He, the भक्ता and भगवान् which is non-different from the world. Or world which is non-different from भगवान् भक्ता and भगवान् are there. भक्ता,भगवान् and world is not there पुरीयறதோ भक्ता and भगवान् are there. भक्ता, भगवान् and world is not there because there is no world separate from भगवान्. But at the 3<sup>rd</sup> level he doesn't have विश्वरूप ईश्वर ईश्वर भक्ति. Therefore his concept of भगवान् is a small, deity which is his इष्ट देवता. Therefore Rama, who has got his form shape colour and all of them. Or Krishna which may be in the form of a person imagined or in the form of a murthi or in the form of a small idol that much he can see as भगवान्. भगवान् is in the temple. भगवान् is in the पूजा room. Therefore in temple and in पूजा room, I will behave perfectly- पुरीयறதோ பாருங்கோ. In the temple and in पूजा room, I will behave perfectly. Once I come out of the temple and world I have separated world from God. Therefore according to me, world doesn't deserve a proper treatment and all. Therefore I treat everyone in a very, very rough way. So this is very, very low form of भक्ति. Very powerful श्लोका.

All these are not there in Bhagavad Gita. These are all beautiful portions of भागवतं. So what does this person do? अर्चयाम् एव -in Vaishnava language, a deity is murthi or an idol is called अर्चा. And in Vaishnava sampradhaya अर्चा or murthi



is not a symbol of god. But it is god himself. It is one of the avataras of God. We say it is आलम्बनं of God. They don't accept it as आलम्बनं of God. It is God himself. It is called अर्चावतारः is a word used in **Vaishnava darsanam**. And in this अर्चयाम् एव - that एव is important. There alone they have got love devotion etc. for doing the पूजा they might of an assistant. That very assistant they won't treat properly. ஏதாவது பூஜை சாமானங்கொண்டு வரலை ஆனா ஒரே திட்டோ திட்டி. So words are used which are not recordable. Therefore अर्चयाम् एव भक्तिः | हरये पूजां करोति They do पूजा to हरि in अर्चा. And when they do that पूजा श्रद्धया - श्रद्धा is there. But what is the problem? Other people are never treated gently, respectfully, decently they are not treated. Then what do they do? न तद्भक्तेषु. Even if they are भक्ताs, other भक्ताs. So you can find quarrel, push-pull especially **deeparadhana time** somebody will come and push you way. Therefore he is also भक्ता. I am also a भक्ता. Why can't we gently treat others? All push and pull. It is because भक्ति is a raw भक्ति. Very, very raw भक्ति. Crowded temple we go often we get वैराग्यं. Many people say I would like to worship God at home. Therefore it is the behaviour of the people.so तद्भक्तेषु and अन्येषु. अन्येषु means other non-भक्ताs lay people in the street may be or our own assistant, drivers, they may be, we have to make sure that basic level of gentleness, minimum level even in scolding - it should be recordable scolding. So basic level of gentleness must never be given up. Imagine our words are recorded by भगवान्. Good imagination. Always imagine there is CCTV. भगवान्'s CCTV is everywhere which not only records my movements, but my words are recorded. Local CCTV is not everywhere. But भगवान्'s CCTV. So our behaviour has to be refined. Otherwise we might be doing पूजा and all of them. It doesn't make much. Therefore अन्येषु न - न means what? न श्रद्धया ईहते - there is no basic human feeling or humaneness is missing. But he is a भक्ताः सः भक्ताः because he gets up early in morning and takes bath and applys திருமண vertical-horizontal everything is there. But nobody can get near him. Ok सः प्राकृत स्मृतः he is the raw भक्ता. Nice word I got. Raw भक्ता. Not ripened भक्ताः

continuing

गुहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति  
विष्णोमार्यामिदं पश्यन् स वै भागवतोत्तमः

So having talked about 3 levels of भक्ता, now हरि goes back to the original topic of उत्तम भक्ता, अद्वैत भक्ता or ज्ञानी भक्ता, which means 46 and 47 verses are aside श्लोकाः. An incidental श्लोकाः for contrast study; but main topic is ज्ञानी उत्तम भक्ता? Therefore after 45, the continuation is 48. This श्लोका, who is उत्तम भक्ता? Again beautiful श्लोका. We get it in Bhagavad Gita also. इन्द्रियैः अर्थान् गुहीत्वा- life involves constantly experiencing the world through the 5 sense organs. Because you cannot sleep all the time. You cannot close your sense organs all the time. We have to live in the world. We have to experience the world. And the world is continuously entering your mind through the 5 gateways. And some of them are pleasant. But many of them are unpleasant. Many of them are provoking and when unpleasant and provoking situations come how we respond. That makes the difference between उत्तम भक्ता and others. So what does he do? यः न द्वेष्टि न हृष्यति. When the situation is unpleasant he doesn't hate the situation. Or the cause, the person who is responsible for the situation. Hatred is not there. Others behave, as they behave because of their background. Their राग, their द्वेषा their values. Just as I have got my स्वभावा others have got their स्वभावा. Just as I have got my own deficiencies and weaknesses others also have got theirs. Therefore understand the background and avoid hatred. And above all behind them also, the same भगवान् is there. Therefore nobody deserves hatred. Therefore न द्वेष्टि. And when pleasant situations come does he enjoy? Certainly he will enjoy. What is wrong in doing that? You need not cry when you enjoy a nice music and nice food because we are a ज्ञानी. Therefore enjoy nothing wrong because according to वेदान्ता any joy is ब्रह्मानन्दा alone. Either coming through jnanam or through vishaya. Either बिम्बानन्दा or प्रतिबिम्बानन्दा (PBA) nothing wrong in enjoying. But the warning given is don't get lost or carried away. Because विषयानन्दा doesn't stay. विषयानन्दा doesn't stay. If you get carried away by that, if you get lost in that, there will be a desperate struggle to hold on. Because I don't want that to go. Therefore when I get lost, I will have irrational desire.

Irrational desire is what desire? Trying to retain something, which cannot be a retained. So when I try to retain **विषयानन्दा** I miserably fail. And when it goes against my wish, I am going to feel disturbed by that deeply. If I don't carried away by that I enjoy when it is available. It came because of what? **प्रारब्ध पुण्यम्** and when that **पुण्यम्** got exhausted what has to go, what has to go, will go away. **आगते स्वागतं कुर्यात् गच्छन्तं न निवारयेत्**. The arriving ones welcome. And the departing ones don't try to stop because you cannot stop anything because

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः |  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत || २- १४ ||

Very beautiful **श्लोका** of Bhagavad Gita second chapter. We have to remember this **श्लोका** all the time. Therefore **न हृष्यति. न हृष्यति** means he is not over excited. He enjoys but he is not over excited because he knows that has to go away. Therefore **न द्वेष्टि न हृष्यति** and why? Because he is aware **विष्णोः मायां इदम् पश्यन्** anything changing comes under which **प्रकृति**? Let me see whether you remember the 2 **प्रकृति**? Anything changing comes under **अपरा प्रकृति**. I have told you in the bhagavad gita class itself world has got variety, beauty, novelty but world doesn't have stability. It is continuously flowing. And whatever changes come under **अपरा प्रकृति**, **अपरा प्रकृति** is otherwise called **माया**. Therefore he says **मायां इदम् पश्यन्**. So the coming, going **आनन्दा** will come under **prathibhimbha ananda (PBA)** is within **माया**. Then which **आनन्दा** is not in **माया**? **Brahma Aananda (BA)**. How do you experience BA? **குட்டு வாங்காதேங்கோ**. You never experience **BA**. **BA** means original **आनन्दा**. You claim I am that. Therefore when **PBA** goes how should you console yourself? Only the Xerox copy has gone. Master Copy is with me. Master copy is with me. So therefore **विष्णोः मायां** - all these are - the entire world is the **माया** of **विष्णु**. **इदम् पश्यन्** - never get trapped. Never get trapped; watch without being trapped. And whoever is such a master, alert all the time, he is called Bhagavata **उत्तम**: He is the **उत्तम भागवत**: More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

## 11. JG Notes Verses 1-49 to 1-55 (10-02-2015)

And here the second of the नवयोगी by name हरिः is giving the answer. And first, three verses 45 to 47, is talked about 3 levels of भक्ताः or ज्ञानीः. The highest being अद्वैत ज्ञानी. And the next lower level is विश्वरूप ईश्वर भक्ताः or ज्ञानी. And third one is एकरूप ईश्वर निष्ठः and अद्वैत भक्ता is the real ज्ञानी who can appreciate all the glories as the glories of ईश्वर also and parallelly and simultaneously w/o any reservation, that all these are glories of myself अहम् अन्नम्. अहम् अन्नादः अहम् श्लोक कृत्. अहम् वृक्षस्यरेरिवा etc. we have seen. Whereas विश्वरूप भक्ता will say everything is the glory of the Lord, but he can never claim as his glory. And Therefore he is the middle. एकरूप भक्ता can see the divine only in a particular form and Therefore his treatment of the world is totally different. राग, द्वेष, काम, क्रोध, they are all in full blast when he is outside the temple. Outside the पूजा room his original स्वभावः come. Hopefully he will go to विश्वरूप and अद्वैत भक्ति. Having presented all these 3 भक्ताः from the 48<sup>th</sup> verse onwards which we saw in the last class, the आचार्य हरि is talking about the उत्तम भक्ता. And remember, when we are going to higher level of भक्ति, we are not going to lose the lower level of भक्ति. A B.A graduate is not an M.A. Post graduate. B.A. excludes M.A. but when a person becomes M.A, what happens to his B.A gone we can't say. M.A includes B.A similarly अद्वैत भक्ति doesn't exclude विश्वरूप भक्ति or even एकरूप भक्ति. अद्वैत भक्ता can enjoy इष्टदेवता भक्ति also as before. But with awareness the nature, god, world and himself. And this उत्तम भक्ता who is called पराभक्ताः in the 12<sup>th</sup> chapter of the bhagavad gita, is being described in these beautiful श्लोक. And of this the 48<sup>th</sup> verse, the teacher emphasises that a ज्ञानी is one who is not the slave of राग and द्वेष. Even though his sense organs see variety. Some of them are sources of pleasures. Some of them are sources of pain. He experiences them. But he never is a slave of राग द्वेष. राग द्वेषs are dilated because of both विश्वरूप भक्ति and अद्वैत भक्ति.

How विश्वरूप भक्ति does dilutes राग द्वेष? Since everything is ईश्वर, I cannot afford to hate anyone. Nor can I claim anyone as mine. Why I cannot claim? Logic पुरीयणुक्ता? Everything belongs to ईश्वर. Therefore no राग. I use everything and own nothing. No द्वेष, because everything is part of God. I cannot hate. Thus विश्वरूप भक्ता dilutes राग द्वेष through सर्वत्र ईश्वर दर्शनम्. अद्वैत भक्ता avoids राग द्वेष, by seeing the मिथ्यात्व दर्शनम्. So how can I have राग or द्वेष for something which is मिथ्या; like you will very, very carefully save a 1000 rupee note; how long? As long as it is a genuine one. Suppose you come to know that it is counterfeit or a duplicate how much attachment you will have? You will drop it. Like diamond also, fake one असली, नकली all that. Therefore the fake one who will get attached to? Therefore सर्वत्र ईश्वर दर्शनात् राग द्वेष अभिभवः, सर्वत्र मिथ्यात्व दर्शनात् राग द्वेष अभिभवः of this हरि is referring to the second one. What is the second one? विष्णोः मायाम् इदं पश्यन्. विष्णोः मायाम् means मिथ्या. Seeing that the one who avoids राग द्वेष is उत्तम भागवतः Up to this we saw.

Continuing. 49.

देहेन्द्रियप्राणमनोधियां यो जन्माप्ययक्षुद्भ्यतर्षकृच्छ्रैः  
संसारधर्मैरविमुह्यमानःस्मृत्या हरेर्भारगवतप्रधानः

Another beautiful and profound verse. A ज्ञानी has separated himself from the पञ्चकोश of the body. He sees his own closest पञ्चकोश as part of the creation. Part of अनात्मा. Part of माया. Part of मिथ्या. So for even though it is like cloth he doesn't lose sight of its अनात्मा nature. And अनात्मा is subject to the influence of देश and काल. And अनात्मा is subject to the influence of सत्व रज तमः Therefore fluctuations, ups and downs are natural to the पञ्चकोश. And when they go through ups and downs sometimes violent ups and downs, he is able to stand as a साक्षी. As a असङ्गः and not get carried away by these events. Because these are natural to the पञ्चकोशs. Which हरि calls as संसार धर्मैः संसार धर्मा means the natural character of the पञ्चकोश. And what are they? देह - you can understand. इन्द्रिय, प्राणः मनः बुद्धि. Instead of आनन्दमय कोशः, because आनन्दमय कोश doesn't give us problem, because in आनन्दमय कोश we are asleep. Instead of आनन्दमय कोश, मनः, इन्द्रियः is separately mentioned. So इन्द्रिय, प्राणः refers to प्राण मय कोश. देह

अन्नमयः, मनः मनोमयः, धियां- विज्ञानमय. Instead of अन्नादमाया, इन्द्रिय is included. All of them will go through what? Constant fluctuations. Initially ups and downs. After 60 years no up and down. Only down. So this the nature. எண்ண பண்ணறது?. Therefore he says जन्म अप्ययः - जन्म अप्ययः means birth and death; body is subject to birth and death. जन्माप्ययः should be connected with देहः अप्ययः means मरणम्.

Then the next one is क्षुद् क्षुद् means hunger, thirst etc. They belong to which कोश? They belong to प्राण मय कोश. Always remember hunger and thirst belong to प्राणमय कोश.

And then भयम्; எதுக்கெடுத்தாலும் भयम् is the instinctive tendency of which कोश? मनोमयकोश: Anxiety, because of constant insecurity. Either centered on our own body or concern about family members पञ्च अनात्मा, properties, parents and children and all those things. Always anxiety which is very, very instinctive and natural to the mind. And it only increases as we grow old. எது வந்தாலும் permanent இருந்துடுமோன்னு bhayam. Therefore मनो मय कोशस्य भयः

And तर्षः means thirst which belongs to विज्ञान माया कोश: Here the word thirst is not the physical thirst but the intellectual thirst. The questioning mind. Why did भगवान् create worlds? It is always question. Therefore why is he giving trouble? Thus we have got so many unanswered, unanswerable questions. Intellect always asks why? If you have a small boy you know எதுக்கெடுத்தாலும் ஏன்? It will keep asking. That questioning intellect continues throughout. So it is तर्षः intellectual quest or thirst. Generally, predominant in the scientific community. Among the intellectual that is prominent. Not for ordinary people. It is only the family-centric things. So through all these things, संसार धर्मै; अविमुह्य मानः ज्ञानी doesn't get carried away. Nor does he let himself adversely. Because of their ups and downs it doesn't mean my moksha is also going up and down. நேத்தைக்கு அரை மோகும் இருந்தது சுவாமிஜி. இன்னைக்கு முதுகு வலி வந்துது அது கால் மோகும்மா ஆயிடுத்து. Therefore because of the fluctuations of the अनात्म neither the आत्म स्वरूपम् nor the मोक्ष स्वरूपम् does

fluctuate. ज्ञानी never connects अनात्म conditions with his स्वरूपम्. That is called अविमुह्य मानः no transference. This problem is called transference. Like while watching a movie when the heroine cries, we also cry. Just as we transfer the ups and downs of the heroine in the serial – similarly अनात्म dharma he doesn't transfer अविमुह्य मानः means not carried away. Not deluded. How is he able to do that? Swamiji it is very nice to hear. But how can one practice that? हरि says I will tell you, हरेः स्मृत्याः by remembering the आत्म स्वरूपम् by remembering the teaching through श्रवण, मनन निदिध्यासनं. Non-forgetfulness of वेदान्ता is the only solution. So the moment you forget, you just slip. கரணம் துப்பினால் மரணம். Therefore he doesn't slip. हरेः स्मृतिः means ज्ञान निष्ठा.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति |  
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति || २- ७२ ||

Gita 2<sup>nd</sup> chapter last verse. That is described here. And such a भक्ता is भागवत प्रधानः प्रधानः means उत्तमः he is the उत्तम भक्ताः अद्वैत भक्ताः ज्ञानी भक्ता. पर भक्ताः he is. Continuing

न कामकर्मभीजानां यस्य चेतसि संभवः  
वासुदेवैकनिलयः स वै भागवतोत्तमः

So he has handled the following issues through ज्ञानम्. What are they? काम, कर्म, भीजानां. भीजम् here refers to the वासनाः. Our natural thinking that peace, security and happiness come from outside. It is the most natural instinctive fundamental thinking because of अविद्या. Instead of understanding आत्मा is the only source of Peace Security Happiness (PSH). We naturally run outwards like a deer running after mirage water. We naturally run outwards for Peace Security Happiness. This is a natural वासना. Un-vedantic वासना. And this वासना has to be handled. Otherwise every वासना will produce what? कामः because once I attribute value on an external object I want to get that object. Because that is the source of Peace Security Happiness for Me, therefore purchase this and that and develop relationship with that person and this person everything we



are going after is because of our काम. And काम is because of the वासना that Peace Security Happiness come from outside. And काम will whip up running after things which is called कर्म. वासना, काम, कर्म; they keep on rising in the mind continuously. It is an endless fountain. Mind is an endless fountain or spring from which वासना: काम कर्म's are continuously rising. And through श्रवणम्, मननम् and nididhyasanam I have to learn to neutralize them. As even the वासना: arises, rising of the वासना we cannot stop. Why because they are inside. And these वासना: will pop up at regular event. Anything can trigger any वासना: One person has got a good car. We feel to possess one like that. Anything can trigger any वासना. Or prarabdha also can trigger. As even they rise I have to watch them. If the delusion is dominant in them, I have to tell myself, they also have got त्रिविद दोषा. त्रिविद दोषा not वात पित्त and कफं; what vedantic दोषा's are, you know. I don't want to go into that. Because of that awareness he does वासना क्षय: One has to handle the वासना and the consequence काम and कर्मा, to such an extent that they don't rise and overpower him. FIR reduction. So यस्य चेतसि - in the mind of a स्थिरप्रज्ञ, पर भक्ता, these three do not rise powerfully. Not that they won't rise at all. Even for a ज्ञानी they rise. But they are managed within the mind itself. They are not allowed to grow and swallow oneself. So यस्य चेतसि न संभव: - they don't enslave him. Ok. How does he get that strength? So हरि says, it is again possible only by श्रवण, मनन, निदिध्यासनं. Otherwise called आत्म निष्ठा. Therefore वासुदेव एक निलय: । वासुदेव; here means God as the very आत्मा. I have given a special vedantic meaning for वासुदेव. वासु means सद् रूप: वसन्ति सर्वाणि भूतानि अस्मिन् इति वासु: । सद्रूप: देव: means चित् रूप: दीप्यति स्वयंप्रकाश इति चित्. वासश्च असौ देवश्च सद्रूपश्च असौ चित् रूपश्च वासुदेव; is सत्चित् रूप आत्मा. In that वासुदेव आत्मा एक निलय; the one who is ever abiding, for all the fundamental needs of Peace Security Happiness. He banks upon only upon one bank. That is called आत्मा bank which can only give Peace Security Happiness. स वै - such a person who has handled वासना काम, कर्माणि. स वै - such a person is भागवत उत्तम:, उत्तम: भागवत:, पर भक्ता:

Continuing

न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः

सज्जतेऽस्मिन्ह्मभावो देहे स हरेः प्रियः

In the previous श्लोका handling ममकार has been talked about. And in this श्लोका handling अहंकार is talked about. The one who doesn't have strong देह अभिमान, he has got a functioning or functional अहंकार, because worldly transactions require अहंकार. When somebody asks you, where are you going you should not say स्तूल सक्षम कारण शरीरात् व्यतिरिक्तः अवस्थात्रय साक्षी. You should not give such answers. Give a simple answer. I am going to Sankaralayam. Don't confuse the people. Give the answer taking yourself as the body. That is called functional अहंकार. But it is roasted अहंकार, which cannot germinate. Remember the roasted seed example. Roasted seed will be there and tasty also. But it will not germinate and produce a plant. ज्ञानी has got roasted अहंकार, roasted in which fire.? Don't pit in local micro oven and all. Roasted in ज्ञान अग्निः. When the ज्ञानाग्नि धग्द अहंकार is there it is available for functioning. But it will not generate the संसारा plant. And सुख दुःखं, fruit it will not give. So therefore look at the second line. अस्मिन् देहे अहंभाव न सज्जते. In this body which is used for transactions, strong अहंकार doesn't cling on to the body. अहंभाव; means अहंकार; न सज्जते means it doesn't stick on the body. He loosely used for transactions. But when he is in privacy, he uses the अहंकार elsewhere. अहंकार पादलेहंकारु गुरुंकारु, he uses the word aham, where does he use? स्तूल सक्षम कारण शरीरात् व्यतिरिक्त in private dialogue you remember yo who you are. In public dialogue use अहंकार. Therefore the अहंकार is loosely there in the body. But it is not strongly stuck in the body. And the aham अभिमान identification can happen because of certain reasons. What are those reasons .given in the first line जन्म कर्माभ्यां because of his birth and profession.so birth based अभिमान, and profession based अभिमान. So I am engineer, I am doctor, I am lawyer etc. Therefore they will never write alone. So अभिमान जन्म कर्माभ्यां based birth and profession. And how does the अभिमान express? वर्ण, आश्रम जातिभिः. वर्ण means what ? I am a ब्रह्माणा क्षत्रिया वैश्य शूद्र which is - or the race. I belong to the white race. Black race. We are all brown. Therefore never have any race अभिमान. ब्रह्माणा अभिमान. क्षत्रिया अभिमान. if वर्ण अभिमान. Then comes आश्रम अभिमान. I am a

**brahmachari**, a **grahasta** or a **sanyasi** etc. **आश्रम अभिमान**. And **जाति**. **जाति** means the group formed by the intermarriage called **शंकरः**. **वर्ण शंकरः जाति**. Different **जातिस** are there because of inter-marriage between one **वर्ण** and other **वर्ण**. All the hybrid ones are called here **जाति**. There also grafting and all is there. The hybrid **ब्रह्माणा** husband, **क्षत्रिया** wife. **ब्रह्माणा** husband **वैश्य** wife. **ब्रह्माणा** husband, **शूद्र** wife, or **ब्रह्माणा** wife **क्षत्रिया** husband, **ब्रह्माणा** wife and **वैश्य** husband. This is called **अनुलोम** and **प्रतिलोम**. And because of that only **जातिस** are endless in India. 5000 and odd is there, they say. So through all these ones **अभिमान** can come. And this person, never develop **अभिमान** based on any one of them. In the body, no **अभिमान**. **सः हरेः प्रियः**: That person is dearest to Hari. The previous 2 are dearer and dear. But advaita **भक्ताः** is dearest. What is the Bhagavad Gita **श्लोका**? You should remember.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् |  
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् || ७- १८ ||

Lord Krishna enumerated all the 4 **भक्ताः आर्तु, अर्थार्थी, जिज्ञासु** and **ज्ञानी** and he says all of them are great **भक्ताः**. All of them are dear to me. Then he gives a pause and says, but among all the dearest to me is **ज्ञानी** because **ज्ञानी** is not even my **भक्ताः**. **ज्ञानी** is myself. **ज्ञानी तु आत्मैव मे मतं**. Therefore he says **प्रियः**

Continuing

न यस्य स्वः प्र इति वित्तेष्वात्मनि वा भिदा  
सर्वभूतसमः शान्तः स वै भागवतोत्तमः

So once again the **आचार्य** comes back to the **ममकार** problem which is equally powerful. So the one who doesn't have the **ममकार** or the idea of division in the form of this is mine, this is yours. This is mine is called **मम**. This is not mine is called **परः** so **स्वः** means **मम**. **परः** means **अन्यः** mine and others. So this dividing tendency, with regard to viteshu - with reference to the possession that he has **भिदा न अस्ति**. **स्वः परः इति भिदा न अस्ति भिदा** means **भेदः नास्ति**. So if you take the superficial meaning it can confuse. If **ज्ञानी** will not know what is his and what is

others and at the end of the class, you will see so many chappels. And you doesn't have any difference. Therefore remember again **व्यवहारार्थः**; for the sake of worldly transactions you use your chapel; let others use theirs chapel. But the idea is that is only a superficial division. But inside he remembers as a **विश्वरूप भक्ता** he remembers **तन् मन् सब् कुच् तेरा**. I am not the owner of anything but I am only the user of everything. **भगवान्** has given a few things for my temporary use. **Temporary** நன்னா கொட்டை எழுத்தில் போட்டுக்கணும் - for my temporary use. You cannot be a tenant and later become owner. Like a tenant refusing to vacate and becoming an owner don't try that with God. You are only the user. You are not the owner. You are not the controller also. This he remembers. Therefore he remembers **भगवान्** can take anything from me at any time, without advance notice. Even without an **SMS**. **அது கூட குடுக்க வேண்டாம்** - he has got a full freedom. Therefore I am aware of the fact and even if **भगवान्** takes anything, my attitude is that O Lord you have allowed me to sue this long. Therefore I am returning. It should not be a tug of war. I must effortlessly let of to **भगवान्** with a thank you note. Whatever you have given, I am thankful because with their help only I could gain this knowledge. Even this body is required for **ज्ञानम्**. Therefore I am indebted to this body and through this body I am indebted to **भगवान्** who gave this body. This awareness is there when? All the time. And that is aid here. This is an inner awareness. But externally the divisions are to be there like a country being divided into states for the sake of administration. For the convenience you can have division into states. Once the State abhimana becomes serious what happens? Cauvery problem, mullai periyar problem all problems are the human made divisions makes us forget the God's oneness. Then only his problem. Administrative division is required. Even with in a house it is required. Dining bath toilet etc. all these things are required. So **न भिदा अस्ति सर्व भूत समः**: the one who has got the same attitude towards all. All are none other than **भगवान्**. **समत्वम्** means what? **सर्वत्र ईश्वर दर्शनम्**.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति |  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति || ६- ३० || -

The 6<sup>th</sup> chapter. So सर्व भूत समः

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि |  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः || ५- १८ ||  
- 5<sup>th</sup> chapter

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु |  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते || ६- ९ ||  
- 6<sup>th</sup> chapter .

Thus all over the Bhagavad Gita, these ideas are given. And what is the advantage of समत्वम्? शान्तिः; more the समत्वम्, the more the शान्तिः. The more you divide, the more the अशान्तिः. Such a शान्तः; is भागवत उत्तमः is the best devotee.

Continuing.

त्रिभुवनविभवहेतवेऽप्यकुण्ठ  
स्मृतिरजितात्मसुरादिभिर्विमृग्यात्  
न चलति भगवत्पदारविन्दात्  
लवनिमिषार्धमपि यः स वैष्णवाग्र्यः

Abnormal metre; therefore chanting is difficult. The words are also क्लृप्ता words. Beautiful poetic and beautiful description of a ज्ञानी. यः स्मृतिः भगवत् पदार विन्दात् लवनिमिषार्धमपि - भगवत् पदार विन्दात्. यः क्लीढायाम्कुण्ठ यस्य स्मृतिः; भगवत् पदार विन्दात् न चलति. The whole remembrance of the Lord doesn't slip from the mind, even for a second. A भक्ता is one, whose remembrance of the Lord, doesn't slip from the mind, even for a second. लवनिमिषार्धम् - निमिषं - means minute लव means even for लव - part of a minute. Part of a half a minute. अर्धं अपि. That means even for the shortest moment, स्मृतिः भगवत् पदार विन्दात् न चलति. And what type of भगवत् पदार विन्दात् -the one who understands that भगवत् पादम्-is nothing but the आत्म स्वरूपं, the तृतीयपाद of Mandukya. प्रथमा पाद द्वितीया पाद. So it is poetically described as the feet of the Lord, for ज्ञानी that feet of the Lord represents what? तुरीय आत्मा. नान्त प्रज्ञं न बहिः प्रज्ञं. So यस्य स्मृतिः न चलति and what type of स्मृतिः अकुण्ठ स्मृतिः अकुण्ठ in the first line स्मृतिः; in the second line together

you should read अकुण्ठ स्मृति; means intense remembrance undiluted remembrance. कुण्ठ: means diluted. Blunted. And अकुण्ठ: means undiluted, intense, immense, deep remembrance. Doesn't go away. Remembrance doesn't go away means what? Always he remembers. Ok positive language. And he doesn't drop the memory of the Lord. त्रिभुवन विभव हेतवे अपि even for the sake of the highest power in the creation. He doesn't want to exchange the memory for the sake of worldly powers materialistic benefits. Because all the materialistic benefits in the world are insignificant in front of the benefit of ईश्वर smaranam. Therefore त्रिभुवनम् means all the 3 worlds. विभव means wealth or resources or power हेतवे means - in exchange for that, he doesn't give up his bhagavat smaranam. Because he knows नित्य अनित्य विवेक: he has got. Others are अनित्य- भगवत्पाद is नित्यं he knows. And what is the glory of the पाद of भगवान्? अजितात्मा सुरादिभिः विमृग्यात् - a पाद which is to be sought after by even the देवाः. which is a rare goal even for the देवाः. The word अजितात्मा has 2 meanings. One is अजिते आत्मा the one who are the भक्ताः of God. So even the देवाः who are ईश्वर भक्ताः they also have to search for the feet of the Lord meaning it is not easily available. c/o कठोपनिषद्, देवैरत्रादि विचिकित्साम्किल.

So विमृग्यात् means to be searched by देवाः. In fact during Sivaratri the story they say is Vishnu trying to find the feet of the Lord. Brahma trying to find out the head of the Lord. Both could not find. So therefore not easily accessible. The second meaning of अजितात्मा is, those who have not mastered the mind. आत्मा means mind. अजितम् means not mastered. The देवाः are called अजितात्मा, because they are given to sense pleasures. Therefore even by the देवाः who are given to the sense pleasures the भगवत्पाद is not easily accessible and such a पाद, the भक्ता remembers all the time. And such a भक्ता is वैष्णव अग्र्यः; अग्र्यः means उत्तमः. Today I will try to complete this chapter. two more श्लोकाःs are there.

भगवत उरुविक्रमान्निशाखा  
नखमणिचन्द्रिकया निरस्ततापे  
हृदि कथमुपसीदतां पुनः स  
प्रभवति चन्द्र इवोदितेऽर्कतापः

The idea is simple but highly poetic language is used. **भगवान्**'s feet are compared to a huge trunk of a tree. And the fingers or toes of the feet are compared to different branches. The tree is the feet. Or the leg and the toes are the branches coming from that. And the tip of the toes, the nails are there. The end part of the nail which is quite big. They are compared to **चन्द्राः** or the moon. So there are 10 moons as it were at the end of **भगवान्**'s feet. And therefore **अङ्घ्रिशाका नख मणि**. **अङ्घ्रि** means feet. **शाखा** means branch that is the toe. **नख** is like a **मणि**, gem. And **चन्द्रिकया- चन्द्रिका** means the moon light which is like the moon light. And because of this moon light the **भक्तास ताप- हृदय ताप** -all the miseries of the heart has been subdued.

Like what? After the scorching sun in the summer our body has got lot of **ताप**. And in the night, the cool moon rises and what does the **चन्द्रिका** do? It neutralizes as all the **अर्क तापः** Just that **चन्द्रिका** light cools the **अर्क तापः**; in the night, similarly **भगवान्**'s feet **चन्द्रिका** cools the **अर्क तापः**-and what is the **अर्कः**? All the **आध्यात्मिक, आदिदैविक** pains it subdued. That is the poetic language **उरुविक्रमा** means Lord's feet with along strides. Because he measured in **त्रिविक्रमावतार** **अङ्घ्रि शाखा नख मणि चन्द्रिकया निरस्त ताप** -all the mental miseries are gone for the devotees because of the **चन्द्रिका** coming from **भगवान्**'s feet. And for those **भक्तास, उपसीदतां भक्तानां, उपसीदतां** means **भक्तानां**

**सः कथं प्रभवति.?** How can the misery come again, when the Lord's feet are in their heart? How can the misery of **संसार** again rise. And the example is what? **चन्द्राः उदिते अर्क तापः इव** -like the **pournami** moon rises the heat of the sun which was in the day time, they are all gone. OK I quickly completed.

विसृजति हृदयं न यस्य साक्षाद्  
हरिवशाभिहितोऽप्यघौघनाशः  
प्रणयरशनया घृतान्घ्रिपद्मः  
स भवति भागवतप्रधान उक्तः

Again another poetic verse. Ideas are same only. But poetically presented. What has the **भक्ता** done? He has brought the feet of the Lord to his heart. And he has

taken a rope. What is the rope? **भक्ति** rope. Devotion is compared to the rope. The word **प्रणयः** in the third line means love or devotion. Through the chain of devotion or love, the **भक्ता** has fixed, fastened the feet to his heart **நுண்ணா கட்டி போட்டுள்ளாராம்**. And it has been done so strongly and firmly, that **भगवान्**, even if he wants to run away, **கால் மாட்டிண்டு தவிக்காராம்**. Therefore first line – **हृदयं न विसृजति. भगवान्** is trying to release himself because he is tired of being in one's place. Therefore he is trying to release himself and run away. And when he runs **கால் மாட்டிண்டு** Therefore he permanently remains. And such a **भक्ता** who keeps **भगवान्**'s feet fastened to his heart is **उत्तम भक्ताः** and what type of **भगवान्** he is? Look at the second line **अघौघनाशः**; who can destroy all the multitude of sins or **पापं**. **अघं** means **पापं**. **औघा** means **மூட்டை**. Bundles of **पापं**, he can destroy. How he can destroy? **अवश अभिहितः अपि**-even if you give one emergency call. **ஒரு தரம் கூப்பிட்டா போறும்**. One emergency call **अभिहितः** means called once. **अवशः** by a distressed person. Like **Draupadi** or like **Gajendra** etc. they were all in distress. In distress if you call **भगवान्** just once he will destroy all the miseries. Such a **भगवान्**'s feet the **भक्ता** has tied to his heart. And such a **भक्ता** is **भागवत प्रधानः** he is **उत्तम भक्ता**; with this the second question is answered by the second **योगी**, by name **हरिः** And with this the first chapter is over.

More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥



## 12. JG Notes Verses 2- 1 to 2-4 (17-02-2015)

In the last class, we completed the first chapter of **जायन्तेय गीता** otherwise known as **निमि नव योगी संवाद**. And here a dialogue is taking place between the king **निमि** and the **नव योगी** the 9 sages who have visited him when he was about to perform a yaga. And **निमि** is asking spiritual questions to these **नव योगी**s and each one of them is answering the question. In the first chapter 2 of the **नव योगी**s have given their teaching their names are **कवि: and हरि:**. And they taught **निमि** 2 lessons. One is called **भागवत धर्म:** which is another name for all spiritual disciplines. In our language **KY+UY+JY** is **भागवत धर्म;** and thereafter the second, lesson taught by **हरि:** is regarding the character of a **भगवत् भक्ता**. The primary question is regarding that **भक्ता** who has gone through all these stages of **साधना. कर्मा उपासना** and **ज्ञानं - ज्ञानं** meaning **sravana manana nidhidhyasana**. Therefore he is no more **द्वैत भक्ता** .he is **अद्वैत भक्ता** or **ज्ञानी भक्ता**. And what are the traits of the **ज्ञानी भक्ता** was the question. Beautifully it was described. Very similar to the Bhagavad Gita, **स्तिथ प्रज्ञ लक्षणानि पर भक्ता लक्षणानि** and **गुणातीत लक्षणानि** the first one is in the 2<sup>nd</sup> chapter of Bhagavad Gita. Next one is in the 12<sup>th</sup> chapter of BHAGAVAD GITA . And the last one in the 14<sup>th</sup> chapter. They are very useful for sincere spiritual seekers.

**Sankaracharya** tells in his bhashyam whatever the natural traits of a **ज्ञानी** be, they become **साधना**s, to be deliberately practiced by a **sadhaka**. Therefore it is nice to have the gist of the 2<sup>nd</sup>, 12 th and 14 th chapter **श्लोका:**s. And what are the **लक्षणानि** are mentioned. And our aim is to come closer to those traits, if we are serious **साधका:** If our aim is covering more and more number of books, saying I have completed this and that text, or completing the text is our aim, I have nothing to comment. But if our aim is not mere information but also internal transformation, then mere listening is not enough. We have to regularly attempt to transform which requires strong auto suggestion in the morning and introspection in the night. And finding out, am I attempting to get

closer to the **स्तिथ प्रज्ञ** or **पर भक्ता**. What is the degree of success, we need not bother because success will depend upon so many factors and over many of them we have no control also. Degree of success is not our concern but what should be our concern sincere and serious attempts must be there. Then only these **श्लोकाः** are fully utilised by us and the **आचार्याः** will also be happy with us. Therefore effort is very, very important. And even though the question is about the **ज्ञानी भक्ता** the teacher **हरिः** voluntarily talked about 3 levels of **भक्ता**. **मन्द**, **मध्यम** and **उत्तम**. **मन्द भक्ता** has Eka rupa **ईश्वराः** **मध्यम भक्ताः** has viswa rupa Eswara. **उत्तम भक्ता** has got **अद्वैत ब्रह्मम्** rupa **ईश्वराः**. All he talked about. Very, very beautiful **श्लोकाः** worth reading again and again. With this teaching of **हरिः**, the first chapter consisting 55 verses is over,. Now we are going to enter the second chapter where 4 more **योगी**s of the **नव योगी**s are going to teach. And the second chapter also consists of 55 verses.4 **आचार्याः** are going to teach again beautiful topic. And where re the 4 topics that are going to be taught are mentioned in this book. IN page no 40, top line. They have mentioned the topic beautifully. **माया** is one topic. **तत्तरण.तत्तरण** means **माया कारणम्**. How to cross over the negative influence of **माया**. **माया** has got several positive benefits because **ज्ञानं** itself is because of **सत्त्व** guna. And **सत्त्व** guna belongs to **ब्रह्मन्** or **माया**? Fundamental question. **सत्त्व गुणं** belongs to **माया** only. Therefore we should not blindly criticize **माया**. **माया** has got some **पौराणिक** says, **विद्या माया** and **अविद्या माया**. **विद्या माया** is the brighter **सात्त्विक्** side. **अविद्या माया** is the darker **तामसिक्** side. Both sides are there. We should make use of the **विद्या माया** and get out of the negative influence of **अविद्या माया**. That is called **तत् तरणं**. **ता** means **माया**. **तरणं** means crossing over. **Lord Krishna** said in the **Bhagavad Gita**: **दैवी ह्येषा गुणमयी मम माया दुरत्यया** Crossing **माया** is extremely difficult. But it is not impossible. Difference you understand. Extremely difficult. But not impossible and **Lord Krishna** said **मां एव प्रपद्यन्ते मायामेतां तरन्ति ते**. That **माया तरणं** is the second topic. The third topic is **ब्रह्मन्**. And the 4<sup>th</sup> topic is **कर्मान्**. **कर्मान्** means **कर्मा**. These are the 4 topics to be taught by 4 of the **नव योगी**s. Now the king is asking the next question with which the chapter begins. And we will enter.

राजोवाच

प्रस्य विष्णोरीशस्य मायिनामपि मोहिनीं  
मायां वेदितुमिच्छामो भगवन्तो ब्रुवन्तु नः

So राजा उवाच-निमि asked the following question. Look at the second line. मायां वेदितुं इच्छामः -you can understand. We like to know about माया. Why he is saying we? He can say it is a royal meeting. Therefore it may be royal meet. Or it can include so many other people who have also joined him. Do you remember? In the याग शाला, so many priests were there. So many visitors were there. They have also joined King निमि. Therefore निमि includes all of them and say we would like to know what माया is? And what type of माया? प्रस्य ईशस्य विष्णोः: he knows that माया doesn't exist independently because माया is popularly known as शक्ति: or power. And no power can exist by itself. As I said in the other class, my speaking power will be alongwith me only. If my speaking power exists separately, what is the advantage? I can sit at home and send the speaking power to conduct the class. And if I do that what will you do? You are also smart. You will sit at home and send your hearing power. Unfortunately speaking power has to go alongwith the- I have to come to class-hearing power also goes with you. शक्ति cannot be separate from शक्तः: or शक्तिमान्. Therefore माया, is always with someone and what is that some one? प्रस्य विष्णोः: Lord विष्णु, otherwise called निर्गुणम् ब्रह्मम्. So here विष्णु refers to ब्रह्मन्. ब्रह्मन्'s शक्ति is माया शक्ति. And how powerful it is? मायीनां अपि मोहिनीम्. In this context the word मायि means ज्ञानी. So they have given the derivation in the foot note. Sanskrit students can see that मातुं ज्ञातुं शीलम् येषां ते, तेषां ज्ञानिनाम् इत्यर्थः. Therefore in this context - I not always - in this context मायीनां means ज्ञानिनाम्. That means even after attaining ब्रह्मम् ज्ञानम् one should never feel complacent. One should never be negligent thinking that I have crossed over माया. I have completed प्रस्थान त्रयं. I am जीवन् मुक्तः and all. Don't be over arrogant. That is why we say निदिध्यासनं and SCS must continue lifelong. Because if you are careless even a little bit it can pull you down. And therefore it is said, ज्ञानिनाम् अपिमोहिनीम्. माया deludes even ज्ञानी when they are careless .like varieties of infections are there around. As long as our immunity is good, we are safe. But the moment the immunity

slips down a little bit because of any reason including worry. Remember worry is a powerful reason to reduce immunity. ஒரு மாசும் கவலைப்பட்டா அடுத்த மாசும் varieties of health issues will come. So just as infections, are waiting to catch us **माया** also is waiting. the moment you are of the guard, குடுமிய பிடிச்சுடும். Any way it will catch hold of these **ज्ञानिनः**.

The **Bhagavad Gita** 2<sup>nd</sup> chapter that **स्थित प्रजा** portion, there is a **श्लोका** corresponding to that. I don't remember. Next time I will tell you. Even for a person **इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः**; even for a **विवेकी इन्द्रियाणि प्रमाथीनि-प्रमाथीनि** means powerful. They can drag us down. And therefore **निमि** says, **मायीनां अपि मोहिनीम्**. And that **माया** I want to know. And **निमि** doesn't want to choose the **आचार्या**. He generally addresses all the **नव योगिनः** and says, **भगवन्तः न ब्रुवन्तु**. May you the nine sages, give me that wisdom. Among you who is going to teach, you choose. I don't want to choose.

Continuing,

**नानुत्प्ये जुषन् युष्मद्वचो हरिकथामृतं  
संसारतापनिस्तप्तो मर्त्यस्तत्तापभेशजम्**

And here the king acknowledges the fact that in the previous chapter the previous 2 acharyas have talked about all the **साधनानि** in the form **KY, UY** which includes **माया कारण उपायः** Because through all the **साधनानि**, getting **मोक्षा** has been talked about. **मोक्षा** is another word for what? **माया कारणम्**. And therefore one may wonder already **माया कारणम्** has been talked about. Why again this question? Therefore **निमि** says, no doubt answers to my questions are there. But I would like to get more information and more clarity. And above all I enjoy listening to this topic. Therefore I don't mind you repeating again. Therefore he says **युष्मद् वचः जुषन्-** so listening to your words, who is telling whom? **निमि** the **राजा** is addressing the **नव योगिनः** । **युष्मद् वचः**; means your teaching. Sanskrit students, **द्वितीया एक वचनं युष्मद् वचः**; **द्वितीया एक वचनं**. Your word **जुषन् - जुषन्** means listening. Literally paying attention or serving. Serving the word is nothing but listening to the words. **न अनुत्प्ये** - I never feel completely satisfied. I want more

and more of that. I have got an insatiable desire to do more sravanam so युष्मद् वचः; जुषन् अहम् न अनुत्प्ये. अहम् means understood. Why he says I am not satisfied yet. He says, because, संसार ताप निस्तप्ता मर्त्य; अहम् second line. I am a mortal human being scorched by the miseries of संसार. निस्तप्ता means scorched. Morning some problem from somewhere, noon another problem from another directions after all samsari has got अहंकारा and ममकार. And the पञ्च अनात्मा- what are the पञ्च अनात्मा? Profession, possession, family, and then body and the mind the पञ्च अनात्मा are there. From one direction or the other direction, sometimes from all the directions also simultaneously burning problem scorches. Therefore संसार ताप निस्तप्ता; completely scorched. मर्त्य; mortal human being I am. And your words are what? Balm. So when there are wounds, when you apply soothing balms, how I feel soothed and comfortable. Similarly तत् ताप भेषजम्. Your words are beautiful ointment. Verbal ointment which I can apply my body, all over my mind. Apply means within inverted comas. I can apply the ointment of your words, which is pained by battering all over. And what type of ointment or medicine it is? It has got powerful ingredient, that medicine has got a powerful ingredient. What is that? first line हरि कथा अमृतं which contains the nectar or अमृतं of हरि कथा, the story or the descriptions of God. Both in his सगुण version as well as its निर्गुण version. अपरा प्रकृति ईश्वरा. As well as परा प्रकृति ईश्वरा. सगुण ईश्वर ज्ञानम् is called ज्ञानम्. In the 7<sup>th</sup> chapter of Bhagavad Gita. निर्गुणम् one is called विज्ञानम्. ज्ञान विज्ञान सहितं you are giving. So thus you have a wonderful verbal medicine which has the ingredients of ईश्वरा ज्ञानम्. And when I listen more and more I get the effect of applying a nice balm or an Ayurvedic oil massage with varieties of great navarakizhi. I find psychologically I am massaged as it were. So संसार ताप निस्तप्ता अहम् न अनुत्प्ये- TF give me more and more of that massage.

Continuing,

अन्तरिक्ष उवाच

एभिर्भूतानि भूतात्मा महाभुतैर्महाभुज्

ससर्जोच्चावचान्याद्यः स्वमात्रात्मप्रसिद्धये.

So among the nine yogis the third one comes forward to give the answer. And his name is अन्तरिक्षः and he is going to give a beautiful description of माया, from this verse no 3 up to verse no 16. 14 verses is a beautiful description presenting the role of माया. And before going to the श्लोका per se I will give you how he is going to develop, very beautiful not so very nicely found in Bhagavad Gita. JG has got a very beautiful versions which are different and even nicer than Bhagavad Gita. Here he says, विष्णु or ब्रह्मन् who is of the nature of all-pervading consciousness has got माया शक्ति with him. And with the help of this माया शक्ति, first भगवान् projects a universe. Because he word भगवान् has got 2 powers. Do you remember? विक्षेप शक्ति and आवरण शक्ति. Projecting power and concealing power. भगवान् uses which power? Projecting power and projects a universe. First the पञ्च भूतानि सूक्ष्म and स्तूल and then all the 14 lokas and then all the physical and subtle bodies are also projected. And all the physical and subtle bodies are like containers or enclosures. And because they serve like containers, in each one of them, there is the consciousness enclosed. Just as what example. When you produce a pot automatically all-pervading space is enclosed in the pot. In every body भगवान् enters as the enclosed consciousness. Thus श्रिष्टि starts in creating the body and entering the body as the enclosed consciousness. श्रिष्टिः and अनुप्रवेशः - the word अनुप्रवेश comes in all the classes. तैत्तिरीय there is अनुप्रवेश. everywhere अनुप्रवेश. Here also we get the same something. Worlds and bodies are created by विक्षेप शक्ति. Then ब्रह्मन् just enclosed. The enclosed consciousness is called जीवात्मा. And because of that enclosed consciousness alone, now I am able to say I am. Mere body cannot say I am. Mere mind cannot say I am. Why? Because both of them are जडं in nature. Therefore परमात्मा enters that जीवात्मा. Up to the entry the story is nice to hear. Thereafter only, the story gets into what do you call plot. Then only movie will be good. And what is the plot? Once the enclosed जीवात्मा has come, the आवरण शक्ति of maya, which was not operational until now, that आवरण शक्ति becomes operational. When maya is in भगवान्, आवरण शक्ति will not cover him. आवरणम् means concealing causing ignorance. आवरणम् will not affect भगवान्. भगवान् uses only विक्षेप शक्ति. But once जीवात्मा has come to existence आवरण शक्ति becomes

active. That is ideal for what? Confusion. Instead of claiming I-am--the-consciousness, which is enclosed consciousness, and which is identical with all-pervading consciousness. **अहम् ब्रह्म अस्मि**. Instead of claiming this way, what do I do? Goof up, the whole thing. Instead of claiming I am the caitanya tatvam, I take the enclosure body mind as myself. And once I commit this mistake, **अहम्** has been converted into **अहंकारः**: why **कारः कारं** means tears will come. Therefore **अहम्** because of ignorance, gets not actually, seemingly gets converted into **अहंकारः**. I become **कर्ता भोक्ता प्रमाता**. **वृन्त्राक्षः**. And all these 3 are **पूर्ण** or **पूर्णः**? **पूर्ण** means sweet. Correct isn't it. But they are all **अपूर्णः**: that means what? **कर्ता** is **अपूर्णः**; Therefore I have a very big list for doing activities. Doing this. **भोक्ता** has got equally big list of experiencing or enjoying. I have gone here. Not gone there. So therefore incomplete list. And then **प्रमाता** has got equally incomplete list. Swamiji I attended this calls not that class. That class always will tell the class that you are not attending is the best class. Akramam thane. Already we are no able to. Other people keep on nagging. Therefore you feel I am not able to attend. You go on studying for 50 years 24\*7 you can never complete **वेदान्ता** text itself. So many are there. Therefore **प्रमाता** also feels what? **अहम् अपूर्णः**: Therefore there is a constant struggle to satisfy the **कर्ता**. To satisfy the **भोक्ता**. And to satisfy the **प्रमाता**. All these 3 are never satisfiable. Whatever you do they generally give the example of Mother in law . I don't want to tell in the ladies class. Whatever you do complaint. Not satisfied. And therefore karma, phalam. Karma phalam. The journey goes on and on. This is the continuation of samsara. So **विक्षेप शक्ति** makes sure world is created. **आवरण शक्ति** makes sure that the world is perpetuated. And then when we are tired of this travel, **भगवान्** wants to give some rest. Not freedom. Some rest **भगवान्** wants to give. And comes the pralya avastha in which everything is resolved and all the jivas remain like the polar bear in winter season all the jivas remain in hibernation. And thereafter what? Again summer comes. Again **श्रिटि**. **पुनरपि जननम्.पुनरपि मरणम्**. Thus **श्रिटि**, **स्थिति**, and **लय** all these are possible because of the **विक्षेप शक्ति** and **आवरण शक्ति** of the great Mrs. **ब्रह्मन्**. Mrs. **ब्रह्मन्** means what? **Maya शक्ति**. This is going to be the teaching from 3 to 16. Look at this **श्लोका**. **भूतात्मा आद्यः** in the

second line the word **आद्यः** is there. In the first line the word **भूतात्मा** is there; both refer to God, **परमेश्वरः** and why is it called **आद्यः**; because is the original cause of everything. Therefore he is called the primal one the original one. And he also called **भूत आत्मा**. In this context the word **आत्मा** means **कारणम्**. Because **कारणम्** alone is the **आत्मा** the content of everything. What is the example? Gold the **कारणम्** alone is the **आत्मा** the content of all the ornaments. TF always **कारणम्** is the **आत्मा**, the content. Therefore you should translate **भूतात्मा** as **भूत कारण ईश्वरः कारणीश्वरः**: of Sunday morning class. And the word **भूत** means all things and beings. And this **ईश्वरः** the **कारणीश्वरः एभिः महाभूतैः** with the help of the **पञ्च भूतानि**- which are the well-known one in the form of **आकाश,वायु, अग्नि जलं** and **पृथिवी**. With the help of the **पञ्च भूतानि, भूतानि ससर्ज भूतानि** first linen **ससर्ज** second line **ससर्ज** means created Sanskrit students **सृज् दातु परस्मै पति लिट्प्रथमा पुरुष एक वचनं, ससर्ज सद्भुजतु सद्भुजुः इति रूपाणि**. And **भूतानि** in the first line refers to all the physical bodies of all living beings. The word **भूतानि** can refer to **पञ्च भूतानि** also. But in this context, **भूतानि** refers to the physical body. In the same **श्लोका** 2 different meanings. When you say **महा भूतैः** there **भूता** is **पञ्च भूता**. And when the word **भूतानि** is there- there **भूतानि** refers to **शरीराणि**. all the bodies. And are all the bodies' uniform like cloning? Imagine **भगवान्** also creates one being and cloning he does. All will look the same confusion also. You won't know who is who. Therefore thank God **भगवान्** doesn't make 2 bodies the same. Therefore varieties of bodies, superior and inferior. **उच्च अवचानि**. The superior bodies are which bodies? Human bodies are considered to be- sometime doubtful -but generally considered to be superior bodies because of 2 powerful faculties. One is thinking faculty and the other is communicating faculty. The animals have both of them. But in rudimentary form. The animals can think .but it is far less compared to human beings. And animals also communicate. They have their own methods .but that is nothing compared what human beings can do? And these superior human beings and **अवचानि - अवचा** means inferior living beings including microorganisms as well as seven plants kingdom. And they are all by themselves empty shells only incapable of doing anything. They become live



because of what? The enclosed consciousness only. So ससर्ज उच्चावचानि आद्यः परमेश्वरः

And what is the purpose of this creation? For the जीवात्मा to come in the world. Therefore स्वमात्रात्मप्रसिद्धये for the arrival of the जीवात्मा. स्व मात्रा आत्मा means जीवात्मा. How do you get that meaning? स्व मात्रा means one's own portion. Part of oneself. स्व means himself .परमात्मा. मात्रा means a portion of परमात्मा. A portion of परमात्मा means what? Enclosed consciousness which is called जीवात्मा. This alone LK said in the 15<sup>th</sup> chapter ममैवांशो जीवलोके जीवभूत सनातनः जीवा is none other than my own portion enclosed within the bodies as though divided. Not actually divided. But as though divided portion. And प्रसिद्धये means for the arrival of the जीवात्मा which is called the गृहप्रवेशः; because after building a house, the house will become relevant, useful and functional when? You might have built a multi crore house. But remember तद सृष्ट्वा तदेवानुप्राविशत्. Similarly भगवान् has created so many शरीराणि. So many bodies are there. They are all non-relevant. Only when the enclosed consciousness is available जीवात्मा has come into existence. And once the जीवात्मा comes the story gets hotter. When परमात्मा alone is there nothing to report why because everything is finer. भगवान् lone is there only when we come the dram becomes interesting. How? That is given further.

एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः  
एकधा दशधाऽऽत्मानं विभजन्जुषतेगुणान्

एवं पञ्चधातुभिः भूतानि सृष्टानि-you can understand. एवं -in this manner. भूतानि सृष्टानि - all the bodies. भूतानि here means शरीराणि. All the container bodies' enclosure bodies have been created. Out of what? पञ्चधातुभिः here the word धातु means भूतानि. पञ्च भूतैः भूतानि are called धातु because धा means sustain. The 5 elements alone are sustaining all the bodies. Therefore they are called धातु. And having created many bodies, what does भगवान् do? तदेव अनुप्राविशत् प्रविष्टः भवति. परमात्मा gets enclosed as जीवात्मा. But remember an aside note. It is not 2 separate events. Eventhough we are enumerating as separate event. First bodies are

created and thereafter **परमात्मा** enters as though they are separate and sequential event. Only for our understanding they have mentioned separately. But actually as even the bodies are created consciousness gets naturally enclosed like the example the potter makes the pot and space enters the pot at what time? So potter created at 8 o'clock space thought should I enter and thereafter slowly at 8.01, 8.30 no. as even pot is created space is available. Therefore the sequence is only in teaching. There is no sequence in the actual happening, there is no sequence. In Sanskrit we say, there is **प्रतिपतति क्रम**. the sequence is only in understanding. But actually they happen simultaneously. And then what does **भगवान्** do? **एकधा दशधा आत्मानं विभजन्** he multiplies himself into 1,10,100,1000 etc. he multiplies into millions of **जीवात्मा**. How many **परमात्मा**: are there? **குட்டு வாங்கதேங்கோ**. But since bodies are many, **जीवात्मा**s are infinite in number. Therefore **एकधा दशधा विभजन्**. So this **एकधा दशधा 2** interpretations are possible. I have given one interpretation which I prefer. That **परमात्मा** divides himself into many **जीवात्मा**s I have taken. But another commentator says **एकधा** and **दशधा** as the **इन्द्रियाणि**. **एकधा** means one **इन्द्रियम्**. That is called mind. And **दशधा** means 10 **इन्द्रियाणि**. In the form of **पञ्च ज्ञानेन्द्रियाणि** and **पञ्च कर्मेन्द्रियाणि**. Both are ok. But I prefer the first one, divides into many **जीवात्मा**s. **विभजन्** means dividing. **आत्मानम्** means himself. Reflexive pronoun **परमात्मा आत्मानम्** himself he divides into many. And we do experience this regularly when? Whenever **श्रिति** comes vedantic example you should never forget. When he creates a dream world who are the members transacting in the dream world. You don't send invitation letter to day you should come in my dream and attend my program. For your dream program where do you get people? You yourself multiply out of your mind. You yourself created. Dream husband, dream wife, and dream children dream transaction, dream shouting all those things we ourselves do. Similarly **भगवान्** also out of himself and once he becomes **जीवात्मा** what does he do? **गुणान् जुषते**. So he runs after sense objects. **गुणान्** means what? **विषयान्**. Why are they called **गुणा**?? Because they are products of three **गुणा**:. All the objects are products of 3 gunas only. Therefore they are called **guna**: In the Bhagavad Gita, **guna guneshu vartante** etc. is there.

Then the struggle comes. As a baby itself toy struggle comes. And every toy the baby can hold on to 27 secs only. That is why whenever a mother comes with a baby she will have a huge container. Because there are 13 toys. Each toy 2 secs. Or 2 minutes. Then the mother is free for 60 minutes. Similarly we are also जीवात्माs babies, going running after costly toys. So the child wanted biscuits. We want gold biscuits. So thus these struggle starts and whatever I do I am not satisfied. The struggle only increases. In the old age also, the struggle comes down not because desires are less. Not because desires are less. Struggle comes down because our energy is left. But desires are so many. This is called the play of माया आवरण शक्तिः अज्ञाने आवृतं ज्ञानं तेन मुह्यन्ति जन्तवः Lord Krishna doesn't say human beings. He says जन्तवः all these जन्तुs.

More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

### 13. JG Notes Verses 2-5 to 2-8 (24-02-2015)

Page no, 42, Verse no 4.

एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः  
एकधा दशधाऽऽत्मानं विभजन्जुषतेगुणान्

The king निमि has asked about the nature of माया. And now the third of the नव योगिन् by name अन्तरिक्षः is giving the teaching which is from verse no 3 up to verse no 16. And he wants to point out that माया is श्रिष्टि स्थिति लय कारणम्. And माया has got both विक्षेप शक्ति and आवरण शक्ति. विक्षेप शक्ति meaning creating or projecting power., आवरण शक्ति meaning concealing power. And in the case of ईश्वर, only माया's विक्षेप शक्ति is operational. The आवरण शक्ति doesn't operate. Therefore ईश्वर never suffers from the problem of the ignorance. Neither ignorance with regard to अपरा विद्या, nor ignorance with regard to परा विद्या. ईश्वर has got omniscience with reference to both परा and अपरा. Because आवरणम् of माया doesn't affect भगवान्. And therefore with omniscient भगवान् makes use of the विक्षेप शक्ति of माया to create this universe. And if भगवान् doesn't have ignorance why should भगवान् create world? For whose benefit will be the question. भगवान् creates the world not for the benefit of भगवान् himself. But for the benefit of infinite जीवs, who are lying dormant with so much संचित कर्माणि. And you should remember when does जीव begin what is the beginning point of जीव? Always remember जीव is also as much अनाधि as the ईश्वर is. Even though जीव loses the स्तूल शरीरं during प्रलयं, जीव loses सूक्ष्म शरीरं during प्रलयं. But जीव doesn't lose, very important, जीव's कारण शरीरं which is अनाधि कारण शरीरं will be very much dormant in ईश्वर. And in that कारण शरीरं – how many. कारण शरीरं. As many जीवs are there so many जीवा:s are infinite in no. That means infinite कारण शरीरं with infinite संचित कर्माणि are waiting there requiring a field for its expression. भगवान् alone has to provide the creation as a field for the जीवs exhaust पुण्य पापम्. Not only exhausting पुण्य पापम्, जीव has to come to वेदान्ता and gain ज्ञानम् and मोक्षा for that also श्रिष्टि is required. For both exhaustion of कर्मा

and also for release from संसार, श्रिष्टि is required. Therefore भगवान् uses the विक्षेप शक्ति of माया, to create what the creation and also infinite सूक्ष्म शरीरं and infinite स्तूल शरीरं. When does भगवान् create कारण शरीरं. குட்டு வாங்குகதேங்கோ. He never creates कारण शरीरं. He creates सूक्ष्म स्तूल शरीराणि for all the जीवs who like mushrooms come in the creation. And once the bodies are created they cannot operate by themselves because they are all जडं in nature. Therefore the very same ईश्वर the omnipresent consciousness gets enclosed within every body. This enclosure or the enclosement of the consciousness in every body is called अनुप्रवेशः and once भगवान् or the all-pervading consciousness gets enclosed in every स्तूल सूक्ष्म कारण शरीरं, not only the original consciousness is there; the mind which can also form चिदाभासः reflected consciousness also there. OC also RC also; both are present in every स्तूल, सूक्ष्म, कारण शरीरं unit. This जीवात्मा becomes fit for व्यवहार. But the जीवात्मा starts with a disadvantage. What is that disadvantage? The आवरणम् of माया is very much operational in the case of जीव. How lucky is ईश्वर? And once the आवरण शक्ति is operational I don't claim I am the OC; which is OC available. OC is available for OC. No price is required. But even though the OC is available I don't claim I am the enclosed consciousness called साक्षी or कूठस्थ in Vichara sagaram class. I don't claim. What do I claim? I claim the enclosure body, the enclosure mind with all there deficiencies. Overweight, underweight, fair colour, dark colour, long hair, short hair, and no hair all those things I claim and all the time run after beauty parlors. So this is the lot of miserable जीव. So that is what introduced in the 4<sup>th</sup> श्लोका which is the famous अनुप्रवेशः, अनुप्रवेश is very important stage of vedantic teaching. After telling about श्रिष्टि immediately अनुप्रवेश comes. And to understand procedure of अनुप्रवेश what is the example? Very, very powerful and useful example? I project a dream world out of my mind. I use निद्रा शक्ति. निद्रा शक्ति is mini माया. Using the निद्रा, the mini माया, I project a dream world and the dream body. And thereafter who enters the dream. I myself enter the dream identifying with the dream body. And the tragedy is the moment I enter the dream आवरण शक्ति takes over. Here also same story. The moment I enter the dream आवरण शक्ति takes over. If आवरण शक्ति doesn't take over what is the advantage? I will be in the dream knowing

that this is dream. I will know I am lying down comfortably in AC room with flasks of hot water, cold water, juice, all surrounding it is there. And I have projected the dream world. I would have known. But the moment I enter the dream, I the waker, my higher nature is disowned. And the dream world is no more in स्वप्नावस्था remember my favorite statement. For a dreamer dream is not dream in dream. He treats it as waking state. Therefore gives reality also. Just as dreamer forgets the waker, now we the waker have forgotten the super waker, which is called परमात्मा. I am the super waker. I do not know. And therefore, struggle starts. And how does it start? I start looking around for some sense pleasures. Some toys, some playthings so that I will be better off. I will be happier. Always trying to improve myself to the next level. And that is said here. गुणान् जुषते. गुणाः means the विषयाः in the last class we have seen it. Sense objects are called गुणाः because they are products of the गुणाः of माया. So जुषते means what? He runs after. He runs after. Entertainment after entertainment. During every week end, he knocks about and he is weakened. Therefore knocking about I get weakened. Up to this we saw. Continuing.

गुणैर्गुणान् स भुञ्जान् अत्मप्रद्योतितैः प्रभुः  
मन्यमान इदं स्रष्टमात्मानमिह सज्जते.

सः प्रभुः so that जीवात्मा who is the master of these 3 bodies. And why जीवात्मा called the master? Because जीवात्मा alone operates the body. जीवात्मा alone uses the body. जीवात्मा alone has purchased the body; by paying what payment? To get the body you have to pay in the currency called कर्मा. By paying कर्मा currency I have bought this body and I am tenant of the body. I am the master of the body. I alone am existence and consciousness also. Therefore I am called प्रभुः। प्रभुः means the स्वामि, the master, the Yajamaana of the body. So सः प्रभुः । गुणैः गुणान् भुञ्जानः भुञ्जानः; means continuously experiencing. गुणान् - गुणान् means विषयान्. विषयान् means sense objects. शब्द, स्पर्श, रूप, रस, गन्धाः and with what help? गुणैः So here the word गुणैः means इन्द्रियैः These are all the styles of the scriptures. Objects are also called गुणाः sense organs are also called गुणाः । In the Bhagavad Gita गुणाः गुणेषु वर्तन्ते when we say गुणाः means इन्द्रियाणि. गुणेषु means विषयेषु. Thus

one and the same गुणा can mean sense organs also, sense objects also. How do you know? Context we must take into account. And why both are called गुणा: because everything is product of the three गुणा: of माया only. Therefore गुणैः, इन्द्रियैः, गुणान् विषयान् भुञ्जान्; experiencing. Not only in जाग्रत् अवस्था but in स्वप्ना अवस्था also we exhaust some प्रारब्ध. Remember प्रारब्ध can be exhausted not only in जाग्रत् अवस्था but in स्वप्ना also we exhaust some प्रारब्ध. And how are the sense organs able to function? After all they are जडं in nature. How can the जडं sense organs function if you ask, the आचार्या gives the answer आत्म प्रद्योतितैः; they have been enlivened, activated by the चिदाभास coming from the आत्मा. Some आत्म प्रद्योतितैः; enlivened by आत्मा. And how does आत्मा enliven? By lending चिदाभास. Just on a Pournami night remember the example, sun light makes the moon bright. Moon doesn't have brightness of its own. Sun lends moon. And with the borrowed light the moon is able to illumine the earth. In bright moon light you can even read a book. Remember borrowed light itself is so powerful. Similarly sense organs have got original or borrowed light? They have got borrowed light श्रोत्रस्य श्रोत्रम् मनसो मनः etc. we know. So आत्मा प्रद्योतितैः; should be read along with गुणैः । Sanskrit students आत्मा प्रद्योतितैः गुणैः, सः प्रभुः गुणान् भुञ्जानः. All these are ok. Nothing wrong in experiencing the world. Enjoying the world also in a dharmic manner. Nothing wrong. When there is good music why can't you hear? When there is good biksha why can't you eat? Nothing wrong in experiencing. But what is wrong in the case of जीव. The problem is said here. इदं सृष्ट आत्मानम् मन्यमानः - he mistakes the created body as himself. Instead of claiming that I am the super waker the creator, how should I claim, I am the super waker the creator. Instead of claiming aham jagat karanam brahma asmi, I mistake myself as the created body. The fall is from creator to created. That means creature. Created means creator to creature the fall is not ordinary. So creator to creature he falls. That is why he uses the word, I want some creature-comfort. He himself accepts that he is a creature. Otherwise why can't ask creature-comfort. I want some creature-comfort means I am a creature. So मन्यमानः, मन्यमानः means assuming, mistaking, falsely claiming. इह सज्जते - he gets completely attached to the body. So every condition of the body makes me either happy or unhappy and when the body is getting older and older the old

age becomes the biggest anxiety and panic. There is no way to escape. Even though we love, you say what? 20, 30, 40, 50 dead. This is what we would like. But unfortunately 50, 60, 70 Ok. The voice also trembles. That is why I talk like that. So 70, 80 sometimes 90, miserably hanging. No control because body I have no control. So **इह** means what? **शरीरे. सज्जते-** he is totally attached to. When I say **इह शरीरे** you should include both **स्तूल शरीरं** and **सूक्ष्म शरीरं**. **स्तूल शरीरं** attachment makes you worry about the current life only. **सूक्ष्म शरीरं** attachment makes you worry about next life also. **எப்படி போறப்பேணோ சொல்லி** - either way **शरीर अभिमान** is **संसार**. Using the body is not **संसार**. **जीवन् मुक्ता** also uses the body. Using doesn't make me a **संसारि**. Only ownership and controllership when I claim, I get into trouble. All because of what? **माया देवी**. And how does **माया** cause the problem? With her **आवरण शक्ति**.

Continuing

**कर्माणि कर्मभिः कुर्वन्सनिमित्तानि देहभृत्  
तत्तत्कर्मफलं गृह्णन् भ्रमतीह सुखेतरम्**

So all very beautiful development. From **श्रिटि** how **संसार** starts. The mechanism of **संसार**. The cause of **संसार**. The development of **संसार**. All these are so beautifully presented within 2- 3 **श्लोकाः**. Even in Bhagavad Gita this kind of clear presentation is there. Jayanteeya Gita or Nava yogi samvaada presents these objects very beautifully. So **सः देहभृत्** - in the previous **श्लोका** the **जीवा** was called **प्रभुः, स्वामि** the master. But gradually he is no more master. Walking itself you can see. To start with he will walk erect. Then gradually, he is not able to control anything. Therefore title is **सः देहभृत्**. That person is holding the body, dragging the body, **देहभृत्** means the embodied **जीवात्मा**. **देहभृत्** means the embodied **जीवात्मा**. **कर्मभिः कर्माणि कुर्वन्. कर्मभिः** means **इन्द्रियैः** especially **कर्मेन्द्रियैः** very careful. **कर्मभिः** in this **श्लोका**, **कर्मा इन्द्रियैः** with the help of the five fold **कर्मेन्द्रियाणि**. **कर्माणि कुर्वन्** - he is engaged into, he is pushed into, he is whipped up into varieties of activities, governed by what? **सनिमित्तानि** - governed by **वासनाः**. We all have got our own personality, our own inclinations. One goes to a movie and other goes to **कथाकालक्षेपं**, another goes to party. Different people are after different things.



**Arjuna** asked in the 3<sup>rd</sup> chapter of Bhagavad Gita why does a human being do lot of पाप कर्माणि also. And Lord Krishna gave the answer,

श्रीभगवानुवाच |

काम एष क्रोध एष रजोगुणसमुद्भवः |

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् || ३- ३७ ||

So काम वासना, क्रोध वासना will create an inclination do this. When the time comes I have to take coffee. 3'o clock or morning 6 o'clock; different people have different time. Unless I do that I can't do anything. I am giving you a broad examples. Some of them are शुभ वासना: like inclination to attend class. That also becomes a वासना. But fortunately it is a liberating वासना. But many people are bound by binding वासना: And therefore सनिमित्तानि कर्माणि actions backed by, compelled by, impelled by propelled goaded by the वासना: And once वासना: always influences कर्ता. वासना: will not affect the भोक्ता. वासना always influences the doer. And after doing the फलम् will go to the भोक्ता. वासना attaches the कर्ता. फलम् attaches the भोक्ता. This is always the नियमा. And therefore तत्तत्कर्मफलं गृह्णन् once you do the कर्मा you have to face the music. You have to confront the कर्मा फलम्. You cannot ask for excuses. भगवान् will say यः कर्ता भवति सः भोक्ता भवति. കൃണേണ ഖിതകൃതകൃഖണ് കൃണേണ ക്രൊധംഖാண். As you do sow you reap. तत् तत् कर्मा फलम् गृह्णन् he experiences. He encashes. And what type of कर्मा फलम्. सुखेतरम्. कर्मा फलम् must be connected सुखेतरम् at the end of this line. Sanskrit student's सुखेतरम् कर्मा फलम् -सुखम् means happiness. इतरम् means the other one. Happiness and the other ones means non happiness. Sukha दुःखं ityārtha: both pleasure and pain मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । So सुखेतरम् गृह्णन् भ्रमती means he knocks about. All the time he wants a life in which he wants to avoid दुःखं. So the struggle is to get rid of the causes of दुःखं. The struggle is to repeat is the causes of सुखम्. And therefore प्रवृत्ति and निवृत्ति. प्रवृत्ति means going after सुख हेतु causes of pleasure and निवृत्ति means going away from the दुःख हेतु: the प्रवृत्ति and निवृत्ति trouble is lifelong. When a person goes to doctor, the aim is what? निवृत्ति from दुःख हेतु:, the disease. So प्रवृत्ति निवृत्ति struggle starts and continue. And initially प्रवृत्ति निवृत्ति centered on me. Then because of our राग द्वेष

we build up a family around. And Therefore நாம் இருவர் நமக்கு இருவர். நமக்கு மூவர். children grand children not only I should have **प्रवृत्ति निवृत्ति** for my **राग द्वेष** now **प्रवृत्ति निवृत्ति** centered on spouse's **राग द्वेष**, children's **राग द्वेष**, grandchildren's **राग द्वेष**. Thus **प्रवृत्ति निवृत्ति** gradually expand. The net result is what? No time for **नव योगी सम्वाद**. That is the net result.

Continuing

**इत्थं कर्मगतिर्गच्छन् बह्वभद्रवहाः पुमान्  
आभुतसंप्लवात् सर्गप्रलयावश्रुतेऽवशः**

**इत्तं पुमान् - पुमान्** means this human being, **मनुष्य** it includes every **जीव**. But in vedantic class we are referring to **मनुष्य रूप जीव**. Because he alone listens to the topic. He alone can do **साधना**. Therefore **पुमान्** means **मनुष्य रूप जीव**: the **जीव** in human form. **इत्तं** - in this manner, **कर्मगतिः गच्छन्** - as a life governed by verities of **कर्म फलम्**. **कर्म फलम्** drags me from one place to another. Either because of transfer I go from one place to another. Or I am old. Therefore one child calls me there Therefore I go. And that child says for two months I cannot take care. Go to the other child. Therefore go from this place to another place. Just like a tennis ball, tossed by the **कर्म**, I just go all around. Therefore **कर्मगति**, dragged in the directions of the **कर्म फल**. And what I discover is I don't have freedom, as an individual. I don't have freedom. This is called **बन्धनं**. Even animals, fundamental instinctive desires is for freedom. Even a dog doesn't want to be under siege. It wants to run about. Birds wants to fly around. Human beings also want freedom. Freedom is the innate desire. Identified with the body I can never, never expect freedom. Therefore life becomes miserable. Therefore **बहु अभद्रवहाः भद्रम्** means **मङ्गलं** or **सुखम्**. **भद्रम्** means **मङ्गलं** or **सुखम्**. **अभद्रं** means the opposite. **अमङ्गलं, दुःखं. वहाः**; means causing. Misery causing or miserable directions taken by the **कर्म**. I will also follow. And that is what I said, first I help, helplessness because of my limited power, limited knowledge etc.; helplessness is experienced at personal front, family front, business front etc. the helplessness alone leads to anger and then frustration and thereafter frustration. Helplessness, anger, frustration and depression (**HAFD**). **HAFD** is called the laws of a **संसारी जीव**. And Sanskrit students, **बहु अभद्रवहाः** is to be read along with

**कर्मगतिः** । **बह्वृभद्रवहाः** is adjective to **कर्मगतिः** which means miserable directions caused by **कर्म**. Both of them are **द्वितीया विभक्तिः बहु वचनम्** object of **गच्छन्**. So going through miserable ways decided by **कर्म**. And one bunch of **प्रारब्ध कर्म**s exhausted, it will lead to what? Death of one physical body. Because the next set of **प्रारब्ध** should fructify which require another type of body. Each set of **प्रारब्ध** decides what type of body is conducive to exhaust that bunch of **कर्म**s. Certain types of **कर्म**s can be exhausted only through human bodies. Certain types of **कर्म**s through animal body. Plant body. When the **कर्म** within the human body is over, the body falls off. The next bunch of **कर्म** will decide the next body. And there also knock about for a few years. If it is a mosquito a few hours. Therefore all the time not 100 years. Therefore sometimes 100 years. Sometimes 300 years turtle. Sometimes 100 of years in celestial body. Sometime a few hours in a mosquito body. Thus **पुनरपि जननं, पुनरपि मरणम् अश्नुते. सर्ग प्रलयौ अश्नुते । सर्ग** means **जननं**. Pralaya means **मरणम्**. **सर्ग प्रलयौ** means **पुनरपि जननं पुनरपि मरणम्, द्वितीया विभक्ति द्विवचनं** object of **अश्नुते**. This **जीव** attains. How long it continues? Until a very big break comes. Everybody is given a very long break. You know what the long break is. **महा प्रलयं** is a very,very long break. **मरणम्** sleep is a very short break. **मरणम्** is slightly longer break. **प्रलयं** is longest break. But remember it is also a break only. That means what? We will come back it means. So **आभुतसंप्लवात्** - until **महा प्रलयं**, the journey of the **जीव** continues. And during **प्रलयं**, he or she gets a long, long, long break. So in the 8<sup>th</sup> chapter of the Bhagavad Gita **सहश्रयुगपर्यन्तं अहर्षद् ब्रह्मणो विदुः** : **Brahmaji's** sleep is 1000 **chaturyugas**. And one **chaturyuga** is 864 crores years. Eppadi? 864 crores not 800. 432 crore years is one **chaturyuga**. **अत्रुमातीरी** 1000 **chaturyugas**.. You can take rest. But the sad news is what? Thereafter again the next **श्रिति** will come. **ओख्**. one word I missed out crucial word **अवशः**। **अवशः** means helplessly. **देह अभिमान** means helplessness we will feel. If **देह अभिमान** is there body will not make me feel helpless. **जीवन् मुक्ता** also has got it. He doesn't transfer the helplessness of the body into himself. Very important. A **जीवन् मुक्ता** also has a body. His body also goes through health and sickness caused by **प्रारब्धा**. Therefore body is always helpless. **अज्ञानी** will transfer the body's helplessness unto himself. Instead of saying body is

helpless. **अज्ञानी** will say I am helpless. **ज्ञानी** is aware of the helplessness of the body. Because any body is always helpless. Even avatara's body- **रामा** was promised the kingdom by the **दशरथा**. All arrangements are over and an ordinary person, like a Manthara is able to change the life of whom? **रामा**. The whole Ayodhya wants **रामा** to be the king. All brothers want. Even **दशरथा** wants. But one Manthara could change the whole direction from palatial comfort to thorny forest. That means what? Even in the case of avatara **शरीरं**'s you cannot control if you read the **रामायणं**. There **रामा** talks about fate to everyone. When **रामा** has to console different members a tough task. He has to console **Sita, Kaikeyi and Kausalya** all the people. He talks consistently of **विधि, विधि, विधि** only. You have to bow down to the **विधि**. That means body is subject to helplessness. Then how does **ज्ञानी** enjoy freedom? **ज्ञानी** doesn't transfer the helplessness of the body, unto himself. I am free not because of a particular condition of body. But I am free inspite of any blessed condition of the body. This is the inner freedom to be claimed through **ज्ञानम्**. Outer freedom, nobody has -outer freedom means body based freedom nobody has totally. Any way therefore **अज्ञानी** is **अवशः**: why? **देहअभिमानत् अवशः**: what is the Bhagavad Gita sloka? **प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः |**

**अहङ्कारविमूढात्मा कर्ताहमिति मन्यते || ३- २७ ||**

**तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः |  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते || ३- २८ ||**

3<sup>rd</sup> chapter of Bhagavad Gita. All profound verses. Endlessly you can talk. But we have to continue.

**धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकं  
अनादिनिधनः कालो ह्यव्यक्तायापकर्षति.**

So what happens during the **स्थिति** or the survival of the universe, what happens has been talked about by taking the story of a particular individual? This story of the individual, you have to extend to all the living beings. The only difference is in the case of other lower beings they have no free will. Therefore their life is

only **भोक्ता**. They don't have the kartrutvam for changing their destiny. But only in the case of human beings, no doubt destiny is there like the animals. But human beings have got a free will and the free will has got powers, to change the force of destiny. Practice remembering yesterday's class, **KY, UY, SCS, JY, ज्ञानं** and **मोक्षा**, human being has got a free will. We don't say animals don't have a free will. We have to carefully take a subtle difference. Animals are also jivas. Every Jiva has a free will. But in animal body, the free will cannot function. But the same animal when it gets a human body in the next **ज्ञानं**, what will happen? Free will becomes active. Now we have a free will. In the next janma suppose we become a buffalo, God forbid! suppose we become a buffalo, what happens to my free will. It will not be destroyed. That cannot be active in another **शरीरं**. Therefore free will is common to all the Jivas. But in human body it operates. In other body it is non-operational. So thus this life of different jivas, goes on and on. So **सृष्टि** has been talked about. **स्थिति** has been talked about. Both are because of **माया**. Our topic is **माया**. And while dealing with the biography of my jiva the **आवरण शक्ति** of **माया** becomes the prime factor. That is why in Vedic rituals whenever they do any **कर्मा** they have to do **संकल्प** and especially in big **कर्मा** always **संकल्प** starts with **अनादि अविद्या वासनया**. That is how it starts. So all human operations are governed by the **आवरण शक्ति** of **माया**.

Now we have to go to the third part. **सृष्टि** topic is over. **स्थिति** topic is over. Hereafter how does **प्रलयं** come to play? We are changing the topic within a few minutes but remember the **प्रलयं** to come it will take very, very. Very long time. But we can't go on until that. Therefore we are coming to **प्रलयं** topic early itself we will just enter.

**धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकं  
अनादिनिधनः कालो ह्यव्यक्तायापकर्षति**

So from this sloka onwards the topic of **प्रलयं** comes. The main sentence is **कालः व्यक्तं अव्यक्ताय अपकर्षति**. You can understand, **कालः व्यक्तं अव्यक्ताय, अपकर्षति**. The **काल तत्त्वं**, draws the manifest universe, back into unmanifest condition. It is folding

time. Creation is unfoldment. प्रलयं is folding the entire creation. Not for destruction. But for unmanifest condition for later creation. That is the process of प्रलयं starts. And the प्रलयं is not in one second. But it is gradual like our going to sleep. Once we decide to go to sleep. Not that we immediately start snoring. After deciding go to bed room prepare the bed and whatever is required all of them. Then you lie down and gradually withdraw your कर्मेन्द्रियाणि. Mind you try to withdraw and often fail also. And thus gradually organs are withdrawn and then you go to sleep. Between the decision to sleep, and the moment of sleep, there is a length of time. Similarly प्रलया also, is a very long process. The process is talked about beautifully in this sloka. And which is also not there in the Bhagavad Gita. These are all beautiful unique topics of भागवतं.

Those details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 14. JG Notes Verses 2-8 to 2-14 (03-03-2015)

Page 45 verse no 8

धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकं  
अनादिनिधनः कालो ह्यव्यक्तायापकर्षति

In these verses beginning from the 3<sup>rd</sup> verses up to the 16th verse, the 3<sup>rd</sup> acharya of the नवयोगी by name अन्तरिक्षः is giving the teaching. Answering the question regarding the nature of माया. And the main answer he wants to give is माया is सृष्टि, स्थिति, लय कारणम्. माया alone is responsible for the projection of the world. Through its विकल्प शक्ति, माया alone is responsible for the continuation of the world. And finally माया alone absorbs the world into itself. And all these माया is able to do, not independently. It requires the support of ब्रह्मन्. ब्रह्मन् alone lends existence to माया. ब्रह्मन् alone lends consciousness to माया. And ब्रह्मन् doesn't do that by wishing or desiring. By mere presence सानिध्यमात्रेण माया gets the power to do सृष्टि, स्थिति and लय and first how it creates was pointed out. And thereafter how माया sustains the world was pointed out. And how does it do that? After the creation of all the bodies, the आवरण शक्ति of माया becomes active. Once the आवरण शक्ति becomes active the जीवात्मा: do not know that we are the परमात्मा. Once that self-ignorance has been concealed by nature I identify with BMC and I the आत्मा becomes, पूर्ण आत्मा becomes I the अपूर्ण अहंकार. A very big slip from पूर्णत्वं to अपूर्णत्वं. And once I am अपूर्ण. it expresses in the form of self-dissatisfaction. I am always not happy with myself either with physical level, emotional level intellectual level one level or the other. குறை ஒன்றும் இல்லை only in song. But கூக்கு is different. So once the अपूर्णत्वं self-dissatisfaction becomes all the struggle starts. That is why वेदान्ता uses the expression अविद्या, काम कर्म. अविद्या means ignorance which is responsible for अपूर्णत्वं. And as an inadequate individual, always I have desires rising in my mind. Each desire is with a hope, that by fulfilling that desire, I will be a perfect individual. Trying to make अहंकार perfect is, like the Tamil saying decorating the broomstick. There is a saying in Tamil. So how that does becomes by

decoration? अहंकार through decoration can never become. Therefore काम leads to more काम, more काम and every काम, desire –that is why it is called काम. In English also comma; there is no period. Why it is called काम. You never put a period. It goes on and on like some people talking. You want to get out if they stop, but they don't stop at all. Like that the human mind also goes on and on. काम leads to both dharmic activities and it often leads to adharmic activities also. When काम becomes lobha: When desire becomes, greed, dharmic action will be converted into adharmic action. Just I acquire punyam and papam leading to what? पुनरपि जनानम् पुनरपि मरणं. Thus अविद्या काम कर्म पुण्य पाप जन्मा. अविद्या काम कर्म पुण्य पाप जन्मा the cycles goes on and on. Thus माया with its अविद्या शक्ति, perpetuate the creation. It is the कर्म that is the fuel for the creation. We keep on replenishing. When there is a lamp, at regular intervals we look whether oil is there adequately or not. And we add the oil. Similarly the human being regularly adds, the कर्म oil, and maintain, the universe going. All because of अविद्या which is because of माया. And then after sometime, the current सृष्टि has to be folded. Because all the जीवाः must be given some rest for some time. So that they get up again and continue. Therefore सृष्टि and स्थिति are followed by प्रलयम् in which the whole world will have to be resolved into what? The very माया itself. That resolution process is started from verse no 8, which I entered into in the last class. धातूपप्लव आसन्ने सति - धातु means पञ्चभुक्तानि in this context उपप्लवः; means their resolution, folding. So धातु पप्लवे आसन्ने when the time for the folding of the पञ्चभुक्तानि come, then अनादिनिधनःकालःअव्यक्ताय अपकर्षति. so when the प्रलय should take place is determined by what? काल; काल alone –काल means the time. Time alone determines everything. And time is अनादिनिधनः It is eternal. Even during प्रलयं everything is resolved, but time continues to tick in an unmanifest form. If the time doesn't tick during प्रलयम्; what will happen? प्रलयम् will permanently be प्रलयम्; प्रलयम् will not end for the next सृष्टि to start. That means the time has to function during प्रलय also. Just as during sleep also, time continues to tick. That is why at the appropriate time we are woken up. The only difference is during प्रलयं, काल is अव्यक्तम् in unmanifest form. But it continues to function. Then when does काल end? काल is as eternal as the universe is. Only



during मोक्षा we falsify कालः । कालम् will never end. At the time of मोक्षा we establish मिथ्यात्वं of the काल also. So अनादिनिधनः कालः beginningless and endless time principle.

अपकर्षति - अपकर्षति means withholds, withdraws अव्यक्ताय towards the अव्यक्त or माया तत्त्वं. So what does it withdraw? द्रव्यगुणात्मकं. The entire universe consisting of substances and their attributes. Every substance is associated with a set of attributes which is its identity. Every substance is identified through its specific attribute only. If a second substance is different from the first substance in what way it is different. In terms of its attributes. Thus all the substances both at micro level. Minute atom up to macro level the biggest star all the substances and attributes. व्यक्तं - which are in manifest form. Manifest means what? Experienceable to the sense organs. And such a universe अपकर्षति. माया withdraws. It doesn't destroy. Very careful matter can never be created, matter can never be destroyed also. माया never destroys the world. Then what does it do? It brings it to the unmanifest अव्यक्त condition. From that again the next सृष्टि will come. So like for children's playing they have a dough low plastic dough. Therefore it can heat the shape into various forms and then what it can do? Play. And thereafter again press. They all get destroyed. They will go into unmanifest form. So अव्यक्ताय अपकर्षति. And for this cosmic deluge or cosmic destruction माया uses the power of the पञ्चभूताः And how does it go? The details are given. The प्रलय details.

Verse no 9.

शतवर्षा ह्यानावृष्टिर्भविष्यत्युल्बणा भुवि  
तत्कालोपचितोष्णार्को लोकांस्त्रीन् प्रतपिष्यति

So all the पञ्चभूताः Like fire water etc. during normal time they have power to sustain life. Without water we cannot survive. Similarly we require अग्नि तत्त्वं also in the body which alone maintains the body temperature. If the body is turned cold what does it mean? श्रुणां out it will mean. Therefore each element which normally sustains the individual, they all become the destroying forces. Normally sustaining one will become destroying forces. How does it happen. It

says, that there will be continuous rain. As we had sometime before in Mumbai or after we had in Kedarnath. So much water, that everything was under water. That was for one day or 2 days. During प्रलय कालम्, the rain will be continuously for 100 years. Look at this. Sorry rains will come later. There will be draught. Rains will come later. First thing is heat. The fire will be so much अनावृष्टिः । अनावृष्टिः means 100 years, lack of rain. So one November rainy season we don't get water, by May month we are in trouble. Imagine 100 years no rain, everything becomes desert. But not now ,don't worry. During the प्रलयम्. So शत वर्षात् for 100 years अनावृष्टिः भविष्यति. There will be draught; no rain उल्बणा intense severe draught भुवि upon the earth. And naturally तत्काल उपचित उष्ण अर्कः naturally the heat of the sun, becomes more and more intense. As we feel it more intense also. That intense heat for 100 years, त्रीन्लोकान् प्रतपिष्यति will scorch all the three लोकाः for 100 years. That means no living being can survive. Then continuing, these are all अग्नि's job. Thereafter rain will come.

पातालतलमारभ्य संड्कर्षणमुखानलः  
दहन्नुर्ध्वशिकोविष्वग् वर्धते वायुनेरितः

The पुराण describes various लोकाः. And among the 14 लोकाः the lowest one is पाताळ लोक which is supposed to be extremely hot. Because of a particular देवता called संकर्षण देवता who has got a serpent form with 1000 heads. And from all the 100 heads, fire and heat will be spewing out. So संकर्षण मुख अनलः । संकर्षण मुख means the 1000 heads of संकर्षण which is the name of the serpent; all are all symbolic. Don't imagine a serpent will be lying down and all. Must be symbolic. There will be heat coming out in पाताळ. Normally it will be one in पाताळ लोक. But during the प्रलयं what happens, that heat rises up from the पाताळ लोक, and it goes upwards, up to the topmost लोक. Thus it will spread all over. So that is said here. I hope you are not frightened. OK. So संकर्षण मुख अनलः उर्ध्वशिकाः with flames coming upwards spreading all the 14 लोकाः. Previously it is only in पाताळ. Now it goes upwards. उर्ध्वशिकाः adjective to संकर्षण मुख अनलः । उर्ध्वशिका विष्वग् दहन् scorching in all the directions. And वायुना ईरितः and the fire is kindled and fanned by the powerful stormy wind. वायुना ईरितः ईरितः means fanned by the stormy

wind. Starting from पाताळ sthalam it spreads all over वर्धते. वर्धते means it increases that nobody can survive in this scorching heat. This is for how many years? 100 years. And by mistake some people survive then the water will take over. And what is the job of the water?

Verse 11

**सांवर्तको मेघगणो वर्षति स्म शतं समाः  
धाराभिर्हस्तिहस्ताभिर्लीयते सलिले वीराट्**

In the modern science also talks about how the world will end. They have projected and it is their visualization. Remember every star is a Sun. Our Sun is also a star. And it has got so much fuel to produce heat and light. But according to the scientist it is not eternal. After sometime, sometime means what? You should not think 2015 and all. When scientists say some time, a few billion years later. That means we are safe. Then the whole surya itself either become a red giant or white dwarf. And once it becomes naturally the planet which are supported the central sun, they become incapable of sustaining life. And what all the situations can come. They have visualised and projected. And there are books talking about that. I have read a few of them I don't remember the name they talk about various stages how the whole thing will fold itself that is the scientists' version. We have got something similar the puranic version the net result everything is gone.

So now what does the water do? It is said सांवर्तको मेघगणो: so vast clouds will be formed in the sky not like normal clouds during our rainy season. But much more water clouds will be formed. They are called सांवर्तक मेघगणः सांवर्तकः mean प्रलय हेतुः so that is it is responsible for the deluge or dissolution. And it will start pouring down for how many years. 100. Like the cricket century. OK शतम् समाः वर्षति. It pours. And what will be the thickness of the water drops that comes from the cloud. We talked about that hailstorm and all. During the प्रलयं the thickness of the water will be like the elephant's trunk. How thick it will be? So much will be the water pouring. That is said here धाराभि हस्ति हस्ताभिः । हस्त means elephant. हस्त means its trunk. So much thick water. And सलिले विराट् लीयते-विरा

means what? The entire universe which is the body of **विराट् ईश्वरा** otherwise called the entire **ब्रह्माण्डं**. The entire **ब्रह्माण्डं** will **सलिले लीयते** will merge into the water. Like when **Tsunami** comes several islands go under water. Our own **Dvaraka**, was once a land; Now it is under water. Even some small relatively small natural calamities just fold lands and islands. Then what to talk of deluge when everything gets submerged. Then what happens to **विराट् ईश्वरा**. He has to vacate. So **विराट् ईश्वरा's** body is universe. Once universe is gone **विराट्** also goes back to **हिरण्यगर्भ**. **हिरण्यगर्भ** also has to resolve into **ईश्वरा**. That is what is said in the next sloka.

We will read in the 11<sup>th</sup> sloka the word **विराट्** means **विराट् शरीरम्**. That is the universe. **ब्रह्माण्डं इत्यर्थः**: In the foot note they have given. In this book nice notes are there. I don't know whether you have time to note. **सांवर्तकः प्रलय कर्ता, विराट् - ब्रह्माण्डं**, the universe

**ततो विराजमुत्सृज्य वैराजः पुरुषो नृप  
अव्यक्तं विशते सूक्ष्मं निरिन्धन इवानलः**

So he **नृप** O King, and who is the king here? There are 3 of them. **Parikshit** is there. And **Vasudeva** is there. None of them. Here it is **निमि राजा**. So O King **निमि, वैराज :पुरुषः** so the **चैतन्यम्** and the **चिदाभास** identified with **समष्टि स्थूल शरीरं** otherwise called **स्थूल प्रपञ्च**, that is resolved. Therefore the **चिदाभास** cannot survive. It will have to merge back. When the reflecting medium is dissolved, reflection also will have to dissolve back. Therefore **वैराज पुरुषः ब्रह्माण्ड अभिमानी विराट् पुरुषः** what does she do? **विराजम् उत्सृज्य** dropping the **ब्रह्माण्ड** which is his body. **अव्यक्तं सूक्ष्मं विशते** he resolves into the **सूक्ष्म प्रपञ्च** and from there he resolves into the **अव्यक्तं** the **कारण** that is the **ईश्वरा**. So **अव्यक्तं सूक्ष्मं विशते**. And a nice example is given **निरिन्धनः । अनल; इव-** suppose there is a flame. There is a container **अकलं** with oil. And there we have got a flame and imagine the oil has dried up. And what happens to flame is the question. We think the flame is destroyed because oil is not there. **शास्त्रा** says flame cannot be destroyed why? Because nothing can be destroyed. Matter can never be created nor destroyed.

Therefore the flame is nothing but the **अग्नि तत्त्वं**, and the original **अग्नि तत्त्वं** is all-pervading without a form. And because of the oil and the wick, because of the **उपाधि**, the formless **अग्नि तत्त्वं** has now taken a particular form. Flame form. And when the oil goes, fire doesn't die. Only that flame-form goes away. The visible fire merges into the invisible fire **तत्त्वं**. Similarly the **चैतन्यम्** which was in the **विराट्**, when the **विराट् शरीरं ब्रह्माण्डं** is resolved; the consciousness will not die. But it will merge into the all-pervading **ईश्वर चैतन्यम्**. That is the beautiful example **निरिन्धनः**, like the oil-less flame, **विराट्** merges into **ईश्वरा**. Just as flame merges into the formless fire principle. So when you strike a match stick and a flame you create, you are not producing fire. According to **शास्त्रा** when you strike a match stick and a flame comes you have not produced flame by striking the match stick. What you have done is the formless **अग्नि तत्त्वं**, through the wick and the oil you have given a form. So conversion of the formless fire into form-ful fire, is lighting of a lamp. You don't create fire. So similarly **विराट्** merges into **ईश्वरा**. Formless **ईश्वरा**.

Continuing

**वायुना हृतगन्धा भूः सलिलत्वाय कल्पते  
सलिलं तद्धृतरसं ज्योतिष्ट्वायोपकल्पते**

To understand these verses you require some background knowledge. Therefore first I will deal with that background concept. Then alone we can understand. Here we are talking about of folding on to everything to **ईश्वर**. And the folding back will take place in the reverse order; in reverse to the order of creation. In whatever order the creation came, **आकाशः आकाशात् वायुः वायोरग्नि अग्नेः आपः अद्भ्यः पृथिवी**. **आकाश** to earth, is the order of **सृष्टि**. The **प्रलयं** will be in what order. In the reverse order. **पृथिवी** will merge into **जलं**. **जलं** into **अग्नि** then **वायुः**; then **आकाशः**; this is the order. Now here we can take the order of creation according to the vedantic concept of **सृष्टि** as we have seen in **Tatva Bodha**. But there is another order of **सृष्टि** presented by **साङ्ख्य दर्शनम्**, the **साङ्ख्य** School of philosophy which is propounded by Kapila muni: and **वेदान्त शास्त्रा** borrows several concepts from other **शास्त्राणि** also. From **मीमांसा** it borrows. Not the fundamental. But the non-essential aspect which we can happily borrow from

मीमांसा is from तर्क शास्त्रा; from साङ्ख्य शास्त्रा; from योग शास्त्रा like अष्टाङ्ग योग; like यम नियम, आसन प्राणायाम which comes in the Bhagavad Gita 6<sup>th</sup> chapter all these are borrowed from the योग शास्त्रा propounded by Patanjali muni. The साङ्ख्य शास्त्रा has got a particular order of creation. We have seen it in the 7<sup>th</sup> chapter of the Bhagavad Gita. And recently in the 13<sup>th</sup> chapter of **Bhagavad Gita bhashyam** also I talked about. Here also Bhagavata puranam is talking about प्रलयं based on the साङ्ख्य theory of creation. And what is that theory? We will briefly note.

Originally माया is there. Of course along with ब्रह्मन्. ब्रह्मन् is understood. We don't talk about because I doesn't do anything. So we don't talk about ब्रह्मन्. So माया is there and according to साङ्ख्य philosophy माया to महत् तत्त्वं is the second stage at the macro level. And from महत् तत्त्वं or महत्, to अहंकारः; not the individual ego but the cosmic ego अहंकारः । माया महत् अहंकारः and each one has got 3 गुणाः also. Because माया has got 3 गुणाः, महत् also has got 3 गुणाः । अहंकारः also has got 3 गुणाः And from the अहंकारः we should have 3 branches. So you have to have a chart. अहंकारः vertical line. And thereafter 3 branches. And from the सात्त्विक अहंकारः, the mind is created. According to साङ्ख्य the total mind from सात्त्विक अहंकारः. Then from राजस अहंकारः 10 sense organs are created. And प्राण is not separately mentioned by साङ्ख्य. In वेदान्त we talk about प्राण separately. साङ्ख्य takes प्राण only as the power of the sense organs. Therefore it is not separately mentioned. So 5 ज्ञानेन्द्रियाणि + 5 कर्मेन्द्रियाणि; 10 sense organs are born out of राजस अहंकारः. In वेदान्त ज्ञानेन्द्रियाणि is born out of सत्त्व गुण. But in साङ्ख्य all the 10 sense organs are born out of राजस अहंकारः This is the second branch. One mind. The second one is all the 10 sense organs. Then the 3<sup>rd</sup> branch is from तामस अहंकारः the five subtle elements are born. पञ्च सूक्ष्म भूतानि, from तामस अहंकारः And then from the 5 subtle elements; the 5 gross elements and their products are born. 5 gross elements. So माया, महत्, अहंकारः मन; दश इन्द्रियाणि - पञ्च सूक्ष्म भूतानि and then from पञ्च सूक्ष्म भूतानि पञ्च स्थूल भूतानि now we have dealt with the प्रलयं of स्थूल प्रपञ्च. Because विराट् is resolved we have said. So hereafter we have to deal with the सूक्ष्म प्रपञ्च. Now first भागवतं talks about the resolution of the पञ्च सूक्ष्म भूतानि. So

सूक्ष्म पृथिवी will resolve into सूक्ष्म जलं, सूक्ष्म जलं will resolve into सूक्ष्म अग्नि. सूक्ष्म अग्नि into सूक्ष्म वायुः । सूक्ष्म वायुः into सूक्ष्म आकाश. And how does this resolution take place if you study. Again it is a reverse process of creation. Now at the time of creation, आकाश in the first element born. And आकाश is supposed to have only one attribute, that is शब्दः; the entire आकाश is pervaded by one basic sound called ॐकार. In fact recently somebody showed in the cell-phone in internet there is some message coming. NASA has done some research and they have found that the entire आकाश; the ॐ शब्दः is pervading it seems. I don't know who is announcing; which the Hindus has discovered 500 years ago. Some body showed me in cell phone. Anyway Bhagavata says that आकाश is pervaded by ॐकार शब्दः. And when I am talking, I am not producing sound. Just as, while lighting match stick I am not producing fire. What am I doing? The unmanifest all-pervading अग्नि तत्त्वं, I am giving a flame shape. Similarly when I am talking about the ॐकार the basic नाद is converted into अ, इ, उ etc. अव्यक्त शब्दः becomes व्यक्त शब्दः । I don't produce sound. I only transform ॐकार into अ, इ, उ etc. ओk all aside note. What is relevant is आकाश has got only one attribute शब्दः Then how is वायुः created? By just adding one extra attribute, शब्दः + स्पर्श. So once you add स्पर्श आकाश will get converted into वायुः वायुः has got 2 गुणाः शब्दः and स्पर्श. And how do you modify it into अग्नि? Add one more. Just as how you cook. Therefore add a new thing and then you say final dressing. Is called adding. So therefore the cosmic cook ईश्वर goes on adding शब्दः स्पर्श रूप third dish has come. अग्नि, रस and गन्ध. So if by adding each गुणः a newer element comes, how do you resolve them? Take away each गुण. गन्ध is removed from पृथिवी. What is पृथिवी? सूक्ष्मं we are not discussing स्थूल here सूक्ष्म पृथिवी gets resolve into जलं. Then you remove रस; it will become अग्नि. Remove the रूपं it becomes वायुः. Remove the स्पर्श it becomes आकाश. Remove the शब्दः it becomes तामस अहंकारः. See the chart. From तामस अहंकारः the पञ्च सूक्ष्म भूतानि have come. Like the radio antenna we tune that. Similarly like the aerial you push. आकाश is pushed into तामस अहंकारः. So now one भूः is going to come.

Let me see time is there. वायुना हृतगन्धा भूः So भू means the भूमि. The 5<sup>th</sup> subtle elements. हृतगन्धः when the गन्ध गुण which is the unique attribute called विशेष गुण of पृथिवी. Why it is called विशेष गुण? By adding गन्ध alone भूमि was created. Therefore भूमि's विशेष गुण is गन्धः when you pluck the विशेष गुण called गन्ध, गन्ध means what? Smell. So when the smell is taken away, the पृथिवी resolves into जलं. And who does the job? वायुना. The वायुः alone takes away the गन्धम् that is why many things you have to keep for airing. Airing the room. Because you have gone out for holiday and all the doors are locked. When you enter you get गन्धः then what do you do? Open all the windows; if required switch on the fan after sometime it is ok. Because you cannot wash everything. Similarly here also वायुः removes गन्धम्. And when गन्ध is gone भूः; भूः means सूक्ष्म पृथिवी सलिलत्वाय कल्पते it gets resolved; it becomes one with सलिलम्. सलिलम् means what water. And सलिलम् तद् हृद् रसं. From the water when the विशेष गुण is removed. What is the विशेष गुण? रसः । रसः; here means not our रसम्. रसः means the taste. विशेष गुणः is removed. So Sanskrit students you can have to split the word properly. तद्धृतरसं means तद् + हृत रसं हरु is to withdraw. Take away. बहु व्रीहि हृतः रसः; यस्मात् तद् सलिलम्. Water becomes what? ज्योतिष्ट्वाय कल्पते ज्योतिः; means अग्नि. And then what happens?

हृतरूपं तु तमसा वायो ज्योतिः प्रलीयते  
हुतस्पर्शोऽवकाशेन वायुर्नभसि लीयते

So तामस हृत रूपं when the brightness of the अग्नि तत्त्वं is taken away, which is called the रूपं of अग्नि तत्त्वं is absorbed by तमः तमः means what? That darkness of the प्रलय काल. So the pitch darkens of the प्रलय काल takes away the रूपं the brightness of the अग्नि तत्त्वं, then it becomes what? वायौ प्रलीयते. Minus रूपं अग्नि becomes वायुः So ज्योतिः अग्नि तत्त्वं. वायौ - in वायुः तत्त्वं प्रलीयते is resolved. And all of them are सूक्ष्म remember. We are not talking about स्थूल here. Then वायोःविशेष गुणः is what? स्पर्श or touch. So हृत स्पर्श अवकाशेन अवकाश; here means आकाशः So the आकाश which absorbs as the कारणं आकाश is the कारणं. Therefore when the कारण आकाश absorbs the विशेष गुण of वायुः, the विशेष गुण being the स्पर्श the touch. Once the आकाश absorbs what will happen to वायुः? Its gas is gone so वायुः नभसि



लीयते. नभस् means what? आकाशः नभसि सकारान्तःनपुंसकलिङ्गःनभत् शब्दः for Sanskrit students lot of work; each word they have to find out what is the word रूपं विभक्ति handful so नभसि means into the आकाश. वायुः लीयते वायुः dissolves.

Now what is the next one? आकाश also during classical physics आकाश is eternal. Still recently up to 17 or the 18<sup>th</sup> century आकाश is eternal whereas वेदा has told long before that आकाश is also a subtle form of matter only. That also will be dissolved. That message only the modern physics is accepting that आकाश also is an integral part of creation. Without world you cannot talk of आकाश also. Up to आकाश we have come from there we have to go to तामस अहंकारः which we will do in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

## 15. JG Notes Verses 2.14 to 2.16 (10-03-2015)

Page 48, verse 14.

हृतरूपं तु तमसा वायो ज्योतिः प्रलीयते  
हुतस्पर्शोऽवकाशेन वायुर्नभसि लीयते

In these verses, the third of the नवयोगिनः by name अन्तरिक्षः he is talking of the role of माया, in श्रिष्टि स्थिति and लयम्. In वेदान्ता, sometimes we say ब्रह्मन् is the cause of श्रिष्टि स्थिति लयम् sometimes we say माया is the cause श्रिष्टि स्थिति लयम्. So sometimes we may get confusion is ब्रह्मन् the जगत् कारणम्. Or is माया the कारणम्. Because both of them are mentioned in the शास्त्रं. And the answer is that both are correct. Because the direct cause is माया only. माया alone transforms into the universe and ultimately the universe resolves into state of माया only. The direct cause is माया only. But माया itself doesn't exist independently. The very existence for माया is given by ब्रह्मन्. Therefore blessed by ब्रह्मन्, माया does everything. Therefore the direct credit is to माया. But indirectly ब्रह्मन् is the कारणम्. And for this we use a technical word, माया is परिणाम कारणम्. ब्रह्मन् is विवर्ध कारणम्. And in simple English how do you understand? माया does everything directly ब्रह्मन् blesses माया to do all these things. Since ब्रह्मन् contribution is important we say ब्रह्मन् is the cause of everything. This has been mentioned in Bhagavad Gita. எண்ண topic வந்ததாலும் you should learn to connect to a relevant श्लोका either in Bhagavad Gita or in the उपनिषत्. The Bhagavad Gita Lord Krishna says, माया अध्यक्षेण प्रकृतिः श्रुयते सचाराचरं. प्रकृतिः the माया does everything. But not independently. माया अध्यक्षेण I am the president. That is why Indian President also is in keeping with वेदान्ता. He is only called rubber stamp. Our ब्रह्मन् also is अध्यक्षः; only. He doesn't do anything why? ब्रह्मन् cannot do anything. It is अकर्ता and अभोक्ता सानिद्य मात्रेण it blesses माया with सत् and चित् and blessed by ब्रह्मन् माया does everything. Therefore माया is direct कारणम्. ब्रह्मन् is indirect कारणम्. Here the credit is given to माया. So माया created the world. माया alone perpetuates संसार. Through a special power do you remember? आवरण शक्ति alone makes world

active कर्ता भोक्ता पुनरपि जननं etc. all because of अविद्या, काम and कर्म. And this will go on for some time. When there is a gap in कर्म, so one bunch of कर्म is exhausted. And next bunch is not yet ready. There is a very huge gap. That gap is called प्रलयं. प्रलयं is not the end of कर्म. प्रलयं is the respite in the activities of कर्म. During that respite, माया absorbs everything into itself. This process of absorption is talked about.

And first he talked about how there will be, hot sun for hundred years. Then, rain for another 100 years. Everything gets dissolved. Entire ब्रह्मान्डम् resolves it was said. Thereafter after स्थूल प्रपञ्च resolution, now the सूक्ष्म प्रपञ्च resolution is talked about. The पञ्च भूतानि gradually resolves in the reverse order. पृथिवी resolves in जलं that into अग्नि then वायु then आकाश. This process of सूक्ष्म भूता resolution is talked about. And the mechanism behind also is talked about. During the creation each later elements is created, by adding just one विशेष गुणा. आकाश has got शब्दा. How is वायु created? By adding विशेष गुणा called स्पर्श, add स्पर्श, वायु comes into being. Add रूपम्, अग्नि comes. Add रस; जलं comes. Add गन्ध पृथिवी comes. By additions of गुणा: each of the later elements is born. Then how do you resolve by withdrawing the विशेष गुणा. When the गन्ध गुणा is withdrawn पृथिवी dissolves into जलं. Similarly रस गुणा minus becomes अग्नि minus the rupa गुणा it becomes वायु. Minus the स्पर्श गुणा it becomes आकाश. Thus गुणा addition, गुणा deletion. Addition सृष्टि. Deletion is लयः

In this process we completed verse no 14 in which the अग्नि and वायु are resolved. हृतरूपं तु तमसा वायो ज्योतिः प्रलीयते .ज्योतिः means अग्निः वायु in the वायु it is resolved. And throughout we should remember all these are सूक्ष्म elements' We are not talking about the स्थूल वायु etc. and Similarly हृत स्पर्श अवकाशेन. अवकाशः; means आकाश. आकाश withdraws the स्पर्श गुणा from the वायु. And when the स्पर्श गुणा, is stripped off, or वायु is tripped of स्पर्श गुणा by आकाश, वायुः नभसि लीयते नभः; means आकाश. Then what happens to आकाश? That is aid in the 15<sup>th</sup> verse.

कालात्मना हृतगुणं नभ आत्मनि लीयते

इन्द्रियाणि मनो बुद्धिः सह वैकारिकैर्नृप्  
प्रविशन्ति ह्यहङ्कारम् स्वगुणैर्हमात्मनि

So each of the पञ्च भूतानि is resolved by withdrawing the विशेष गुणा. In the पृथिवी विशेष गुणा is withdrawn by जलं. In the case of जलं the विशेष गुणा is withdrawn by अग्नि. In the अग्नि वायु withdraws. In the case of वायु आकाश withdraws. In the आकाश, we are in trouble. Therefore he carefully adds काल तत्त्वं. So आकाश being the final element, in the case of आकाश, there is no other element to take away, the विशेष गुणा. What is the विशेष गुणा of आकाश? शब्दः So whose steals or take off the शब्दः गुणा from आकाश. There is no other element. Therefore here the आचार्य says काल तत्त्वं alone withdraws the time for resolution. Which is called महाकालः संहार कालः । हृतगुणं नभः; So the नभः; the आकाश, with its विशेष गुणा- विशेष गुणा शब्दः; हृतः बहु व्रीहि हृताः; गुणा; यस्मात् तत् बहु व्रीहि adjective to नभः; because नभः; is नपुंसक लिंगः , नकारान्तः नपुंसक लिंगः, नभद् शब्दः, नभः नभति नाभांसि this is for grammar students. Others can doze. But wake up later. Therefore नभः आत्मनि लीयते. Dissolves into आत्मा. Here we have to very carefully note आत्मा is the तामसिक् अहङ्कार; If you go back to your chart, प्रकृति, महत्, अहङ्कारः from the अहङ्कार three arrows. There from तामस अहङ्कार alone the पञ्च सूक्ष्म भूतानि came. Therefore the सूक्ष्म भूतानि will resolve into the तामसिक् अहङ्कार. Here the word अहङ्कार refers to macro not the individual ego. Then what happens to इन्द्रियाणि? If you look at the chart, the sense organs ten of them have come out of what? That is why it is useful to take down notes. You cannot rely on memory for everything. Any way it came from राजसिक् अहङ्कार the दश इन्द्रियाणि came. Therefore they resolve into राजसिक् अहङ्कार. Therefore we have to add the verb, इन्द्रियाणि राजसम् अहङ्कारं प्रविशन्ति -will dissolve into. Then what about मनः? Again if you have the chart either in the book or in the memory then we find from the सात्विक् part of अहङ्कार the mind principle came. The mind resolves into the सात्विक् part of अहङ्कार. Therefore मनः And वैकारिकैर्नृप्. Here the word वैकारिका means all the देवताः presiding over, all the organs. Which we saw in Tatva Bodha. For पञ्च ज्ञानेन्द्रिय देवताः are mentioned. पञ्च कर्मेन्द्रिय देवताः are mentioned. For the 4 अन्तकारणानि देवताः are mentioned. All the देवताः are born out of सात्विक् principle. Therefore

mind along with the देवता: will resolve into सात्विक अहंकारं. Here the word used for देवता is वैकारिका: Technical term. So देवताभि स: along with the देवता: and then there is the word बुद्धि: बुद्धि is not there in our chart. Therefore we have to mix बुद्धि with either मनः; or इन्द्रियाणि. Along with इन्द्रियाणि, बुद्धि also resolves into राजसिक् अहंकार. So that means what? All the 16 तत्त्वंs have gone back into अहंकार. Now the अहंकार will have to go where. Again if you look at the chart. महत् तत्त्वं. महत् will have to resolve into प्रकृति तत्त्वं. प्रकृति will resolve where? प्रकृति will never resolve प्रकृति will have to continue there because for the next श्रिष्टि प्रकृति is the source. Therefore everything resolves into प्रकृति. प्रकृति remains during प्रलयं. And that is why in the Bhagavad Gita again

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् |  
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् || ७- १८ ||

Avyaktam means प्रकृति. From प्रकृति alone everything comes. Into प्रकृति alone everything goes. ब्रह्मन् is only a common अदिष्ठानं it doesn't produce anything. It only lends existence to everything. And that is aid here. मनः वैकारिकैः सः Sanskrit students have to note मनः; must be connected with वैकारिकैः सः; then you have to go the next line अहंकारं प्रविशन्ति. And अहंकार is the सात्विक अहंकारं प्रविशन्ति. With इन्द्रियाणि we have to read इन्द्रियाणि, राजस अहंकारं प्रविशन्ति. That we have to supply. मनः; सात्विक अहंकारं प्रविशन्ति. And then what does अहंकार do. That is said अहम् स्वगुणैर्हमात्मनि is there. That word अहम् in this श्लोका, refers to अहंकारः. This अहंकार, स्वगुणैः सः; along with all the three गुणाः, in which everything is already resolved. Pancha Bhutas resolved इन्द्रियाणि resolved. Therefore अहंकार has already bunched everything in a sack. So अहंकार महत् suitcase everything has been absorbed अहम् आत्मनि प्रविशति- प्रविशति we have to supply. We have to carefully note the word आत्मनि here means महत् तत्त्वं. So अहंकार स्वगुणैः सः; महत् तत्त्वं प्रविशति. And then you have to add one note. Not in this श्लोका. महत् तत्त्वं equivalent vedantic equivalent of महत् तत्त्वं is हिरण्यगर्भः; the word महत् etc. Predominantly talked about in साङ्ख्या. But In वेदान्ता the corresponding equivalent is हिरण्यगर्भः. हिरण्यगर्भः resolves into the माया the प्रकृति. That we have to add. So महत्, माययां

लीयते. So thus ब्रह्मन् is able to do everything only because of Mrs., ब्रह्मन्. Remember Mrs. ब्रह्मन् is very important. So ब्रह्मन् शिवः Soundaryalahiri first श्लोका first line is शिव शक्त्या युक्तः यदि भवति शक्तः प्रभवितुं. शिव is associated with शक्ति. Then alone प्रभवितुं शक्तः he will be able to do anything. न चदेवेदवो न खलु कुशलः स्पन्दितुमपि Shiva cannot even move a wee bit without shakti. This is the glory of माया. That is said in the next श्लोका.

एषा माया भगवतः सर्गस्थित्यन्तकारिणी  
त्रिवर्णा वर्णीतास्माभिः किं भूयः श्रोतुमिच्छसि

So माया helps, ब्रह्मन् do everything. So naturally a technical question can come. Though not required in this context being interesting I am raising it and answering. I have done this elsewhere. ब्रह्मन् is dependent on माया, for creation etc. For all the glories omniscient, omnipotent everything is because of माया. So we come to know that ब्रह्मन् is also dependent on माया. माया is also dependent on ब्रह्मन्. If both of them are mutually dependent, how come one is superior and the other is inferior? In the 7<sup>th</sup> chapter ब्रह्मन् is called परा प्रकृति. And माया is called अपरा प्रकृति. So Therefore all the feminist people will argue अकंरमम. Mr. ब्रह्मन् you are raising to higher level. Mrs. ब्रह्मन् there is no equality. Therefore down-down. So both are dependent. Then how can one be superior to other? One can be अपरा प्रकृति and other अपरा प्रकृति on what reason? Remember as long as the creation is concerned, both of them are mutually dependent. ब्रह्मन् alone cannot be the creator. माया alone cannot be the creator. Only when they are together it is possible exactly like male alone cannot be the creator. Female alone cannot be the creator. Only when they are joined together as couple alone they can enjoy parenthood. Similarly mutual dependence is there as good as parenthood is concerned. Therefore when we are discussing creation both are on equal footing. Then in which context do you say ब्रह्मन् is superior? Let it be very clear. Even from the stand point of blessing, not only parenthood, from the standpoint of blessing both of them are mutually dependent. In all transactions mutual dependence is there. Therefore व्यावहारिक दृष्ट्या you can never say one is greater than the other. Then ब्रह्मन् gets the glory only in one very important

subtle **vedantic** message. Or principle. And what is that. **ब्रह्मन्** enjoys existence of its own. As far as existence is concerned, **ब्रह्मन्** doesn't borrow existence from **माया**. As far as consciousness is concerned, **ब्रह्मन्** doesn't borrow consciousness from **माया**. And lastly and most importantly as far as **आनन्दा** is concerned, **ब्रह्मन्** is not dependent on **माया**. For **सत्, चित्** and **आनन्दा** which are three fundamental things, **ब्रह्मन्** has its nature as them. Whereas **माया** doesn't have existence of itself. When you say **माया** is, the very **IS**ness is borrowed from **ब्रह्मन्**. Therefore **माया** is **मिथ्या**. **ब्रह्मन्** is **सत्यम्**. **सत्यम्** has to be superior to **मिथ्या**. Why? **सत्यम्** is **सत्यम्**. **मिथ्या** is **मिथ्या**. Therefore you have to accept from that angle.

So एषा माया भगवत; so this **माया - मिथ्या माया** of **भगवान्**. **सर्ग** **स्तिथि** **अन्तकारिणी**. You can understand. Which is the cause for **सर्ग**. **सर्ग** means what? **सृष्टि**. **स्तिथि** means what? **स्तिथि**. **अन्त** means what? **प्रलयं**. So this **माया** alone is the cause of **सृष्टि** **स्तिथि** **लयम्**. In all other systems of philosophy they also accept **ब्रह्मन्** and **माया**, **शिव** and **शक्ति**. **Vishnu** and **शक्ति** they all will talk. Between **अद्वैतं** and those systems what is the crucial difference? In **Saiva** philosophy they will also talk about **शिव** and **शक्ति**. .but they will say both are independently existent. And in **Vaishnava** system also, both of them has got **स्वतन्त्र सत्ता**. In **visishtadvaitam** also in **द्वैतम्** also. All of them talk about **माया**. We also talk about **माया**. The difference is: for them **माया** is as real or **ब्रह्मन्**. Whereas we say **माया** is not as real as **ब्रह्मन्**. It is **मिथ्या**. So **सर्गस्थित्यन्तकारिणी- माया त्रिवर्णा**. So it has got three colours representing the three **गुणाः** **वर्णा** means colour that **माया** has got colour. Colour representing the **गुणा**. **सत्त्व गुणा** is represented by white colour. **रजो गुणा** is represented by red colour. **तमो गुणा** is represented by black colour. But does not mean black is inferior. If black is inferior Lord Krishna will be in trouble because Lord Krishna himself was dark. And **Devi Parvati** also is called **Kali**. **Kali** means **काल**. Therefore we are not talking about the inferiority of fair. Therefore fair bride wanted. Don't think better one is superior. **वेदान्ता** never conveys th superiority of on colour over the other. All the three **गुणाः** are equally important. **भगवान्** has to take **तमो गुणा** alone to resolve the whole creation into himself. Therefore we don't have any discrimination regarding the colors. So **त्रिवर्णा माया**. **बहु व्रीहि** and **वर्णिता**

**अस्माभिः** This **माया** has been discussed by us. Who say? The third **गुरु** by name **अन्तरिक्ष** says. So I have answered your question regarding **माया**. **किं भूयः श्रोतुमिच्छसि** what do you want to study more? Hey **नृप**. **नृप** came in previous **श्लोका**. In the previous 15<sup>th</sup> verse second line last word **नृप**. **नृप** means king. O King. And what is the name of the king? **निमि**. don't forget. So **हे निमे-** O king what do you want to listen more? So this is the question asked by **अन्तरिक्ष**. Then **राजा** is going to reply.

**राजोवाच**

**यथैतामैश्वरीं मायां दुस्तरामकृतात्मभिः  
तरन्त्यञ्जः स्थूलधियो महर्ष इदमुच्यतां**

So **राजा** asked the next question. So this **माया** alone, through its **आवरण शक्ति** is the cause for our **संसार**. Therefore **माया** becomes inimical to us from the stand point of its **आवरण शक्ति**. So now **माया** being inimical to us because of its **आवरण शक्ति**. It has created **अविद्या**, because of **अविद्या**, **कामं कर्म फलम् पुनरपि जननं** cycle. So how can we handle the inimical **माया**. And gets over its adverse influence. And crossover the **संसार**. Caused by **माया**. So **ऐश्वरीं मायां दुस्तराम्**. Who is asking this? **निमि राजा** is asking the **गुरु अन्तरिक्षः**. So **हे महर्षे-** **अन्तरिक्ष**, **ऐश्वरीं मायां दुस्तराम्**. This **माया** you talked about, belongs to **ईश्वर**. Therefore she is called **ऐश्वरी**. **ऐश्वरी** means what? Belonging to **ईश्वर**. **ईश्वरस्य यं ऐश्वरी** in Bhagavad Gita the word used **दैवी ह्येषागुणा मयि** - that **दैवी** of Bhagavad Gita is **ऐश्वरी** of this Gita. And I need the help of the **गुरु** like you because **दुस्तराम्**. This **माया** cannot be crossed over by us. It is a very, very vast ocean. Very deep. Cyclones are there. Sharks are there. Waves are there. Very, very difficult to cross over. **मम माया** in the Bhagavad Gita **दुरत्यया**. **दुरत्यया** of the Bhagavad Gita is **दुस्तराम्** of this gita. So difficult to cross over for whom? Very important note **निमि** himself adds. **अकृतात्मभिः**: For the people of un-refined mind **akrita आत्मा** means **असंकृत मनः**। **अकृतं** means **असंकृतं**. Again Bhagavad Gita.

**यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् |**

**यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः || १५- ११ ||**



15<sup>th</sup> chapter. **अकृतात्मनः**: means un-refined people. In short those who do not have **SCS**. So for the unprepared people **माया** is very, very difficult to cross over. For the prepared people **माया** is very easy. That is why in all the vedantic text books, there will be contradictory statement. In one place they will say **मोक्षा** is very, very difficult. In another place they will say **मोक्षा** is very, very easy. How can they say both. In Kathopanishad what is the example is given क्षुरस्य धारा निशिता दुरत्यया is like walking on a razors edge, very, very difficult. And in the Bhagavad Gita Lord Krishna says **सुसुखं कर्तुमव्ययम्** in the 9<sup>th</sup> chapter. **सुसुखं** means what? Very, very, not even easy **सुसुखं** means very easy. Now one side they say very difficult. Another side they say very easy. How do you reconcile the contradiction? The method is what? The note is given, for the refined one it is very, very easy. For the un-refined it is almost impossible. So **अकृतात्मभिः दुस्तराम् मायां स्थूलधिया अज्जःकथं तरन्ति? स्थूलधिया** means unrefined one for whom the crossing is very difficult. How will they manage? So the refine done he need not talk about because they will easily crossover. So you have to teach only the un-refined one. What do we do **स्थूल** means the **अकृतात्मनः**; the gross one. **अज्जः तरन्ति**; **अज्जः** means easily, straightaway how they will cross over. **इदमुच्यतां**. May you teach that methodology.

So this was the question asked to **अन्तरिक्ष**. Because he was the previous teacher but **अन्तरिक्ष** doesn't want to reply. Because his quota is over. Therefore he withdraws. And the next one is waiting in the queue. Therefore the 4<sup>th</sup> yogi comes and takes over. Beautiful relay. Relay race it is. And who is the 4<sup>th</sup> **गुरु प्रबुद्धः** । **प्रबुद्धः** the word itself is beautiful. The enlightened one. So his teaching begins from the 18<sup>th</sup> verse and will go up to 33<sup>rd</sup> verse. 18 to 33, is the teaching.

Just before that one aside note. In the previous **श्लोका**, the **स्थूलधिया** there. **स्थूलधिया**; means gross **बुद्धि**. Gross **बुद्धि**; means unrefined mind or intellect. And for that one commentator has given a specific interpretation which is given in the foot note. It is beautiful. Therefore worth noting **स्थूलधिया** means **स्थूले शरीरे अहं धीः येषां ते**. So page no 51. Jaayanteya gita book. And in the middle foot note

one and two are there स्थूले शरीरे अहं धी unrefined mind means strong देहाभिमानः Strong bodily identification. Obsessed with body. Obsessed with beauty. Obsessed with shape. Obsessed with skin and hair. What is inside us, we leave. What is outside a person has got strong अहंकार. And once अहंकार becomes strong automatically it will extend to what? Family ममकार also will become strong. Once अहम् मम are strong राग and द्वेष also will be strong. And therefore gross intellect means strong अहम् मम. Now the teaching becomes

प्रबुद्ध उवाच

कर्माण्यारभमाणानाम् दुःखहत्ये सुखाय च  
पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम्

So beautiful well developed teaching. For the sake of मोक्षा, शास्त्रा prescribes the 4 आश्रमाः ब्रह्मचर्य आश्रम गृहस्ताश्रम वानप्रस्थ and सन्यास, in ब्रह्मचर्य आश्रम person or a boy should know, what is the primary goal of life?. And what are the secondary goals of life? And one should know that, धर्म अर्थ and काम, they are all secondary goals. मोक्षा is the primary goal. And for that sake of मोक्षा we require sadhana chathustaya sampathy. for मोक्षा ज्ञानम् is required. For ज्ञानम् sadhana chathustaya sampathy is required. For that, कर्म योग and उपासन योग are required. And each आश्रम is for each योग. गृहस्ताश्रम is for कर्म योग. वानप्रस्ताश्रम is for उपासन योग. सन्यास आश्रम is for ज्ञान योग. This is the basic scheme visualised. And therefore when a person enters गृहस्ताश्रम he must be sufficiently informed. And what is that? Initially every गृहस्ता will be interested in अर्थ and काम. In fact that is the dominating, पुरुषार्थ. अर्थ means what? We require lot of money. One LKG admission takes a few lacs rupees. Therefore lot of अर्थ is required. Also he wants to enjoy the grihastha ashrama. Therefore at the time of entry, on is अर्थ काम प्रधानः But शास्त्रा says, fulfill your अर्थ काम desires. Pleasure and wealth desires in a dharmic method. So let धर्म be there in earning as well as enjoying. And while going through अर्थ काम what वेदा expects one to do is discover the limitations of अर्थ and काम as early as possible. If you know the limitations early, then you work for मोक्षा from early life. Suppose you understand the limitations of अर्थ काम in 87 years, then what to start? Therefore, it cannot be forced. You

cannot force, grapes are sour वैराग्यम् will not work. One should grow out of them by परीक्ष्य लोकान कर्म चितान ब्रह्मणो निर्वेदमाय - carefully study them and see the three fold दोषा in them. 3 fold दोषा what are they? दुःखमिश्रितत्वं, अत्रुप्तिकरत्वं बन्धकत्वं one should discover. And then initially you use धर्म for gain अर्थ काम. Once the अर्थ काम desires come down, then you practice the same धर्म for चित्तसुद्धि. Previously I do पूजा for money. I do पूजा for children. I do पूजा for admission. I do पूजा for everything else .अर्थ काम. Once I know their limitations, I continue the same पूजा . But my prayer is what? Let my mind become साधन चतुष्टय संपन्नं. अन्नपूर्णे सदापूर्णे शंकर प्राण वल्लभे. Serial वैराग्य सिद्ध्यर्थं ok so serial वैराग्य सिद्ध्यर्थं or movie वैराग्य सिद्ध्यर्थं or club वैराग्य सिद्ध्यर्थं, भिक्षां देहि च पार्वति ङ्गाळ्ळी, ङ्गाळ्ळी, ङ्गाळ्ळी, ङ्गाळ्ळी, ङ्गाळ्ळी, ङ्गाळ्ळी, ङ्गाळ्ळी, ङ्गाळ्ळी, ङ्गाळ्ळी, ङ्गाळ्ळी. And therefore may you know the दोषाs. Who says? Not me. प्रबुद्धः says.

मिथुनीचारिणां- in the second line means couples. So मिथुनम् where did we see/ प्रश्न उपनिषत्- मिथुन उत्पादयेत् श्रेयस. Here also मिथुनीचारिणी-moving in pairs moving as couples गृहस्तानं इत्यर्थः and कर्मणि आरभ माणानां- joined together they are engaged in varieties of activities both religious as well as lokaika secular. Because most of the religious rituals can be done by गृहस्ता only. Because wife is compulsory for all major rituals. And therefore they do वैधिक लौकिक कर्मा. But initially they do all of them not for चित्तसुद्धि. Not for मोक्षा प्राप्ति. In the sankalpa they add everything other than this ज्ञान वैराग्यम्. And Therefore कर्मणि आरभ माणानां. Engaged गृहस्ताs. And what is their intention? दुःखहृत्ये to eliminate sorrow दुःख निवृत्ति. हृत्ये. हृत्ये means destruction, elimination. So हृत्ये - चतुर्थी - for the elimination of sorrow and सुखाय च for getting happiness. So with राग and द्वेष they want to get things and get rid of things. Get hold of and get rid of. Like long - what is our job? go on acquiring things. And go on disposing. All with what hope? My life will all be happy no sorrow. With this hope people start acquiring and disposing. Pravritti and निवृत्ति. But to their utter disappointment what they find is instead of addition of सुखम् and deletion of दुःखं it will get reversed. So पाकविपर्यासं - पाक means फलम्. विपर्यासं means in reverse. They get results in reverse. Means what? So दुःखनिवृत्ति सुखप्राप्ति instead of निवृत्ति will go

there and प्राप्ति comes here. There is a Hindi bhajan. I think Vinayaka Ganesha bhajan there Ganesha is given two titles सुख करः; दुःख हरः; सुख करः । कर; means one who does one who gives. हरः means remover. सुख करः; दुःख हरः. But problem is what? Many people doesn't know which is what? सुख हरः दुःख करः they will say. So therefore Sanskrit if you don't know these problems will come. Therefore पाकविपर्यासं, ended up adding to sorrow. Previously only I had my sorrow. Now what I have the sorrow of other people also whom I carefully gathered. So पाकविपर्यासं that is the opposite result. पश्येत् may you understand Therefore for सुख प्राप्ति and दुःख निवृत्ति, अर्थ काम pursuit will not work. They seem to work. But they will not work. Real thing is use धर्म for ज्ञानम्. That is the only way of सुख प्राप्ति; तत्र को मोहः कसोहः एकत्वं अनुपश्यत. Do you know where it came? ईशावास्य उपनिषत्. So this, most of the गृहस्ताः do not understand. The intention of the शास्त्रा is the family life become an आश्रम life meant for spiritual growth that is why we say गृहस्ता आश्रम.. Each one can help in spiritual growth if you know how to use it properly. Anything if you don't use properly-even knife also, if you don't use properly instead of cutting ladies finger, you will get ladies finger. Your finger you will cut. Therefore any instrument you should know how to use it properly grihastha ashrama can lead to spiritual growth if used properly. Otherwise pain will only increase. This every गृहस्ता must understand. With this प्रबुद्धः starts his discourse. With an advise to गृहस्ता., details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 16. JG Notes Verses 2-18 to 2-22 (17-03-2015)

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कर्माण्यारभमाणानाम् दुःखहृत्ये सुखाय च  
पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम्

Now the 4<sup>th</sup> **आचार्य**, by name **प्रबुद्धा**, is answering the question from **राजा निमि**, and the question is regarding the method of crossing over **माया**. Because the previous **आचार्य** talked about the nature of **माया**, and its power for **श्रिटि स्तिथि** and **लय**. And that power of **माया** is harmless. That the creation comes, stands and goes, because of **माया**, is welcome, we need not complain about it. But the other power of **माया** alone, becomes a problem. Do you remember? The **आवरण शक्ति** the concealing power. And how do you crossover **माया**, especially the concealing power of **माया** is the question. For which **प्रबुद्धा** is giving the answer. He points out that everyone initially enters into a life of activity only. So the very life of a human being is in the direction of, knowing the world, developing desire for various things and beings. And working for fulfilling those desires. **जानाति इच्छति** and **यतते**. Therefore experience, develop desires for one thing or the other and work for fulfilment of that. That is called **अर्थ काम प्रधान कर्म**. **कर्म** for the fulfillment of **अर्थ** that is acquiring more and more and **काम**, the sense pleasures. And this **अर्थ काम प्रधान** life, will not lead us to liberation. But it will lead us to more and more bondage only one has to discover **परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात्**. **कर्म** can put me only in more and more bondage. This it will take time for a person to discover. And once a person understands the nature of binding **कर्म**, one has to switchover from binding **कर्म** to liberating **कर्म**. Remaining in the field of itself, one has to switchover from, binding **कर्म** to liberating **कर्म**. Binding **कर्म** is called **कर्म**. Liberating **कर्म** is called **कर्म योग**: And this switchover takes a lot of time. And how does it expresses in our attitude. From **कर्म** to **कर्म योग** switchover is always working for internal growth rather than external change. The more I try to work to change myself I am in **कर्म योग**. World-changing activity is **कर्म**. Self-

improving activity is **कर्म योग**. This transition is a very important transition. It doesn't come that easily. A person has to go through lot of sufferings for that. In fact all sufferings are useful because it will change a **कर्मी** to a **कर्म योगि**. Every painful experience is useful. As an English proverb goes, ADVERSITY INTRODUCES A MAN TO HIMSELF. Adversity introduces a man to himself. What type of introduction? The problem is not with the world. The problem is with myself. As Dayananda Swami beautifully says, PROBLEM IS YOU. And the SOLUTION ALSO IS YOU only. இது புரியறதுக்கு ஒன் பாடு என் பாடு. Sometimes several **जन्माः** required. And **प्रबुद्धा** starts with that bitter lesson. What is the lesson? We saw the **श्लोका** in the last class. Very beautiful **श्लोका** not found in Bhagavad Gita. You find in Bhagavatam many beautiful topics are there which we don't find in Bhagavad Gita. Very nice **श्लोका**.

**कर्मणि आरभ माणानाम्** people are engaged in **कर्म** for changing the set up. Better house, better environment, better gadgets, and better people all the time trying to change others. Even they study **वेदान्ता** for changing others. And they invite **swamiji** also to their house only to change others. **Swamiji** அவாளுக்கு advice பண்ணுங்கோ. எனக்கு advice பண்ணுங்கோ சொல்லி யாரும் கேக்கறதில்லை. Every mother is interested in requesting or commanding **Swamiji** to advice their daughters. No mother wants advice for herself. சொல்லுங்கோ **Swamiji**. As long as you do that you are a **महा संसारी**. Stop changing other family members. Start changing yourself. Who says? Not me. **प्रबुद्धः** So **कर्मणि आरभ माणानाम्**. Not knowing this they world to change the world. And when they try to change the world what is the intention? **दुःखहृत्ये** to reduce their pain and **सुखाय च** for increasing their comfort, joy. And with this noble intention they work. But what do they discover? The end result is **पश्येत् पाकविपर्यासं - पाक** means **कर्म फलम्** the consequence. The consequence is what? As I talked about that **bhajan** remember **सुख कर, दुःख हरः** अது எண்ணாச்சு? It got reversed. **सुख हरः, दुःख कर**. So it only increased by misery and decreased whatever comfort I had. This **पाकविपर्यासं** for whom? **मिथुनीचारिणां** all the **ग्रहस्ताः** So

here प्रबुद्धः is attacking ग्रहस्ताः. Because they are all the time busy with changing the family forgetting themselves.

Continuing

नित्यार्तिदेन वित्तेन दुर्लभेनात्ममृत्युना

गृहापत्याप्तपशुभिः का प्रीतिः साधितैस्चलैः

So every ग्रहस्ता who is here अर्थ काम प्रधान will face of of problem. ग्रहस्ता is not meant for अर्थ काम प्रधान life. Grihastha Ashrama is meant for धर्म मोक्ष प्रधान life. Not knowing this many people dedicate their गृहस्ताश्रमा for earning more and more called अर्थ and then spending that mosey for काम .काम means acquiring things for happiness. And both अर्थ and काम have got दोष त्रयम्. दोष त्रयम् means what? अत्रुप्तिकरत्वं, बन्धकत्वं and दुःखमिश्रितत्वं. So the drawbacks of money and worldly pleasure are highlighted here. वित्तेन - so he has amassed so much wealth or inherited so much wealth these are two types of wealth. Either I earn or inherit so much wealth, दुर्लभेना which is not very easy to earn because lot of competition is there. Facing the entire competitions one has amassed lot of wealth. It is a good news or bad news? Generally we consider it as good news. குடுத்து வச்சிருக்கான்; he is very lucky so much wealth is there. But Bhagavatam tells: superficially it looks wonderful but there are problems. What are the problems? नित्य आर्ति देन; it gives continuous pain how to maintain that wealth and how to invest it properly. All those worries are there. And also there are other people waiting to snatch it. Protecting them from other people maintenance of wealth is a very big issue. As we grow old there is a big quarrel among the children they want to find out how we are going to distribute the wealth. Therefore all close relations get பணமா பாசமா. So money is important or relationships are important. Many relationships are thrown to wind all because of a few rupees. Therefore नित्य आर्ति constant threat in handling wealth. Who says, प्रबुद्धः, नित्य आर्ति -आर्ति means what? Pain or stress or affliction. And another bigger title he gives आत्म मृत्युना, which is the cause for one's own destruction. Here destruction means spiritual destruction because all the time I have to carefully guard the wealth; that I have no time to think of

spirituality. And therefore **आत्म मृत्युना**, which is the cause of one's own spiritual destruction. Remember the well-known Baja Govindam. What is that?

अर्थमनर्थं भावय नित्यं  
नास्तिततः सुखलेशः सत्यम् ।  
पुत्रादपि धन भाजां भीतिः  
सर्वत्रैषा विहिता रीतिः ॥ २९ ॥

Parents are afraid of children because they have so much wealth. Therefore **आत्म मृत्युना**; this is the problem with wealth. And spending this wealth I acquired; so many things. Hoping that they will give me joy. It can be object; like house, properties etc. Or it may be relationship also. And **प्रबुद्ध** says whatever you acquire through wealth, they also are fleeting only. Therefore **साधितैः**, **साधितै** means acquired through the wealth or the following **गृहम्**. **गृहम्** means huge house. அதை பெருக்கி துடைக்கரதே பெரிய கஷ்டம், maintaining the house, for the sake of prestige I got a huge one. And thereafter everybody came and complimented and they went away. And you have to maintain it. So **गृहम्**, palatial house. Where no worker comes. You have to do **नमस्कारं** to them. **गृहम्** and **अपत्यम्**, **अपत्यम्** means children and controlling them is the toughest task. Every child gives one headache or the other. The type of headache varies. But there is headache. Therefore **अपत्य** all these are not in Bhagavad Gita. பாகவதத்தில் எல்லாம் ஸ்பெஷல் சொல்லிருக்கு.. **गृह अपत्य** and **आप्त**. **आप्त** means friends and relations. And **पशुभिः** **पशु** means what? All types of animals like **पशु**. Now a days pets. With all of them, I am not able to go anywhere. Why? There is a dog at home. காம்புக்கு வரமுடியாது. வரமுடியாது கிளாகுக்கு வரமுடியாது அதை stroke பண்ணிண்டு இருக்கணும். Instead of God, I spend the time with Dog. What a progress. Therefore **पशुभिः**, all these you have acquired. How long they will last? **चलै**. They are all perishable. And when anyone of them goes, the pain that causes is immense. So therefore one can pursue all of them, but one should understand limitations very soon. And switch over to **कर्म योग**, not renounce **कर्म**. From **कर्म** you don't take **सन्यास**. From **कर्मा** you have to switch over to **कर्म योग**. Long **कर्म योग**



is required before renouncing कर्म. So का प्रीति?? What joy, you get doing all these things.

Continuing

एवंलोकं परं विद्यान्नस्वरं कर्मनिर्मितं  
सतुल्यातिशयध्वंसं यथा मण्डलवर्तिनां

So if this is the story of भूलोक; the story of higher लोकाः will not be much different. Therefore don't get enamoured by the descriptions of higher लोकाः given in the scriptures. They talk about सुवर् लोकाः महर् लोकाः जन लोकाः and in तैत्तिरीय उपनिषत्: ते ये सतं मनुष्य गन्धर्वाणां आनन्दा. स एको देव गन्धर्वाणां आनन्दाः, higher लोकाः with better body, better environment everything is wonderful it is described. The वेदा warns don't be carried by those descriptions also. Because any कर्म फलम् is अनित्यम् only. Higher लोकाः are attained through कर्म. पुण्य कर्म. Therefore ते तं भुक्त्वा स्वर्ग लोकं विशालं क्षीणे पुण्ये मर्त्य लोकं विशन्ति. Yesterday प्रश्न उपनिषत् we saw: ते चान्द्रमसमेव लोकमभिजयन्ते, त एव पुनरावर्तन्ते एष ह वै रयिर्यः पितृयाना. Do you remember; yesterday we saw चान्द्रमसमेव लोकमभिजयन्ते ते एव पुनरावर्तन्ते - Riverview apartment do you remember? They come back. That is said here. So अपरं लोकं एवं विद्याद् higher लोकाः are also very, very similar. Similar in what respect? त्रिविदा दोषा; three types of दोषाः are there also. What does it mean? नश्वरं नश्वरं means what? Perishable. Why perishable? कर्मनिर्मितं, they are attained through कर्म; कर्म फलम् is अनित्यम्. Why? Because कर्म is अनित्यम्. यथा कर्म तथा फलम्. कर्म is perishable. Therefore फलम् also. And in स्वर्गलोकाः what do you find? Many देवाः will be there. But here also gradations will be there. Because they have all come to स्वर्ग लोकाः by what? Through पुण्यम्. In their पुण्यम् also there is a gradation because one has done a यागा for 7 days. Another has done a यागा for 70 days. Another has done a यागा for 7 years. Therefore since the कर्माणि vary, their position and perks that also there will be gradation. And therefore you will see someone who is equal to you. That means what? Competition. If there is somebody equal, competition will come. If there is somebody superior what will come? Jealousy will come. And therefore he says, स तुल्य अतिशय ध्वंसं तुल्य means equal. Therefore leading to competition. And अतिशय means Indra is superior to

all of them. Therefore he has got a special vehicle. What is that. **ऐरावतं** is there. Like Ferrari or Rolls Royce. We have a car alright. But it will be a cheap version of a car. We have to only look at Indra. So **स तुल्य अतिशय**. And at least you ask **Indra**: are you happy? Indra is also worried because he will also lose his position, any time. Therefore **ध्वंसं**. **ध्वंसं** mans what? **नाशः**, end. So Therefore **यथा मण्डलवर्तिनां** like the local rulers of local kingdom, the heavenly rulers of heavenly kingdom, also go through similar problems. **राग द्वेष काम क्रोध लोभ मोह**, all of them are there. Because the **काम क्रोध** problem is not because of environment. If I say environment that is responsible, in better environment I would have avoided. It is very clear that all of them are not caused by environment. Self-ignorance is the cause of all these problems. So therefore **प्रबुद्धा** warns be in grihastha ashrama alright. Do **कर्म** alright. Do your **पूजा**s alright. But dedicate all of them for what purpose? **ज्ञान वैराग्य सिध्यर्थ**. Carefully utilize them Don't ask for perishable things. Continuing, so in this **श्लोकाः काः मण्डलवर्ति - मण्डलं** means local principalities or local small kingdom. Tamil **சிறுநரசூர் எல்லாம் சொல்றானே இல்லையோ. அது மாதிரி மण्डलवर्ति** means local rulers of earthly kingdom. Like that will be the rulers of heavenly kingdom also. Therefore what should you do? Attend classes. Who says? **प्रबुद्धा** says. **பாருங்கோ**.

**तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमं  
शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयं**

**तस्माद्**. Therefore let your aim be not the **कर्म फलम्**. The aim should be **ज्ञान फलम् मोक्षः** only. And for that you require **कर्म योग** and **ज्ञान योग**. **कर्म योग** should be followed privately for ones own internal refinement. **ज्ञान योग** requires an assistance of a **गुरु**. May you practice both of them. One is to refine the mind, another is to acquire the knowledge. They give the example of, looking at your own face. If you have to look at your face, you require two things. No 1. Eyes must be there. No.2 what should be there? A mirror must be there. Suppose a person has mirror, no eyes; no use. A person has got eyes, but no mirror, he can see the world. But he cannot look at himself. Both of them are required. Both of them are equally important. Not only eyes are required. The eyes must

be in working condition. Similarly, self-knowledge requires eyes also. Here the eye represents refined-mind. In the place of eyes, we require a refined-mind. And in the place of the mirror, what do you require? गुरु शास्त्रा teaching. The teaching is like the mirror. Refined mind is like the eyes. Therefore every spiritual student must pay attention to both of them. Pay attention to the mirror also. What does it mean? Attend classes. That is paying attention to the mirror. And pay attention to the mind also. That means do everything required for refining the mind. Guru cannot do anything to refine शिष्या's mind. गुरु cannot do proxy कर्म योग. शिष्या alone has to do that. Therefore, यस्य नास्ति स्वयं प्रज्ञा, शास्त्रं तस्य करोति किं? लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति? What can mirror do, to a person who doesn't have eyes?? What can गुरु do to a शिष्या, who has not refined the mind? Therefore प्रबुद्धा says, go to a गुरु. And what is the relevant श्लोका in the Bhagavad Gita? Parallely we should remember Bhagavad Gita, 4<sup>th</sup> chapter.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः || ४- ३४ ||

Same idea is presented here. तस्मात् जिज्ञासुः you must become a जिज्ञासु भक्ता: Previously also we were भक्ता:s. But what type of भक्ता: ? आर्थ भक्ता: running to temple for solving family problem. Or अर्थार्थी भक्ता: running to temple for success not in spiritual venture. Success in our worldly ventures. For that only we did पूजा. That is आर्थ अर्थार्थी भक्ता: One should gradually reduce आर्थ भक्ति and अर्थार्थी भक्ति. Suddenly zero अकंक मुद्रयात्तु. But the aim is gradually reduce सकाम पूजा and increase what? निष्काम पूजा. otherwise called जिज्ञासुभक्ति; and during निष्काम पूजा I should ask O Lord give me ज्ञानम्. विद्यां शुद्धाम्च बुद्धिं कमलज दयिते सत्वरं देहि मह्यम्. Give me शुद्धाम्च बुद्धिं – a refined mind you give. Therefore become जिज्ञासु भक्ता. Go to a गुरु. उत्तमं श्रेय for getting the ultimate good that is मोक्ष: And what is the qualification of the गुरु? Two qualifications are mentioned. Originally in Mundaka Upanishad, तद् विज्ञार्थं स गुरुमेव अभि गच्छेत् समित्पाणिः श्रोत्रियं, ब्रह्मनिष्ठं is the two qualifications said in मुण्डक. And in Bhagavad Gita parallel idea ज्ञानिनाःतत्त्व दर्शिनः And here the same idea is presented in a different language शाब्दे परे च ब्रह्मणि निष्णातं. A गुरु who is abiding in his ब्रह्म स्वरूपम्; a गुरु who is abiding in ब्रह्म

स्वरूपम्, परे ब्रह्मणि means परम् ब्रह्म स्वरूपम्. निष्णातं means expert. Who is aware of the fact that my real nature is ब्रह्मन् and ब्रह्मन् alone? That is qualification no 1. In short he must be a ज्ञानी. But being a ज्ञानी is not enough to become a गुरु. Every ज्ञानी, by worth of his ज्ञानम् can never become a गुरु because to become a गुरु, not only one requires ज्ञानम्. But also one requires the skill to transfer the ज्ञानम् to another head. To be a ज्ञानी, I don't require the skill to transfer. But to be a गुरु, I should have transference skill also, and this skill required is extraordinary. Because ब्रह्म ज्ञानम् cannot be easily transferred. Because it is not a physical thing which the गुरु can take in like तीर्थ प्रसादं like that ஞானத்தை பெரிய பாத்திரத்தில் வச்சுண்டு எல்லாருக்கும் குடுக்க முடியாது. Because ज्ञानम् is not a physical thing. Generally it has to be transferred only by verbal communication. But in the case of ब्रह्मन्, even verbal communication is not easy because यतो वाचो निवर्तन्ते ब्रह्मन् is beyond verbal description. He has to describe the indescribable. In an ingenious and indirect manner. That means for that the appropriate method he should know.

And the methods of verbal communication have been designed in our tradition, which is called संप्रदायः । संप्रदायः means methods of verbal communication of the verbally incommunicable ब्रह्मन्. எப்படி. The methods of verbal communication of the verbally incommunicable ब्रह्मन्. Several methods are there. In the शास्त्रम्, those methods are together called संप्रदायः; the primary method called अध्यारोप अपवाद न्यायः So a गुरु must have these methods in his fingertips. And if he should have these methods, he must have got it from his गुरु. So therefore, a गुरु must have been a शिष्या, a गुरु must have his गुरु. A गुरुless गुरु will generally be a flop. And it is risky to approach a गुरुless गुरु. You can approach a गुरुless गुरु for blessing because he is a ज्ञानी. And therefore his blessings will work. But never go to him for receiving the teaching. For that you should go to someone who has a गुरु. And that गुरु has a गुरु.

ॐ नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च । व्यासं शुक्रं गौडपदं महान्तं गोविन्द  
योगीन्द्रमथास्य शिष्यम् ॥ श्री शङ्करचार्यमथास्यपद्मपादं च हस्तामलमं च शिष्यम् । तं तोटकं, the

entire parampara. One Swami nicely says those who do not have गुरु they are all स्वयंभुः. Like that some people they themselves declare. It is risky. Who says? प्रबुद्धा. Therefore शाब्दे ब्रह्मणि शब्दम् ब्रह्म means वेदान्ता शास्त्रम्. So he should have studied वेदान्त शास्त्रा. प्रस्थान त्रयम् under a गुरु. Why? Because प्रस्थान त्रयम् contains the methods of communication. अवस्था त्रय विचार, दृक् दृश्य विवेक पञ्चकोश विवेकः, अध्यारोप अपवादन्त्याय. First three are for त्वं पद विचारः, अध्यारोप अपवाद is तत् पद विचारः, त्वं पद विचारः तत् पद विचारः असिपद विचारः, जीवात्म परमात्मा ऐक्य बोधनं, beautiful methods are there. That is called शास्त्रम्. And शास्त्रम् is called शब्द ब्रह्म. A special word what is शास्त्रम् called? शब्द ब्रह्म. Or शाब्द ब्रह्म. गिरुण्णुं correct. शब्द ब्रह्म. Or शाब्द ब्रह्म. And निष्णाता means the one who is expert in handling the शास्त्रम् and communicating this teaching. And whether that teaching has worked for the गुरु or not how do you know? Because if the teaching has not worked for the गुरु himself what kind of confidence शिष्या will have? And therefore that it has worked for him; what is the प्रमाणम्? उपशम आश्रयं. The one who is embodiment of peace, equanimity and calmness. So उपशमः means quietitude, peace, being at home with himself. What is मोक्षः I am at home with myself. I am at ease with myself. What is संसार? Constant struggle to become someone else. After reading the newspaper. Lot of models are given there. Therefore after reading that constantly struggling to become someone else is संसार. No struggle. I am at peace with myself. यस्तु आत्मरति रेवस्यात् आत्म तृप्तश्च मानवः आत्मन् एव च संतुष्टः. To such a गुरु, पद्येत may you go.

Continuing

तत्र भागवतान् धर्मान् शिक्षेद् गुर्वात्मदैवतः  
अमाययानुवृत्त्या यैस्तुष्येदात्माऽऽत्मदो हरिः

So from that गुरु the disciple has to learn two things. One is gaining the knowledge of जीवात्म परमात्म ऐक्यम् and remove self-ignorance, which has been described by the first आचार्य. What is the name of the first आचार्य? Kavi: is the first आचार्य. He taught from verse no 33 to 43 in the first chapter pointing out that the fundamental problem is self-ignorance. And ignorance has projected duality. And duality is the cause of संसार. Ignorance, द्वैतम्, भयम्. द्वितीयाद्वै भयम्

**भवति.** And therefore you have to remove this ignorance by gaining the knowledge through **श्रवणम् मननं** and **निदिध्यासनं**. That **ज्ञान योग** has been mentioned in the first teaching. And not only should we receive this teaching. We have to parallelly refine the mind also because the impact of the teaching is directly proportional to the degree of mental refinement. Lesser the refinement, lesser the impact. The study becomes, mere academic study. I will only learn a few words here and there. May be, I tell others to get some respect. Therefore it will all be lip service only. So if the mental refinement is not here, reception of the teaching doesn't take place or even if there is a reception retention of the teaching doesn't take place, even if there is retention assimilation doesn't take place. Reception, retention and assimilation all these three should happen. Then alone the transformation from **संसारी** to **असंसारी** will take place. Therefore refinement is extremely important. Therefore from **गुरु** one should learn what are the parameters required to be observed for mental refinement. Like for physical help we go for master checkup. There **எண்ணெல்லாம் எடுப்போம்?** Various lipid profile. And so many profiles are taken. And it is tough. Readings will come. On the right they will write normal range; after that red underlining; means problem. Therefore there are parameters. If they are within you are reasonably healthy. Otherwise better treat yourself. Similarly **शास्त्रा** also gives profile. The profiles are given in the 13<sup>th</sup> chapter of the Bhagavad Gita. **அதைச் சொல்லறதே உங்களுக்கு ஞாபகம் வரணும்.** From 8<sup>th</sup> verse to 12<sup>th</sup> verses. 20 virtues were enumerated. **अमानित्वं अदंबित्वं अहिंसा शान्तिरार्जवं** - 20 of them. Then in the 16<sup>th</sup> chapter in the name of **दैवी संपत्**, 26 of them were enumerated. **अभयं सत्व संसिद्धिःज्ञान योगंव्यवस्तिथिः** in the 13<sup>th</sup> chapter the list is called **ज्ञानं**. In the 16<sup>th</sup> chapter the list is called **दैवी संपत्**. They are all what? Your mental health parameters. Or spiritual health parameters. So first you get the list from the **गुरु**. And start finding out what are within the normal range. And which have gone out of the range and how much. Therefore many of them are so much out of range. After that important things immediately to be attended to. All of them you should watch. And start working on them. But never use them to assess very, very important. We are very good in judging others. **அந்த**

student swamiji அப்படி பண்ணார். இந்த student இப்படி பண்ணார். All the time we assess everyone else, thinking that we are paragon of virtues. Use them only to assess yourself. Assessment also we should very carefully use. Assessment can lead to positive result or negative result. We should be very alert. Assessment is to note, which all areas require attention. And decide to pay attention and gradually improve. If I don't carefully do that, assessment can lead to inferiority complex. Assessment can lead to guilt. If guilt and inferiority complex come, they become obstacles to spiritual growth. Never allow inferiority complex and guilt to come. This is meant for noting. And as Lord Krishna tells Arjuna, that

अपि चेत्सुदुराचारो भजते मामनन्यभाक् |  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः || ९- ३० ||

9<sup>th</sup> chapter सम्यक् व्यवसितो हि सः: even if you are in the lowest run of the ladder, don't feel any complex. Everyone can grow and Bhagavan says I am there to help you. You will be able to be successful; be confident; be positive. The self-assessment is for growth and not for developing complex. Therefore गुरु talks about gaining knowledge and also learning about parameters of spiritual health. Of this knowledge has been talked about in the first topic by कवि; self-knowledge has been talked about. Therefore प्रबुद्ध is going to focus on the virtues to be observed. And you know how many he is going to mention. In Bhagavad Gita 13<sup>th</sup> chapter 20, 16<sup>th</sup> chapter 26 were there. But here प्रबुद्ध is going to give 35 virtues to be noted and kept in the mind and live an alert life. So that you can know where you are of. That is what we are going to get. Very beautiful portion the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 17. JG Notes Verses 2-22 to 2.24 (24-03-2015)

Page 54 verse 22

तत्र भागवतान् धर्मान् शिक्षेद् गुर्वात्मदैवतः  
अमाययानुवृत्त्या यैस्तुष्येदात्माऽऽत्मदो हरिः

In this special chapter, the **King, Nimi** has asked for **माया कारण उपायः**: especially crossing over the **आवरण शक्ति** of **माया**. We need not cross over the **विक्षेप शक्ति** of **माया**. Because it doesn't cause any harm. And not only it doesn't cause any harm, all the glories that we experience in the creation, this wonderful, colourful, universe that we experience, is because of the **विक्षेप शक्ति** of **माया**. Pure **ब्रह्मन्** cannot produce anything. It is the **विक्षेप शक्ति** which is responsible for beauty, variety and novelty. And therefore we need not negate **विक्षेप शक्ति**. Only **आवरण शक्ति** we have to handle. By which we enjoy the creation, without allowing the creation to bind us. Enjoying the creation, without allowing the creation to bind us. We don't want to wipe out the creation. Like a movie, it is very, very beautiful to enjoy. As long as we understand movie as movie. And once movie is understood as movie, it is an enjoyable thing. That is why people are purchasing tickets in black and watching the movie because they enjoy. But it cannot bind because they understand movie as a movie. Therefore what I want to convey is **विक्षेप शक्ति** is beautiful. **माया** is beautiful. We need not be critical of **माया** at all. We have to only handle the **आवरण शक्ति**, which is called **माया कारणम्**. Always crossing **माया**, is crossing the **आवरण शक्ति** of **माया** only.

And how should we do that the king asked. And the 4<sup>th</sup> member of **Nava yogi** by name **प्रबुद्धा** has come and he has started the teaching. He emphasised the importance of a **गुरु**. If we try to cross **माया** by ourselves, we will be going round and round without making much progress. Because we have no way of knowing the way out. And therefore be intelligent enough to accept the guidance of **गुरु** and **शास्त्रा**. Therefore **प्रबुद्धा** said in verse no 21, **तस्मात् गुरुम् प्रप्येत. जिज्ञासुः जिज्ञासु श्रेय उत्तमम्**. And in the 22<sup>nd</sup> verse, **प्रबुद्धा** says from the **गुरु** we have to learn two



things. One is the primary thing called knowledge which alone is the liberating medicine. Therefore **आत्मा ज्ञानम्, ब्रह्म ज्ञानम्, आत्मा ब्रह्म ऐक्य ज्ञानम्** with regard to this **ज्ञानम्** there is no choice. Because **ज्ञानम्** is the only medicine for **अज्ञानम्**. And **संसार** being a product of **अज्ञानम्**, without eliminating **अज्ञानम्**, **संसार** will never go. **कारण नाशात् कार्य नाशः अज्ञान नाशात् संसार नाशः** And everything in the creation has got a natural death except one thing. The body has got a natural death. You need not do anything. At one time it will die. The tree will die. Even the sun, moon and stars in time they will die. The only thing which doesn't have natural death, very, very important thing, is **अज्ञानम्**. You can never expect - **अज्ञानम्** is ageing and in short time it will go, you can't say. **अज्ञानम्** will, never die a natural death. That is why **मरणम्** also body will go. But **अज्ञानम्** will continue. In **प्रलयं** world will go. Body will go. Mind will go. Time will go. Faith will go. **अज्ञानम्** - don't say will go. Up to this only will go. **अज्ञानम्** will not go in **प्रलयं** also. **अज्ञानम्** doesn't have a natural death. Therefore we have to destroy **अज्ञानम्** by our direct effort. And only effort is **ज्ञान प्राप्ति**. And **ज्ञानम्** can come from **गुरु शास्त्रा उपदेश**. And **गुरु** not only teaches this wisdom, i.e. **जीवात्मा परमात्म ऐक्य ज्ञानम्** or **अद्वैत ज्ञानम्**. **गुरु** has to talk about the qualifications also which will make **ज्ञानम्** fruitful. Even the best seed can grow into a plant only when you plant it an appropriate land. In an un-prepared land or in desert a land even you sow the best seed, the seed will die. It will not grow into a plant. Similarly **गुरु's** teaching is the seed. He is sowing the seed where? In the student's head. Suppose it is a clay soil. **நண்ணா களிமண் மண்டையா இருந்தா என்ன பண்ணறது?** Any amount he sows, the knowledge dies not **अज्ञानम्**. And therefore **गुरु** has to make sure, that the land, that is the mind of the student, is very well prepared; irrigation, watering fertilizer **என்னெல்லாம் போடணுமோ** that all are required. Some of them **गुरु** can help. But rest all should be done by the disciple only. And they are also equally important as teaching. That is why in the 13<sup>th</sup> chapter which we are seeing in the **Gita Bhāshyam Lord Krishna** calls these virtues as **ज्ञानम्** itself. Because they are very important. Therefore here we are going to get the mind refining disciplines or traits or exercises or virtues are being going to be

enumerated. For that the introduction is given in 22, which we were seeing in the last class.

The शिष्यः who is the disciple? गुरु आत्मा दैवतः very beautiful title for शिष्य, who looks upon his own गुरु, as himself as well as भगवान्. गुरुः एव आत्मा. गुरुः एव ईश्वरा च यस्य. And what does it indicate? When he says गुरुः is the आत्मा itself, everyone loves the आत्मा oneself maximum. First love is what? Self-love. And all self-love is unconditional also. But loving all others are there. But they are all conditional love; as long as you give me joy, I love you. Otherwise slowly the love will become feebler and feebler. Therefore self-love is unconditional and higher. For this disciple गुरु himself is the आत्मा; He loves the गुरु as himself. So that is one example. And the second is for him गुरु is भगवान् also. That means what? He has got devotion to गुरु, as much as, he has devotion to God himself. That means he loves the गुरु like the Self. And he reveres the गुरु like God. Whether you have understood what all I said so far, please note this much. He loves, the गुरु like himself. And he reveres the गुरु like God himself. Therefore गुरुः एव आत्मा and दैवतः यस्य. Such a wonderful disciple, भागवतान् धर्मान् शिक्षेद्, he should learn all the virtues prescribed by भगवान् in the शास्त्रा. And which are required for reaching भगवान्. Prescribed by भगवान् and required for reaching भगवान्. Such धर्माः -धर्माः means virtues. In 16<sup>th</sup> chapter of the Bhagavad Gita they are given what title? दैवी संपत्. So धर्मान् शिक्षेद् शिक्षेद् means what? He should learn. So शिक्षा means learning. Often by extension it is taken as punishment. So punishment is given for what purpose? For the learning of the disciple. Therefore the extended meaning became popular. So शिक्षा as punishment is only लक्ष्यार्थः; the primary meaning of शिक्षा is learning. Therefore शिक्षेद् one should learn. How? अमायया अनुवृत्त्या - अनुवृत्तिः means आचार्य उपासनम्. So serving the आचार्य, आचार्य सेव, आचार्य उपासनम्, is called अनुवृत्ति. अमायया means wholeheartedly. So with full heart, without any reservation, with deep reverence, he should serve the गुरु assuming, that it is a गुरुकुलवासः then he has to all those activities. अमायया अनुवृत्त्या. And if a शिष्य serves the गुरु, very nice point, भगवान् will be pleased with that disciple. अखण्ड special वीण्डल पोर्टुगल. What is that? Most favored nation. In

business it is there. Like that **भगवान्** has got a list; favored disciple. Favored student in that he will include him. So **हरिः यैः तुष्येत्** when **शिष्य** serves the **गुरु**, **भगवान्** is pleased and what will **भगवान्** do to such a disciple.? He will give **SCS** in extra amount. കൊണ്ടുപോയി അതികമാ വഴുക്കുകൊ കൊള്ളി, he will give SCS to the disciple. And who is **हरिः**? **आत्मा**. Because we may wonder how will **भगवान्** know us? He is in **वैकुण्ठ**. Here he is serving the **गुरु**. **भगवान्** is there. Here **आचार्य** says **आत्मा हरिः भगवान्** is in **वैकुण्ठ** also. Not **वैकुण्ठ** only. **भगवान्** is the very **आत्मा** of everyone. Therefore **भगवान्** witnesses the service of the disciple. Therefore **हरिः आत्मा आत्मदः** and other beautiful title. **भगवान्** once he loves someone, the **भक्ता**, or disciple or devotee, instead of giving any other thing, **भगवान्** gives himself. So **आत्मदः** means he doesn't give one of the **शङ्का चक्र** or **गधा, तुलसि माला** etc. he might give other things for others. But to a wonderful disciple **भगवान्** gives himself. That means what? **जीवात्म परमात्म ऐक्यम्** itself he will discover. So both the words are description of **भगवान् आत्मा**. **आत्मदः हरिः तुष्येद्** he will be very pleased. And therefore only, **आचार्य उपासनम्** is considered to be one of the virtues. I am using the word **आचार्य उपासनम्** assuming that you will remember the Gita sloka. 13<sup>th</sup> chapter 8<sup>th</sup> verse.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् |  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः || १३- ८ ||

Continuing

सर्वतो मनसोऽसङ्गमादौ सङ्गं च साधुषु  
दयां मैत्रीं प्रश्रयं च भूतेष्वद्वा यथोचितम्

As said in the last class, the guru is here going to present 35 virtues. In this particular verse 23, five virtues are enumerated. What is the first one? **सर्वताः मनसाः असङ्गः**. The whole creation has got only two things. One is **नित्य वस्तु** and other is **अनित्य वस्तु**. One is **नित्य वस्तु**, Bhagavan. The other is **अनित्य वस्तु**, the **नाम रूप प्रपञ्च**. And **संसार** is what? Holding on to **अनित्य वस्तु** and missing, disowning, **नित्य वस्तु** is **संसार**. And what is spiritual journey? Gradually we have do loosen our

hold on what? We have to loosen our hold on अनित्यम्. And we have to get hold of the नित्य stronger, stronger. नित्य-अनित्य वस्तु विवेकः. And इहा मुद्रार्थं फल भोग विराकः. Use the अनित्य वस्तु to go to नित्य वस्तु. Don't get stuck in अनित्य वस्तु. When do you use the staircase? You have to use the staircase to go to the first floor. So imagine a person is stuck in a lift. You have to enter the stair case, so that you have to go beyond and go to the top the first floor. So serve the अनित्य प्रपञ्च. Serve the अनित्य family. Serve the अनित्य प्रपञ्च. Serve the अनित्य family. But never hold on to अनित्य प्रपञ्च and अनित्य family. You will have pakka संसार. Therefore don't leave the family but serve and go out. This growing out is called असङ्गः or वैराग्यम्. Therefore the first virtue enumerated is वैराग्यम्. वैराग्यम् means detachment. In Tamil, वैराग्यम् is used in firmness etc. often in positive meaning. Here the word in वेदान्ता, वैराग्यम् means detachment. Absence of attachment. From what? Not from God. Therefore सर्वताः from everything other than God. सर्व अनित्य वस्तुभ्यः मनसः असङ्गः. It will not suddenly happen. We have to gradually withdraw. How? Forcibly we should not. Then it will create pain in the mind. It should be born out of mere knowledge and understanding. Therefore विवेक जन्य वैराग्यम्. Not command जन्य वैराग्यम्. When a child is reading the play book and doesn't read the school book, the mother may pull the book alright. But the child has not understood. What will the child do? Keep the school book in the hand; mind will be in Tin-Tin only. Therefore the mind will be stuck in that only. Therefore the child has to be told and nicely taken off. Similarly mind is like a baby. We have to carefully handle. Otherwise mind will get scared, which is worse for वेदान्ता. And therefore gradually detach. So सर्वताः मनसः असङ्गम्.

But he gives a few exceptions. सर्वताः mans from everything. But a few exceptions are there. What is that? साधुषु संगत्वं. As far as सत्पुरुषाः are concerned don't develop detachment from them because Satsangha is very important. That also we saw in Gita Bhāshyam last Sunday. विविक्त देश सेवित्वं अरतिर्जन संसदि. There Sankaracharya wrote withdraw from the people who are materialistic people. Don't have friendship. But develop friendship more and more with spiritually inclined people. प्राकृत जन वैराग्यम्. संस्कृत जन सङ्गः. So सङ्गं च साधुषु and

as far as different people in the world are concerned, you should have an appropriate attitude towards the appropriate type of people which will be relevant attitude. In interaction may you have relevant attitude. What do you mean by that? **दयां मैत्रीं प्रश्रयं च भूतेषु**. When you meet some people, who are unfortunate and who have got pain and suffering, who do not have the resources and who are lesser than you. Seeing the less endowed people, your attitude must be compassion, **दया**. So **अल्पेषु** - towards the people who are less endowed, or who are less fortunate than you, may you develop compassion and whatever help you can give, may you give. This is one group of people. **मैत्रीं** - if there are people who are equal to you. **दया** is lesser one. **मैत्री** is for equal one. Who are equally endowed, may you have friendship. You need not show compassion towards them because they are not less endowed. Therefore **मैत्री**; **मैत्री** means friendship. Friendship with equal. And when you meet great people in any field who are more endowed in all respects, instead of being jealous of them, may you have humility. So **प्रश्रयं** means what? Humility. Accept your limitation, without having complex, accept your limitation. **प्रश्रय** mean humility **भूतेषु**, towards all living beings may you show these three attitudes depending whether they are less, equal or more. That is why he uses the word **यथा उचितं**. You should not interchange. Seeing superior, compassion **अत्रु मात्त्रीरी** **எல்லாம் கிடைப்பாது**. Therefore **यथोचितं** means have an appropriate attitude. So 5 of them What is that? **असङ्गम् सर्वता; साधुषु सङ्गं** no 2. **दया , मैत्री, प्रश्रयं**. These are the 5. **भूतेषु** **எல்லாம்** count **பண்ணப்பாது**. **भूतेषु** means towards these people these attitudes are required.

Continuing

**शौचं तपस्त्वितिक्षं च मौनं स्वाध्यायमार्जवं  
ब्रह्मचर्यमहिंसां च समत्वं द्वन्द्वसंजयोः**

So here 9 virtues are enumerated. The first one **शौचं** or cleanliness otherwise purity, both external, at the house level, at the dress level, at the body level. So cleanliness and then internal level, also mental level, thought purity also. So I gave a talk on Purity on New Year day. So you can, for details go there. I talked

about 5 types of purity there. देश शुद्धि, देह शुद्धि, वाक् शुद्धि, मन शुद्धि and अन्न शुद्धि. देश शुद्धि is place. देह शुद्धि means the body. अन्न शुद्धि means the food that we eat, because that influences our thought. अन्न शुद्धि. All these, as you go interior and interior, it becomes tougher and tougher. Then the 4<sup>th</sup> one is वाक् शुद्धि. And the fifth and final is मन शुद्धि: c/o New Year talk. शौचं. Then तपः the word तपः is a general word for any type of discipline; according to the context the meanings are taken. Here according to the Commentator. One commentator is **Sridhara Swami**. For भागवतं several commentaries are there. One is Sridhara Swami; his commentary is popular. Beautiful. Simple also. And according to him, तपः means स्वधर्म आचरणं. Do your duties without negligence. This meaning alone, no ok. तपः means स्वधर्म आचरणं, अनुष्ठानं. Then the next one is तितिक्षा or tolerance. Very important virtue according to **Lord Krishna**.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः |  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत || २- १४ ||

Life is a series experiences. Some favorable some not favourable. It is a mixture of both. You can never make life unilaterally, uniformly favourable. Therefore learn to tolerate both experiences. Therefore तितिक्षा means tolerance. But many people complain, that tolerance becomes a weakness. This is a widely heard complaint. If we are tolerant, **Swamiji**, then people exploit us. People treat us like door mat. We won't get respect at all. Therefore now and then you should be aggressive. This is generally the complaint because of the misunderstanding of the word tolerance. By tolerance we do not mean silent suffering of others' exploitation. That is not the meaning. We never say you should tolerate others' exploitation silently. You should not question. That is not the message. The tolerance means avoidance of impulsive reaction. Tolerance only means avoidance of impulsive reaction. And by impulsive reaction we mean, instantaneous and thoughtless response. Impulsive reaction means instantaneous, and naturally, instantaneously we do something, there is not even time for thinking. This instantaneous-thoughtless response is called impulsive reaction. Tolerance only means avoidance of this impulsive reaction.

And after avoiding, then you can choose, whether a particular situation requires, action or inaction. We can choose action, in certain cases. In certain cases, best action is what? Where inaction is required, if you act, it will be counterproductive. And therefore whether action is required or inaction is required, **शास्त्रा** says whether action is required act. Whether inaction is required, don't act. That means what? Do either of them, after deliberating sufficiently. So take your own time, think of pros and cons in action also. Think of the pros and cons in inaction also. And thereafter deliberately choose, either of them. Therefore tolerance is not inaction. But tolerance is avoidance of impulsive reaction. And therefore **तितिक्षा**. And by extension, there are so many choiceless situations in life. Where we have to go through certain experiences. Like old age. After some years, we have to go through what? Now or later, we have to go through old age. They are all what? Choicesless situations. Once I have understood, a situation is choiceless, what is required? Action is required. What action? Action on the part of the mind. Tell the mind that learn to go through that without murmuring. **चिन्ता विलाप रहितम्** - advice the mind go through without grumbling. DS will **say** முணுமுணுத்தான். So without grumbling, without cursing myself, without questioning God's sense of justice. Without complaint. **चिन्ता विलाप रहितम्**. Cheerfully go through choicesless pain. This is also called **तितिक्षा**. Training for that is action. In choice less situation, what is the action required/ not on the situation. The action required is directed towards my own mind. Educate the mind. **मनस्ये** you have to go through. **मनस्ये** **पठु**. They say. O mind, you have to go through learn to go through without complaining, grumbling, without allowing the situations to develop negative thoughts like bitterness, frustration, anger towards God. Never allow a choiceless situation to generate negative emotions. That training is the action required. Any way, if I talk too much you will lose **तितिक्षा**. Therefore **तितिक्षां च मौनं**. **मौनं** you will tell that if I talk too much **swamiji** அடுத்த value பாருங்கோ. I don't want to talk too much on **तितिक्षा**.

**मौनम्**. So the literal meaning of **मौनम्** is silence. There are certain some people who practice total silence. Thereafter they talk about **काष्ठ मौनम्**. **काष्ठ मौनम्** is a

silence in which you don't communicate by other methods also. So writing on the board, not doing anything. Absolute silence काष्ठ मौनम् etc. there are people who try to follow that. But generally we don't recommend absolute silence and that too for a long time. We don't recommend at all. Here also **Sridhara swami** says मौनम् is avoid unnecessary talk. And if we watch ourselves, most of our talks, புரியறதோ most of our talks, if you find, you will find it will neither benefit us nor benefit others. It is only waste of time if only you watch. Because often we talk as an escapist route only. Not talking for communication. That is why, there is a beautiful English proverb: WHEN IT IS NOT NECESSARY TO TALK, IT IS NECESSARY NOT TO TALK. When it is not necessary to talk, you should take all efforts. It is very necessary not to talk. Make sure you remain tight lipped. Because it is not necessary. Therefore don't talk. Therefore मौनम् is वृता भाषां अनुचरणं. Avoidance of unnecessary talk is मौनम्. So वाक् तपः also I talked about New Year. अन्न शुद्धि वाक् शुद्धि वरपोत्रु சொல்லிருக்கேன். And also one year I have given about value of silence. I have elaborately talked about in one New Year. So I don't want to talk too much about मौनम्, मौनम्, value of speech. Value of silence another talk.

Then the next one is स्वाध्यायः स्वाध्याय mans what? Scriptural study. And scriptural study is two-fold. One is recitation of the scriptures which is called पारायणम्. In fact the primary meaning of स्वाध्याय is only recitation or पारायणम्. In our tradition, that is also given a great value. Whether we know the meaning or not, chanting is supposed to be purifying. That is why from young age we have been taught many श्लोकाः even though we don't know the meaning. That is why in traditional houses - I don't know whether such practices are now followed. Many श्लोकाः in hundreds and thousands we were taught in younger days. We don't know the meaning. But the very chanting is a purifying process. But having to learn to recite after sometime we should learn the meaning also. That is called, veda शास्त्र विचारः. अध्यायः means पारायणम्. विचारः means the study. Here the emphasis is on पारायणम्. Then the next one is आर्जवम्; आर्जव; means straightforwardness, the harmony between thoughts word and the deed. Harmony among thought word and deed is आर्जवम्. This word has come in



Bhagavad Gita. Therefore I don't want to go to the details अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् । आर्जवम् means literally a straight line रिजु means straight. आर्जवम् means straightness. Straightness means what? All the three on in one line. And the most important expression of आर्जवम्, I consider is punctuality. The most important and powerful expression of आर्जवम् is punctuality. If we are punctual in everything that we do, we are developing आर्जवम्, which is very, very important and useful. Therefore generally all the Acharyas; **Swami Chinmayananda** will be always particular about punctuality. He should come on dot and give. **Swamiji** used to tell if I don't come to the class, it is only for one reason. I am gone. So that is being conviction. And Swamiji followed. Therefore it is a spiritual virtues. We feel Punctuality is for some other thing. It is considered to be a spiritual virtue. And that is it called. आर्जवम्.

And then ब्रह्मचर्य - following the moral value with reference to sexuality. Sexual moral observation. Observation of a sexual moral which will vary from आश्रम to आश्रम. For ब्रह्मचर्याश्रम one set of rules. गृहस्ताश्रम - we saw yesterday in Prasna Upaniṣad. गृहस्ताश्रम what is ब्रह्मचर्य was redefined. Then वानप्रस्त, संयासि. That is why I said generally rules are called ब्रह्मचर्य. Then अहिंसा. अहिंसा is nonviolence. Avoiding deliberate hurting of other living beings. Involuntarily, unknowingly we may hurt. Even while walking on the road there may an insect under our feet. We don't deliberately hurt others. Unknowingly if we hurt, in our daily prayers प्रायश्चित्त happens. That is why we should regularly pray because we do lot of mistakes unknowingly also. विहितं अविहितं वा सर्व एतत् क्षमस्व - therefore I avoid, deliberate hurting as much as possible. If at all, I feel that violence is required in a particular case, I think, very well whether it is required or not. Even if it is required, and I do that, I have to do प्रायश्चित्तं. We hear the stories. **Rāma** had to kill **Rāvana**. And that was a पापम्. And they say that **Rama** went to such and such place as a pariharam for **Ravana** वध पाप निवृत्ति. Therefore avoid violence. If you want to use it, use it as last resort. And if you use remember, पापम् is there. I have to do प्रायश्चित्तं. Therefore avoid हिंसा. अहिंसा.

Then **समत्वं द्वन्द्व संजयोः** the entire **कर्म योग**, is summarised in one value. What is the definition of **कर्म योग**? **समत्वं**. **समत्वं** means what? Equanimity. **समत्वं योगः उच्यते** in the **Bhagavad Gita**. So mental balance. Of course absolute balance is not possible. After all we are human beings. And many things go haywire. Mind will react. Therefore absolute **समत्वं** as somebody said absolute harmony among people is there only in one place. He said that is graveyard. So many people are lying there. No quarrel. That is possible only in graveyard. As long as we are alive ஏதாவது வம்பு பண்ணிண்டேதான் இருப்போம். Therefore absolute balance is not possible. But try to get closer and closer. In my language **FIR** reduction. Frequency of mental disturbance. Intensity of mental disturbance. And recovery period time taken. Try to make them lesser and lesser. Effort must be there. It will not automatically happen. So when the disturbance comes, I have to watch the mind. And I have to process the emotions. Apply the mind. Understand the mind. Understands the emotions. Understand the cause of emotions. Understand the consequences of the emotions and learn to handle properly. This is called emotional intelligence. In western psychology it is a very big topic emotional intelligence means understanding what an emotion is. Then understanding the cause of the emotion. And understanding the consequence of the emotion. **एषु स्वरूप कार्याणि**. And then learning to handle them. And replace them, with healthy, positive emotions. So this is called balanced mind. So in **द्वन्द्व संजयोः**; **द्वन्द्वं** means **मिथुनम्**. மிதுனம் எங்கயோ கேட்ட மாதிரி இருக்கோ? Pairs of opposite. So **सुख दुःख, मान अपमान, लाभ नष्ट, संयोग वियोग**; in all these opposite experiences trying to maintain the balance is very important. And in the **Gita** 13<sup>th</sup> chapter Lord Krishna says: **नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु**. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 18 JG Notes 2-24 to 2-28 (31-03-2015)

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शौचं तपस्तिक्ष्णां च मौनं स्वाध्यायमार्जवं  
ब्रह्मचर्यमहिंसां च समत्वं द्वन्द्वसंजयोः

The fourth of the नवयोगी, by name प्रबुद्धा is giving the teaching. Answering the question of King निमि regarding crossing over of माया शक्ति especially the आवरण शक्ति of माया. And आवरण शक्ति is nothing but self-ignorance only. आवरणम् is called आवरणम् because it conceals. And it conceals my own real nature. And according to scriptures my real nature is ब्रह्मन् or पूर्णत्वं. And I am ignorant of my Brahma भाव and because of that ignorance, I project wrong nature called जीव भाव: So when the real nature of rope is concealed, just as we project a snake, when ब्रह्म भाव the real nature is concealed, I superimpose जीव भाव: identifying with body-mind-complex. जीव भाव expresses in the form of कर्ता भोक्ता and प्रमाता. So the doer, the experiencer, and the knower put together is called अहंकार: which is always अपूर्ण: None of these three can ever be पूर्ण: Therefore we keep on struggling to do more and more. To experience more and more. To know more and more. Through all these things, we are only struggling to convert, the अपूर्ण अहंकार, into पूर्ण: but unfortunately, the finite can never become infinite. Therefore by sheer tiredness of the struggle we should fundamentally ask the question, am I struggling in the right direction? Because mere struggle alone you want to reach the destination and complain I have been walking for years together. I don't reach destination. What அக்கிரமம் it is. Then I ask where do you want to go? He says I want to go to the Delhi. In which direction you are struggling. I am going southwards. Therefore he is never going to succeed. So he must have the fundamental question. Then the scriptures will point out Pūrṇatvam can never be attained. It is a matter to be known and claimed. ज्ञानत एव Pūrṇatvam. Thus ज्ञान should start. ज्ञानम् means the effort for ज्ञानम्. And the ज्ञानम् pursuit must be always supported by a set of mental and intellectual and

sensory disciplines. Only when the knowledge can be received. And therefore all the scriptures uniformly emphasise mental intellectual sensory and physical. In fact all the **कोशाः** must be disciplined. And in different scriptures they present it in different ways. In Tatva Bodha it is called **SCS**. In the 13<sup>th</sup> chapter of the Bhagavad Gita it was called **ज्ञानम्** itself **अमानित्वं अदंबित्वं** they are named **ज्ञानम्**. In the 16<sup>th</sup> chapter of the Bhagavad Gita it is called **दैवी संपत्**. All are synonymous. **SCS, ज्ञानम्**, of the 13<sup>th</sup> chapter, **दैवी संपत्** of the 16<sup>th</sup> chapter of Bhagavad Gita and then in this particular portion, it is called **भागवत धर्माः** **भागवत धर्माः** is just another name for all these virtues. And I said 35 of them are mentioned starting from the 23<sup>rd</sup> verse. In 23<sup>rd</sup> verse 5, of them were mentioned. In the 24<sup>th</sup> verse which we completed in the last class 9 are mentioned. And we are going to see further in the following **श्लोकाः**. Verse 25, page 56.

**सर्वत्रात्मैश्वरान्वीक्षां कैवल्यनिकेततां  
विविक्तचीरवसनं संतोषं येन केनचित्**

So, **सर्वत्र आत्म ईश्वर अन्वीक्षां** this is **ज्ञान योग श्रवणम् मननं** to be parallely pursued alongwith values. Values minus **विचार** will not work. **विचार** minus values will not work. Both the **V** and **V; value** and **विचार** must go hand in hand. Like the 2 wings of a bird. Then only it can fly. So **ज्ञान योग** is beautifully summarised.

The first step in **ज्ञानयोग** is enquiring who am I? And keep on negating whatever is the object of experience. By using the simple law, whatever is experienced by me is different from me. Because the experiencer is different from the experienced. By using the **नेति, नेति** method I arrive at the ultimate observer, called the sakshi, the **आत्मा**, chaitanyam, the conscious principle. This is stage no 1.

Then in the second stage I should understand that the consciousness that is in my body, that is me, is the same as the consciousness in everyone. And therefore, the **आत्मा** the essence of everyone is one and the same only. This is the second stage.

Then the third stage is: Not only there is one consciousness in all the bodies, in between the bodies also what is there is consciousness. Even though in between we don't feel or sense the consciousness; in between also is there. So **आत्मनः सर्वगतत्वं** - otherwise called **ब्रह्मत्वं**: is to be gathered. Therefore he says, **सर्वत्र आत्मा ईश्वर अन्वीक्षां**. May you see the **आत्मा** which is the **ईश्वर** in everyone? Or you can put reversely may you **ईश्वर** everywhere which **ईश्वर** is non-different from the **आत्मा**. **अहम् आत्मा गुडाकेश सर्व भुतशया स्थितः**; initially we worship God as an external entity. Finally God has to be c/o **Mundaka** class on Sunday, **karaneeswara** has to be understood as **एक सार**; the **चैतन्यम्**. Therefore **अन्वीक्ष** means this **दर्शनम्** is possible not by our mere intellectual analysis. It requires the support of the **शास्त्र प्रमाणम्**. So **अन्वीक्ष** means **गुरु शास्त्र उपदेशं अनु**. So backed by the **गुरु शास्त्र उपदेशं** may you see **ईश्वर** everywhere. A **ईश्वर** who is non-different from the **आत्मा**. In short, **जीव ब्रह्म ऐक्यं पश्य**.

This is the primary **साधना** which should go along with all other disciplines. And what is the next one? **कैवल्यम्**. **कैवल्यम्** has different meaning. **मोक्षा** is also called **कैवल्यम्**. **केवलः** means one without a second. **अद्वितीय** and therefore **कैवल्यम्** means state of **अद्वितीयत्वं** or **अद्वैत भावः** which is called **मोक्षा**: that is one meaning. But here the meaning is different. **कैवल्यम्** means one without a second, means learning to be alone, without a company or companion. So **एकान्त वासः** must be practiced now and then. Because the mind always wants some escapist route or the other. Because the mind cannot confront itself, because, when the mind is alone, it produces like Pandora's Box, it produces all types of thoughts, worries, anxieties, fears etc. Therefore how to get out. Go to sleep. Or switch on TV or call someone and talk **ഘർപ്പ**; something or the other. I don't want to face myself. Fear of oneself is samsara. And therefore we should learn to confront ourselves and understand what the problem is. Only when I diagnose the problem I can have the solution. **Dayananda Swami** says, **PROBLEM IS YOU, SOLUTION IS YOU**. And somebody nicely said, all the negatives are developed in a darkroom. All the in the olden days - **இப்ப எல்லாம் போயாச்சு** - **எல்லாம்**

electronic வந்தாச்சு - all the films were developed in the dark room. All the negative thoughts emotions worries and fears are developed in the darkroom called ignorant mind. As long as the mind is spiritually ignorant, negatives will be continuously developed; at least the other darkroom you can avoid. But your own mind how you can escape from? Therefore the only way out is what? Make the room, the mind, bright by self-knowledge. And therefore, to diagnose our problem, we should learn to be with ourselves regularly for some time. Go for a walk alone, one day there are no members at home, decide to stay at home. Don't immediately go for a movie or something or the other. See what happens when you are alone. Therefore not all the time. Now and then learn to be alone. In the Bhagavad Gita **Lord Krishna's** language संतोषं. येनविविक्त देश सेवित्वं, in the 13<sup>th</sup> chapter, in the 18<sup>th</sup> chapter:

**विविक्तसेवी लघ्वाशी यतवाक्कायमानसः |  
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः || १८- ५२ ||**

That is another thing. When we have got so many mental disturbances one method is going on eating. Over-eating is another expression of psychological issue. Therefore Lord Krishna wants **विविक्तसेवी लघ्वाशी**. Of course it is not said. So **कैवल्यं** means एकान्तः

Then the next one **अनिकेततां**. So **अनिकेतत** literally means may you be without a house. May you be a houseless person. **अनिकेतत** word comes in Bhagavad Gita also. **अनिकेतः स्थिरमतिः भक्तिमान् मे प्रियो नरः**, 12<sup>th</sup> chapter. **अनिकेतः** means without house. Then what does it mean? Should I stay in a rented house? There are two meanings. One meaning is become a **सन्यासि**. So leave all the possessions, become **परमहंस परिव्राजकाचार्यः** that is one meaning. Here the commentator is very considerate. He knows he students are all **ग्रहस्ताः**. Therefore he gives a compromised interpretation. **अनिकेतः** means don't have **ममकार** in your house. Don't have too much of **अभिमान**, too much of attachment to the house. Remember it is a temporary gift given by God. Either the house will go. Or we will go. So if the house is: **Swamiji** we have built it very lovingly how it will go?

OK it won't go. But you will go. Therefore they are all temporary shelters given by the Lord which will be taken away at any time. Therefore may you be a trustee, not an owner. So **अनिकेतः**: the commentator **Sridhara Swami** says, **गृह अभिमान रहितः**: Without **अभिमान** over attachment.

Then the next one **विविक्त चीर वसनम्** assuming that **अनिकेत** is a **सन्यासि**. I said two meanings are there. There he gives- **विविक्त चीर वसनम्**. **चीर** means bark of a tree. **वसनम्** means garment. Bark garment. In the olden days in the forest **सन्यासि**s were wearing that. **विविक्तं** means clean. Whatever you use let it be clean. Clean bark garment you wear. That means may you be simple in your dressing. If it is a grihasta don't go back for bark garments. Don't bark at the garments. That is all. So whatever be the type of garments learn to use it. **இது சரியில்லை அது சரியில்லை சொல்லி**, don't be over particular. Something is required to cover and protect. Don't be over obsessed with dress especially nowadays with so much advertisement and ramp walking and all. Therefore don't be carried away ramping businesses. Therefore **विविक्त चीर वसनम्**.

Then **संतोषः**: very important. Contentment with whatever we can legitimately acquire. By **dharmic** methods, whatever we can acquire, we should be contented. Contentment is a prerequisite for **धानम्**. If I don't have contentment, I can never do **धानम्**. Why? Whatever I have is not even enough for me, then how can I share with others. Therefore **धानम्** requires, a contented mind. Therefore **संतोषः**: contentment. With what? **येन केनचित्** - with whatever, is acquired legitimately through **dharmic** method. If it is a **सन्यासि** then the contentment is for basic needs also he has to depend upon **गृहस्ता**; like his food need etc. When he needs food, he has to go to a house and ask **भवति विशां देहि**. At that time you don't know what type of food is going to come. Therefore at that time what should you do? **येन केनचित् संतोषः**: if it is dosai ரொம்ப thick கொஞ்சம் Konjam paper dosai பண்ணி போடுங்கோ. Therefore don't ask for all kinds of things. சுவாமிஜிக்கு பேப்பர் தோசை பிடுக்கும். அதனால் சொன்னேன். I don't mean. I only said that. So don't think I am indirectly

communicating. அப்படி எல்லாம் கிடையாது. In the Bhagavad Gita, the expression is **यदृच्छा लाभ संतुष्टः संतोषं येन केनचित्.**

So 5 values in this **श्लोका**. After completing all you can go home and add. With a calculator you can add. See whether 35 comes.

**श्रद्धां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि.  
मनोवाक्कर्मदण्डं च सत्यं शमदमावपि.**

So 6 virtues are enumerated here **भागवते शास्त्रे श्रद्धां**. **श्रद्धा** in the validity of **भगवान्'s शास्त्रम्** or the scriptures that have come down to us. Primary scriptures being **वेदास**. All the others **श्रुति इतिहास पुराणा** are supportive, and in that **शास्त्रा** may you have **श्रद्धा** as a valid source of knowledge. And if you see anything contradictory to logic or perception it doesn't say you should blindly accept the scriptures. If the scriptures make statement which are contradictory, to **युक्ति** and **अनुभव**, what are we supposed to do? We should carefully handle. Don't accept that blindly. That is unintelligent At the same time don't reject **शास्त्रा**. That is **अश्रद्धा**. What do you do? You reinterpret the **शास्त्रा** in such a way by looking at all the other statements, mat you arrive at the appropriate meaning which will be revealed by **शास्त्रा**, and which is not contradicted by logic and experience. That is why we say **श्रुति युक्ति अनुभव** these three coordinates you always maintain. Like in mathematics we have got **x y z** axis. Always your understanding should be in keeping with **श्रुति** also. And keeping with logic as well as our **अनुभव**. **श्रुति युक्ति अनुभव अनुसारेण** may you extract the message from the **शास्त्रा**. **भागवते शास्त्रे विधिक शास्त्रे इत्यर्थः, श्रद्धाम्**. So you should not think **भागवतं** refers to only **भागवत पुराणा**. So **वेदा** also comes under **भागवतं**. All the **पुराणाः** are also like that. So **भागवतं** is a generic term here.

And then another important advice. There are so many **शास्त्राणि** and so many religions in the world. All religions follow their own religious books. May be Quran, may be Bible. Different people may be following. Different religions and philosophical systems based on their source book. Never publicly condemn





**दण्डं च. दण्डं** means discipline. It means a stick or a rod, a **சாடலை** is also called **दण्ड**. But generally **दण्ड** is used for what purpose. **மண்ணையில போட்டுதுக்குதானே दण्डं. மண்ணையில दण्डं**. Therefore since the rod is used for disciplining, by **extension**, the word rod means **दण्ड** means discipline. So in the 4 **आश्रमा**, **ब्रह्मचारी** has got a **दण्डं**. And **सन्यासि** also has got a **दण्डं**. Because there are no external things to discipline, we have to discipline by ourselves. Therefore both **ब्रह्मचारी** and **सन्यासि**, they have to carry **दण्ड** to remind them of a disciplined life.

And some **सन्यासिs** carry **त्रिदण्डं**. They are called **त्रिदण्डी संन्यासि**. Especially **Vaishnava संन्यासिs** are **त्रिदण्डीs**. Three **दण्डंs** they keep. What is the purpose? **मनो वाक् कर्म दण्डं**. **ब्रह्मचारी** has got sacred thread with three planks. They are **मनो वाक् कर्म** are **काय. कर्म** or **काय. काय** means body. So disciplining the thought word and deed. So **मनो वाक् कर्म दण्डं**. I am not going to the details. We have seen in the Bhagavad Gita, 4 criteria for **वाक्** discipline Lord Krishna gave. All those things you should remember. In the 17<sup>th</sup> chapter 4 criteria **वाक्** discipline, **अनुध्वेकतरं, सत्यं, प्रियं, हितं**. Very important. If I get into that I will get lost. Therefore I don't want to go to the details. And in the New Year talk, the **पञ्च शुद्धि**, there I have talked about **देह शुद्धि, वाक् शुद्धि, मन शुद्धि**. There these ideas are there.

Then **सत्यं, सत्यं** you know. **सत्यं** means truthfulness in speech. And always they insist that truthfulness in speech doesn't mean all the truth you have to speak. You call a person, and say you are man. And you are old man. So many truths are there. Therefore speaking truth is always understood as avoiding untruth. Speaking truth must be always understood as avoiding untruth. You may speak the truth. Or if the truth is going to hurt a person, calling a blind person blind or a deaf person deaf, etc., even though it is truth it hurts the other person. Therefore if it is hurtful, you don't speak the truth. Therefore either speak the truth or be silent; avoid speaking untruth. Therefore **सत्यं** always is translated as **असत्य वर्जनम्. असत्य वर्जनम्** is **सत्यं**.

Then शम दमावपि शम and दम. Somewhere we have seen. In **Tatva Bodha, SCS शमादि षड्ग संपत्तिः** there we saw. शमः what is the definition in **Tatva Bodha**? शम is मनोनिग्रहः: mental discipline. And दमः is इन्द्रिय निग्रहः sensory discipline. Both ज्ञानेन्द्रियाणि as well as कर्मेन्द्रियाणि disciplining. And by disciplining what we means is never enter into adharmic or शास्त्रा forbidden fields they should not go to. **Lakshman rekha** you know. That line must be there. Neither ज्ञानेन्द्रियाणि nor कर्मेन्द्रियाणि should violate the line of धर्मा. Many of them we know by common sense what is धर्मा and अधर्मा. And many of them that we don't know शास्त्रा gives. So common sense line and शास्त्रा based line you always keep. Never allow your sense organs to fall for temptations. Remember the example of कूर्म अङ्गानि इव. Just as a कूर्म, a tortoise, whenever there is a threat it withdraws. Similarly withdraw the sense organs whenever they lead to **adharmic** activities. So शम दमावपि. शम दमौ + अपि. शम दमौ द्वन्द्वसमासा शमश्च दमश्च. So 6 virtues have been enumerated.

And then श्लोका no 27.

श्रवणं कीर्त्तिनं ध्यानं हरेरद्भुधकर्मणः  
जनकर्मगुणानाम् च तदर्थेऽखिलचेष्टितं

So always whenever they talk about spiritual values invariably they include भक्ति as a very, very important spiritual value. Otherwise called religious life style, is compulsory for spiritual growth. As I often say, spiritual life without religious life we don't accept at all. That is why all the Sankaracharyas even though they have transcended all of them, they have got temples in ashram and do पूजा. Not that they require. But others should be shown the way. Similarly in all the ashrams even though ashrams are jnana योग pradhana there will be class rooms everywhere. But in all the ashramas temple will be there. And our gurus always say morning and evening you have to attend in the temple program. So therefore the भक्ति is extremely important. In the 13<sup>th</sup> chapter what did Lord Krishna says: मयि चानन्ययोगेन भक्तिरव्यभिचारिणि.

And we always start with what **भक्ति**? **एक रूप ईश्वर भक्ति**, **इष्टदेवता भक्ति**. Gradually it should become Viswaroopa bhakthi. That is progress in **भक्ति**. In one direction **एका रूप** to **विश्वरूप**. And also **भक्ति** must progress in another direction **आर्था**, **आर्थार्थी भक्ति** **आर्था सकामा भक्ति** must gradually change to **निष्कामा भक्ति**. Thus **सकामा**, **एकरूप भक्ति** to **निष्कामा विश्वरूप भक्ति** we must gradually attempt to grow. That is said here. And to develop **भक्ति**, one of the best methods is reading puranic stories, dealing with **ईश्वर**. **ईश्वर अवतार** and **ईश्वर लीला**. God, his **अवतारम्** and his **लीला**: May you read or may you listen to. **उपन्यासकः** are there in Indian culture. It is very common. Almost in every State there will be **रामायण कथा** and **महाभारत कथा**; not that we don't know the story. Everybody knows. But only when we are in that association they will talk about the embodiment of all these virtues. When we listen to that again and again unknowingly we will imbibe them. And therefore **श्रवणं**. **कीर्तनम्**. **ध्यानम्**. **श्रवणं** means listening. Initially of **सगुण ईश्वर** and **इष्ट देवता ईश्वर**. It is not **वेदान्त श्रवणं** in the beginning. So in this **श्लोका**, **श्रवणं** doesn't refer to **महा वाक्य श्रवणं**. But **सगुण इष्ट देवता कथा श्रवणं**. **रामायणम्** for **रामा**, in **भागवत् कृष्णा** is highlighted. **देवी भागवतम् देवी** comes. And **कुमारसंभवं**, **सुभ्रमण्य** comes. So many **पुराणानि** are there. Thus we have got a mall of **इष्ट देवता**. You can pick from. So **श्रवणं** and **कीर्तनम्**. Wherever opportunity comes you also hear or talk about that to others who are interested. Very important. We will be named bore. So one **ब्रह्मचारी** used to tell very jovially. He said MSM is coming. MSM means, moving saw mill. **அறுவைன்னு அர்த்தம்**. Moving **அறுவைன்னு அர்த்தம்**. So therefore just because you love **वेदान्ता नवयोगी संवाद** etc. don't bore others. See whether the other person is interested. If you get someone like that you are lucky. But not that easy. That is why I am not leaving you. Because I need someone. Therefore **कीर्तनम्** talking sharing, and **ध्यानम्**-meditating. **इष्टदेवता क्षीरोदन्व प्रदेशे**, **शान्ताकारं** etc. **ध्यानम्** of what? Next line **जन्म कर्म गुणानाम् च**. **जन्म** means **अवतार**; the various **अवताराः** of the Lord. **कर्म** means what? various **लीलाः** Sportful activities of **भगवान्**. Take **कृष्ण अवतार** is full of such **लीलाः**; **कृष्णा लीला**. And **गुणानां च** - **गुणा** means the glory of **भगवान्** especially that glory of **भगवान्** by which he always rescues, the **भक्ताः** And help the **भक्ताः** in gaining knowledge. So **जन्म कर्म गुणानां श्रवणं** **அப்படி connect பண்ணிக்கண்டும்**. So listening to **जन्म कर्म गुणा**.

Again second time जन्म गुणानां कीर्तनम्, जन्म कर्म गुणानाम् ध्यानम्. Of what? Not any local person. Cinema actors and actresses are there. Magazines talk about their जन्म कर्म and गुणाः are full of दोषाः only. Therefore don't be interested in those stories. हरे - of भगवान्. What type of भगवान्? अद्भुत कर्मणाः whose exploits are extraordinary. So भगवान् of extraordinary exploits. May you listen to? And now a days in TV also, there are so many channels talking about that. But we should note, एक रूप ईश्वर we should not stop. Gradually we have to expand विश्व रूप ईश्वर. There also we should not stop. We should come to ज्ञानम्; अद्वैत ज्ञानम्.

As I have often said without सगुण भक्ति, निर्गुण ज्ञानम् is impossible. Then what is the second statement. Without निर्गुण ज्ञानम्, सगुण भक्ति is incomplete. Always we should remember that. So जन्म कर्म गुणानां च श्रवणं कीर्तनम् ध्यानम्. And तदर्थे अखिल चेष्टितं. So ईश्वरार्पण बुद्ध्या सर्व कर्म अनुष्ठानं. तदर्थे means ईश्वरार्थे. अखिल चेष्टितं means सर्व कर्माणि. अखिलम् means सर्व. चेष्टितं means कर्म. May you dedicate all the actions both secular as well as sacred actions, may you dedicate to the Lord. Even regular eating is done only as an offering to the Lord who is in our stomach in what form? वैश्वानर; c/o which chapter of Bhagavad Gita.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः |  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् || १५- १४ ||

Lord Krishna says, I am in the stomach of everyone as the digestive fire. THEREFORE when we are eating we are offering to वैश्वानर अग्नि. Convert eating also into ईश्वर आराधनं. Hindu tradition converts eating also into a आराधनं. A wonderful tradition. Daily स्नानं is also ईश्वर आराधनं. Why? ईश्वर अभिषेकम् because भगवान् is inside me. Therefore I am doing अभिषेकम्. And अलङ्कार that we do is अलङ्कार for भगवान्. நமக்கு இல்லை. பகவானுக்கு அலங்காரம் சந்தனம் குங்குமம் etc. यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्. Is the essence of कर्म योगः so ईश्वरार्पण भावना रूप कर्म योगः is तदर्थेऽखिलचेष्टितं. प्रसाद भावना रूप कर्म योगः was talked about in verse 24 second line. समत्वं द्वन्द्वसंजयो whatever ups and downs come, may you treat it equally as what? ईश्वर प्रसाद. प्रसाद भावा अलङ्कारे षोडशोऽक्षराणां. ईश्वरार्पण भावना is here. Combination is कर्म योग.

Continuing,

इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियं  
दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम्

Extension of कर्म योग. The previous श्लोका it was said, may you dedicate all your actions as an offering to the Lord. And here he says, not only action, all the possessions also, may you dedicate to the Lord. तन-मन-धन सब कुछ है तेरा. Very beautiful line. That is taken from here only. First he talks about action. Later he talks about possession. इष्टं - इष्टं means religious पूजा or याग: literally इष्टं means याग. By extension it means any पूजा that we perform. Sanskrit students should note the word इष्टं can be derived from two roots. One is इष् दातु; इच्छति. From that इष्टं comes. Another is यज् दातु - यजसि, इष्टं form comes. When it is derived from इष् दातु, इष्टं means whatever is dear to me. It is called इष्टं. When it is derived यज् दातु, whatever याग is performed. So in this context इष्टं means what? Any ritual, Vedic ritual is called इष्टं we saw इष्टापूर्त in Mundaka and Prasnopanishad also. In all such places इष्टं means Vedic rituals or a religious पूजा. Then दत्तं. दत्तं means धानम्. Whatever charity you give. तपः whatever austerity you follow like उपवास, or रात्रि जागरणम् during Sivaratri etc. Vaikunta Ekadasi etc. they are all varieties of austerity. So during that skanda shashti people take food without salt. Many types of austerities. Even now people follow. Hinduism is not totally gone inspite of all developments. Still it is continuing. Many people follow many types of austerity. All of them are called तपः जप्तं. जप्तं means all जप. All types of जप we do. जप means recitation of a nama or a मन्त्रा is called जप. In पारायणम् repetition is not there. मन्त्रा the most important part of मन्त्रा is आवृत्ति: repetition. So जप्तं जपः then वृत्तं वृत्तं means any type of आचार that you follow. Religious discipline. Getting up at a particular time. Some do पूजा Some do जप. Some go to temple. So whatever आचार you follow. Assuming that, we are following. So don't say आचारम् follow பண்ணினாக் தூணே dedicate பண்ணறதுக்கு. We should have some kind of religious disciplines. I have said basic discipline is getting up at the sun rise or before sunrise that is one fundamental आचार. Hinduism insists. 8 o'clock 9 o'clock business Hinduism doesn't accept. Rarely, it is OK. But not as a

regular practice. Unless a person is in night shift duty; I don't know; all kinds of situations are there. So whatever आचार you follow. Up to this is our various activities goes. What should you do? Second line. परस्मै निवेदनम्; may you dedicate all of them to the Lord ईश्वर अर्पणम्. Don't have any other सकाम संकल्प, it is ईश्वर प्रीत्यर्थ. भगवान् has asked me to do. Therefore I please भगवान् when I obey his instructions naturally. Therefore I please the Lord by following this. Pleasure of the Lord means our spiritual growth. Pleasure of the Lord always remember, I need not ask give me चित्त शुद्धि எல்லாம் சொல்ல வேண்டாம் ईश्वर प्रीत्यर्थ करिष्ये once you say in any language; need not be in Sanskrit. Then it automatically refines out inner personality. If you want to pray specifically then the best prayer is what? सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः when you say sarve your family will be included or not? You are not extra cosmic or anything. Therefore, your family also will be well off.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 19. JG Notes Verses 2-28 TO 2-33 (07-04-2015)

Page 58 verse 28

इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियं  
दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम्

The 4<sup>th</sup> among the **Nava yogis**, by name **प्रबुद्ध**, is giving the **भागवत धर्मा**, otherwise the spiritual disciplines to be taken by a spiritual seeker. A big list of 35, such disciplines are mentioned. Of them one is mentioned in this 28<sup>th</sup> **श्लोका**, which we completed in the last class. And this is a very, very important virtue. In the form of dilution of **अहंकार** and **ममकार**. **ममकार** is ownership with reference to everything in the external world. Whether it is family, or property or name, fame, all of them in the external world, which we claim the ownership is **ममकार**: And **अहंकार** is claiming the ownership with reference to our own body-mind, sense complex. And both this **ममकार** and **अहंकार** must be diluted. And how do you dilute **अहंकार** and **ममकार**? First we should remember the teaching of the scriptures, that **भगवान्** alone is in the form of everything. **भगवान्** being the material cause of the creation. **भगवान्** alone appears in the form of everything. Therefore **भगवान्** is the only owner of everything. And as far as we are concerned, because of our **पुण्य-पाप कर्मा**, a few things are associated with us temporarily. And we are allowed to use them, for a particular period. The period is determined by the **कर्मा**. And therefore I only use them. I look upon them as a user. But I never claim them as an owner. And the moment ownership comes, **अहंकार ममकार** comes. Definitely I would like to control them whatever I own, I want to control whether it is inanimate object or an animate object. A small crack in the wall is not crack in the wall. Remember it is -already crack - it is a crack in the self. We carry all of them and therefore we want to control. Not only the inanimate house car etc. We want to control every member. We want them to be and to do in keeping with our expectations or **राग द्वेष**. Therefore ownership leads to controllership and the fact is I don't have the resources and power to



control anything in the creation including our own body. And trying to control, what I cannot control is **संसार** : And therefore **संसार** is the price that I pay for **अहंकार** and **ममकार**. I have given an example sometime before. On the road, sometimes they would have written. Trespassing into this property is subject to prosecution. Trespassing not allowed. Trespassers will be prosecuted. What is trespassing? Using somebody else's property as though mine without permission. **भगवान्** has written the same rule in the original scriptures. The entire creation is my property. And everyone who has **अहंकार** and **ममकार**, is a trespasser. And trespassers will be prosecuted by the **संसार** punishment. And how does the prosecution **संसार** punishment express? It is expressed in the form of anxiety, worry, fear, regret, hatred, bitterness, disappointment all mental disturbances are punishment for what? Trespassing. And therefore, here the **आचार्य** says, regularly hand over mentally everything to **भगवान्**. As I said in the last class, the well-known **आरति श्लोका**, **तन् मन् धनं** a very beautiful prayer, we have to regularly do. Even though regularly doing is not proper logically. Why? Once you have handed over next day you are not the owner unless you have taken back. Therefore handing over has to be once only. Still we do regularly because often handing over is lip service or it is only partial. And therefore we have to remind, I am a user, not an owner. I am a contributor, not a controller. This slogan has to be there all the time in the mind. What is the 2 fold slogan? I am user not owner. I am contributor not controller. The moment you forget this fact, worry will, like temperature shooting up, worry will shoot up. Therefore a very important value. The entire 28<sup>th</sup> **श्लोका** is one value. And what is that? **परस्मै निवेदनम्**. **निवेदनम्** means offering, dedicating, handing over which includes **दारान् सुतान् गृहान्** finally **प्राणान्**. So **दारान्** means wife; wife or husband as the case may be. **सुतान्** very, very difficult. **सुतान्** means son which includes daughters. Daughters I don't know whether we will do or not we have to. Sons and daughters. **गृहान्** the house and finally **प्राणान्**. You're very **प्राणा** itself. **परस्मै ईश्वराय निवेदनम्**. And our **साष्टाङ्ग नमस्कार** is only a physical expression of this mental offering.

Continuing

page 59, verse 29,

एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदं  
परिचर्या चोभयत्र महत्सु नृषु साधुषु.

In this 29<sup>th</sup> verse, two devotional or spiritual exercises are mentioned. Very beautiful. Second line उभयत्र परिचर्या - the entire world, taking the entire world as विश्वरूप ईश्वर: remembering the Upadesa sara of Sri Ramana Maharshi. Serving the entire world to our capacity. जगत् ईशधीयुक्तसेवनं अष्टमूर्तिर्भ्रिदेवपूजनम् No doubt we have got our own personal and family duties. We might have much to serve the world. But to the extent possible, whenever there is opportunity, serve the world, but don't look upon the world as the world. But taking the world as विश्वरूप ईश्वर. And you don't serve as a human being. But as a भक्ता. So with the attitude of devotion, when you serve the world, consisting of both उभयत्र, both type of world. And what do you mean by both type? स्थावरम् जङ्गमम् छ. स्थावरम् जङ्गमम् has got 2 meanings; one meaning is the living beings which are moving and the living beings which are not moving. Both are two types of living beings only. Mobile and non-mobile. Moving living beings means what? All the human beings, animal's birds they are all जङ्गम प्राणि. And what is स्थावरम्? Can you guess? All the plant kingdom will come under living beings; but not moving thank God. Otherwise avenue trees will come to the road. Already so many are on the road. Certainly you will find some plants are also going for a walk. Thank God! already roads are crowded. Therefore plants are considered to be स्थावर प्राणि. May you serve all of them, ultimately boiling down to **pancha maha yajna**. This is one interpretation.

The second interpretation the word स्थावरम् includes not only the non-moving living beings but it includes even inanimate things. Rivers Mountains etc. even we look upon them as भगवान्. Rivers are worshipped by us. Several mountains are worshipped. **Arunachala, Venkatadri Kailasa**, they are all inanimate. But even they are worshipped. Thus the word स्थावरम् can include both animate and inanimate. Put together entire universe, may you serve with devotion.

So this is in the second line. Then go back to the first line. And may you get more and more associated with people who are ईश्वर भक्ता: Association with ईश्वर भक्ता: will come under सत्सङ्ग. Therefore mutually we will be reinforcing our भक्ति. Because of my company his भक्ति will increase. Because of his company my भक्ति will increase. Therefore may you develop friendship and companionship with those human beings for whom भगवान् is the protector. Therefore he says कृष्णात्मनाथेषु कृष्णात्मनाथ means those भक्ता: who look upon कृष्णा as their protector their refuge. कृष्णा: एव आत्मनाथः; आत्मनाथः means their refuge or protector. And who is that? कृष्णा: or ईश्वरः final meaning is what? All the भक्ता: मनुष्येषु such human beings, other non-भक्ता human beings also you should give a general respect as विश्वरूप ईश्वर. But among the मनुष्या: also, when there are भक्ता: may you try to associate with them more. Telephone no வேணா வாங்கி வச்சுக்கோங்கோ - you can invite. You can visit let the contact be more. What about others - hello, how do you do; come away. But with reference to these people may you develop more contact. During vacation also may you develop contacts with such people? இல்லண்ணா மறந்து குளிச்சுடும். Therefore, relation is useful कृष्णात्मनाथेषु मनुष्येषु सौहृदं सौहृदं means friendship, relationship, bond. And this is with reference to general भक्ता:. And then he says, there are so many other भक्ता: who are more advanced than you. And with reference to those भक्ता: who are very great mahatmas and who are even ज्ञानी भक्ता:, with them may you have a reverential relationship. That is said in the second line. महत्सु साधुषु. नृषु. विशेषतः सौहृदं. With all भक्ता: there should be more friendship. But among those भक्ता: also महत्सु नृषु महत्सु means what? With some who are महात्मानः saintly people? Who are even ज्ञानी. महात्मा. अद्वैत भक्ता:. ज्ञानी भक्ता: And महत्सु, who are great saints and may be द्वैत भक्ता: But more advanced compared to us in values etc. with regard to them what should you do? May you have more reverential attitude. Not only that. Whenever you have contacts you talk less and learn from them more. When you are meeting equals the conversation can be equal. So you can also talk. They can also talk. But when you meet those people who are in higher level learn to listen more. भगवान् has given one mouth and

two ears. Indicating what? The proportion of talking must be 50% compared to the proportion of hearing. Otherwise **भगवान्** would have given 2 mouths and one ear. Therefore remember **भगवताः** intention; make them talk. So that you can learn more and more. Listening is very, very difficult. We generally think it is easy. Because ears are always open. Listening, talking less and listening with intention. During conversation. In the class it is relatively easier. Because I don't allow you to talk. Therefore I am safe. That is why sitting little bit away also. But in conversation, listening you watch yourself we will rarely listen. We talk more only. Therefore **महत्सु नृषु साधुषु**. You have to supply **विशेषतः सौहृदं**. So thus 2 values. The first value is **सौहृदं**. Second value is **परिचर्या**. Service and companionship. Service with reference to the world. Companionship with reference to **भक्ताः**. Continuing: verse no 30.

**परस्परानुकथनं पावनं भगवद्यशः  
मिथोरतिर्मिथस्तुष्टिर्निवृत्तिर्मिथ आत्मनः**

Here one important value is highlighted. That when such a devotees, **भक्ताः** meet also, the time should be spent more talking about **भगवान्**, his glory, **मोक्षा** and **मोक्ष साधना**. Religious and spiritual matters should occupy, most of your conversations. Avoid **लौकिक** topic as much as possible. Because we all have got our own **रामायणम्**. Because everybody is individual. And therefore **कर्म** related family stories personal stories will be there. Therefore naturally, unknowingly we will slip into **लौकिक समाचारः** எண்ண சமூகாரம் செண்ணாவே ஆரம்பிச்சாச்சுண்ணு அர்த்தம். **लौकिक समाचार** will be more. May you be alert? If you want to talk about family matters for some purpose, you can have a separately, dedicated meeting for **लौकिक** purpose. But let that be lesser. May you meet more often for non-**लौकिक** matters? In a month, if you have got 5 meetings, let at least 3 or 4, be for non-**लौकिक** purpose. One or two alone must be deliberation - we have to vent our worries - best thing is don't talk to human beings. Go to your **पूजा** room, and talk to **भगवान्**, that is the idol. Even if you want to talk to other human beings may you feel alert and limit that. If it is one meeting also, one fourth you can dedicate for **लौकिक**. But immediately learn

to cut off and talk something which is dharma and **मोक्षा** related. You have to watch the proportion. It has to come down. Otherwise, every meeting will promote only what? **अहंकार** and **ममकार**. By dwelling on that I am only going to patent **अहम् मम**. Therefore very important message is reduce, **लौकिक** conversation, if you are a serious seeker, in religion and spirituality. Of the casual things, then this advice is not relevant. Whoever is a serious spiritual seeker, this advice must be seriously taken. Not only seriously taken, it must be seriously followed up. Seriously implemented if possible write a diary and watch. Where **लौकिक** conversation is more and more, **அதைத்** trim பண்ணிண்ணலே வா. After all everyone has to exhaust his or her **பாரப்த**. **அதைத்** பத்தி பேசி எண்ண பிரயோஜனம் ? it is just like scratching the wound. Sastra itself gives example. When you scratch the wound, even a wound which is healing gradually it will become raw wound. Even though scratching is enjoyable. Because when the wound is healing you feel more itching. Therefore talking more and more **लौकिक** matters you are only extra surfacing the **संसार**. Therefore less **लौकिक** conversation is a unique and very important advice which is not explicit in Bhagavad Gita. It is uniquely there in Jaayanteya Gita. I consider very, very important. Dayananda Swami says gossip mongering is a worse obstacle for spiritual growth. It can be gossip about others. It can be talking about our own family matters repeatedly. Cut into off. Very important message. Therefore he says **पावनं भगवद्यश अनुकथनं भगवद्यश**; means glory of the Lord. Both **सगुण** and **निर्गुण** if you are a vedantic student we know **निर्गुण** glory also. If you are non-vedantic student, there is **सगुण** glory. **एक रूप ईश्वर** and **विश्व ईश्वर** glories which is called **पावनं**. **पावनं** means spiritually refining. Family matters will be spiritually downgrading, whereas this one is **पावनं** - **पावनं** means purifying. Spiritually elevating. Spiritually refining. **भगवद्यशः यशः**; means glory. **पर अनुकथनं** when a few **भक्ताः** meet we should exchange this topic only. Each one complimenting the other. And this has got a great advantage, what is the advantage? We will forget all the family worries and problems. And we will get joy and satisfaction. **मिथोरतिः रतिः** means joy in this exchange. **मिथः** means mutual. **रतिः** so instead of exchange of sorrow, it is exchange of joy **எண்ணோட கதையை சொல்லி**

அவனுக்கு துக்கம் கொடுத்து அப்பறம் அவனோட கதையை. So we exchange the sorrows. Instead may you exchange **रति: रति:** means joy. And **मिथ तुष्टि: तुष्टि:** means fulfillment; contentment. That means after such conversation is over, when you look back you only feel nice that you spoke about it. In all other cases you will never feel the contentment. You only feel that I have wasted the time. Therefore **मिथ तुष्टि** mutual fulfillment an contentment. And **आत्मन: निवृत्ति:** here **निवृत्ति:** means **दु:ख निवृत्ति:** and both of them will mutually enjoy a temporary respite if not permanent solution, a temporary respite from family worries and burden. So **दु:खनिवृत्ति: आत्मन:** means of oneself. Both will help each other in lightening the burden. So this is said in the Bhagavad Gita. I think it is the 10<sup>th</sup> chapter of Bhagavad Gita.

**मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् |  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च || १०- ९ ||**

**तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् |  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते || १०- १० ||**

Beautiful portion in the Bhagavad Gita. Same idea. This is another important value. What is that? Watch your conversation, with your friends and with anyone including Swamiji.

Continuing

**स्मरन्तः स्मारयन्तस्च मिथोऽघौघरं हरिं  
भक्त्यासन्जातया भक्त्या बिभ्रत्युत्पुलकां तनुं.**

This is almost the extension of the previous **श्लोका**. **अघौघ हरिं स्मरन्तः** instead of remembering the local human beings who are all **संसारी**, remember the Lord, who is **असंसारी**. And whose remembrance will remove our **पापम्**. **हरिहरति पापानि दुष्ट चित्तरति स्पृतः** Remembrance of the Lord or Lord's name will remove our **पापम्**. So in all the **पूजा**s and rituals, they start by chanting some beautiful **श्लोका**. One **श्लोका** very popular among the **पूजा** doers. **मानसम् वाचिकं पापम् कर्मणा समुपार्जितं. श्री राम स्मरणे न एव व्यपोकतिः न संशयः** Very popular **श्लोका**. You can understand the

meaning मानसम् वाचिकं पापम् कर्म समुपार्जितं - कर्मणा means through our various activities that too in appropriate activities we have earned what whether the other bank balance is high or not this bank - पाप bank balance we have increased कर्मणा समुपार्जितं. Earned पापम्. मानसम् पापम्. Through thought and वाचिकं पापम् through words. All these पापानि you can reduce श्री श्री राम स्मरणे न एव रामा represents any भगवन् नाम. श्री राम स्मरणेन एव it says you need not even utter. The very thought of भगवन् नाम: व्यपोकतिः । व्यपोकतिः means it eliminates. When we hear that we think that it is too much in American language are you kidding? Is it possible? Just by remembering the Lord. எல்லாம் நடக்காத காரியம் சொல்லி சந்தேஹப்படுவோம். Therefore the श्लोका itself adds न शंस्यः I am not kidding. This is a fact only. And THEREFORE, instead of remembering all the local miserable ones स्मरन्तः may you remember the Lord, and when you are in association with other भक्ताः, स्मरन्तः च. May you remind other people also of भगवन् नाम and भगवान्'s glories. हरिं. हरि means Lord Krishna or Vishnu who is अघ ओघ हरं. अघं means पापम्. ओघ means bundle. So पापानि we don't have in numbers. Because nobody can number. Therefore generally पापानि are mentioned in மூட்டை தூண். Therefore अघ ओघ. ओघ means bundle. Not ordinary bundle. Huge bundles. हरं means what? Remover. So Lord is the remover of bundles and bundles of our पापानि. And such a Lord, may you remember yourself and may you remind others also. And as you do more and more, initially the भक्ति will be superficial भक्ति and by practice this भक्ति will become deeper and deeper. Therefore भक्त्या सन्जातया भक्त्या, with the help of भक्ति, which has been deepened by भक्ति. So भक्त्या सन्जातया भक्त्या - with the help of deeper and deeper भक्ति which has been made deeper by what? By shallow भक्ति you make it gradually deeper. And initially it may start as अर्थ भक्ति अर्द्ध meaning கூட எடுத்துக்கொண்டும் - later it will graduate to आर्थ भक्ति to अर्थार्थी भक्ति. And gradually it will become deeper to जिज्ञासु भक्ति. Thus भक्ति will gradually become more and more intent. It is a gradual process like our attachment to people also. It gradually grows. When we move with people initially we like. Thereafter we are attached. Then the attachment becomes very, very deep. The same principle we apply to भगवान् also. With reference to worldly

things deeper love will lead to problems. Because it will become attachment. It will lead to sorrow all of them. But this attachment with भगवान् will only lead to मोक्षा. And therefore भक्त्या - सन्जातया भक्त्या and when it becomes so deep, the devotee enjoy a thrill, when they exchange their knowledge. Therefore बिभ्रति so they experience युत्पुलकां तनुं. पुलकां means what? Thrill. Or tribulation, goose bumps. Etc. तनुं in the body just to indicate how deep the attachment or love. We call it devotion பகவானை சொல்லர்த்தம், attachment சொல்லமாட்டோம். We change the word attachment not even love. We call it devotion.

And Sanskrit student's बिभ्रति is there in the previous श्लोका. बिभ्रती is a word in plural no. the subject we have to supply. भक्ताः बिभ्रती is plural no the singular no बिभ्रति बिभ्रताः बिभ्रती इति रूपाणि. So भक्ताः experience thrill talking about भगवान्. And that thrill is explained in the next श्लोका.

Continuing.

Page 61 verse 32.

क्वचिद् रुदन्त्यच्युतचिन्तया क्वचिद्  
हसन्ति नन्दन्ति वदन्यलौकिकाः  
नृत्यन्ति गायन्त्यनुशीलयन्त्यजं  
भवन्ति तूष्णीं परमेत्य निर्वृताः

So to understand the श्लोका, we should remember certain points which I had discussed in Narada भक्ति sutra sometime before in Tuesday class only. So in वेदान्ता, we talk about three levels of भक्ति. एकरूप ईश्वर भक्ति, अनेकरूप ईश्वर भक्ति and अरूप ईश्वर भक्ति. एकरूप ईश्वर भक्ति is otherwise called इष्टदेवता भक्ति. भक्ति towards the Lord, who is in the form of a person. Like Rama, Krishna, Ganesha, Devi etc. इष्टदेवता भक्ति.

Next level is what? विश्वरूप ईश्वर भक्ति. भगवान् doesn't have only one form. But all forms of not only all deities but all forms of all human beings, animals, plants all belong to one विश्वरूप ईश्वर. That is the next level.



And the ultimate one is निर्गुण ईश्वर which is otherwise called अद्वैत भक्ति where love for God and love for self, will become identical. Because there is no division between भक्ता and भगवान्. Therefore love for भगवान् as भगवान्. Love for भक्ता as भक्ता. Both of them will reach equal intensity. Why? Because between भक्ता and भगवान्, there is no division at all. Divine love and self-love merges into one. And of this first one is a stepping stone to the second one. The second one is the stepping stone to the third one. In वेदान्ता we talk about Ista Devata भक्ति only very briefly. We don't elaborate that. Ista Devata भक्ति is primarily used for पूजा and ध्यानम्. इष्टदेवता is step in the form of a murthi or photo and भक्ति is in the form of नित्य पूजा or आराधनम्. And also before the पूजा or after the पूजा the very same इष्टदेवता is used for उपासनम् also. That is why in ध्यान श्लोका शान्ताकारं भुजगशयनं पद्मनाभं सुरेशम्. Thus we briefly talk about इष्टदेवता पूजा and Ista Devata ध्यानम् very briefly. Because वेदान्ता considers this is only and intermediary stage. Because sooner or later we have to transcend from इष्टदेवता to विश्वरूप, long way to go. And from विश्वरूप we have to come श्रवण मनन. நிறைய இரக்கிறகுணால this one is briefly talked about.

But there are भक्ति दर्शनानि, several schools of भक्ति which have happened the first stage and given several dimensions. Especially आगमा based schools of भक्ति we call them भक्ति दर्शनानि. And what they have done is, they have taken this initial stage of इष्टदेवता भक्ति and they have expanded it with several devotional exercises. In वेदान्ता நாம் என்ன பண்ணுவோம்? Briefly we tell पूजा toy do आराधनम् பண்ணு. ध्यानम् பண்ணு. What is brief in वेदान्ता they have extended into several devotional exercises and several dimensions also? They are called भक्ति दर्शनानि, and often they don't come to the next, two levels at all. Because when you focus on this part alone, and magnify it too much, often people will get stuck in this and don't go beyond. Therefore वेदान्ता asks the student to be careful but भक्ति दर्शनानि talk about that which I mentioned in नारद भक्ति सूत्र, इन् which we start relating with the Lord as a person. Therefore early morning you get up. And first you go to your deity. Go to Krishna in पूजा room make some morning enquiry. Did you sleep well? Did mosquito bit you? Not only that they

will give mosquito net also to that **भगवान्**. Thereafter before eating anything they offer to **भगवान्**. Whenever they get time they have conversation with **भगवान्**. These kinds of bonding with **भगवान्** is encouraged in **भक्ति दर्शनम्**. They call it **प्रेम भक्ति**. Romantic love with **भगवान्**. **प्रेम भक्ति**. And then gradually you will find, even though the **भगवान्** is in the form of a murthi or photo, for **भक्ता**, **भगवान्** will become more and more live. **भगवान्** will become more and more real. And not only that, they will talk about, they talking to **भगवान्**. And they will say **भगवान्** is also talking to me. And thus the conversation will become more and more lively. And conversation with **भगवान्** will become more and more. And not only that. Gradually what will happen? The conversation with others will become less and less. And to such an extent that the society will start look upon the **भक्ता**, as depending upon their attitude,- they may call he is an extraordinary **भक्ता**, or they may say he is a mental **भक्ता**. Either way he is no more a normal type of person. Talking with **भगवान्** suddenly he will smile. For the **भक्ता**, it is not imagination. This is not hallucination. For the **भक्ता**, it is very, very real. And other people may complain. But he is thoroughly happy with that. Others will sympathize with this **भक्ता**. And this **भक्ता**, will sympathize with others. They are missing something. **பாவம் தெரியலை**. Most are in totally different world. This is the height of **इष्टदेवता भक्ति**. Highlighted in **भक्ति शास्त्रम्**. I call it **भक्ति दर्शनम्**. In **वेदान्ता**, we don't highlight too much because this **भक्ति** will come under **भेद भक्ति** or **अभेद**? We are still in **भेद** and **द्वैत**. Therefore **वेदान्ता** always want, you can enter into **द्वैत भक्ति**. You can converse with the lord. It will be psychologically a very great relief. You can do all of them. But make sure that this it doesn't become an obstacle for further growth. Therefore **वेदान्ता** allows this **भक्ति**, but with a statutory warning. This may become an obstacle. But this does exist. You are allowed to enter into that. How? Carefully. And what is the enjoyment of those extraordinary **भक्ता**: who live in their own world. That is why here a special word is used. **अलौकिका**: । **लौकिका**: means what? The ordinary worldly people. These **भक्ता**: are called **अलौकिका**: That means what? They live in their own world. So what do they do? **எண்ணெல்லாம் பண்ணுவா??** **क्वचित् रुदन्ति** - sometimes thinking of the Lord, they weep shedding tears. **रुदन्ति**. Not thinking of the family

members. That we really do. But **अच्युत चिन्तया** – அதல்லவோ important. **अच्युत चिन्तया** thinking of their dear one. **Lord Krishna**, then **क्वचिद् हसन्ति**- sometime they will be laughing aloud. You think he is talking with someone .nobody is there. Either a photo is there. Or it is not there. He sings and laughs aloud. This is called mystic **भक्ति**. Mysterious **भक्ति** because you cannot explain that. So **क्वचिद् हसन्ति**. **क्वचिद् नन्दन्ति.नन्दन्ति** means rejoice. குஷியோ குஷி. தீவ்ய நாம சங்கீர்தக்தில எல்லாம், they dance etc. and **वदन्ति**. They talk. Either to themselves or to **भगवान्** who is not visible around. And **नृत्यन्ति** they dance in ecstasy. An all these **Hare Krishna** people and all they are only craving for these types of **Krishna भक्ति**. They call the people. If you are a beginner you feel confused. But once you join you also take a cymbal and start dancing **hare Rama hare Rama**. Initially you may feel funny. They say **अलज्जया. विसृज लज्जं**. Don't have a sense of shame. Drop all your shame .join the crowd and dance. Initially you may feel peculiar later you also will beginning to feel ecstasy. What we say is instead of jumping in rock music it is best to jump with **Hare Krishna**. **பார்ட்டில் போய்** rock music பாடிண்டு குதிக்கறதை விட at least **Hare Rama** you chant and jump so that you can vent all your stress away. So **முடிச்சுடறேன்** one minute. Time is up. **नृत्यन्ति गायन्ति अनुशीलयन्ति** they sing they dance and **अनुशीलयन्ति** is they enact the various leelas of **भगवान्**. In drama. And **अनुशीलयन्ति अजं - अज** means **ईश्वर**. They do the dramatize **भागवतस्य लीलाः** And ultimately, after enough dancing and singing, how do they feel **परमेत्य निर्वृताः संताः तूष्णीं भवन्ति.**; having merged with that Lord, feeling one with that Lord, **तूष्णीं भवन्ति**. They become silent with total fulfilment. This is a type of **द्वैत इष्टदेवता भक्ति** one can practice depending upon ones needs.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 20. JG Notes Verses 2-33 TO 2-35 (09-06-2015)

Page 61, Verse 33

क्वचिद् रुदन्त्यच्युतचिन्तया क्वचिद्  
हसन्ति नन्दन्ति वदन्यलौकिकाः  
नृत्यन्ति गायन्त्यनुशीलयन्त्यजं  
भवन्ति तूष्णीं परमेत्य निर्वृताः

We are seeing the second chapter of **नवयोगी संवाद** in which the King **निमि** is asking various questions to the 9 sages, who have visited his palace before the performance of a huge **याग**. It is a **याग शाल**, 9 sages have come. Even though the king was about to start the **याग**, when these sages came, the king temporarily stopped and connected all the people including the priest who have assembled pointing out that **सत्सङ्ग** is very, very rare. Association with **ज्ञानि महात्माः** is very rare. Therefore let us make use of this opportunity, and learn from them. And King **निमि** is raising question, and each one of the 9 sages is answering them. Of them we have covered, the dialogue with three of the **नवयोगीs**. In the first chapter **कविः** and **हरिः**: They are the names of the first two **योगीs**. Then in the second chapter 4 योगी:s are going to come. Of that the third one we have already seen. His name is **अन्तरिक्षः** and his teaching was given from the third verse up to the 16<sup>th</sup>. Now we have entered the dialogue with the 4<sup>th</sup> **योगी**, and his name is **प्रबुद्धः**: And King has raised a question and **प्रबुद्धः** is answering, from verse no 18 up to verse no 33. How many of them, you could revise this portion I don't know, because during holidays big plans are put. And generally students come and say **Swamiji**, something else came. That is the glory, of **माया देवी**. Anyway that is a different thing. If you could revise fine. Otherwise ok. 4<sup>th</sup> **योगी प्रबुद्धः** has started teaching, from the 18<sup>th</sup> **श्लोका**. And the question raised by King **निमि** was the method of crossing **माया**. Because the previous **आचार्य** had talked about the power of **माया**, both in creating, preserving and resolving the universe. How the **प्रलयं** comes? Do you remember? Rain for one year. Very thick

water drop as thick as the tongue of an elephant. Do you remember? So thick heavy rains will come. अग्नि will come etc. All these are because of powers of माया. That माया has been talked about by the third योगी. Now the 4<sup>th</sup> योगी is dealing with how to cross over the माया. And I said in the beginning itself, we need not completely get over the माया, because माया has got a beautiful aspect also. A terrible aspect also. The beautiful aspect of माया is called विक्षेप शक्ति: because of which alone the varieties of glories is possible. All the glories of ईश्वरा described in the विभूति योग, belongs to ब्रह्मन् or माया? Remember all the glories belong to माया only. The विक्षेप शक्ति of माया is glorious. When you enjoy beautiful flower, blooming, when you see the sun rising when you experience rain pouring down they are all glory of माया. From ब्रह्मन् what rain it can bring? In ब्रह्मन् nothing. Therefore remember never condemn माया totally. It has got wonderful side also. Terrible side also. विक्षेप शक्ति is beautiful. We cannot destroy. We need not destroy. We need not destroy विक्षेप शक्ति. We cannot destroy विक्षेप शक्ति also. Then what are we aiming at? The माया has got the second part. आवरण शक्ति because of which we forget our higher nature. And what is the higher nature? ब्रह्म स्वरूपं. And once we discover our higher nature we have nothing to complain against माया. माया becomes beautiful and glorious. And even to discover our higher nature we require माया शक्ति because for knowledge we require body which belongs to माया. We require mind, which belongs to माया. We require गुरु's body and mind which belongs to me.

And we require शास्त्रं which belongs to माया. Therefore with the help of the knowledge gained by the grace of माया, we know our higher nature. Then we allow the माया to continue. Even the worst part of माया will come and go. This will also pass away. I have said before, if the body has got a disease, the disease will go. Therefore no problem. If the body has got incurable disease, body will go. So ultimately either disease will go. Or body will go. Therefore माया will never trouble permanently, because it is always subject to change. It can never give any permanent trouble. It may be slightly longer or shorter. But the worst trouble will have to end. And therefore from ब्रह्मन्'s stand point माया becomes enjoyable.

And therefore what is our goal? Crossing over **माया** is crossing our **आवरण शक्ति** of **माया** which is otherwise called **आत्मा अज्ञानम्**. Crossing **अज्ञानम्** alone. And what is the answer given by **प्रबुद्धः**. I am still in the run way. I have not come to the current **श्लोका**. And what did **प्रबुद्धा** say? First a person should know that he is suffering from **संसार**. Diagnosis must be there. Otherwise treatment I will never take or value. **अज्ञानम्** is the cause one should know. **परीक्ष्य लोकान् कर्म चितान् निर्वेदमाय**. And the **अज्ञानम्** will go away only though **गुरु उपदेश**. this also must be very clear. And therefore **प्रबुद्धः** said. Know the value of **ज्ञानम्** and go to a **गुरु**. A very important advice. And once he goes to a **गुरु**, **गुरु** will give the directions properly. And what is the first direction? Not he gives **ज्ञानम्** directly because he has to first see whether the mind is fit for that. Therefore he gives instructions for **ज्ञान योग्यता प्राप्तिः**. Thereafter he will give **ज्ञानम्**. And **ज्ञान योग्यता** is enumerated in the form of 35 virtues. Starting from verse no 23, which we are supposed to have completed. From no verse 23 the list started. 35 virtues were enumerated. In the Bhagavad Gita, in the 13th chapter we had **अमानित्वं** etc; in the 16<sup>th</sup> chapter **daivi sampat**. All put together we get a beautiful list of virtues. And all of them we have to develop through **कर्म योग** and **उपासन योग**. These two **योगs** will help in developing the virtues and **parallely** among these virtues **भक्ति** or devotion to Lord, is highlighted as an important virtue. If you remember Bhagavad Gita: **मयि चानन्ययोगेन भक्तिरव्यभिचारिणि. ईश्वरा भक्ति** is a very important virtue. **नास्तिक** can never come to this fold. One of the fundamental virtue is - in fact **शास्त्रं** says that the best virtue is being an **आस्तिका**. And the worst of the worst one is, being **नास्तिक**. **सर्वेषां पापानां नास्त्वयं** is the worst **पापम्** it is said. And therefore may you have faith in god. And once we start with God, our appreciation of God has to go through three stages. We have seen in the Bhagavad Gita. In the beginning stage **भगवान्** is presented as a person only. **Vishnu** in **Vaikunta लोक**. **Shiva** in **kailasa लोक**. **ब्रह्म** in **ब्रह्म लोक**. Not only are they given positions. Each one has got a wife also. Including **மனைவியோட சேர்ந்து செளக்கியமா நினைக்கறேன். செளக்கியமா** each one is thee. Each one is given **வாஹனம்**, position and all. Therefore **भगवान्**, a beginner thinks of a person

only. And scriptures and especially पुराणानि, encourage that भक्ति. The more you read the puranas, the more, the deity comes more and more alive and real. And for these extreme भक्ताः भगवान् becomes so real that they forget all the other things. Great भक्ताः like Thyagaraja and others, they did not even bother about their family children or others. They were absorbed in the भगवान्. This is the height of इष्टदेवता भक्ति, making relationship with God as the primary relationship. And all other relationships becomes secondary if भगवान् asks me choose one relationship and you have to renounce all other. நீங்க எங்கிட்ட பதில் சொல்ல வேண்டாம். Suppose भगवान् asks choose one relationship all other things सर्व संग परित्याग what will we do? சொல்லவா வேண்டும். We have got so many special ones. Children are there. Cho sweet grandchildren are there. With each one of them when we bond we get so much joy. Therefore भगवान् எல்லாம் அப்புறம் பாத்துக்கறோம் சொல்லி that will be secondary. The height of इष्टदेवता भक्ति is when we have to choose , we choose, the इष्टदेवता. And all others are secondary. And I have also told this .if somebody asks who is your security we will answer so many other members in the family. Parents, brothers or spouses are there. A भक्ता will never mention anyone of them. My security is:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || १- २२ ||

That भगवान्. And what is the state of mind of those ishta devata भक्ताः is described in the 32<sup>nd</sup> श्लोका which we completed before vacation. Their emotional bond is so great, that they become ecstatic when they talk about or sing the glories of the lord. Some cry in emotion. Some scream in emotion. Some blabber in emotion. Some dance in emotion. Some people fall and roll in emotions. Go to Vrindavan and all you can see the sand where Lord Krishna walked. Is considered to be so sacred, that they roll on the ground. So this is the height of इष्टदेवता भक्ति. But what is the point to be remembered? This is not the ultimate. From there one has to go to विश्वरूप भक्ति and thereafter अद्वैत भक्ति.

That is going to be said in the next concluding श्लोका, which is the conclusion of the teaching of the 4<sup>th</sup> आचार्य. What is his name? प्रबुद्धः

इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया  
नारायणपरो मायामञ्जस्तरतिदुस्तराम्

इति in this manner as mentioned in the previous verses, nourishing the 35 virtues, and nourishing the भक्ति towards the Lord, start with आर्थ भक्ति later converted into अर्थार्थी भक्ति. And later it should become जिज्ञासु भक्ति. In the initial stages भगवान् is the means. And through भगवान् I want to get my worldly successes. We use भगवान् in what way if we analyse, every time we go to the temple, we don't say O Lord I want you. But I say, because of your grace, I want something else. I want a child. I want a spouse. I want a house. Therefore भगवान् becomes the means and children, grandchildren success etc. becomes the end. भगवान् is साधना world is the साद्यं. नित्यम् is the means we use and what is the end we get? How great we are पाण्डुरङ्गकैः. Through नित्यम् the means we want to attain the अनित्यम्; this अस्मिन्कृतं we have to recognise. So this foolishness we have to recognise. God is not the means for the worldly things. On the other hand world is the साधनम्, and God is the साद्यं. This discovery is called अनन्य भक्तिः अव्यभिचारिणी भक्तिः तदुत्थया भक्त्या शिक्षान् means learning and practicing, भागवतान् धर्मान् means 35 virtues. So learning and practicing the 35 virtues, and तदुत्थया भक्त्या and with the help of a भक्ति which has been nourished to such an extent, that world is no more my priority. World is only a stepping stone for reaching the Lord. Thus recognizing. नारायण परः: that is the crucial word. नारायणम् is परम पुरुषार्थः my ultimate goal. मत्परायणाः In the Bhagavad Gita, Lord Krishna uses the word परयाणाः he says as नारायण परः being जिज्ञासु भक्ता. नारायण परः; we can understand as जिज्ञासु भक्ता; an already गुरु is there introduced before in which श्लोका. Better I tell that also. Because you don't have time to refer. Page 53. Verse 21. Therefore गुरु is there to guide him to get out. And when गुरु finds he is ready, गुरु will take him from विश्वरूप भक्ति to अद्वैत भक्ति. That real नारायण is neither एकरूप ईश्वरा, nor अनेकरूप ईश्वरा. Real नारायण is अरुपं ब्रह्म. So he will learn with the help of the गुरु and शास्त्र by practicing श्रवणम् all we have to supply here. By



practicing श्रवणम् मननं and निदिध्यासनं. मायां अञ्जः तरति. अञ्जः means straightaway smoothly, without any hitch, without any traffic jam, without any traffic diversion smoothly, मायां - माया refers to what? आवरण सक्ति of माया otherwise called self-ignorance, he crosses over. And what do you mean crossing over self-ignorance? Gaining self-knowledge. That is all. Don't imagine crossing over you will walk over the bridge and all. It is all figurative expression. As **Dayananda Swami** repeatedly says the whole phenomenon is a silent intellectual affair. Because knowledge takes place where? Knowledge takes place where? Knowledge always takes place in the buddhi or intellect only. Not in the आत्मा, very careful. In the buddhi the knowledge takes place. Without any sound or noise. This understanding is called crossing over माया. No change of experience involved. No mystic experience is involved. It is a clean understanding of my nature as ब्रह्मन्. It is a silent affair. But to show the impact we dramatize. Like in TV serial, background dum dum they will have some noise they will give. Simple information they are passing. But to dramatize they give some noise and sweat particles on the face. They are all only dramatization. It is a clean cognitive affair. So मायाम् अज्ञानम् अञ्जः means straightaway indeclinable word. Straightaway crosses over. And what type of माया दुस्तराम्, which is very, very difficult to cross over. So with this प्रबुद्धा has withdrawn. Now **King निमि** comes with the 5<sup>th</sup> question.

Continuing,

Page 62, verse 34.

**राजोवाच**

**नारायणाभिधानस्य ब्रह्मणः परमात्मनः  
निष्ठामर्हथ नो वक्तुं यूयं हि ब्रह्मवित्तमाः**

So now the king is asking the next question, the king is very much aware, that we have to appreciate भगवान् in 3 stages. First it has to be as a personal god which is only a temporary stage. And later we have to transform and appreciate भगवान् as all the रूपाणि. अनेक वक्त्र नयनम् 11<sup>th</sup> chapter अनेकाद्भुत दर्शनम् अनेक दिव्याभरणं; all the dress that you are wearing they are all the dresses of विश्वरूप

ईश्वर. All your eyes that I see, they are all भगवान्'s eyes, भगवान्'s ears. Whatever I am experiencing they are all part of भगवान्. I don't have to work for the भगवान् दर्शनम्. I have to only change my attitude. Instead of calling the world, I should change the name, the word विश्वरूप ईश्वर. Firstly विश्वं शब्दं अक्षरं. अक्षरं शब्दं अक्षरं word I change the word and the attitude. विश्वं to विश्वरूप ईश्वरा. And both एकरूप and विश्वरूप are इन्द्रिय गोचरम्. Available for sense organs. But everyone has to come to third level from एकरूप to अरूप. निर्गुण ब्रह्म. Which is the toughest and which is compulsory. Because the moment we say toughest, we will say (I don't want that). Therefore वेदान्ता insists it is the toughest but w/o that knowledge अद्वैत ज्ञानम् विना मोक्षः न भवति. Therefore राजा asked please tell about that निर्गुण ईश्वरा: their level. So नो वक्तुं अर्हथ second line. you should teach me the following. अर्हथ he puts in plural no. Because he doesn't know which योगी is going to answer? Therefore he is addressing all the नवयोगी. Therefore he says you the नवयोगी will have to answer this what? निष्ठा -निष्ठा means स्वरूपम्. So the nature of the third level of ईश्वरा, and what is the name? नारायण अभिधानस्य that ईश्वरा also is called नारायण. The word is common for एकरूपम् अनेकरूपं and अरूपम्. The word नारायण is retained by all these 3. And ब्रह्मणः in his highest nature. Is none other than ब्रह्मन्. And what is that ब्रह्मन्? परम आत्मनः which is the supreme आत्मा of the entire creation. आत्मा means essential nature of the entire creation. निष्ठां स्वरूपम् वक्तुं अर्हथ. In short teach me निर्गुणं ब्रह्म is the question. And why I am asking you. Because you know. Very nicely says you cannot ask someone who doesn't know. You can't go to autoriksha driver and say tell me something about निर्गुणं ब्रह्म. What will he think? You should ask the question to someone who can answer. So Nimi says यूयं हि ब्रह्मवित्तमाः you are the greatest jnani not only you yourself know, but you also know the method of communicating to others श्रोत्रिय ब्रह्मनिष्ठा गुरु you are. ब्रह्मवित्तमा; means the greatest ब्रह्म ज्ञानिनः you are. So therefore Sanskrit students there can be a problem. So ब्रह्मवित्+तमः the word तमः in Sanskrit exists in two different ways. One is as a separate word तमः means सत्त्वं रजः तमः; तमः means what? Darkness. Ignorance. Laziness etc. Suppose you say ब्रह्मवित्तमा; so you are all तमो people, it will mean you are all ignorant. Therefore that तम you should not take. The word तमः exists in Sanskrit

as a suffix indicating superlative degree. In English we have got great positive degree. Greater comparative degree. greatest superlative degree. There you are adding a suffix for comparative. And **Est** is as suffix –suffix mans what? It doesn't exist independently. It has to be always joined with some word. Long longer longest. Big bigger biggest. Similarly **er** and **Est** are two suffixes to convey comparative and superlative. In Sanskrit we have got two suffixes **तर** for comparative and **तमः** for superlative degree. TF **ब्रह्मवित्तमा**; means –here it is not **तमो गुणः**: Here **तमः** is a suffix conveying superlative degree. Among **ज्ञानी**: you are tall.

Continuing,

पिप्पलायन उवाच

स्थित्युद्भवप्रलयहेतुरहेतुरस्य  
यत् स्वप्नाजागरसुषुप्तिषु सद् बहिश्च  
देहेन्द्रयासुहृदयानि चरन्ति येन  
सञ्जीवितानि तदवेहि परम् नरेन्द्र.

So the next **योगी** who comes to answer this question. Very bold because he has to talk about the toughest subject. His name **पिप्पलायन**; and being **निर्गुणं ब्रह्म** topic it is tough. And therefore he keeps the teaching to a brief no of **श्लोकाः**. Less no of **श्लोकाः**: From verses 35 to verse no 40. 6 solid verses on **निर्गुणं ब्रह्म** which is the essence of all the **उपनिषतः**: And in this one **श्लोका** itself, nature of **परमात्मा** is also mentioned. Nature of **जीवात्मा** is also mentioned. And their **ऐक्यम्** is also indicated. It is a clean **महा वाक्य मन्त्रा**. **परमात्म जीवात्म ऐक्यम्** is going to be said. First he talks about the nature of the **परमात्मा**. And what is that **परमात्मा? इति उद्भव प्रलय हेतुः**: you can understand **उद्भवः** means creation. **स्तिथिः** means sustenance and **प्रलय** means resolution **श्रिटि स्तिथि प्रलय हेतुः** the cause of the **श्रिटि स्तिथि प्रलय** is **परमात्मा** the original all-pervading **चैतन्यम् सत्यम् ज्ञानम् अनन्तम् ब्रह्म**. The all-pervading consciousness is the **परमात्मा** which is the cause of the creation. With what power? The power is called **माया शक्ति**. That is understood. Is the cause with the help of **माया शक्ति**. Just as we are responsible for **श्रिटि स्तिथि** and **प्रलयं** of what? **स्वप्न प्रपञ्च**. we are the cause with **निद्रा शक्ति**. With **निद्रा शक्ति** we are **श्रिटि स्तिथि लय कारणम्**. With **माया शक्ति परमात्मा** is **श्रिटि स्तिथि लय कारणम्**. OK if **परमात्मा** is the **कारणम्** of everything, who is the **कारणम्** of **परमात्मा** is the next question. Because our

experience is every cause has got its cause. That is in our empirical world we have got cause in the form of our parents. But the parents themselves have their cause as their parents. Their parents. Therefore every cause, has got its cause. So naturally the question will be , **परमात्मा** is the cause of everything. There must be a cause. Therefore the **पिप्पलायन** says no. **परमात्मा** is the causeless of everything. So **अहेतुः** । **अहेतुः** means **कारण रहितः** he doesn't have a cause. Thus **परमात्मा** is the **कारणम्** of the whole creation. And what are the 4 features of **कारणम्**? **एक, सार, नित्य सत्यम्**. I don't know whether you remember. Cause is always **एकं**. Always the essence of the effect. Cause is always **नित्यम्**. And cause alone is **सत्यम्**. What is the meaning of the word **सत्यम्**? Don't mechanically use the word **सत्यम्**. **सत्यम्** **स्वात्मन्नालै** the significance must be clear. **सत्यम्** means having existence of its own, whereas products do not have existence of their own. Therefore, cause alone, lends existence to the entire product. Therefore when you say wall **IS**, the **ISness**, is in the wall. But it doesn't belong to the wall. Then it belongs to what? **परमात्मा**? Mike **IS** when you say, **ISness** of the mike doesn't belong to the mike. Thus the **ISness** in every object, belongs to **परमात्मा**. Therefore one of the definitions of **परमात्मा** is **ISness**. Because **परमात्मा** is available, as **सत् रूपं**. **यस्यैव स्पुराणां सदात्मकं**- thus **परमात्मा** is the **सत्** in the entire creation. Now in the second line that is called **तत् पद लक्ष्यार्थः**: Now in the second line **पिप्पलायन** says the very same **परमात्मा** is there in every **जीवा** also. If everything has got the **ISness** as the essence, I the individual also must have the Essence of **परमात्मा**. When I say I am, that **amness** in me, must be what? **परमात्मा** alone. **ISness** of the world is **परमात्मा**. The **amness**, **amness** means what? I **am** we say; that **am**. And how is that **amness** available in **जीवा**, in the form of **अवस्था त्रय साक्षी**.

I am the waker. I am the dreamer. I am the sleeper. Waking state varies. Dream state varies. Deep sleep state varies. Experiences vary. But what doesn't vary? I am, I am, I am. Waker that waking varies. Dream varies. Sleep varies. In the form **अवस्था त्रय साक्षी चैतन्यम्**, very same **परमात्मा** is in the form of **जीवात्मा** also. So the **सत् रूपं** in the world and the **चित् रूपं** in every **जीवा** is **निर्गुणं ब्रह्म**. **ஐப்படி பதில்**.

सत् रूपं in the world. And चित् रूपं in every living being, the सत् चित् in English, existence, consciousness principle is called निर्गुणं ब्रह्म. That is the real nature of नारायण. That is what he says. यद्- just as the all-pervading space is obtaining within a pot also. All-pervading परमात्मा is within the जीवा also.

**How?** यद् स्वप्न जागर सुषुप्तिषु you can understand. स्वप्न means what? Dream. जागर means waking. Not jaggery. जागर means waking. And सुषुप्ति means sleep. In all of them तद् non variable. All the others are variable. The body I use for waking, is this body. But this body I cannot use for, dream experience. I have to discard கூடு விட்டு கூடு பாயற்து going from one body to another. In olden days they had great सिद्धि. When they leave one body to another. वेदान्ता says every one of us do that. We all do கூடு விட்டு கூடு பாயற்து; கூடு means body. When you go to dream, you drop this body. And take the dream body, the dream sense organs and dream experience. So therefore जागर सुषुप्तिषु - in the सुषुप्ति what is there? Everything is there in potential form. कारण अवस्था that कारण अवस्था also is illumined by which चैतन्यम्. कारण अवस्था is experienced in 2 fold forms. One is called अज्ञानम्. Another is called आनन्दः. In sleep, we experience कारण अवस्था in 2 forms. अज्ञानम्, what is that? I don't know anything at all. And आनन्द means what? I slept well. That well இருக்கோ இல்லையோ? That is called आनन्द.

So both अज्ञान and आनन्द refers to what? कारण अवस्था. In all these three अवस्थाs, सत् -सत् means what? That it exists invariably, non-variably. And not only in the three अवस्था: बहिश्च; बहिश्च means in any other any abnormal अवस्थाs possible. जाग्रत् स्वप्ना सुषुप्ति are normal. There are extraordinary states like coma. Coma comes under which अवस्था? You cannot call it जाग्रत् स्वप्न सुषुप्ति. Like that a योगी is in समाधि. Therefore समाधि अवस्था etc. they are called other states called बहिः in those states also, that witness साक्षी continues. सत् बहिश्च; this is त्वं पद लक्ष्यार्थः. And how do you know that आत्मा is there in the body? He says, if आत्मा is not there in the body, the body would have been what? Dead body. Therefore he says, येन which आत्मा alone, enlivens सञ्जीवितानि -enlivens. देह इन्द्रिय सुहृदयानि. देह means the body which is made up of matter. And therefore by itself inert. Body by itself

is inert. इन्द्रियम्. Sense organs are also inert by themselves. You should remember each sense organs ज्ञानेन्द्रियं is born out of what? **Tatva Bodha** तत्त्वबोधेण प्रकृतेः प्रकृतौ. They are born out of सत्त्व गुण of each of the पञ्च भूतानि आकाशस्य सात्विकाम्सात् स्रोत्रेन्द्रियं संभूतं वायोःसात्विकांसात् तत्त्विकेन्द्रियं संभूतं. From पञ्च भूतानि only each sense organs is born. पञ्च भूतानि being जड, the इन्द्रियम् also is जडम् by itself. The असु असु means प्राण. In tatva bodha, how is प्राण created? If you remember **Tatva bodha** by chance, प्राण is the product of the total रजो गुण of पञ्चभूतानि. Therefore प्राण is also born out of पञ्च भूतानि only. Therefore जडम्, and here the word should be split properly देहेन्द्रियासु is there. देह इन्द्रिय असु. असु means प्राणः and how हृदयानि-हृदयं means मनः or अन्तकरणम्. All these inert ones are enlivened, by the आत्मा. Just as the microphone is able to function and magnify my voice, because the microphone is enlivened by an invisible principle श्रोत्रस्य श्रोत्रं मनसस्य मनः मात्मीरि mikasya mike bulbasya bulb etc. there is an invisible principle which makes a bulb a bulb. A mike a mike. What is that electricity. Similarly, आत्मा enlivens all of them I don't say आत्मा is electricity. Like electricity, once they are enlivened. They will start functioning. Not functioning. Creating problems. So चरन्ति. चरन्ति means they start functioning. Because of which consciousness principle अवस्था त्रय साक्षी. Which consciousness is जगत् कारणम्. येन चरन्ति. चरन्ति means आचरन्ति प्रचरन्ति. They do their functions तद् अवेहि परम्. That existence outside, consciousness inside is निर्गुणं ब्रह्म which we have to know as अहं ब्रह्म अस्मि. Very solid and powerful महा वाक्य श्लोकाः and नरेन्द्र. नरेन्द्र who is telling whom? It is addressing. पिप्पलायन is addressing the King Nimi. Therefore नरेन्द्र O King.

More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 21. JG Notes Verses 2-35 to 2-37 (16-06-2015)

Page 63, verse 35

पिप्पलायन उवाच

स्थित्युद्भवप्रलयहेतुरहेतुरस्य  
यत् स्वप्नाजागरसुषुप्तिषु सद् बहिश्च  
देहेन्द्रयासुहृदयानि चरन्ति येन  
सञ्जीवितानि तदवेहि परम् नरेन्द्र.

The king निमि had listened to the teaching given by 4 of the नव योगीs. And now he has asked for the answer to the 5<sup>th</sup> question. A profound question and an equally profound answer. And the question comes in the 34<sup>th</sup> verse which we saw yesterday. He asks what is the real nature of God. And this question is significant because while scriptures introduce God to a beginner, the scriptures never mention the real nature. Because the scriptures feel that a person requires lot of initial preparations for understanding God in his real nature. Therefore the scriptures compromise and give, a compromised definition of God. And that also he gives in 2 levels. First, both levels are compromised God, not at all real. In fact majority of humanity never comes to the real God, as defined in the scriptures. What are the first two compromised definitions? One is एकरूप ईश्वराः where भगवान् is given a particular clean form, for the sake of worship. And also scriptures point out that if a worshipper sincerely worships and meditates and seeks the दर्शनम् of such a form, the भक्ता will get the दर्शनम् also. So it is not mere assumption only. दर्शनम् of ईश्वरा in इष्टदेवता form is possible. Sankaracharya in clear terms points out ईश्वरा साक्षात्कार is possible. But he adds a note, that form of God, is not the ultimate reality. As we studied in केनोपनिषत्, नेदम् यदितमुपासते. Any version of God which is an object of your experience is not the ultimate reality. If you remember माण्डूक्य, यत् दृश्यं तत् मिथ्या. பாயங்கரமான definition. Whatever you experience is मिथ्या. But we do not say to the beginner. Because the beginner is seriously involved in that. Therefore we don't want to dampen the enthusiasm. We encourage. Lord Krishna told in Bhagavad Gita न

बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनां। Don't confuse the beginners in religion. If they are worshipping a deity, going to a temple etc. never say that is मिथ्या. Encourage them. At least don't discourage them. Very important advice of Lord Krishna. Here also we should remember whatever we are studying here we cannot just share with the outside world without knowing the context. Therefore the first version God in a specific form. This is there. But not absolute reality.

Then we go to the next level of ईश्वरा which is the विश्वरूप ईश्वरा which is very, very important. A कर्म योगी has to remain in विश्वरूप ईश्वरा, for a very, very long time to avoid राग द्वेष towards the world. And towards अहंकार, ममकार with regard to oneself and family. For the removal of राग द्वेष, for the removal of अहंकार ममकार विश्वरूप ईश्वरा is required. And a कर्म योगी should remain in that for a long time. And thereafter वेदान्ता ruthlessly says, विश्वरूप ईश्वरा is also, an object of experience. Because विश्वं means the universe. Universe is an object of an experience. Therefore that also cannot be the absolute reality. एकरूप ईश्वरा also is अपरा प्रकृति. विश्वरूप ईश्वरा is also अपरा प्रकृति only. And therefore after remaining in both of them, and having reduced राग द्वेष and अहंकार ममकार in the family. That is why they go to the next stage only after सन्यास. Sankaracharya will give that teaching only for संन्यासिन. We alone are diluting and making it available it freely. Tradition doesn't allow a person to talk about the highest in the public.

Then what? How to know you have removed अहम् मम in the family. Sankaracharya says take सन्यास then only I know you don't have. That is what I am saying. So even if you remain in the family, if the highest level has to be understood, अहम् and मम in the family has to go away. राग and द्वेष will have to go away. योन द्वेष्टि न काङ्क्षति निर्द्वन्द्वो हि महाभागो सुखं बन्धात् प्रमुच्यते. A ग्रहस्ता also can get the highest ईश्वरा ज्ञानम् if he doesn't have अहम् मम in the family. I appear to be too cruel. And if a person has diluted अहम् मम and राग द्वेष then alone the scriptures the highest one which is called परा प्रकृति which is called निर्गुणम् ब्रह्म which is never an object. It is ever the subject I. And when I say, that ब्रह्मन् is I the subject, what should be the meaning of I? Not body. Because body is also



an object of experience. Not mind. Mind also we internally experience. The चैतन्य तत्त्वं, भागवतं calls it उपलब्धिमात्रं.

So thus in the 35<sup>th</sup> श्लोका from 35<sup>th</sup> to 40 the real God is defined. As निर्गुणम् ब्रह्म, 6 verses. And I said the 35<sup>th</sup> is the most profound one where both the परमात्मा is also defined in his original nature. जीवात्मा also is defined in its own original nature. And ऐक्यम् is also pointed out. So the first line talks about परमात्मा as जगत् कारणम्. And कारणम् is always understood as existence principle. Because कारणम् alone lends अवस्था त्रय existence to कार्यम्. Like gold alone lends existence to ornament. Clay alone lends existence to earthenware. Therefore कारणम् ङीष्ठाळ्ळ्ळाळ्ळा सत् तत्त्वं you should understand. So first line talks about the सत् ब्रह्म the कारणम्.

And then जीवात्मा is talked about in the second line as the चित् principle. The अवस्थात्रय साक्षी. सत् is जगत् कारणम्. चित् is अवस्थात्रय साक्षी the witness of waking, dream and sleep states. And सत् obtaining out and चित् obtaining inside, this mixture that sat cit तत्त्वं-not mixture one and the same सत् चित् is called ब्रह्ममम्. That is said in 4<sup>th</sup> line तद् अवेहि परम्, That existence consciousness principle is नारायणः the परम् ब्रह्म इति अवेहि. अवेहि means may you know. अव +ई दातु. Second conjugation परस्मै पद. लोट् मध्यम पुरुष एक वचनम् - एतु इतं यान्ति. इतं इत अव + ई अवेहि. पराम् narendra. And what is the proof for the existence for that Sat Cit आत्मा. He says देह इन्द्रिय असु हृदयानि चरन्ति येन. Body mind etc., they are all made up of the same matter like the wall and the floor. Because this is also material and bodies also is the same material in a finer version. Like our crockery. Again fine version of mud only. Therefore our body is also finer crockery. Finer version of mud. External objects are inert in nature. Body also must be what? Logically inert only. But what is our experience? The body is alive. What is that extra principle because of which the inert body is sentient? That श्रोत्रस्य श्रोत्रम् मनसो मनः वाचो वाचं that conscious principle is नारायण. So देह इन्द्रिय असु हृदयानि संजीवितानि -enlivened. And therefore only चरन्ति. चरन्ति means आचरन्ति. आचरन्ति means do their respective function. As I gave the electricity example, electricity enlivens all the

electrical gadgets. But each gadget will do the function for which it is designed. Therefore magnifying will be done the magnifying gadget. Light will be given by that gadget. So the functions are different not depending on electricity. But functions depend upon the gadgets which it is designed for. But they all come alive, because of what? The electricity. Electricity is samanya कारणम्. The design of the gadget is विशेष कारणम्. Here we are talking about the samanya कारणम् Cit which enlivens all of them. And what is that Cit? That is called नारायण. Up to this we saw in the last class.

Continuing,

नैतन्मनो विशति वागुत चक्षुरात्मा  
प्राणेन्द्रियाणि च यथानल्मर्चिषः स्वाः  
शब्दोऽपि बोधकनिषेधतयाऽऽत्ममूलं  
अर्थोक्तमाह यदृते न निषेदसिद्धिः

Another profound verse wherein the आचार्य what is the name of आचार्य? Pippalayana. Monday class what is the name of the आचार्य. पिप्पलादः don't get confused. पिप्पलादः on Monday. पिप्पलायन on Tuesday. What did he say? That ब्रह्मन् can be revealed through any instrument of knowledge. That ब्रह्मन् can never be revealed or perceived or known, by any instrument of knowledge. That which can be known through an instrument is called प्रमेयः an instrument of knowledge is called प्रमाणम्. And that which is revealed through the instrument is called प्रमेयम्. So different प्रमाणानि, reveal different प्रमेयम्. Eye is a प्रमाणम्. Colour is प्रमेयम्. Ears are प्रमाणम्. Sound is प्रमेयम्. That every प्रमाणम् reveals a specific प्रमेयम्. And therefore whenever we want to know a प्रमेय, what are we supposed to do? We have to use a relevant प्रमाणम्. And in the Upanishad classes we have studied different प्रमाणानि. I don't want to go to the details. प्रत्यक्ष, अनुमान, उपमान, अर्थापत्ति अनुपलब्धि शब्द different प्रमाणानि are there. You should select the relevant प्रमाणम् to know the relevant प्रमेयम्. If it is sound what organs you should choose? Ears. Now we want to know ब्रह्मन्. That is the desire of निमि. Therefore we have to choose the appropriate प्रमाणम् to know ब्रह्मन् and the teacher puts a bombshell. What is that? ब्रह्मन् is अप्रमेयम्. अप्रमेयम् means what?

For that you should know what प्रमेयम् is. प्रमेयम् is that which can be revealed through प्रमाणम्. अप्रमेयम् means no प्रमाणम् can reveal. That is why in विष्णु सहस्रनामम्, one of the names is what? अप्रमेयो ऋषीकेशः पद्मनाभोमरप्रभुः अप्रमेयाः in Lalita sahasranamam what is the अप्रमेया स्वप्राकाशा मनो वाचाम गोचराः only difference is अप्रमेया; masculine because Vishnu. अप्रमेया is feminine because Devi. The gender is different. Meaning is same. If ब्रह्मन् is अप्रमेयम्, what प्रमाणम् we can use? What प्रमाणम् we can use. You cannot use any प्रमाणम्. Because the moment you use any प्रमाणम् whatever is known is प्रमेयम्. Therefore how to know ब्रह्मन्? Don't use any प्रमाणम्. Therefore he says एतत् मनः न विशति. Mind cannot experience that ब्रह्मन्. So whatever people get, whatever experiences people get in meditation they have nothing to do with ब्रह्मन्. People say colour वरकृत्, ring वरकृत् sound क्लृक्कृत्. Whatever you experience they are all objects of mind. TF it is not why? मन एतत् न विशति. Na विशति means cannot objectify or revealed.

एतत् means नारायण ब्रह्म; OK what about वाक्? वाक् means the words of the scriptures? Na वाक्. That Na should be added to each one. Na वाक्. Words also cannot reveal ब्रह्मन्. Because words are meant to explain the objects we experience in the world. And in Bhagavad Gita Bhāshyam class, we are entering that topic only. Details will come this Friday. Sankaracharya deals with this topic only शब्द प्रवृत्ति निमित्त अभावात्. So न आत्मा; here the word आत्मा means बुद्धिः; so nor बुद्धिः can objectify or rationally arrive at ब्रह्मन्. Logically बुद्धिः cannot arrive at ब्रह्मन्. What about प्राण? The same story. प्राणाः also cannot objectify or reveal ब्रह्मन्. इन्द्रियाणि च. इन्द्रियाणि means sense organs also cannot reveal ब्रह्मन्. And what is the reason? He gives the example. यथा अनलम् अर्चिषः स्वाहा- just as the flames of the fire, cannot illumine the fire itself. Like the flames of the fire cannot illumine the fire itself, because the flames themselves are brought because of what? The fire only. And therefore what has got borrowed illumination, cannot reveal the original. Just as the moon light cannot illumine the sun, because the ML itself is luminous because of sun only. Therefore just as अर्चिषः means the flames cannot objectify the fire. Similarly no प्रमाणम् can illumine. Then the questions is then why are we studying the scriptures? Because scriptures are also what? A form

of प्रमाणम् only. शब्द प्रमाणम् only. If no प्रमाणानि can reveal ब्रह्मन्, scriptural प्रमाणम् also cannot reveal. Then why do we study the scriptures? For that he gives the answer. Scriptures also cannot reveal ब्रह्मन् directly. It cannot reveal ब्रह्मन् directly. But the scriptures reveal ब्रह्मन् indirectly. How does it – you can use any ingenious methods. Suppose I say there is ब्रह्मन् but it is never an object of experience. ब्रह्मन् exists. But it is never an object of experience. Now ब्रह्मन् is revealed. If only you use your intelligence you can know what ब्रह्मन् is. எப்படி I should give as homework. Anyway since you are looking at me, better I explain.

When I say ब्रह्मन् is not an object of experience and ब्रह्मन् exists also, then the **Kaun banega crore pati** is what is that which exists and which is never an object of experience? What is that? There is only one thing. That is the experiencer the subject itself is never an object of experience; like what example? The eyes can see everything except what? The eyes themselves. And suppose I say, since eyes do not see the eyes, eyes are not there. You cannot say so because even though eyes cannot see themselves because of the eyes alone you are able to see everything. In fact every perception is the proof for the imperceptible I. புரியறதா பாருஷா. Every perception நான் உங்கள் ஓரோத்தரையும் பார்க்கறபோது it is a proof for the eye which is not received. Similarly आत्मा the चैतन्य, is ever the experiencer, never the experienced. Never the प्रमेयम्, but ever the प्रमाता. So therefore आत्मा alone is functioning in the form of the प्रमाता the knower. And therefore he says शब्दः अपि, Vedic words also, बोधकनिषेधतया by negating all other प्रमाणानि, including itself, it negates all the प्रमाणानि including शब्द प्रमाणम् itself, and in this indirect manner आत्मा moolam bhavati. Here the word moolam means प्रमाणम्. आत्मा प्रमाणम् bhavati. Becomes the indirect revealer of the आत्मा. And why? Because अर्थोक्तम् आह it reveals ब्रह्मन् in an indirect manner. अर्थोक्तम् means अर्थात् उक्तम्- अर्थोक्तम्. So that is why, we say when the parents have got 2 children and then, some visitor has come. Father or mother goes on referring to one of the children and says he studies very well. He studies very well. Suppose the parents says they are doing a harm unknowingly. புரியறதா? என்னா? When you consistently go on referring to

one child he is good intelligent etc., you are saying another thing without a word. This is called **अर्थोक्तम्**. That means the other child goes on feeling mother doesn't talk about me. Not only has that she said I am a dunce. She need not say that. When you consistently say this boy is good. If the other boy is not there it is ok. When both of them are together you have communicated how; not directly. But indirectly, similarly **प्रमाता प्रमाणम् प्रमेयम्** are there. If **वेदान्ता** negates **प्रमाता** and **प्रमेयम्** then what is left behind is **प्रमाता** / it need not talk about **प्रमाता** I am **ब्रह्मन्** only. Therefore **अर्थ** uktam **आह यदृते - यदृते** means without that **आत्मा, न निषेदः सिद्धिः**: one cannot negate all the other objects. Because to negate all the objects you require the subject is there. These are all profound upanishadic ideas. What is that statement worth meditating? When all negatables are negated, unnegatable- negater remains. When all negatables are negated, negatables means every object is negatable. Subject can never be negated, why? To negate the subject you require another one to negate. Therefore when all the negatable objects are negated, the unnegatable-negater the subject, is left behind. The Upanishad makes **ब्रह्मन्** remain as **आत्मा**, without directly revealing it. So **यदृते** without that negater **न निषेदः सिद्धिः**: You cannot negate everything else. This is called **निषेदः प्रमाणम्, नेति नेति प्रमाणम्**. This is also another profound verse. What is the bottom line? Even if you did not understand all these ideas, I will give you the bottom line. **ब्रह्मन्** is myself. The essence of this **श्लोका** is that **ब्रह्मन्** is not to be known as an object. But it has to be claimed as myself. **ब्रह्मन्** is not to be known as an object. It has to be claimed as myself. This is the essence.

Continuing

सत्त्वं रजस्तम इति त्रिवृदेकमादौ  
सूत्रं महानहमिति प्रवदन्ति जीवम्  
ज्ज्ञानक्रियार्थफलरूपतयोरुशक्ति  
ब्रह्मैव भाति सदसच्च तयोः परं यत्

So these few verses are profound because it is dealing with **ब्रह्मन्** in its original nature. In this **श्लोका**, the **आचार्या** conveys **ब्रह्म सत्यम् जगन् मिथ्या**. Previously we

learnt जीवो ब्रह्मैवना परः Here he wants to bring out ब्रह्मन् alone is really existing. The world doesn't have an existence of its own. And how do you prove that? The method used by वेदान्ता is ब्रह्मन् is presented as कारणम्. The world is presented as कार्यम्. Then we know as we saw before, कार्यम् doesn't have an existence. Because कार्यम् is what? नाम and रूपम्. So bangle is नाम रूपम्, chain is नाम रूपम्, ring is नाम रूपम्. Extending that the entire universe according to वेदान्ता is नाम रूप. And sometimes they add a third one also. A function. For every name and form there is relevant function also. When it is bangle-name and form, what is the function? Decorating your hand. When it is ring-name and form, what is the function? Decorating the finger. Thus the function; every function; belongs to not gold, but function is always associated with a relevant नाम रूप. That is why when that particular नाम रूप is not there, that particular function is not possible. When gold is biscuit form you can't wear it. So when नाम रूप is there, the function is there. नाम रूप सत्त्वे function सत्त्वं नाम रूप अभावे, function अभावः Therefore function is associated with नाम रूप only. Therefore creation is defined as name, form, function. N2Fs. NFF (Nama Rupa Function). This is the definition given by Brihadaranyaka Upanishad. त्रयम् वा इदं नाम रूपम् कर्म. World is nothing but name form and function. There is no substance called world. Then what is the only substance. ब्रह्मन् alone. Sunday Morning class only we saw, ब्रह्मैव इददत्तं अमृतं पुरस्तात् ब्रह्म etc. Now the next question is, if the universe is in the form of name, form and function, so many names and forms and functions are there. Before the श्रिटि all these names and forms and functions existed or not? Like before bangle name-form came, the lump gold alone was there. In the lump of gold, bangle-name-form existed or not? In the lump of gold, bangle I don't ask, bangle नाम रूप existed or not? Similarly before the universe rose all these names and forms, did they exist or not? Whatever is non-existent cannot originate. Whatever is not existent cannot originate. Since names, form and functions originate, all the names, all the forms and all the functions, did exist in ब्रह्मन्. But not in a magnified form. But in a dormant condensed unmanifest form. When you talk of the lump form of the clay, that lump form contained all the form potentially. Mathematically also spherical form contains all forms

potentially. That is why before making anything, when you make a dough first you make it spherical. After that you can make into different shapes. But what is the कारणम् shape? Spherical. Similarly all नाम रूप was potentially there. You know the name of अव्यक्त सर्व नाम रूपम्? That is called माया. The definition of माया is all the names + all the forms + all the functions, in अव्यक्तं अव्याकृतं dormant रूपम्. And therefore along with ब्रह्मन् माया was there. And that माया alone is called प्रकृति. That माया alone has got सत्त्वं, रजः तमः all belong to that माया. And where does माया exist? In ब्रह्मन्. Just as lump form exist in clay, that माया exist in ब्रह्मन्. That is said here ஆடுதள கீர்த்தனாரம்பத்திலே எல்லாம் சொல்லாளை இல்லையோ - look at the श्लोका आदौ आदौ means before the श्रिष्टि originated, एकं आसीत्. One ब्रह्मन् along with माया, माया means potential नाम रूप कर्म. potential नाम रूप कर्म (PNRK). ब्रह्मन् with potential नाम रूप कर्म आसीत्. And what was the nature of this माया, सत्त्व रजस् तम इति त्रिवृद् consisting of 3 fold faculties. सत्त्व रजस् and तमस. सत्त्वं standing for all knowing faculty. रजस् stands for all doing faculty. Throughout the day either you know something or you do something. Right from getting up until you go to be you will be doing something through karmendriyam. Or you will be knowing something with Jnanendriyam. When you are not doing either, what are we doing? Dozing faculty. That is rest. Resting faculty. Sleeping faculty. Our whole life is, know, and do, rest. Know, do, rest. Or know, rest, do. Or do, rest, know. Or some people first rest, rest, rest. So these are the only three things and from where did they come? In माया those three were there. So त्रिवृद् - त्रिवृद् means consisting of 3 constituents. And from that माया came सूत्रम् महान् अहं इति. So सूत्रात्मा and महान् corresponding to हिरण्यगर्भ with क्रिया शक्ति and ज्ञान शक्ति. सूत्रा refers to हिरण्यगर्भ with क्रिया शक्ति. महान् refers to हिरण्यगर्भ with ज्ञान शक्ति. They all originated. Then अहं, the cosmic ego the अहंकार arose. Generally this is the Sankhya method of creation that is followed here. And that cosmic ego अहंकार alone later becomes जीवम् प्रवदन्ति. That अहंकार alone, at individual level becomes many जीवः. So Sanskrit students सूत्रम् महान् अहं उधृत्यन्ते. Then अहं इति जीवम् प्रवदन्ति separate sentence. And not only all these originated. They are all at macro level. Then ज्ञान क्रिया अर्थ फल रूप तया. Here the word ज्ञानम् refers to all the देवताः which are required for human activity. Then

क्रिया, all the इन्द्रियाणि, इन्द्रियाणि means instruments of activity. देवता presiding over the instruments, they are called अध्यात्मम् अधिदैवं अधिभूतं अध्यात्मम् means organs अधिदैवं is the presiding deity. अधिभूतं is the field of operations. Eye is अध्यात्मम्. The field of colors is अधिभूतं. सूर्य भगवान् अधिदैवं. Thus इन्द्रियम्, देवता, विषयः इन्द्रियम्, देवता, विषयः if you take ears, it is अध्यात्मम्. What is अधिभूतं. अधिभूतं world of sound is अधिभूतं. And what is अधिदैवं देवता of ears? श्रोत्रस्य दिक् देवता. Thus for every organ, there is a field also, there is a देवता also. All of them came. So ज्ञान, that is देवता in this context. क्रिया refers to इन्द्रियम्. And अर्थ means the विषयं. So ज्ञानम् is अधिदैवं. क्रिया is अध्यात्मम्. अर्थ अधिभूतं. So all these things came. And once they come, the human activities begins. Because sense organs begin to see things, hear things, smell things etc. Once transaction begins sukham dukham all come. Therefore फलम्. फलम् means their consequences. Consequences means complaint it means. He spoke like that. He did not respect. All of them. All stories start रामायणं starts and you doze off nothing is there. That was Swamiji said. One devotee went to **Swami Chinmayananda** and said my wife is scolding me too much. And he was having hearing aid. **Swamiji** said switch off the hearing aid. Because all scolding are nothing but disturbances in the sky. Therefore don't bother about that. But we won't. Therefore all of them are born and all of them are what? ब्रह्मैव भाति. That ब्रह्मन्, alone appears in the form of अध्यात्मम्, अधिभूतं, अधिदैवं everything. In short सर्वं ब्रह्म मयं जगत् and therefore how great the माया must be. Because gold can only become ornament. It cannot become a house. Whereas माया is capable of becoming the entire creation. Therefore he calls उरु शक्ति. That ब्रह्मन् with infinite power. सर्वशक्तिमत्. ब्रह्मैव. And सर्व शक्ति refers to माया शक्ति. उरु means big. उरु means big. महत् बृहत् is उरु. उरु शक्ति. ब्रह्मैव भाति. And in short, सत् असत् तयोः परम् च यत्. So all the सत् - सत् means स्थूल प्रपञ्च. असत् means सूक्ष्म प्रपञ्च. Or कार्यम् and कारणम् and परम् means beyond both of them, everything is ब्रह्मन् only. सत् means कार्यम्. असत् means कारणम्. परम् means beyond both of them. Everything is one ब्रह्मन् only.

More we will see in the next class.



ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 22. JG Notes Verses 2-35 to 2-40 (16-06-2015)

Page 65, verse 37.

सत्त्वं रजस्तम इति त्रिवृदेकमादौ  
सूत्रं महानहमिति प्रवदन्ति जीवम्  
ज्ञानक्रियार्थफलरूपतयोरुशक्ति  
ब्रह्मैव भाति सदसच्च तयोः परं यत्.

Among the 9 sages, the 5<sup>th</sup> sage by name **पिप्पलायन**, is now teaching the King **निमि**, and the king has asked for the real nature of **नारायणा**. And as we saw in the last class, Lord **नारायणा** is presented at 3 levels. For beginners, for the middlers; not meddlers; for the middle ones and the highest one like you. For the beginners **नारायणा** is presented as **इष्टदेवता**, a located person. For the middle ones who have sufficiently advanced, **नारायणा** is presented as the **विश्वरूप ईश्वरा**. Both of which are **सगुणा**. **इष्टदेवता** is **सगुणा**. **विश्वरूप** is also **सगुणा** only. And once a person's intellect is sufficiently mature, to grasp the abstract **नारायणा**, for him real nature **ब्रह्म स्वरूपम्** is given. And the nature of **नारायणा** is pure consciousness principle and pure existence principle.

And that was presented in the 35<sup>th</sup> verse. In the form of pure existence **नारायणा** is outside. And within ourselves the same **नारायणा** is available not only as existence but also as consciousness. And that pure **नारायणा** has got only temporary **नाम** and **रूप** names and forms; in His real nature He is beyond name and form. This was the message given in the 35<sup>th</sup> verse.

Then in the 36<sup>th</sup> verse **पिप्पलायन** said, that **ब्रह्मन्** in the highest form, is not available as an object of experience. **नारायणा** as **इष्टदेवता** is available as an object of experience. **भक्ताः** can perform **तपस्**, and **नारायणा** in **इष्टदेवता** form will definitely give **दर्शनम्** to the **भक्ता**. But that **भगवान्** is objectified **भगवान्** or not? **इष्टदेवता ईश्वरा** is an object of experience. **विश्वरूप ईश्वरा** is also object or not? **ऋग्णा**

பாக்கறோடே. So विश्वरूप ईश्वरा is also विषयः but when you go to the highest ईश्वरा, is no more an object of knowledge. He happens to be the very observer the चैतन्यम्. Therefore the उपनिषत् doesn't reveal ब्रह्मन् as an object. But it negates all objects and remains quiet. That is the method. When you ask the उपनिषत् to reveal ब्रह्मन् what does it do? It negates all the objects and remains quiet. After the negation of all objects, what will be left out? Don't say nothing. That is what you will say. When all the objects are negated the observer the साक्षि, the witness is left out. And that witness has to be claimed as ब्रह्मन्. Therefore in the 36<sup>th</sup> verse, the teacher said ब्रह्मन् is not available for any प्रमाणम्.

Then in the 37<sup>th</sup> verse which we were seeing in the last class, the teacher says this pure ब्रह्मन् alone with the help of माया शक्ति is manifesting as the entire universe. And those levels of manifestation are presented in this श्लोका. Initially the whole universe was there in seed form which is called प्रकृति, माया, अव्यक्तं, अव्याकृतं, शक्ति, various words are used for the seed form of the universe. And in that form प्रकृति has got 3 शक्तिस, three गुणाः । सत्त्वं , रजः and तमः; सत्त्वं standing for knowing-faculty. Do you remember? रजस् standing for doing faculty. तमस् standing for resting faculty. Rest is as important as knowing and doing. That is why भगवान् has given us सुषुप्ति अवस्था; without तमो गुणा sleep will not be there. Without sleep we cannot be even healthy. Sleep is very, very important. It should not come in the wrong place. That is all. Otherwise तमो गुणा is very important. That त्रिवृद alone is manifested as हिरण्यगर्भ सूत्रात्मा अहंकार etc. All we saw in the last class. And later that माया शक्ति alone comes in the form of 3<sup>rd</sup> line ज्ञान क्रिया अर्थ फल रूपतया. Here we have said they have all special meanings in the note in this book itself. They always give notes. Nicely brought out.

Page no 66 footnote

ज्ञानक्रियार्थ फल रूपतया - ज्ञान शब्देन देवता: the word ज्ञानम् refers to all the देवता: । क्रिया उन्द्रियाणि the word क्रिया means all the sense organs. अर्था refers to all the sense objects. विषया: फलं refers to तत्प्रकाशः or सुखदुःखादी. We will take the second

meaning. सुखदुःखादी means pleasures and pains. So sense organs, are born. Sense objects are born. The presiding deities to bless the sense organs are born अध्यात्मं अधिभूतं, अधिदैवं. And once this triangle is there transaction begins. Transactions begin means pleasures and pain; every transaction gives us pleasures and pains. OK thus the entire creation beginning from प्रकृति up to every experience is nothing but what? ब्रह्मन् alone. That is the main message उरु शक्ति ब्रह्मिव भाति. So one ब्रह्मन् alone with the माया शक्ति appears as everything. ब्रह्मैव इदं विश्वं इदं वरिष्ठं ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥ Mundakopaniṣad. From that alone all these ideas are borrowed. Up to this we saw in the last class. And the last lie सत् असत् तयोः परम्; that also he said. सत् means कार्यम् असत्- कारणम्. तयोः परम् means beyond cause and effect.

Continuing. page 66 verse 38.

नात्मा जजान न मरिष्यति नैधतेऽसौ  
न क्षीयते सवनविद् व्यभिचारिणां हि  
सर्वत्र शश्वदनपाप्युपलब्धिमात्रं  
प्राणो यथेन्द्रियबलेन विकल्पितं सत्

All very, very profound verses. These verses can be understood only if the उपनिषत्ic background is strongly there. All these are essence of the उपनिषत्. Because निमि has asked for ब्रह्म स्वरूपं; naturally the उपनिषत्ic teaching, the essence of this श्लोका is नारायण is of the nature of consciousness. And what type of 5 features of consciousness, not a product, part or property of the body; independent principle which pervades and enlivens the body; not limited by the boundaries of the body; continue to survive even after the body resolves; and the surviving pure consciousness is not available for any transactions; not because it is non-existent but because there is no medium for transactions. This pure consciousness is free from all the 6 modifications which are common to all the objects of the world. Which includes the Pancha Bhutas also. What are the 6 modifications of the body? Tatva Bodha. अस्ति जायते वर्तते विपरिणमते अपक्षीयते विनश्यति. अस्ति means exists in seed form; thereafter is born. Thereafter it grows.

And thereafter it changes. Changes means neither growth nor degeneration. That plateau is called **विपरिणः**; thereafter degenerates and dies. These are the 6 modifications of matter or **अनात्मा**. Consciousness doesn't have all these things. The well-known Kathopanishad **श्लोका** borrowed in the Bhagavad Gita you should remember in this context.

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः |  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे || २- २० ||

That is the essence. **आत्मा न जजान. न जजान** means **न जायते**. So pure consciousness is not born. **न मरिष्यति**. Doesn't die also. **असौ न येधते. येधते** means doesn't grow also. **न क्षीयते** doesn't decay, decline or degenerate. Na **क्षीयते**. So 4 of them have been mentioned. The other 2 we have to supply. Therefore **nirvikara; षड्विकार रहितः** and what does changeless **आत्मा** do? The changeless **आत्मा** is the witness of the all the changing **अनात्मा**. Therefore **व्यभिचारिणां सवनविद्, विद्** means **साक्षि. वेत्ति इति विद्, साक्षि**. The witness of what? **व्यभिचारिणां. व्यभिचारि** means what? Continuously changing. Continuously arriving and departing world comes and goes. In jaagrat avastha the world comes and in **स्वप्ना** and **सुषुप्ति** it goes away. In jaagrat avastha the pancha bhutas are available. When you go to your dream this body is not available; mind is available in **जाग्रत्** and **स्वप्ना**. In **सुषुप्ति** mind also disappears. Again in jaagrat avastha they appear back. Thus the three **अवस्थाः** and in each **अवस्था** has got a **देश** and **काल**. Even time and space arrives and departs. Witness doesn't arrive and depart. Therefore **व्यभिचारिणां सवनविद् सवन** means what? **काल**, remaining contemporary. English translation is very good. As a contemporary witness. Contemporary-witness means it continues to exist. Or persisting-witness. So it is the persisting-witness. Co-existing witness of all the changes **व्यभिचारिणां हि**.

Then the third line. **सर्वत्र शस्वद् अनपायी** at all times and at all places in all places, it remains without going away. Without dying. **अनपायी** without disappearing.

Permanent. At all times and at all laces. **अपायः** means going. **अनपायः** means non-going. Non-going means remaining. And **नपायी** means that whichever remains. And what is its nature? **उपलब्धिमात्रं उपलब्धि** means **चैतन्यम्**. **उपलब्धि** means **चैतन्यम्**. **उपलब्धिमात्रं** means **चैतन्यमात्रं**. **चिन्मात्रम्**. Pure consciousness only.

And even though the consciousness is always pure. This consciousness alone appears as varieties of experiences. Consciousness is one, but it appears as varieties of experiences. Associated with every thought in the mind. Consciousness + pot thought = pot experience. This is the equation. Consciousness by itself is not an experience. Thought itself is not an experience. Because thought is inert in nature. Consciousness and thought together, will become an experience. The type of experience, will depend upon what? Not consciousness. Depends upon the type of thought. When there is a pot-thought, pot experience; man-thought, man experience. I look at the fan. Fan-thought, fan experience. Ceiling-thought, ceiling experience. Internally **राम** thought **द्वेष** thought **सुख** thought every experience is nothing but a thought + consciousness. Therefore **इन्द्रिय बलेन** because of the force or the functioning of the sense organs. **विकल्पितं**. One consciousness itself is divided into, seemingly divided into many experiences. One consciousness itself is divided into many experiences because of what? The thought. Like one akasa itself is divided into several pot spaces, hall space, and room space. Space is one. But because of the containers it is – you should not say divided. You should say seemingly. Very important. Space is seemingly divided into many. Similarly one consciousness is seemingly divided into many experiences. So **इन्द्रिय बलेन विकल्पितं**. **विकल्पितं** means seemingly divides. What **उपलब्धिमात्रं**. Which is **सत्**. **सत्** means non-variable **सत्** must be connected **उपलब्धिमात्रं**. Not **विकल्पितं** sat must be connected with **उपलब्धिमात्रं** in the third line. The non-variable consciousness appears as variable experiences. Experiences are variable. Consciousness is non-variable. The non-variable appears as variable.

In the Bhagavad Gita, I have given an example of the light house. In the light house we have 3 beams of powerful beams of light coming in 3 directions. How

many lights are there? 3 lights. Not only they are three but they will go round also. I thought there are three powerful lamps and these three are rotating. That is what is happening I thought. Later I read in book - by the time they were not permitting to go up the light house. I read in a book there are neither 3 lights nor or the lights moving. Plurality is also not there. Motion is also is not there. Even though what we are experiencing is three lights and motion. And how does it happen? It is one powerful light is there. And around the light there is a device. Ok wooden or plastic device. And in that device there are three holes so how many lights are there? Only one. Plurality is in the hole; not in the light. Not only in that; in surrounding one there are three holes. That one is rotating. Therefore **नानच्छिद्रधटोदयस्थित्महादिपप्रभा भास्वरं**. One light appears as three. Not only has it appeared as three but also as moving. Similarly **वेदान्ता** says experiences seem to be coming and going. But there is only one non-changing awareness principle. What comes and goes is thought alone. Thoughts are many. And thoughts are moving. **चैतन्यम्** is neither many nor moving. Therefore **इन्द्रिय बलेन** because of the **इन्द्रिय** which produces thought **विकल्पितं**.

And for that an example given. **यथा प्राणः** exactly like **प्राण** the total **समष्टि प्राण** is only one. But when it is available in man **शरीराणि**, one **प्राण** appears like many **प्राण**. In this body there is **प्राण**. In that body there is **प्राण**. How many **प्राणिः** are there? So many are there **சொல்லி பிராணனை வாங்குறா**. They think **प्राणाः** are many and also we grade **प्राणिः** also. This is superior one. This is inferior one. No gradation is there in the **प्राण**. No plurality is there in the **प्राण**. It belongs to the body container only. So **यथा प्राणः** This example is explained in the next **श्लोका**. We will read.

Page 67. Verse 39.

अण्डेषु पेशिषु तरुश्वविनिश्चितेषु  
प्राणो हि जिवमुपध्यावति तत्र तत्र  
सन्ने यदिन्द्रियगणोऽमि च प्रसुप्ते  
कूटस्थ आशयमृते तदनुस्मृतिर्नः

So the first two lines explain the प्राण example mentioned in the previous श्लोका. यथा प्राणः. That प्राण example is explained in the first two lines. प्राण is one only. And there is no gradations in प्राण. उपनिषत् always points out, when a person is supposed to be noble, the nobility doesn't belong to प्राण. The nobility is because of other organs. When the कर्मेन्द्रियाणि do good action we say noble. When ज्ञानेन्द्रियाणि learn good things we call noble. When the mind entertains good thoughts we call noble. As far as प्राण is concerned it doesn't have good प्राण and bad प्राण. Good-bad divisions among living beings is caused by every other organs other than प्राण. Therefore उपनिषत् says प्राण is equally holy, in all the living beings. That is why we say you have to respect life wherever it is. Whether it is in cockroach or whether it is in mosquito or wherever it is the gradation- even पुण्य-पाप gradation, it does not belong to प्राण. प्राण is always शुद्धं. In Chandokhya and Brihadarankya Upanishad several stories are there to highlight this; that प्राण is always शुद्धं only. And that शुद्ध प्राण which is one appears as many and varied in different living beings. So look at the second line प्राणः हि - समष्टि प्राण is called सूत्रात्मा or हिरण्यगर्भ. That प्राण alone, जीवं उपधावति तत्र तत्र. wherever the जीव goes - जीव means the चिदाभास the प्रतिबिम्ब चैतन्यम्, wherever it goes प्राण also goes along with that. जीव and प्राण are inseparable. At the time of death when the जीव leaves प्राण leaves. When the प्राण leaves जीव leaves. जीव and प्राण inseparably move together in every living being. Therefore तत्र तत्र in every physical body, स्थूल शरीरम्, even in minutest organism, if it is alive, जीव is there. प्राण is also there. Mind may be rudimentary in a plant. ज्ञानेन्द्रियं may be limited. कर्मेन्द्रियाणि - the trees do not have legs. And thank God. Otherwise they will start walking in the street which is already overcrowded. So they don't have karmēndriyas and jñānēndriyas; all minimum. But what is there in full-fledged form. प्राण it is alive. So this प्राण उपधावति goes into every शरीरम्. And all the living beings in our sastra are classified into 4 groups. I think we have seen somewhere. If you remember it is fine. Otherwise I will just briefly mention. The first group of living beings are called अण्डजं. All living beings born of eggs; so they all appear in the form of eggs first. They have two births called द्विजाः । द्विजा means two births. First they appear as egg. Out of that egg, they hatch and



come. All the birds those species will come under andajaa. And the next one is called **जरायुजम्**; womb-born; mammals. Their bodies are directly given birth to by the parents. By the mother. And what is the ideal example? **तृणम्** we are not **अण्डजं** I hope not. We are all not **अण्डजं** we are all **जरायुजम्**. **जरायु** means womb of a mother. And in this **श्लोका** it is referred to as **पेशिषु** the second word **पेशिषु** refers to **जरायुजेषु**. Then the next one is all the plants and trees in the **श्लोका तरुषु**. **तरु** means plants and trees and they are called in the **शास्त्रम् उद्भिज्यं**. **उद्भिज्यं** means that which comes out breaking open the ground, because it remains a as seed under the ground. From the seed it breaks open the earth and comes **भूमि उद्भिज्य जायते इति उद्भिज्यं**. So this is the third type. And last one is **अविनिश्चितेषु**; all those lower beings whose birth are not clearly detectable. **अविनिश्चितं** means not clearly detectable. They are called moisture-born. Bacteria, fungus they all will come under moisture-born. In Sanskrit **स्वेतजं**. **स्वेतः** means moisture. And that is why they are giving varieties of airtight containers for kitchen. When you want to keep varieties of things you always look for airtight ones. Otherwise what? After sometime you will find living beings are coming. Why because they are minute organisms. So all minute organisms will come under **स्वेतजं**. All living beings will come under **अण्डजं जरायुजम् उद्भिज्यं** and **स्वेतजं**. They are mentioned in Aitareya **उपनिषत्**. But we have not yet done Aitareya. We are in **प्रश्नम्**. **प्रश्न** has the meaning of problems also. **प्रश्न** mans **प्राण उपनिषत्**. Aitareya all these are mentioned. So what is our topic now? Even though the bodies are many and they are all graded, in all of them there is one **प्राण शक्ति**, which is ungraded; uniformly present. **उपधावति** - and remember this is an example. Just as one **प्राण** is there in varieties of body, **चैतन्यम्** is also only one, in all the bodies. And **चैतन्यम्** doesn't have inferiority or superiority.

And in the third and fourth line the glory of **चैतन्यम्** is talked about. This is the explanation of the previous **श्लोका** third line. In the previous **श्लोका** 38, 3<sup>rd</sup> line it is said that consciousness remains without losing itself; without disappearing. it remains permanently. That is explained. In Jaagrat Avastha, waking state, all faculties are functioning experiences are there. Consciousness is there or not?

It is there. During **स्वप्नावस्था** all the faculties of organs are withdrawn. Sense organs are closed. **कर्मेन्द्रियाणि** are not functional. Only the vasanas of the mind project an inner world; even at that time consciousness continues to be there witnessing what? The projected inner world. What about the outer world? Outer world is resolved; Consciousness **is**. Inner-world arrives, consciousness **is**. And when you go to deep sleep state, the inner world also resolves. And consciousness **is** there even when everything is resolved and there is total blankness. Consciousness continues to be there. It is never destroyed. Then the question comes how do you know? So during sleep everything has gone; nothing was there. But how do you know consciousness **is** there. Then **वेदान्ता** asks the question, during sleep nothing was there you say. How do you know? Suppose I say there was an elephant. Then you will say no, there was nothing there. Then I ask a question; how do you know nothing is there. Then you have to say, I was aware of nothing. I was aware of nothing. That means what? I was there; awaring nothing. I was there witnessing the nothingness. Because I witnessed nothingness alone. Waker-I am able to recollect there was nothing. Remember, to say there is something you should witness. To say there is nothing you should witness. Suppose a person says I went to the hall nobody was there. You can say nobody was there; you are there to witness. Suppose you never went to the hall; you cannot say there were some people. You cannot say there were no body. Therefore presence and absence both require witness. This is a profound vedantic principle. Presence also can be proved only by a witness. Absence also can be proved only by a witness. If witness was absent, you cannot prove the presence of things also; absence also. Therefore during **सुषुप्ति** what was there? Nothing. Don't put a full-stop. Nothing, other than the witness. **அப்படி போட்டுக்கண்டும்**. Nothing was there other than the witness. That witness is the **चैतन्यम्**, it is there in **जाग्रत्**, in **स्वप्ना** in **सुषुप्ति**. And even after **मरणम्**, it continues. Na hanyate hanyamane sareere. That is said here; a very profound line.

**इन्द्रिय गणे प्रसुक्ते**; first we will take the word **प्रसुक्ते** in the third line **प्रसुक्ते** is the deep sleep state. And what is the definition of deep sleep? Very careful; not sleeping

in deep underground. It doesn't mean any physical depth. Sleep means without dream. Sleep = dreamless. You may be in the **ଘୋରଘୋର ଘାଟି**. Still is called deep sleep only. Therefore dreamless sleep. In that, **इन्द्रिय गणे सन्ने** the group of sense organs have resolved. **सन्** means to resolve, to subside. And **ने** means when they have subsided past-passive-participle **सप्तमी विभक्ति एक वचनम् इन्द्रिय गणे सन्ने सति**. So when all the sense organs have subsided. And **अहमि च प्रसुप्ते**; even the I-thought is resolved. That means mind is resolved. And when the mind is resolved, not only all other thoughts resolve. Even I-thought is resolved. In **जाग्रत् अवस्था** I-thought is there. In **सवप्ना** also I-thought is there, where as in **सुषुप्ति** you don't say I am sleeping. If somebody says I am sleeping it means he is not sleeping. So **अहमि**. **अहमि** here means **अहंकारे**. **अहम्वृत्तौ प्रसुप्ते सति**.

**कूटस्थः अस्ति**. **अस्ति** to be understood. Pure changeless-consciousness alone **is**. **कूटस्थ** means changeless-consciousness. And how does it remain **आशय अस्ति मृते** without the mind and therefore thoughts. Thoughtless-consciousness is there. Now also there is consciousness. It is thoughtful; associated with many thoughts. In **सुषुप्ति** thoughtless-consciousness is there. **आशय अस्ति मृते - अस्तिमृते** means without. And what is the proof? **नः तदनुस्मृति**; because we remember that; when? After waking up we remember the nothingness. And therefore, what is the conclusion? Consciousness is non-variable.

And why are you talking about consciousness, you should not ask? The question is about **नारायण** and why are you talking about consciousness. I have asked about **नारायण**. And you are talking about consciousness. The answer is **नारायण** is consciousness. **भगवान्** is **चैतन्य स्वरूपः**. What about **सङ्का चक्र गथा**; they are all **मायिकम्**. Because of **माया** they all appear and disappear. They are not real status of **नारायण**. You may like **सङ्का चक्र गथा पद्य** you may like it. But they are not the real nature of **नारायण**. That is why many are afraid to come to **वेदान्ता**. Because they like **सङ्का चक्र गथा पाणि**. So our reply is as long as you want, hold on to **सगुण ईश्वर**. We don't want to thrust **निर्गुण ईश्वर** on you. But when you are not satisfied with **सगुण ईश्वर** and you look for something higher, when that spiritual hunger

comes that is a different dimension of spiritual hunger. There are hundreds and thousands of भक्ताः They are great भक्ताः alright. But they don't yet have that spiritual hunger to go beyond नाम and रूप. To have a desire to go beyond रूप, we require a higher level of spiritual hunger. Whenever a person gets that spiritual hunger, then alone that निर्गुण ईश्वर is introduced. King निमि asked for that. Therefore पिप्पलायन is presenting. Therefore real नारायण is formless. तदनुस्मृति नः.

Continuing, verse 40.

यर्ह्यब्जनाभचरणैषणयोरुभक्त्या  
चेतोमलानि विधमेद् गुणकर्मजानि  
तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं  
साक्षात् यथामलदृशोः सवितृप्रकाशः

So when will we the desire to know the real नारायण? So that desire itself is rare. Many भक्ताः are satisfied with सगुण ईश्वर. Such सगुण भक्ता must continue the सगुण भक्ति and until the desire comes.

And what is the obstacle to that desire; the desire for real नारायण. He says the obstacles is again चेतोमलानि impurities in mind. As long as impurities are there, I will be satisfied with 'inferior-भगवान्'. And if I am satisfied with inferior-भगवान् it is an indication of what? My impurity. Very disturbing news. But that was what the श्लोका says. Impurities gives the false satisfaction. But when through worship, purity comes he will understand anything with name and form; anything which is finite and anything which is changing cannot be the ultimate reality. இது நண்ணா மண்டேல வரணும். Anything finite, anything changing cannot be the absolute truth and therefore I want to know the truth; O! Lord help me for that. This will come only through what? सगुण भक्ति and that is why my favorite statement: WITHOUT सगुण भक्ति निर्गुण ज्ञानम् IS IMPOSSIBLE. WITHOUT निर्गुण ज्ञानम्, सगुण भक्ति IS INCOMPLETE. Now everything is complete. So without सगुण भक्ति, निर्गुण ज्ञानम् is impossible. Without निर्गुण ज्ञानम् सगुण भक्ति is incomplete. Therefore I have to continue in सगुण भक्ति, until I get the desperate desire for the higher ज्ञानम्. And for that desire also I should pray to भगवान् O! Lord give me that



## 23. JG Notes Verses 2-40 to 2-43 (30-06-2015)

Page 68 verse 40

यर्ह्यब्जनाभचरणेषणयोरुभक्त्या  
चेतोमलानि विधमेद् गुणकर्मजानि  
तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं  
साक्षात् यथामलदृशोः सवितृप्रकाशः

In this last verse of the teaching of पिप्पलायन he talks about the knowledge of ब्रह्म स्वरूपम्, which ब्रह्म स्वरूपम् he has discussed in all these verses beginning from the 35<sup>th</sup> verse up to the 39<sup>th</sup> verse. And, this was in answer to the question by King निमि regarding the real nature of नारायणा. And as I said in the last class we have to use the word real nature because until we come to the real nature, a temporary provisional Lord is presented which falls within माया. And both of that temporary, provisional nature which falls within माया or सगुणं in nature. First one is इष्टदेवता रूपम् which is also सगुणं falling within माया. The next one is विश्वरूप ईश्वरा that is also सगुणः and falling within माया. And the rule is, whatever is सगुण, falls within माया only. And therefore it is subject to continuous change. Therefore it cannot be relied for long. What is the reason? Very simple. Because it is subject to change and disappearance. But even though this is सगुणं, मायिकम् and of provisional nature, everyone will have to start with the सगुण स्वरूपम् alone. And then everyone will have to come to the निर्गुण स्वरूपम्. Remembering my favourite statement WITHOUT सगुण, निर्गुण IS IMPOSSIBLE. WITHOUT निर्गुण सगुण IS INCOMPLETE. Therefore always start with सगुण, but never stop with सगुण. Always start with सगुण. But never stop with सगुण. You have to come to निर्गुण ब्रह्म स्वरूपम् which was presented as the all-pervading existence and which is available in everyone as the conscious principle. अवस्थात्रय साक्षी रूपेण वर्तते. And this real नारायणा which is आत्मा, अवस्था त्रय साक्षी is beyond time. Therefore beyond 6-fold modifications, like birth growth decays disease death etc. that is the nature described up to verse 39. All profound verses. In fact these 5 verses are essence of all the उपनिषत्. And then the guru himself admits, that the निर्गुण स्वरूपम्

cannot be grasped by all the people in the beginning itself. Therefore one has to go through long preparations. Not only one's own प्रयत्न is important, one requires ईश्वर अनुग्रहा also, which we call प्रसादः. प्रयत्नः + प्रसादः = मोक्षाः both are required. And that is said in the concluding 40<sup>th</sup> verse, which I introduced in the last class.

यर्हि अब्जनाभा चरणेषु उरु भक्त्या - अब्जनाभा is the name of Lord Vishnu or नारायणा. अब्जं mean a lotus. नाभः means naval. नारायणा is called अब्जनाभ or पद्मनाभः because according to the Puranic story from Vishnu's naval the lotus came. And upon the lotus only ब्रह्माजी appeared. In vedantic language Vishnu represents अन्तर्यामी. And ब्रह्म represents हिरण्यगर्भ. And therefore Vishnu is called पद्मनाभः with a lotus in his naval. चरण एषणाय चरण means the feet. Here the feet represents the original nature that is निर्गुणम् ब्रह्म. चतुर्थ पादः तुरीय पादः एषणया means desire to attain the Lord. Initially we are भक्ताः alright. And when we are worshipping the Lord, we want to use our पूजा only as a means for the fulfilment of all the worldly ends, which is called सकाम भक्ति. In सकाम भक्ति I want to use the Lord only as the means; my goal is not Lord himself. Either I am interested in अर्थः or काम or धर्म. In short through नित्य भगवान् I want to accomplish अनित्य जगत् पदार्थः this is called सकाम भक्ति. And when the भक्ति gets transformed through viveka, I use भगवान् not only as a means. In the संकल्प I need भगवान् as the goal also. So when भगवान् becomes the means and भगवान् becomes the end, it is called निष्काम भक्तिः, अव्यभिचारिणी भक्तिः, ananya भक्तिः, निष्काम भक्तिः; all are synonyms. What is the uniqueness of this भक्ति. After पूजा, भगवान् asks us what you want; भगवान् won't ask, but if भगवान् asks what you want, we will enlist everything other than भगवान्. That is सकाम भक्ति. In निष्काम भक्ति if भगवान् asks what do you want? I will answer भगवान्. And not all other things and भगवान्. भगवान् and भगवान् only because all finite things are included in the infinite Lord. So the day we can tell भगवान्, that I want you and you only it is called निष्काम भक्ति or जिज्ञासु भक्ति or मुमुक्षु भक्ति. That is described here. अब्जनाभ चरण एषणया. एषण means desire. So desire for Lord. उरु भक्त्या which is considered to be the highest form of साधन भक्ति: the highest form of साधन भक्ति. उरु भक्त्या. चेतो मलानि

विधमेद् as even the निष्काम भक्ति becomes more and more, all the qualifications for vedantic knowledge will be acquired more and more. That means all other obstacles and impurities are washed away. Therefore चेतो मलानि. मलानि means impurities. राग द्वेष, काम क्रोध लोभ मोह all those impurities. How are they born? गुण कर्मजानि because of our गुण and कर्म. गुण means our own personality. Either सत्व प्रधान रज प्रधान or तम प्रधान so that गुण and कर्म. कर्म means our action. So because of our character and because of our activity we have acquired lot of impurities. For example a short tempered character will acquire lot of impurities very fast. Why? Because a short tempered person is going to hurt continuously. Either by his facial expression or by his sharp words or by his sharp actions काम एष क्रोध एष रजो गुण समुद्भवः महासनी महापाप्मा.

Anger is considered a great sinner, because anger forces me to hurt other people which is sinful. This is called character-based impurity. What character? Short-tempered character. Similarly when there is a greed in my character that will also lead to varieties of पापम् because, to acquire and fulfill my greed, I violate all the dharmic norms. So this is called guna-born impurities. And कर्मजा means action-born impurities. Thus character and action born impurities how much we have acquired. Mountain after mountain. So all of them we have to wash off. विधमेद्. Then तस्मिन् विसुद्धे; when all the impurities are trimmed or reduced, they don't become zero. So when they have been sufficiently reduced, विशुद्ध - विशुद्ध means in that pure mind साधन चतुष्टय संपन्न mind, विशुद्ध is printed because of संधि rule. If you split it will be विशुद्धे in that pure minded person's आत्म तत्त्वं उपलभ्यते. Because the mind is calm and un-preoccupied mind. The toughest problem is to enjoy a calm mind and not only a calm mind, a mind without other preoccupations. If a calm and un-preoccupied mind is there, vedantic teaching will be absorbed like the blotting paper. Blotting paper absorbing the ink. Sponge absorbing the water. Similarly the mind will absorb the teaching. Two conditions are important. Calm and preoccupied mind. So in such a mind, आत्म तत्त्वं उपलभ्यते you can understand. The आत्म तत्त्वं is clearly grasped. उपलभ्यते means known, perceived, realized understood, grasped. साक्षात् - साक्षात् means directly. Why directly? Because आत्म तत्त्वं is intimately



available as what? The very चैतन्यम् in the body. Because of which चैतन्यम् alone we are aware of the very surrounding. And an example is given. यथा अमला दृशोः सवित्प्रकाशः; just as the bright sunlight can be recognised if you are not preoccupied with the objects on the road,. On the road both are there. Sunlight is also there. Too much is there. Even though sunlight is there and people are there. Objects are there. If you are preoccupied with people, and objects, sunlight you lost sight of. But if you don't have any other preoccupation, your eyes can never miss the sunlight. Therefore अमला दृशोः for a pure and unpreoccupied eyes, clear eyes, drik means eyes here. सवित्प्रकाशः: the bright sunlight cannot be missed at all. If the eyes are without any defect. अमला दृशोः - dual no. because the eyes are two. अमला दृश, अमला दृशोः अमला दृशान्, सकारान्त शास्ति द्विवचनम्. Similarly आत्म तत्त्वं is grasped. And therefore what is the route map? The route map is worship God, receive the Lord's grace. Purify the mind. Expose to the teaching of the गुरु. Grasp the teaching and be freed. This is the message from पिप्पलायन. The 5<sup>th</sup> of the Nava योगीs. Now comes the next question from the राजा निमि.

Page 69 verse 41

राजोवाच

कर्मयोगं वदतः नः पुरुषो संस्कृतः  
विध्युयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम्

So, after hearing the description of निर्गुणम् ब्रह्म in the previous six श्लोकाः by पिप्पलायन, निमि perhaps become very diffident. That ज्ञान योग and निर्गुणम् ब्रह्म is beyond our reach. We are very, very ordinary and junior student. The very purity of mind has not been achieved by us. And therefore please talk about mental purity. And method of acquiring that. Therefore राजा asks the question. कर्म योगम् वदत. Because he feels ज्ञान योग is several feet above his head. Not for you. You are all senior students. But राजा feels he is very, very junior. And his mind is not yet ready. Therefore not for us; please teach what is कर्म योग and what is the benefit of कर्म योग? एन संस्कृतः भवति. By which a person or his mind becomes refined. Spiritually refined, ready for आत्म ज्ञानम्. Indicated by 2 marks

which I have often said. You can remember. **FIR** reduction. And **CCC** increase. ஞாபகம் இருக்கோ. **FIR** reduction means what? Emotional disturbances, should come down. And how to measure the calming down of emotional disturbances. Three letters: F means frequency of emotional disturbance. How many times I shout at other people for away. Or how many times I get upset with reference to other people's behaviour. Over which we have no control. What is the use of getting upset with others behaviour over which we have no control. We have no control over our own behaviour. How do you hope to control others behaviour. Therefore we have very, very high expectations. And TF most of the time, upset. You can measure the frequency of getting upset how often per day. Frequency. The next one is what? Intensity. How deep I get upset. How deep I am disturbed. That I have to measure. சும்மா காதில வாங்கினா போறாது. If I am a serious spiritual student, I should have method of measuring my progress. Every month I should write a progress report for myself. Just as children get progress report from the teacher. I am not going to give you. Don't bother. You have to sincerely write a progress report and there must be progress. **Swamiji** nothing to report. Progress இருந்தாதானே - so sincere progress report for as a sincere seeker. So intensity I should measure. Third one is what? The recovery period. After any emotional disturbance how long it takes for me to bounce back to my natural state. All these must come down. Frequency must come down. Intensity must come down. And recovery period must come down. so decreased FIR. That is my formula to assess; not others' progress. Kindly don't assess others. Assess your own progress. And parallely the other side of the coin is what? As there is decreased **FIR**, there must be increased **CCC**.

What is the increase in **CCC**? **C** no. 1 is **calm**. I generally enjoy a calm, unpreoccupied mind, ready to absorb anything. I am mindful during my transaction. Mindfulness comes only when I am not preoccupied. When I am preoccupied, I lose mindfulness. Therefore I keep many things in many places and thereafter search for everything at wrong places. Why? Because I did not

know where I kept. All because of pre-occupation. And therefore calm and unpreoccupied no one. This should increase.

The **second C** is what? Generally **cheerful** and pleasant. Indicated by people loving to be around me. If I am not, if I am unpleasant and short tempered nobody wants to be around me. If they see me here they take another route. So calm, cheerful or pleasant.

And **finally confident** of myself in facing any type of future. I am confident with myself in myself. Because I don't know what type of prarabdha is going to unfold? And therefore I should be prepared for any type. I tell myself I am ready. If I can boldly say that, this is called confident or courage. So this **CCC**. Calm, cheerful and confident. This should increase. This also we study through the progress report. That progress report decreased FIR and increased **CCC**, I should find in myself. Other should also find in me. This is called **संस्कार**. So **पुरुषः एन संस्कृतः भवति**. And such a person will very soon progress in spirituality and he will discover the limitations of all the worldly goals. Limitation means the three fold **दोषाः दुखमिश्रितत्वं अनुत्तिकरत्वं and बन्धकत्वं**. All the limitations of worldly accomplishments he will very soon discover and turn towards lord as his only goal. Once he turns towards the Lord then all the things will fall into place. **भगवान्** will give him a **गुरु**. And through the **गुरु** he will get thorough **श्रवणम् मननं and ज्ञानम्** and attain **मोक्षा**. All these things **राजा** himself mentions. Therefore **आशु** - very soon, **कर्माणि विध्युय**, this person transcends all the **कर्म**s.

The transcendence of **कर्म** takes place in 2 levels. The first level of transcendence of **कर्म** is reduction in extrovert activities. And increase in **ज्ञान योग**. That is the first level of transcendence which is technically called **विविदिषा सन्यास**. Extrovert activities comes down and **श्रवण मनन निदिध्यासनं** increases. This is first level of transcendence.

The second level of transcendence is through knowledge, by gaining the knowledge that I am **अकर्ता** and **अभोक्ता**, I become absolutely free from all **कर्म**s.

Even when the body is engaged in कर्म. புரியறதோ பாருங்கோ. Very subtle point. The second transcendence takes place through ज्ञानम्. And how is this transcendence? I become absolutely free from कर्म by claiming I am अकर्ता आत्म, अभोक्ता आत्म. I am free from कर्म when?

If I am आत्मा, I am free from कर्म all the time. Even when the body is engaged in worldly duties. What is the famous Gita verse you should remember in this context?

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् |  
पश्यञ्शृण्वन्स्पृशज्जिघ्रन्नश्रन्गच्छन्स्वपञ्श्वसन् || ५- ८ ||

The second level of transcendence is through knowledge. Both of them are indicated here. कर्माणि विध्युय. Transcending all the कर्मs through both the first and second stage. परम् नैष्कर्म्यं लभते विन्दते; the person attains total actionlessness. To actionlessness even when the body is active. Mind is active. He gets total actionlessness by claiming I am neither the active body nor am I the active mind. I am ever actionless आत्म. This is called नैष्कर्म्य सिद्धि: this we very elaborately studied in a text book titled नैष्कर्म्य सिद्धि which was used in Bhagavad Gita also, 18<sup>th</sup> chapter, नैष्कर्म्य सिद्धिम् परम् Lord Krishna pointed out.

Now राजा wants to know how one can accomplish all this starting from कर्म योग. Even to ask this question he must be informed. Because the question itself is a very informed question. Now comes the next आचार्य, so how many we have already gone through 5 of them कवि: हरि: in first chapter अन्तरिक्ष, प्रबुद्ध, पिप्पलायन three आचार्यs in the second chapter. Totally 5 acharyas. Now comes the 6<sup>th</sup> आचार्य or योगी and his name आविर्होत्र: आविर्होत्र: if you don't know how to spell the name look at the page 71 top; both Sanskrit and English versions are there. That is the spelling. So the King continues. The question continues.

एवं प्रश्नमृषीन् पुर्वमप्रुच्छं पितुरन्तिके  
नाब्रुवन् ब्रह्मणः पुत्रास्तत्र कारणमुच्यतां

So एवम् प्रश्नं पूर्वं ऋषिं अपृच्छं- so here King निमि says, I asked about this to the सनकादि ऋषयः long before. In the second line ब्रह्मण पुत्राः is there, which refers to सनकादि ऋषयः सनक सनन्दन सनातन and सनत्कुमारः. These 4 sages are generally called सनकादि rishaya: all of them are the children the Chaturmukha ब्रह्म. and there are called manasa पुत्राः ब्रह्माजि created them out of mere sankalpa. And the interesting aside story he wanted to propagate the human species through them. And he got all those four. And all those 4 became sanyasis. So therefore the disobedience started there itself. All the plans of the father, these people did not fulfill at all. Because all of them took to sanyasa in young age itself. ब्रह्मचारीs they were. Therefore ब्रह्माजी had to start afresh and then propagate the species through the other methods. These सनकादिस are well known for their ज्ञानम्. And निमि says I asked the सनकादि ऋषयः the same question. What is कर्म योग, how to purify the mind and how to attain मोक्षा. So एवम् means पूर्वस्लोकोक्त प्रकारेण ऋषिं सनकादीं पूर्वं long before अपृच्छं. पितुरन्तिके when my father was also there in that place. That is निमि's father. His name is इक्ष्वाकु राजा. So when my father इक्ष्वाकु and I were there, I asked the question. Imagine as a small boy if he should ask, निमि also must be an advanced person only. पितुः अन्तिके समीपम्. And what did they say? They did not answer. न अब्रुवन् ब्रह्मण पुत्राः they did not give reply to my question. I don't know the reason. Therefore you have 2 fold jobs. You should give the answer. You should also tell why they did not tell. कारणं उच्यताम्. Why they did not give the answer. निमि did not say they did not know; because everybody knows सनकादि ऋषयः are सर्वज्ञः there must be some reason why they did not reply. Now the question is over the next आचार्य is going to answer. We will read. Page 71, verse 43.

आविर्होत्र उवाच  
कर्माकर्मविकर्मेति वेदावादो न लौकिकः  
वेदास्य चेश्वरात्मत्वान्त्र मुह्यन्ति सूरयः

So the 6<sup>th</sup> of the nine sages by name आविर्होत्र gives the reply which is from verse 43 up to the end of this chapter. Verse no 55. 43 to 55 thirteen verses. So very

important secret message the ऋषि is giving. It is so secret that we are not supposed to tell outside. What is the essence of the secret message? He says, वेदा पूर्व भाग talks about varieties of पूजा: and rituals. By rituals I means, fire rituals are talked about and very many पूजा: which are non-fire are also talked about. And when they talk about all these कर्मs they mention very, very attractive results. Attractive results classified in the form of अर्थ, काम and धर्म. काम means what? All sense pleasures. If you do this पूजा, you will get a good husband. Or good wife or good children or good house or lot of wealth all kinds of pleasures are mentioned. काम पुरुषार्थ is promised. Then many such rituals and पूजा: has result अर्थ पुरुषार्थ. अर्थ mean what? For security what all things you would like to possess, they are all promised. And for many other rituals धर्म पुरुषार्थ is promised. धर्म means what? Lot of पुण्यम् which will get converted into अर्थ, काम. धर्म is nothing but potential अर्थ काम. either in this जन्म or in the future जन्म. you will get all enjoyment. Thus धर्म अर्थ and काम are more attractive, tempting, seducing goals of life, for which majority of humanity fall. And if वेदा talks about मोक्षा, majority of humanity will turn away. நீங்களை வச்சுக்கோங்கோ - மோக்ஷத்தை Therefore वेदा wants to give मोक्षा; but majority of humanity has no desire for मोक्षा. Majority of humanity are attracted towards धर्मार्थकाम; but unfortunately they are all deep संसार only. They are attractive from distance. But if you go inside they have all got दुखमिश्रितत्वं, अत्रुप्तिकरत्वं, बन्धकत्वं. वेदा knows the effect धर्मार्थकाम. Even if वेदा talks about people simply do not understand. Like our children running after junk food. Even though it is not good for health, because of sheer peer pressure many activities they take to which are not good for themselves. But you try to tell your children they don't listen to because the pressure and the commercial the advertisements so powerful Therefore वेदा is in affix. What is that? People are interested in धर्मार्थकाम for that Kathopanishd name is प्रेयस्. But प्रेयस् is संसार. Sreyas is मोक्षा. But people are not interested in. So वेदा wants to give people don't want. And what वेदा wants to warn against; people are very, very interested. What to do? Therefore वेदा uses a secret technique. And it designs a life style पूजा जप etc. in such a way, that they superficial result is धर्मार्थकाम. And therefore it mentions धर्मार्थकाम in big letters.

But all those पूजा: and rituals have got a hidden result not mentioned prominently in the वेदा. And what is that? You will get desire for मोक्षा and वैराग्यम्, detachment from worldly goals. वैराग्यम् and मुमुक्षुत्वं. Detachment from the world and desire for मोक्षा, these are the hidden results which वेदा doesn't mention. But it presents the very same पूजा etc. and what is the announced result? धर्मार्थकाम and people will read that lie ads only. Take one TV for one rupee. And thereafter monthly instalment of 1000 rupees, rest of the life. That they write in small letter. There they want to cheat. But वेदा wants to save us. Therefore धर्मार्थकाम फलम् that वेदा mentions is only superficial. it is not real intention of the वेदा. What वेदा aims at is sooner or later, a person will know the limitation; if all the attractive ones and he will turn towards, really worthy मोक्षा. So thus वेदा uses an indirect method and for that the example give is the well-known example of sugar coated pill. If you want to medicine to the child even though medicine is good for the child. Child doesn't like it. But child likes sweet. Therefore what do you do? Therefore in the sweet you hide the medicine. And you tell the child I am giving you medicine you don't say. I am giving you sweet. Mother is not telling a lie. The statement is true. I am giving you sweet. I am giving you sweet is proclaimed intention. But what is the hidden intention. I want to give you medicine which is for your own health. Similarly entire कर्म काण्ड धर्मार्थ- sweet coated medicine to develop वैराग्यम् and मुमुक्षुत्वं. वैराग्यम् means detachment. मुमुक्षुत्वं is desire for मोक्षा. अत्रुक्काक उंण medicine but you should not tell that. What is the proclaimed result? धर्मार्थकाम. This is the essence of this portion. But he starts with a general introduction. कर्म अकर्म विकर्मति - कर्म means the वेदा prescribed action. पञ्च महा यज्ञ रूप धर्माणि- which are prescribed. And वेदा says if you follow them you will get lot of money; you will get good wife, good child, good house everything nice you will get. What should you do. **Pancha Maha Yajna** that is a called कर्म. अकर्म is prohibited action? निषिद्ध कर्माणि which will bring suffering. In the footnote they have given the meaning beautifully कर्म=विहितम्. अकर्म तत्पिपरीतं, निषिद्धं. Like harming others people. हिंसा is a निषिद्ध कर्म. Telling lies is a निषिद्ध कर्म; like that. Then विकर्म - विकर्म also has got a contextual meaning. In the footnote it is given विहितम् कर्म. विहित अकर्म - omission

of the prescribed **कर्म**. opposite of no1. No 1 is prescribed **कर्म**. **विकर्म** mean not doing **पन्च महा यज्ञ**. So **वेदा** is full of **कर्म**, **अकर्म** and **विकर्म**. **वेदा वादः**: it is a teaching unique to the **वेदा**. You will not find this teaching in your physics book chemistry book, economic book or music book. All the material sciences will not give you the life education. Even today I was reading in a newspaper letter from the parent. A lady has written. A very nice article. A lady has written. Dear children I want to you to accomplish so many things. In and through I want you to be human beings. And if you accomplish everything and you are not a human being, we don't consider we have succeeded in bringing you up properly. Therefore more important is character building. Of course that word is not used in that article. We should be humane. Human being first. Therefore this is found only in the scriptures **न लौकिक** not found in any worldly literature. It is a **अपौरुषेय प्रमाणम्**. Not **पौरुषेय प्रमाणम्**. And **वेदस्य ईश्वर अत्मत्वात्**- and this **वेदा** has been given out by God himself. **ईश्वर आत्मत्वं** means **ईश्वर प्रणीतत्वं**. Given out by the Lord. And there is an advantage and disadvantage also. What is the advantage? Since it is given by the lord it is reliable and it is valid for which time? Valid for all the time. That is why **वेदा** is still surviving. How many thousands of years have passed we do not know. So being given by the Lord it is valid. What is the disadvantage? If we have got any doubt regarding the teaching of the **वेदा**, God is not around for us to clarify. You cannot make a phone call to email god.com. You cannot ask the Lord because the author of the **वेदा** is not around for us to clarify. Therefore to understand the intended message of the Lord we have to do lot of analysis. Proper method of extracting the message which is called **मीमांसा शास्त्रम्**. We are forced to design a **मीमांसा शास्त्रम्** which is the key to extract the message. Why we require a key. Because we cannot cross check with the author so this the next disadvantage .author is not there. And third disadvantage is **वेदा** often uses indirect method of communication, like giving sugar coated pill for the children. **वेदा** has to tempt the humanity , by promising what? **धर्मार्थकाम**. And nicely inject. What is that? **वैराग्यम्** and **मुमुक्षुत्वं** must come by the time we retire. We should have seen the limitations of everything. Money, name, power, position, possession, including family life. We should have the limitation of everything so that at least the second half of the life we turn toward s the real higher purpose



of मोक्षा. That is why ब्रह्मचर्याश्रम, गृहस्थाश्रम वानप्रस्थ and सन्यास, whether we actually take वानप्रस्थ and सन्यास or not at least there must be a change in our life style. It must be spiritual centric life style rather than materialistic life style. This transformation should happen within 50 years at least so वेदा method is how to transform the humanity from materialism to spirituality. Within a short while so that before he dies the real life vision of मोक्षा is accomplished. Otherwise in the 95<sup>th</sup> year he will be roaming in the local mall.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 24. JG Notes Verses 2-43 to 2-4 (07-07-2015)

Page 71 verse 43,

आविर्होत्र उवाच  
कर्माकर्मविकर्मेति वेदावादो न लौकिकः  
वेदास्य चेश्वरात्मत्वान्त्र मुह्यन्ति सूरयः

King निमि has asked for the knowledge for कर्म योग which is a preparatory step for ज्ञान योग. and ज्ञान योग was presented by the previous आचार्य, which is the knowledge of नारायण in his highest nature which is निर्गुणं ब्रह्म and निर्गुणं ब्रह्म being extremely subtle, most of the seekers cannot pursue ज्ञान योग or even if they pursue they cannot succeed in ज्ञान योग and therefore वेदा prescribes the पूर्व भाग in which निर्गुणं ब्रह्म is replaced by सगुण ईश्वर. And associated with सगुण ईश्वर many कर्माणि are prescribed in the वेद पूर्व भाग. physical कर्माणि are ritualistic activities, verbal कर्माणि in the form of जप,पारायणम् etc. and mental कर्माणि in the form of सगुण उपासनम् or meditation. And when the वेदा पूर्व भाग prescribes these कर्माणि, what is the original purpose of these कर्माणि? वेदा is not able to clearly mentioned. And therefore it presents one type of फलम् for the people. But it has got another type of फलम् in mind. Exactly like, we saw the example. When the parents want to give medicine, or certain types of healthy food, which is not that tasty, the parents have to sugar coat the medicine, food etc. and tells the child it is very sweet, enjoyable you consume. The child consumes for the sake of superficial enjoyment. But behind the superficial enjoyment, is the hidden medicine which will help the baby. Or taking a child to the temple, pointing out that you will get nice laddu प्रसाद. the child comes to the temple not for ईश्वर's blessing because child cannot understand what ईश्वर is? But the child understands laddu प्रसाद. Therefore you take the child for the expressed purpose. But keeping a hidden purpose. It doesn't come under, cheating the child. Because hidden motive if you say, it appears cheating. But it is done with

good intention. Therefore it is harmless. Similarly वेदा पूर्व भाग prescribes several नित्य नैमित्तिक कर्माणि (NNK), which we saw as pancha maha yajna. And वेदा says these are compulsory. Everyone should perform them. And what is the purpose if you ask, the original purpose intended by the वेदा is चित्त शुद्धि (CS). But a lay person doesn't understand, what is चित्त शुद्धि. Because it is an abstract concept. Even otherwise he will ask, what I will get by CS; he knows only in terms of money and property. A person who is so materialistic, to that person you talk about CS, he is going to poo -poo it. Therefore वेदा has to say, it will give you money, name, position, power, and after death it will give you स्वर्ग also. The moment you say money, power etc., everybody will jump at it. And not only that. वेदा also says, they are compulsory duties, like paying tax to the Govt. If you pay the tax no reward will be given. But if you don't pay, you are liable to punishment. Similarly the NNK, are compulsory duties and if you omit them, you will have a special पापम्. Do you remember the name of the पापम्. प्रत्यवाय पापम्.

Just as if you don't wear a helmet, you are legally punishable. Helmet is for whose benefit? Not for the govt's benefit. But our own benefit only. But people who are not mature enough do not understand that. Therefore you have to threaten with punishment. Similarly we are all spiritually immature. We don't know what is CS. What is आत्म ज्ञानम्? What is मोक्षा etc. and to those immature people, वेदा prescribes the कर्माणि for CS. but present the फलम् in materialistic language. And this an ordinary person will not understand. And you cannot cross check with the author also. Because the author of the वेदाs are not around. भगवान् is not around. Therefore we should know how to interpret the वेदाs properly. That is why we have another शास्त्रम् called मीमांसा शास्त्रम् which, through tradition has come to us. And if you go by that, we know what is what? That is said here which we were seeing in the last class. कर्म अकर्म विकर्मति. कर्म means pancha maha yajna. विहित कर्माणि compulsory duties. अकर्म means prohibited कर्माणि which are harmful and others. And विकर्म means the omission of the duties. All these are talked about in the वेदाs. not given out by lay people. And

वेदस्य इश्वरात्मत्वात् - since वेदा has been given by the Lord himself, the essence of the वेदा, many people don't understand properly. सूरयः अपि मुह्यन्ति. Even great scholars are deluded. There is a शास्त्रा called पूर्व मीमांसा शास्त्रा; they analyse the वेदा very thoroughly. And वेदा पूर्व भाग is as a stepping stone for वेदान्ता. We have to perform the ritual, and then we have to transcend the ritual and we have to come to the knowledge. But many people don't understand, they enter the ritual and thereafter get stuck there. One group of people reject the ritual totally. They are also confused people. Another group of people intelligently enter the ritual. But they know how to enter. They don't know how to come out. And they also argue that by कर्म itself मोक्षा is possible. वेदा clearly says न कर्मणा न प्रजया न धनेन .कर्म cannot give मोक्षा ,वेदा clearly declares. Logic also very clear. कर्म being finite in nature, कर्म फलम् also is finite. It cannot be मोक्षा. But still सूरयः even great scholars claim that कर्म will give मोक्षा. पूजा will give मोक्षा. Another group नाम संकीर्तनम् will give मोक्षा. A wide spread philosophy. नाम संकीर्तनम् is wonderful and what should we advise them. नाम संकीर्तनम् will give CS. Then we have to come to ज्ञानम्. அப்படி சொல்லணும். But many people say what? You don't require anything. Hare Rama chant and dance. You will get मोक्षा. Why? मुह्यन्ति. They are all deluded.

Continuing

परोक्षवादो वेदोऽयं बालानमनुशसनं  
कर्ममोक्षया कर्माणि विधत्ते ह्यगदं यथा

वेदः परोक्ष वादः the real message of the वेदः especially the पूर्व भागः is a hidden message. Not explicitly mentioned, because people don't understand. And what is the example? बालानमनुशसनं इव, just as children have to be told differently. They cannot be directly told the importance a medicine exactly like that बालानमनुशसनं यथा - यथा understood. What is the purpose of entering कर्म? Never to get stuck there. Everything you have to enter and grow out. We enter the LKG, saying that the teacher is very god, regularly gives chocolate. Therefore I will permanently sit there. Neither the parents like nor the teacher likes. Enter, learn and grow out. Thus everything in life, even वेदान्ता शस्त्रम् also, we cannot get attached to the शास्त्रम्. शास्त्रम् is a प्रमाणम्. प्रमाणम् is relevant until we gain the

prameya. Thereafter we should not get addicted to the शास्त्र प्रमाणम् also. Thus anything becomes an addiction. गुरु can become an addiction. Class can become and addiction. Never get stuck anywhere. Enter the कर्म, grow out. Enter the; I am going to tell you something disturbing. Enter the grihastha ashrama and then grow out. So children, grand children, great grand children ଚିଞ୍ଚାଲୁଣି don't get stuck anywhere. And if we don't grow out, Yamadharm Raja, will forcefully pull out. And then we have to scream and be pulled out. Before Yamadharm Raja does that, may you be prepared. Therefore he says कर्माणि कर्ममोक्षया - the performance of कर्मा is what dropping the कर्मा later. The performance of ritual is for stopping the rituals alter. And taking medicine is also for dropping the medicine later. You can't say the cough syrup is so sweet, so I regularly continue, you cannot say. Therefore so बालानाम् अगतं यथा - अगतं means medicine.

Continuing

नाचरेद् यस्तु वेदोक्तं स्वयमजोऽजिदेन्द्रियः  
विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः

And suppose we don't follow the **Vedic** instructions, यः तु वेदोक्तं न आचरेद् - in the form of पञ्च महा यज्ञ, because that is the only visual part of life, meant to balance our materialistic pursuit. Because everybody starts with only materialistic pursuit. Initially I want to get lot of money. Thereafter I want lot of entertainment. So money and entertainment, these are the 2 goals. Before we get sucked into that, we should know how to balance the material pursuit by religious or spiritual pursuit. Therefore in our culture itself, they day started with prayer पूजा etc. and evening also, the day ended with prayer and पूजा. And at least 20% of our time is used for religion and spirituality. Preferably the entire family together. Otherwise even family members don't get an opportunity to be together. Because each one wakes up in his own time. Take food in his own time. And goes out and come back and they are never in the same room even for one minute. Therefore they said a family that prays together will stay together. They had some family rituals like even **srāddham** and other things.

They are occasions, for all the family members to be together because material pursuit must be balanced. And gradually the percentage must shift. Initially 75% money and pleasure. 25% **Vishnu sahasranama pārāyanam** or attending one class per week something like that. Gradually the percentage must tilt. This is the basic theme. And if you don't understand that, materialism will suck you. Therefore he says, **यः न आचरेद् सवयं अज्ञः** be ignorant of the significance of a religious life, a prayerful life, a spiritual life he is ignorant. And **अजिदेन्द्रियः**; absolutely no control in sense organs and sensory pleasures. So morning till night, TV is on. Serial பாட்டுக்கு ஓடாண்டே இருக்கும். Sometimes nobody will be there in front. But they are so used to that the **TV** is not on. Something is missing in many houses. All these are very, very serious problems. And therefore no control or restraint, in sense organs, and sensory pleasures. And **विकर्मणा** - because of the omission of **Vedic** instruction, **विकर्म** we have already seen the meaning as omission of the duties. Previous page foot note no3. **विकर्म** - **विगतं कर्मा, विहित अकरणम्**. So omission of the duties itself is a **पापम्** called **प्रत्यवायं**. Not only that, when I omit those duties that time is hanging. And during that time I will do other things. Which can produce **पापम्** also. So when you don't eat right food, you end up eating wrong food. Therefore not eating right food is one kind of health problem. Eating wrong food is another type of health problem. First one is called **प्रत्यवाय**. Second one is called **विशेष पाप**. So both one will have so **विकर्मणा अधर्मेण मृत्योः मृत्यु उपैति** - the person enters in **पुनरपि जननं** and **पुनरपि मरणम्**. For not using the human **जन्मा** properly **भगवान्** will not give the human **जन्मा** in the future, you be a donkey for some time. He will say that is all. So **मृत्योः मृत्युम् उपैति**.

Continuing.

**वेदोक्तमेव कुर्वाणः निःसङ्गोर्पितमीश्वरे  
नैष्कर्म्या लभते सिद्धिं रोचनार्था फलश्रितिः**

In the second line a small correction. **नैष्कर्म्या** - so on the other hand who recognises the importance of scriptural instructions. And follows those instructions to the extent possible. Very, very simple instructions. Get up at least

during sunrise or before sunrise. Never continue to sleep after sunrise also. Fundamental instruction 1. Go to bed accordingly. Don't use excuses. Because सूर्य is- we were seeing in प्रश्नोपनिषत् is प्रात्य ईश्वर. Who is raising to bless us? When a dignitary is coming we should be ready to welcome सूर्य भगवान्. And thereafter start the day with पूजा and prayer. All opening of cell phone and laptop and all those things must be only after the पूजा is over. Because पूजा makes the mind सात्विक. Whereas any worldly transaction can only disturb. Open the newspaper. What is the news comes no good news. All disturbing news we start the day with रजो गुण. instead start the day with पूजा. Similarly end the day also with ईश्वर नाम स्मरणम्. करचरण कृतं वा कृष्णं कृष्णं चेतुर्यात्कृष्णं करचरण कृतं वा कायजं कर्मजं वा - chant at least these things in the bed. It will not take even one full minute. Only 25 seconds for that श्लोका. Remember the Lord and go to bed. These are all minimum instructions which we are supposed to follow. And suppose we follow and do the duties, prescribed. So, वेदोक्तं एव कर्मा कुर्वाणः निःसङ्गः without developing either attachment or hatred. And ईश्वर अर्पितं -it is dedicated at the feet of the Lord, for spiritual growth. Without expecting any kind of acknowledgement from the family. Family may be grateful to you. Family often may not be grateful. Similarly children also whether they will be around itself we don't know. That is not any of my concern. I have the duty I did. And for that the फलम्, help, may come through family or not. भगवान् will give me the benefit. If not through the family, somebody else will come and the help us at the right time. And therefore without expecting even gratitude. Never say people are ungrateful. That means I am expecting. It is the duty of people to be grateful. But it is never my duty to expect gratitude. Expressing gratitude is duty. Expecting gratitude is not a duty at all. Therefore ईश्वर अर्पितं, कर्मा कुर्वाणः नैष्कर्म्यं लभते सिद्धिं. नैष्कर्म्य means मोक्षः transcending all the कर्माणि. Transcending संचित आगामि प्रारब्ध all of them. And how do I transcend all the कर्माणि? By transcending कर्तृत्वं. I am कर्ता. This notion is the basis for कर्मा. When कर्तृत्वं goes away, I transcend all the कर्माणि. And how will कर्तृत्वं go away? When ignorance goes away. Because कर्तृत्वं -कर्तृत्वं means I am the doer -which notion is because of देह अभिमान. Identification with body mind complex, which is due to ignorance. So

**कर्मा** goes away when **कर्तृत्वं** goes away. **कर्तृत्वं** goes away when ignorance goes away. Ignorance goes away when knowledge comes. Ignorance goes away when knowledge arrives. Therefore **नैष्कर्म्या सिद्धिं. लभते** means he will attain the knowledge in due course.

And what about all promised worldly benefits? Because **वेदा** has promised several worldly benefits also. Here he says worldly benefits or promises more for attracting people. Those results may come. May not come. So don't focus on that. That is why many people ask, we do **पूजा** so much; still why do we get problems? Therefore **पूजा** never guarantees freedom from problems. Some problems may go. Many problems will not go. That is why all the **भक्ताः** in spite of the **पूजा**, they are facing and they do face several problems. In fact you will find only **भक्ताः** face problem. Therefore **वेदा** makes it very clear **पूजा** do not guarantee worldly benefits. They are promised as an incentive or as an attraction. The primary benefit of **पूजा** is inner growth. That is guaranteed. **रोचनार्था फलश्रिति. फलश्रिति** means worldly benefits **रोच** means for tempting people. Then what is the guaranteed results. **नैष्कर्म्या सिद्धिं. लभते**. That is guaranteed result. Like when you regularly play some games, tennis or any games two types of results. One guaranteed, one not guaranteed. What is not guaranteed result? You may win the game or not .or your opponent may win. Whether you win the game or not there is one guaranteed result. You have run for 3 hours. Remember 20 kg overweight. And therefore when you keep on running, one result is definite. Your health will improve. It is not a tangible result like money or cup. Similarly your **पूजा** has got one indefinite result and one definite result. Indefinite result is what? Worldly benefit for **पूजा** is never guaranteed or definite. Then what is guaranteed? Inner health. Sadhana chatushtaya sampatti. This is the secret. Don't tell outside. Then people will not do **पूजा**. Remember. In the Bhagavad Gita seventh and ninth chapters, I used to differentiate **सकाम कर्माणि** and **निष्काम कर्माणि**. **कर्मा** for material benefit and **कर्मा** for spiritual benefit. And I talked about 4 fundamental differences. With regard to **सकाम कर्मा, कर्मा** for getting this and that. Which is publicized all over. **सकाम कर्माणि** are always ritual specific. Sorry deities specific. Only this deity has to worship or



**पूजा** performed for this particular result. It is deity specific. Then it is rule specific. This, way the **पूजा** must be done. This kind of Naivedyam must be offered. Cloth should be of this colour. All those they are also specific. Therefore ritual specific or rule specific.

The third one is it is of indefinite result. Result may come or may not come. We may commit mistake anywhere. Even smallest mistake the ritual will fail. Therefore the result is indefinite or sometimes counterproductive. I am not frightening you. It is indefinite. That is the third one. The fourth one is even if you get the definite results it is temporary

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् |  
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि || ७- २३ ||

Lord Krishna strongly mentions. Even if it solves the problem. Health problem it will solve. This disease is gone. அப்பறம் எண்ணாச்சு? கழுத்து வலி போச்சு முதுகு வலி வந்துடுத்து. Because that ritual does not guarantee against முதுகு வலி. Therefore what are the 4 limitations of **पूजा** for worldly benefits? Deity specific. Ritual specific. Indefinite results and that too finite. Whereas when you do the **पूजा** for spiritual purpose, it is not deity specific. In any form, any deity you can worship. What is the second one? Not ritual specific. In whatever way you know, you can do the **पूजा पत्रं पुष्पम्, फलम् तोयम्**. And what **तोयम्**, coom **तोयम्**. Water from the dirtiest river. Because that is what we have got. Therefore whatever is available you offer. Therefore any form you can do **पूजा**. Even if you commit mistake nothing to worry. Not that you should commit mistakes. Even if it happens. The third one the result is definite. **निष्काम पूजा फलम्** is definite. And what is the 4<sup>th</sup> one? The **फलम्** is permanent. Because it will go, take you up to **मोक्ष**. And therefore only, may you do **कर्म योगा** offering to the Lord.

Continuing,

य आशु हृदयग्रन्थिं निर्जिहीर्षुः परात्मनः  
विधिनोपचरेद् देवम् तन्त्रोक्तेन च केशवं

So here the **आचार्य** points out, what is the name of the **आचार्य**? **आविर्होत्रः** very difficult to remember. **आविर्होत्रः** the **आचार्य** says, **वेदाः** are our original scriptures. And **Vedic** rituals are many and varied. And most of the **Vedic** rituals involve Agni the fire etc. but later, we have got secondary scriptures called **आगमाः**. **आगम शास्त्राणि** are secondary scriptures otherwise called **तन्त्र शास्त्राणि** also. And these **शास्त्राणि** talk about **पूजा** to specific deities. So **वैष्णव आगमाः** will talk about what **पूजा**? **विष्णु पूजा**. **शैव आगमाः** will talk about **शिवपूजा**. **शाक्त आगम** will talk about **शक्ति पूजा**. Where we have got an opportunity to bond with a particular chosen deity and of this **पूजा** also, as a **नित्य कर्मा** called **देवता आराधनम्**. And here the **आचार्य** says, by adding this **ईश्वर आराधनम्** as a daily part, a person can grow, faster spiritually. Because in addition to **विधिक कर्मा**, **आगम कर्माणि** are also there. Therefore the **आचार्य** says, **तन्त्र उक्तेन केशवम् उपचरेद्**. It is advantageous. And not only that. As time changes, many people do not know how to perform, **Vedic** rituals. So in **कृत युगा**, **त्रेता युग** and all, **Vedic** rituals were very prominent. As **द्वापर युग** and **कलि युग** came many people do not know what is **अग्निहोत्रम्**. **अग्निहोत्रम्** is supposed to be the most fundamental rituals. But practically no one performs it. Even if there are people, it is only a miniscule. Therefore when Vedic rituals become less and less popular, they get replace by what? **आगम** based rituals. And that is also of two types. If a person can practice at home, he can have a **शालिग्राम** or **शिवलिङ्गा** and do deity **पूजा** according to capacity. One can learn from anyone and do a simple **पूजा**. And if a person doesn't have resources and facilities to do the **पूजा** t home, we have got community worships centers called temples. Where **मूर्ति** is installed and regular **पूजा** is done. For either doing or witnessing such **पूजा**s also can give lot of **चित्त शुद्धि**. That is going to be the topic which is called **आगम कर्मा योगा**. Previous one is called **वैधिक कर्मा योगा**: The following portion deals with **आगम कर्मा योगा**: daily **पूजा**. Details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 25. JG Notes Verses 2-47 to 2-55 (14-07-2015)

page 74 verse 47,

य आशु हृदयग्रन्थिं निर्जिहीर्षुः परात्मनः  
विधिनोपचरेद् देवम् तन्त्रोक्तेन च केशवं(४७)

The king निमि wanted to know about the कर्म योग साधना and the ऋषि आविर्होत्र by name the 6<sup>th</sup> of the Nava yogis is giving the answer. First he presented the कर्म योग according to the Vedic scriptures which is in the form of Vedic fire rituals. Now in the following श्लोकाः he talks about the आगम पूजा also which will form part of the कर्म योग. आगम are those types of literature which specializes in the worship of various deities. As I said in the last class, Vaishnava आगमs focus on the worship of Vishnu Shaiva on Siva sakta on Devi etc. they are a vast literature. Not only have they talked about पूजा in a smaller scale at home. They also talk about building of temples and establishment an installation of permanent deities and permanent पूजाs and yearly festivals called ब्रह्मोत्सव; they are all based on आगम शास्त्रा. In the Vedic literature we don't have such पूजाs at all. Even the temples are not based on वेदा. in the Vedic literature big fire rituals are there. In the form of yaga. And for those yagas they build a temporary thatched shed and they do the yaga for several days several weeks several months. Once the yaga is over temporary shed should be destroyed. Therefore permanent structure is not involved. The idea of permanent structures in the form of temples came based on the आगम शास्त्रा only. And the वैधिकाs accept आगम शास्त्रा also. And as I said in Narada Bhakti Sutra, many of the आगम शास्त्राs have got their own philosophy also which we call दर्शनम्. So they have a पूजा part and they have got a philosophy part. What Adi Sankaracharya does is absorb the पूजा part of all the आगम शास्त्रा. And he says you can worship the Lord either through Vedic rituals or through आगम methods. Or you can combine both also. संध्यावन्धनं and अग्निहोत्रं will come under Vedic कर्म योग. Whereas पञ्च आयतन पूजा

etc. will come under **आगम आराधना**. You can follow a combination also. And they all will be useful for chitta suddhi.

But Adi Sankaracharya's instruction is to follow the **आगम** for **पूजा** and chitta suddhi. when you want the knowledge come to the upanishads. श्री गणेशाय नमः - you have got so many methods for purification of mind. Many people **श्री विद्या** even in the class itself. There may be somebody who have taken to **आगम पूजा**. That is also based on **आगम** otherwise called **तन्त्रा शास्त्रा**. But after purifying the mind, you have to come to what? **ज्ञान योग**. **श्रवणम् मननं निदिध्यासनम्**. Through that you gain the knowledge. And therefore we accept **वैधिका** also. We accept **आगम** also. **वेदा** is considered **अपौरुषेय प्रमाणम्**. **आगम**s are considered **पौरुषेय शास्त्रं**. **आगम**s will come under **स्मृति** only. And in **ब्रह्म सूत्र**, Sankaracharya does analyse some of the philosophical systems held by the **आगम**. **आगम** philosophical systems both Vaishnava and Shaiva, that he analyses and says they are all **द्वैतम्**. All **आगम दर्शनानि** retain the **भेद**, the difference between **जीव** and **ईश्वरा**. None of them has the courage to bring **जीव ईश्वरा ऐक्यं**. And that we will get only when we go to the upanishads. Thus **आगम साधना** you do. **वैधिका दर्शनम्** you follow. And therefore in **भागवतं** also **आगम साधना**s are incorporated. And therefore he says, we saw in the last class, **यः हृदयग्रन्थिं निर्जिहीर्षुः आशु** the one who wants to get quick benefit he can speed up by doing both **वैधिका** and **आगम साधना**s. He can hasten the process. And the **विधिन देवम् उपचारेत्-देवः** means **ईश्वरा**. And this being **भागवत ग्रन्थ** we go by Vaishnava deity. So **देवम् केशवम् केशव** means Vishnu. Vishnum by what method? **तन्त्रा युक्तेन विधिन तन्त्रा** means **आगम**. So based on the **आगम** may you do all the **षोडश उपचाराः** will come under **आगम** or **तन्त्रा** only.

Continuing

**लब्धानुग्रह आचार्यात् तेन संदर्शितागमः  
महापुरुषमभ्यर्चन्मूर्त्याभिमतयाऽऽत्मन (४८)**

So the rest of the **श्लोकाः** deal with **ईश्वरा, आराधनम्**. Ritualistic worship of the Lord. And if a person cannot do the physical worship, then **शास्त्रा** gives the option of **मानस पूजा** also as we see in **शिवमानस पूजा**. The whole thing, all the 16 **उपचाराः** we can mentally do. **रत्नै कल्पितमानसं** -in mental worship what sit he advantage for

everything gold and ratna, here we have to use plastic. Therefore everything being only mental you can get the costliest material invoke the Lord and do the पूजा. And here the आचार्या says for this पूजा also initiation is required. Even though now a days पूजा methods are available beautifully written in book forms. Sometimes even diagrams are given regarding how to do. Instructions are also given RK mission has got पूजा विधानम् book even if we learn from book, if we want to practice that we have to get formally initiated by someone who does the पूजा. From a पूजा performer, initiation has to be gained, received. Therefore he says, आचार्यात लब्ध अनुग्रहः having received the blessing from any आचार्या who does the पूजा and who knows. Need not necessarily a संयासि. Whether a संयासि or ग्रहस्ता who knows the methodology. तेन संदर्शित आगमः from him one should know the आगम method of worship. So तेन संदर्शित आगमः and there also so many, varieties are there. Some group may follow one method. Another group may follow another method. Therefore whatever is the directions of my आचार्या I follow that method. There will be difference from book to book. आचार्या to आचार्या. Area to area. Even in SV such differences are there. And that is why तेन संदर्शित whatever be the instructions that is given by the आचार्या. महा पुरुषं अभ्यर्चेत्. महा पुरुषः means ईश्वरा, इष्टदेवता, Vishnu,Siva or Devi. आत्मनः अभिमतया. With the help of any मूर्ति, any form of deity that I prefer to worship. According to my inclinations, it may be saligrama. it may be a photo. It may be an idol. Any type of मूर्ति that I prefer to have. So at मनः means reflexive; one's own favorite form of deity अभ्यर्चेत् one should worship. And what are the instructions. They are given here.

शुचिः संमुखमासीनः प्राणसंयमनादिभिः  
पिण्डं विशोध्य सन्यासकृतरक्षोऽचेर्यद्भूरिं (४९)

and this पूजा becomes not only a beautiful physical discipline पूजा is a wonderful discipline because all who take up पूजा come what-whatever obstacles come they have got commitment often fear also, doesn't matter out of commitment or faith or fear, discipline is instilled. One has to get up early and do everything required for पूजा it is a wonderful physical discipline. Not only it is a wonderful

physical discipline if a person wants to do it properly he has to be mindful of everything he does. He cannot do the पूजा mechanically thinking of some other thing. Especially once you do पूजा for one month you know what are all to be done. Even मन्त्राः you can learn by heart. Then problem is mouth will chant hand will do mind will wander. Because hand knows what to do, mouth knows what to do. But if a person values पूजा and wants to do it with the mind behind, the पूजा itself becomes a मानस कर्मा as well as कायिक कर्मा. Thus a person develops tremendous concentration also. And the scriptures exact us to do the पूजा with the mind behind पूजा. It is tough. But there must be an attempt. That is why to pull the mind from the external world, initially some instructions are given like आचामनं प्राणायाम etc. they are all to withdraw the mind from the world. Therefore he says शुचि what is the first instruction? Take bath. Real bath. Not pseudo bath. So may you take bath? And समुखं आसीनः may you be seated in front of the deity. And remember शुचिः not only physical but also mind is withdrawn from worldly transaction. So संमुखमासीनः seated facing the deity. प्राणसंयमनादिभिः प्राणसंयमनं means प्राणायामः it is considered to be the best exercise for quietening the mind. We saw in उपदेश सारः वायु रोदनात् लीयते मनः जाल पक्षिवत् रोदकादनम्. Just as a cage will restrain the movement of a bird, similarly प्राणायाम serves like a cage for the mental bird. Restraining it from wandering all over. So when प्राणायाम is done. But in the most of the पूजाः प्राणायाम when they say hold the nose for a second and touch the ear over. There is no breathing practice done. If it is practiced it is for quietening the mind. Not only has that पिण्डं विशोधय through the प्राणायाम नाडी शुद्धि taken place. Because pranic energy is supposed to flow through how many नाड्यः? Care of प्रश्नोपनिषत्. 72 crores 72 lakhs ten thousand two hundred and one. Through so many नाड्यः the pranic energy is flowing and the fitness of the body is determined by the smooth flow of the prana. And through प्राणायाम नाडी शुद्धि takes place. Therefore पिण्डं - पिण्डं here means शरीरम्, स्थूल शरीरम् विशोधय one should purify the body.

And सन् न्यास कृत रक्षः So he has to practice अङ्गन्यास and करन्यासः. सन्यास here refers to अङ्गन्यास and करन्यास. न्यास means installation or invocation of

various deities. Various forms of one and the same deity. Same **Vishnu** only. But in various versions one has to invoke. **दयाय नमः शिरशे स्वाहा शिकायै वौषट् कवचाय ह्य**, etc. on various parts of the body, devatas are invoked. So that I become purified and fit for worshipping the Lord. And since I am going to both the hands for doing the **पूजा**, **पूजा करन्यास** also **अङ्गुष्ठाभ्यां नमः तर्जनीभ्यां नमः मध्यमाभ्यां नमः अनामिकाभ्यां नमः; कनिष्ठिकाभ्यां नमः करतल कर पृष्ठाभ्यां नमः, करतलम्** means top of the palm **कर पृष्ठं** means bottom of the palm. **कर तल कर पृष्ठाभ्यां**. Thus the hands are also divinised by the installation of various deities. And these **न्यास**s are there **लघुन्यास** is there when I invoke in a simpler version. There is **लगुन्यास** called **महान्यासः** where bigger invocation is done for bigger rituals.

So **सन्न्यास** doesn't mean renunciation. **सम्यक् अन्नान्यास करन्यासः** is called **सन्न्यास**. and through that what do I do? **कृतरक्षः** remaining in my body, the invoked deities will protect me like body guard. The deities invoked in my body will protect me during the **पूजा**. And that is why they have got **दिक् बन्धः दिक् बन्धः** means what? I am fencing the surroundings with a **मन्त्रा** fence. So that no negative forces will obstruct my **पूजा** during that half hour. After that I have to remove the fence. Therefore **दिक् विमोकः दिक् बन्धः** they will do like this. **बन्धः** means fencing. And **दिक् विमोकः विमुच्** means to release. **विमोकः** is abstract noun releasing the **मन्त्रा** fence. Electrical fence. So therefore **सन्न्यासि कृत रक्षः**. So he got himself and in this form, **हरिं अर्चयेत्**. One should do the nitya **पूजा**. More details

**अर्चादौ हृदये चापि यथालब्धोपचारकैः  
द्रव्यक्षित्यात्मलिङ्गानि निष्पाद्य प्रोक्ष्य चासनम् (५०)**

So the **पूजा** is done both within the body as well as outside the body also. Because ultimately the Lord has to be discovered inside only. **यो वेद निहितम् गुहायां परमेव्योमन्** and TF for us the only known source of **चैतन्यम्** is our own heart. Whatever I experience outside is only **जडं**. Even though your body has got consciousness in you, you are all alive alright. But sensorially I don't experience your consciousness. Only **जड शरीरम्** is available. For the entire experienced **अनात्मा** is **अचेतनः** the worshipper alone is **चेतनः** and the lord as **चैतन्यम्** has to be

worshipped here. And then we take a deity, that idol is not initially a deity. It is only a sculpture. When a **मूर्ति** is made at Mahabalipuram with the stones they have made, it is not called a deity. It is only a sculpture. It becomes a deity when? In his studio he will be walking over all those. On top of Rama Krishna Ganesha idols, he will walking. Because it is not deity. When does it become a deity? When the deity is invoked. And who invokes? I alone invoke the deity and say **आवाहितो भव, स्थाभितो भव**. Therefore **चैतन्यम्** for the deity is given by whom? I alone lend **चैतन्यम्** to the deity. That is like the opening the bank account. And thereafter every **पूजा** is kept in the bank. So that I can draw the blessing whenever I want. I invoke the Lord open an account, and do the **पूजा** and accumulate the blessings. Or **पुण्यम्** and wherever there is problem I go and do **नमस्कार**. and encash what I have deposited. No **पूजा** means nothing will be there in the account. Therefore ultimately the deity also gets the **चैतन्यम्** from here only. Therefore **अर्चादौ; अर्चा** means **मूर्ति**. **हृदये च अपि अर्चयेत्**. We have to supply the verb **अर्चयेत्**. One should do the **पूजा**. And some more details regarding the **पूजा** is given **यथालब्धोपचारकै द्रव्य क्षिति आत्मलिङ्गानि निष्पाद्य**. so various accessories are required for the **पूजा**, they all must be got ready. So **द्रव्य- द्रव्यम्** means what various materials for **पूजा** like flowers kumkumam chandanam plate etc. they are **द्रव्यम्** and we should make sure that they are all clean. so **निष्पाद्य** means make them fit for **पूजा**. **निष्पाद्य** means **योग्यानि कृत्वा**.

So you have to clean the flower leaves etc. before offering to lord. Similarly means **क्षिति - क्षिति** means the ground where the **पूजा** is to be done. That also is to be swept, swapped and cleaned. And kolam etc. rangoli etc. they are all **क्षिति** preparation. **क्षिति** means the ground. And **आत्मा** -one should prepare oneself also. By taking bath and applying the appropriate **तिलकं-kumkumam chandanam** or Vibhuti or **नामः** in the case of Vaishnavas **श्रीऋमणः**. All those is preparation of the worshipper. And finally **लिङ्गानि - लिङ्गम्** here refers to the **मूर्ति** that is going to be worshipped. Here **लिङ्गम्** is a general name. It can be a **मूर्ति** or a saligrama or a Shivalinga. Also **निष्पाद्य**. that means what? We have to learn the discipline of doing all those things. So you are not supposed to make



others run around. So this person does पूजा means the entire household has volcano it would mean. Therefore quietly you have to do everything. And you should know what all things are required. Everything must be properly placed. Handily available. By practice also, it will come, and then he has to put a आसनम् for him one should not be seated on the ground. Some kind of a आसनम् has to be placed. And संप्रोक्ष्य - आसनम् also has to be purified by sprinkling water and chanting the appropriate मन्त्रा. अर्चयेद् हरिं that we have to supply. One should do the पूजा. Do the श्लोका is grammatically incomplete. So we have to supply one should do पूजा. Some more instructions are given in the next श्लोका.

**पाद्यादिनुपकल्प्याथ सन्निधाप्य समाहितः  
हृदादिभिः कृतन्यासो मूलमन्त्रेण चार्चयेत् (५१)**

And षोडश उपचार if one is following which is the most popular पूजा, it has got several rights. आसनम्, अर्घ्यं पाध्यं आचामनीयं etc. and for each rights whatever is required, he must keep ready. So for example, पाध्यं is water for washing the feet. अर्घ्यं is water for washing the hands. भगवतः hands. And आचामनीयं is for washing the mouth. So after washing the hands, legs and mouth thereafter we offer food to eat. Therefore it is some kind of a practice that we do if somebody comes as a guest. When a guest comes what is the normal practice. He might have walked. Nowadays' nobody walks. Then he has to wash the feet. Then wash the hand. Then wash the mouth. Then give water for drinking .then food etc. thus you treat भगवतः like a venerable guest who has come. Therefore the procedures are almost similar. For that keep water ready and for offering the water, an empty cup also must be read. Thus keep everything is ready. Once the पूजा starts everything must be available. You should not in the middle ask for bring this and that. Perfectly it should be done. We have to learn excellence from all these things. Anything we do, there must be excellence. And a good priest also when he comes you can see that he is able to do that. It is a sight to watch orderliness and perfection. So पाद्यादीन् उपकल्प्य. पाध्यं अर्घ्यं आचामनीयं etc. for all of them उपकल्प्य. not doing them. Be prepared for all of them. सन्निधाप्य and keeping them at the proper place. And having done everything else समाहितः so

the mind will be wandering until you complete the preparations. You have to see whether this is there or that is there. Once everything is set and he does शुक्लांभरधरं विष्णुं then the mind must be withdrawn and available 100% for the पूजा at hand. Therefore समाहितः समाहितः means with focus. In sadhana chathustaya sampathi also शम, दम, उपरम, तितिक्षा श्रद्धा समाधानं. So if a person has practiced समाधानं in पूजा, he will have the same focus when he comes to वेदान्त श्रवणम् also. Because this is also another type of यज्ञः. वेदान्त श्रवणम् in Bhagavad Gita is called a type of यज्ञः What यज्ञः? ज्ञान यज्ञ. ज्ञान यज्ञेन चाप्यन्ते यजन्तो मां उपासते. This is also another type of यज्ञः द्रव्य यज्ञः तपो यज्ञः the regular पूजा is called द्रव्य यज्ञः where materials are involved. The class is called ज्ञान यज्ञः where the most important material is the brain. अत्रु उरुत्पद्यया इरुक्कण्णुम्. Therefore समाहितः with focus. हृदादिभिः कृतन्यासः having done all the न्यासःs as said in the previous श्लोका हृदादिभिः हृदयाय नमः; शिरसे स्वाहा etc. and मूल मन्त्रेण for all the deities, appropriate moola मन्त्राs will be there like घं गणपतये नमः for every deity a मूल मन्त्रा will be there. And this moola मन्त्रा he should get initiated from the आचार्य. that is like the key for this. So मूल मन्त्रेण च अर्च्यते. One should do the अर्चना. Now some more preparations.

साङ्गोपाङ्गां सपार्षदां तां तां मूर्तिं स्वमन्त्रतः  
पाद्याध्यार्चनीयाद्यैः स्नानवासोविभूषणैः

So तां तां मूर्तिं स्वमन्त्रतः अर्चयेत् you can understand. तां तां मूर्तिं the respective मूर्ति or deity invoked, स्वमन्त्रतः अर्चयेत्. By chanting the appropriate and relevant मन्त्रा. In Vishnu Siva मन्त्रा. In front of Siva, Devi मन्त्रा. எல்லாம் தப்பு தப்பா சொல்லாம் स्वமन्त्रतः अर्चयेत्. இந்த Sanskrit எல்லாம் தெரியாதோ இல்லையோ பேரு மாறிடுக்குண்ணான். Therefore whole அர்चना is for a different deity. Then the deity will have to exchange. Like wrong letter we hand over to neighbour. So स्वமन्त्रतः तां तां மூர்த்தி.சாட்கு உபாட்கு. So you would have seen they will do the general அஸ்திர அர்चना thereafter there is a पूजा called अङ्ग पूजा where they offer flowers. Invoking every limb of the deities. Like the face feet knee chest hand etc. पादौ पूजयामि झङ्गे पूजयामि शिर पूजयामि वक्ष पूजयामि उदरम् पूजयामि. Every limb of deity is worshipped. That is called anga पूजा. And then उपाङ्ग पूजा means the deity will

be holding various things in the hands. Like शङ्ख, चक्र, गधा etc. then worship of them is all उपाङ्ग पूजा. शुदर्शनादीनि commentator writes. So शङ्ख means हृदयादीनि and उपाङ्गा means शुदर्शन आदीनि in the case of Vishnu. And सपार्षदां पार्षदा means the परिवार deities like garuda Sesha etc. called पार्षदां. In the footnote they have written साङ्गं as सपरिवारं. it should be सपार्षदां = सपरिवारं. Not साङ्गं. पार्षदा: means the retinue the assistants. भगवान् also has got lot of secretaries called परिवार or शिवगणा: on the case of Lord Siva called गणः so अर्चयेत्; one should worship? How? पाद्य by offering पाद्यम् अर्घ्य आचमनीयं then स्नानं then वासः you can understand the meaning. स्नानं means bath. वासः वस्त्रं. विभूषणम् means अलङ्कारः All ornaments. There also they never do all of them. They have got little bit अक्षता so वत्रार्थ अक्षतान् वस्त्रार्थ. आपरणार्थ. अक्षतान् समर्पयामि with अक्षता itself षोडश उपचारः they will complete. So भगवान् also has to do something like that only. For peace of mind artham अक्षतान् समर्पयामि. भगवान् will give only अक्षता in place of peace of mind. Any way doesn't matter. In the case of daily पूजा you cannot offer ornament every day. Therefore symbolically it is offered. So विभूषणैः अर्चयेत्. here also verb you have to supply.

Continuing,

गन्धमाल्याक्षतश्रग्भिर्धूपदीपोपहाराकैः  
साङ्गं संपूज्य विधिवत् स्तवैःस्तुत्वा नमोद्धरिं

You can understand. गन्ध means sandal paste and माल्यम् means flowers. अक्षता means अक्षता the rice, unbroken rice is called अक्षता. Broken rice should not be used. अक्षता should be used. And श्रग्भिः श्राक् means माला. So through all these things, by offering all these things with appropriate मन्त्रा. Then धूपदीपोपहाराकैः धूपम् the incense. दीप the lamp. And उपहार the नैवेद्यं various offerings. And I have quoted in the Bhagavad Gita these mantras are beautiful. लं पृथिव्यात्मने गन्धं धारयामि. अं आकाशात्मने पुष्पैः पूजयामि यं वाय्वात्मने दूपं आघ्रापयामि आघ्रापयामि. When sandal paste he applies, he says O Lord, you are not a small मूर्ति, in my room. But you are पृथिवी विशवृप् is brought in daily पूजा. You are none other than the पृथिवी तत्त्वं. Similarly अं वाय्वात्मने धूपं आघ्रापयामि - धूपम् indicates वायु तत्त्वं. दीपम्

represents **अग्नि तत्त्वं**. Flowers represent **आकाश तत्त्वं**. And finally water represents water **तत्त्वं**. Thus at the time of offering the devotee says you are not God is not a person sitting, somewhere. God can take a personal form for blessing the devotee. We are not questioning that. That finite form is a temporary Mayika version. But that is only a temporary version. God by himself is not a person sitting. But god is the all-pervading very creation itself. So thus the mantras are also preparing the mind for **विश्वरूप दर्शनं**. **एकरूप पूजा** must prepare a person for **विश्वरूप दर्शनं**. So **उपहारकैः साङ्गं अम्पुज्य विधिवत्**. **साङ्गं** means as we saw with **अङ्ग** and **उपाङ्गा विधिवत् विधिवत्** means how it should be done. Procedures are mentioned in the **आगम शास्त्रा**. And especially if it is **सकाम पूजा**, procedures must be very strictly followed. But if it is **निष्काम पूजा**, the advantage is what? Even if some mistakes are there **भगवान्** will ignore and give the **पूजा फलम्**. What is the **पूजा फलम्** of **निष्काम पूजा**? **चित्त शुद्धिः**; 'साङ्गं विधिवत् संपूज्य स्तवैः; स्तुत्वा -thereafter he has to chant some **श्लोकाः** which talks about the glory of **ईश्वरा**. **स्तोत्रम्**. **हरिणमे**. One should worship **हरि**.

Continuing

**आत्मानं तन्मयं ध्यानं मूर्ति संपूजयेद्धरे**  
**शेषामाधाय शिरसि स्वधाम्न्यद्वास्य सत्कृतं(५४)**

A very important **श्लोक**. Always the **कायिक पूजा**, the physical worship should be followed by a few minutes of **उपासना**. Either in the beginning **ध्यानम्**. Or in the end **उपासना** is compulsory. Because karma **योग** and **उपासना योग** both are important. Then alone we will know whether my mind is obedient or not. **அகூத பண்ணி பாத்தா தானே தெரியும்** whether the mind is obedient or not. Therefore one should meditate on the deity and the meditation is also of two types. First one is **bheda ध्यानम्**. I am the meditator and the deity in front is meditated. I have **द्वैत भावना**. But later I have to gradually learn to practice **अभेद ध्यानम्**. Visualizing myself and **मूर्ति भगवान्** s one and the same. That is very important. **उपासना**. It is not **ज्ञानम्**. **उपासना**. Not knowledge. **उपासना**. Imagination. **आत्मानम् तन्मयम् ध्यायन् आत्मानम्** means oneself **तन्मय**; means one with **ईश्वरा**. **तन्मयम्** means **हरिमयं**. **विष्णुमयं**, **इश्वरमयं ध्यायन्**. There is no essential difference between

me and the Lord. मूर्ति संपूजयेद्धरे: one should worship the lord with this भावना. So भेद पूजा भेद उपासनं अभेद उपासनं.. All these are included in one पूजा. The same thing is kept in the वैदिक संध्यावन्धनं also. अभेद उपासनाम् is there. अभेद means ऐक्यम्. Same thing is there in आगम also. If you remember my favorite Lalitha Sahasranama श्लोक:

अरुणां करुणा तरङ्गिताक्षीं धृतपाशाङ्कुश पुष्पवाणाचापाम् ।  
अणिमाधिभि रावृतां मयूखैः अहमित्येव विभावये भवानिम् ॥ १ ॥

भवानीं देवीं I visualise as myself. So thus everywhere ऐक्यम् is kept as the goal. And having completed the पूजा, one should take the flowers as प्रसादम्. So शेषां आधाय प्रसाद पुष्पाणि आधाय. शिरसि one should keep on his head. शिरसि आधाय indicating reverence or respect. Devotion. And thereafter स्वधाम्नि उद्वास्य सत्कृतं सत्कृतं means what? The worshipped deity. पूजितं सत्कृतं means पूजितं. The worshipped deity must be sent back to his own place. स्वधाम्नि means what? His own place. And the commentator Sridhara swami writes. What do you mean sending the deity to its own place? He says the invoked Lord must be placed back where .its own place is our own हृदयं only. For the sake of पूजा we have taken out.as I jocularly said otherwise you have to do abhisheka on you. Therefore for convenience w keep it outside. But thereafter the deity is back on the हृदयं. And the idol the मूर्ति is back in the box in which he keeps the idols regularly. So the deity in the heart and the idol in the पूजा box इत्यर्थः सत्कृतं उद्वास्य he has to complete. Now concluding, आविर्होत्रा says,

एवाग्न्यर्कतोयादावतिथो हृदये च यः  
यजतीश्वरमात्मान्मचिरान्मुच्यते हि सः

So the Lord can be invoked on any मूर्ति also. And always मूर्ति or idol is not necessary. In any part of the nature also God can be invoked; a few examples are given. एवम् in the same manner अग्नि - in the flame or अग्नि, Lord can be invoked. In fact, in the vedas, generally Lord is invoked in अग्नि. And अर्क, you can understand. अर्क means सूर्य. Lord can be invoked in सूर्य; during

sandhyavandhanam it is सूर्य. alone. And during Pongal and all sun is worshipped. Then तोयादौ तोयं means जलं or water. All rivers are sacred. Now that Pushkar is coming lakhs and lakhs of people will go to Andhra where Godavari river is worshipped as deity. Therefore तोय आदौ etc. any part of nature is भगवान् manifestation. And अतिथौ very difficult. अतिथौ means a guest who comes. You should learn to look at any guest that comes, any person that comes without appointment. Guest definition means appointment less person. When people come without appointment we don't get ईश्वरा भावना. We get only anger. But शास्त्रम् says you have to worship him. Therefore only we should never go as a guest. Always go with appointment so that they can respect us. And अतिथौ – finally the toughest one हृदये च- and you can worship the Lord in the हृदयं. In the शिव मानसपूजा there is a first श्लोका we have not included in our regular chanting.

आराधयामि मणि सन्निभम् आत्म-लिङ्गं  
मायापुरुहृदयपङ्कजसंनिविष्टं,  
श्रद्धानदिविमलचित्तजलाभिषेगैः,  
नित्यं समाधि-कुसुमैः अपुनर्भवाय,  
कुसुमैरपुर्भवाय.

But there is a श्लोक. Next class I will tell you the श्लोक. and will give you the meaning. Beautiful श्लोक. Thus in हृदयं also as आत्मा. आत्मात्वं गिरिजामतिः in that form. ईश्वरम् आत्मानम्; one should worship the ईश्वरा and immediately the next word आत्मानम्. ईश्वरा who is none other than your own atma. Then what will I get? He says चिरान् सः मुच्यते.- that person will be definitely liberated in due course of time. Not directly. If I get चित्त शुद्धि, गुरु प्राप्ति, श्रवण प्राप्ति, ज्ञान प्राप्ति he will get मोक्षा. With this आविर्होत्रा concludes the कर्म योग which is in the form of नित्य ईश्वरा आराधनम् or पूजा. With this the second chapter is over.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 26. JG Notes Chapter 3, Verses 3-1 to 3-4 (21-07-2015).

In the last class we completed the second chapter of नवयोगी संवाद, otherwise titled जायन्तेय गीता. And in these 2 chapters we had the king निमि asking several questions and different आचार्याः, among the नवयोगी: answered them. In the first chapter 2 yogis gave their teaching by name कवि and हरि. And in the second chapter 4 yogis gave their teaching by name अन्तरिक्ष प्रबुद्ध पिप्पलायन and आविर्होत्र. Not that you should remember all these names. At least you should or now and then we should remember them. Now we are going to enter the third chapter in which the 7<sup>th</sup> yogi by name द्रुमिलः is going to answer the question by King निमि. And the question is regarding भगवता अवतार. And it is a small chapter consisting of 23 verses. And the entire chapter is the अवतार topic given by द्रुमिलः. With this background we will enter the chapter proper. Page 80, chapter 3, verse 1.

राजोवाच

यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः  
चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः (१)

Raja King निमिः उवाच. In the second line the word हरिः is there. हरिः means विष्णु or नारायणा. That should be connected to the first line, हरिः स्वच्छन्दजन्मभिः कर्माणि करोति Lord performs several actions, several exploits, and several leelas. स्वच्छन्दजन्मभिः through several अवतारs. For अवतार, another Sanskrit word स्वच्छन्द जन्म. The word जन्म means शरीर ग्रहणं. Assuming a physical body is called जन्म. जीवा also assumes body. That is जन्म. भगवान् also assumes body again जन्म. We also have got countless जन्माः from beginningless time. भगवान् also takes many. Then what is the difference between our जन्मा and भगवता जन्म that difference is indicated by an important adjective स्वच्छन्दजन्मभिः | स्वच्छन्द means his own wish and will. स्वच्छन्द means यतेच्छ्या according to his will and wish भगवान् takes, whereas in the case of जीवा, it is not based on our wish or will. It is based on what? நண்ணா பதில் சொல்லுங்கோ. Because of कर्मा. भगवान् has got which

कर्मा? संचित or आगामि or प्रारब्ध. भगवान् doesn't have any कर्मा, because कर्मा is because of अहंकार, अहंकार is because of अध्यासः, अध्यास is because of अज्ञानं. Ignorance is the cause for all the पुण्य पापम्. भगवान् doesn't have अज्ञानं, अध्यास, अहंकार, कर्तृत्वं, भोक्तृत्वं. All these are not there. Therefore भगवान् doesn't acquire पुण्य पापम्. And therefore his शरीर ग्रहणम्, can never be because of पुण्य पाप. And therefore जीवस्य जन्म is call जन्म. It is a falling down. ईश्वरस्य जन्म is called अवतार. It is descending down out of compassion. One falls down because of passion. Another comes down because of compassion. ஐந்து சிண்ண மாற்றம்; that is only difference. So भगवान् has got compassion. That is the difference.

What are the various differences between जन्म and अवतार. We have seen in the 4<sup>th</sup> chapter of the Bhagavad Gita. The first difference is भगवान् comes out of compassion. जीवा comes down because of पुण्य पाप कर्मा. And since जीवा's is शरीर ग्रहणम्, जन्म is because of ignorance, जीवा is a संसारी, whereas भगवान् takes अवतार, no ignorance is involved. Therefore अवतार is असंसारी. This is the difference between jnanai and अवतार. Many people get confused between a ज्ञानी and अवतार. Remember a ज्ञानी is जीवा only. And he was a संसारी only. And he is born a संसारी only. But because of his spiritual साधना, the संसारी जीवा has become a ज्ञानी. Therefore all the ज्ञानीs come under जीवा category whereas अवतार is never an अज्ञानी. Therefore there is no question of acquiring ज्ञानम् and becoming असंसारी is not there at all. Therefore अवतार is a born ज्ञानी. But ज्ञानीs are those who become ज्ञानी:

Then the next question comes if भगवान् doesn't have punya papa कर्मा, then what is the reason and motive for the अवतार. There must be a cause or a purpose. In the case of जीवा the cause is very clear. Punya papa कर्मा. In the case of भगवान् what can be the cause? We say the cause is

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ||४-८||



Where does it come? Don't say TV serial. It is in the Bhagavad Gita borrowed in the Mahabharatha serial. Therefore the purpose when there is too much of adharma, and mere adharma alone is not enough. There must be sufficient sincere devotee who pray to the Lord for saving. That is why in all the puranic stories, before the **अवतार** comes there will be some devotees, invariably joining together and collective application. And there will be the stuti of **भगवान्** and description of the problem and requisition that **भगवान्** should come and save. On the request of the **भक्ता**, **भगवान्** takes an appropriate **अवतार**. That is the difference; purpose is **धर्म रक्षणं**. And the final difference between **अवतार शरीरं** and **मनुष्य शरीरं**, that also we saw, in the Bhagavad Gita. **मनुष्य शरीरं** is born out of parents. And it is made up of, **पञ्च भूतानि**. Therefore **जीवा शरीरं** is called, **पाञ्च भौतिक शरीरं**. Through the intervention of **पञ्च भूतानि** the **शरीरं** comes, whereas in the case of **अवतार**, no such intermediary stages are required. Even parents are not required often. Often even pregnancy is not required. Directly in the case of Narasimha **अवतार**, straightaway from the pillar **भगवान्** comes. What pregnancy is involved? What parents are involved? Therefore **अवतार शरीरं** is **मायिका शरीरं**. Straightaway from **माया** it is converted into the body. Because of the **संकल्प शक्ति** of **भगवान्**. And where is that **माया**? With **भगवान्** only. Otherwise he will have to go and all. Nothing is required. With his **माया**, sheer **संकल्प**, **माया** can be converted into any forms that **भगवान्** likes. And not only in the case of special **अवताराः**: even when the **भक्ताः** are performing austerity. For having **दर्शनम्** of their **इष्ट देवता**. Because of the sincere **तपस्**, **भगवान्** does take that **इष्टदेवता रूपं**, with the help of **माया** and he gives exclusive **दर्शनम्**, for that **भक्ता**. Thus **माया** becomes, very, very handy. Just as we keep certain juices so that whenever some guest comes, we instantly give like we keep some juice or essence in the refrigerator, regularly for readymade **आथिक्क्यं**. **भगवान्** has got **माया** juice. He can mix and take any blessed form at will. Exclusively for the sake of a **भक्ता** also.

**वेदान्ता** doesn't negate any one of this. **वेदान्ता** only adds a note, none of them comes under, the ultimate reality. That is the only note added by **वेदान्ता**, .such **अवताराः** do exist. We can have **साक्षात्कार**. **साक्षात्कार** means what? Direct experience

of such अवतार, is very much possible. But none of them is absolute reality. And such दर्शनम् cannot give liberation also. If liberation is required, we have to transcend माया and मायिक स्वरूपं.

दैवी ह्येषा गुणमयी मम माया दुरत्यया |  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते || ७- १४ ||

वेदान्ता says साक्षात्कार does happen. साक्षात्कार is possible. But such साक्षात्कार, can never give liberation care of केनोपनिषत्, नेदं यदिदं उपासते. It is an object of experience. And therefore it will have 5 features. What are they? दृश्यत्वं, भौतिकत्वं, or मायिकत्वं, सगुणत्वं, सविकारत्वं. And आया राम्, गया राम्. Therefore it is not the absolute reality. Those who want such दर्शनं they can certainly work for that. But one has to ultimately transcend.

And if अवताराःs are not absolute reality why should the पुराणानि talk about that. And why should we have one full chapter of 23 verses talking about the अवताराः? If it is not going to be absolute reality and if it is not going to give liberation, Swamiji why are you wasting your time and our time. Why? Very, very careful. Even though अवतारs cannot give liberation, the various forms of अवतार are useful for पूजा and ध्यानम्. Even now Rama रूपम् and कृष्ण रूपम् we can use in the form of a picture, a painting, a मूर्ति etc. It is useful for पूजा.it is useful for ध्यानम्. Therefore अवतार stories are there in the पुराणानि, for पूजा and ध्यानम्. Can they give liberation? No. பாடு படுக்தறேனோ. so can it give liberation? That also cannot give liberation. Careful. Both पूजा and ध्यानम् can prepare the mind. By giving sadhana chathustaya sampathi. Therefore अवतार, अवतार stories, अवतार कथाः अवतार पूजा, अवतार ध्यानम् all of them are useful for ज्ञान योग्यत प्रप्तिः and then what should you do? Attend Monday class. So we have to have श्रवणं, मननं, and निदिध्यासनम्. Of the advaitic reality; the turiyam which we were seeing yesterday, तस्मिन् अक्षरे परे आत्मनि संप्रतिष्ठे सर्वं. That we have to come to.

So therefore what is the purpose? ज्ञान योग्यता प्राप्त्यर्थं अवतार कथाः.. So निमि asks the question, स्वच्छन्दजन्मभिः तु अवतार इह कर्माणि करोति. भगवान् dies many exploits ,actions often most of them are in the form of miracle. Like lifting Govardhana mountain and all, if we lift our own book, we get back spasm. All those are extraordinary exploits. Giridhara Gopala leela always using the expression Giridhara Gopala. And भगवान् चक्र; many exploits he did in the past. And karoti any अवतार he does take in the present also. It is not confined to one particular युग; संभवामि युगे युगे; any time. In the present and कर्ता वा. कर्ता Sanskrit students should note कर्ता means करिष्यति future tense. कृ दातु परस्मैपति लुट् प्रथम पुरुष prathama पुरुषः eka vachanam कर्ता कर्तारौ कर्तारः; कर्ताति कर्तार्थः कर्तार्थ, इति रूपाणि; कर्ता means will take. In future also. तानि ब्रुवन्तु, may you tell the future अवतारस also. Interesting question. The King is asking the नवयोगिनः what will be future avatar, indicating yogis have the power to know the future also. And he is going to tell the future also. So तानि all of them, ब्रुवन्तु नः may you tell. This is King's request. Now the next आचार्य द्रुमिलः is going to give. Nowadays people are asking for newer names. We should all these नवयोगिनां names. आविर्होत्र and they will call him श्रुणीः There will be problem. OK.

द्रुमिल उवाच

यो वा अनन्तस्य गुणाननन्तान्  
अनुक्रमिष्यन् स तु बालबुद्धिः  
रजांसि भूर्मेर्गणयेत् कथंचित्  
कालेन नैवाखिलशक्तिधाम्नः (२)

So this is very similar to what अर्जुना asked Lord Krishna in the 10<sup>th</sup> chapter. अर्जुना said may you exhaustively describe the glories of the Lord, and Lord Krishna says if I give an exhaustive list, it will never end at all. And same thing here द्रुमिल आचार्य also says. We cannot talk about भगवता अवतार. There are too many. But because you have asked, some of them I tell. So अनन्तस्य अनन्तान् गुणान् य अनुक्रमिष्यन्. Whoever tries to enumerate the infinite virtues and अवतारस of the infinite Lord, अनुक्रमिष्यन् – is trying to enumerate. स तु बालबुद्धिः. So his intellect is underdeveloped he doesn't know the truth about भगवान्. He is a childish person

who attempts to do that. And to convey this idea he gives a comparison. What is the comparison? भूमर्गण रजांसि कथंचित् if one wants to count the dust particle on the entire earth. இந்தத் தூசுகளை, இந்த கார்பெட்டல் தூசி இருக்கும் சொண்ணா - can you count if possible. Here the आचार्य says if a person wants to count the dust particle on the earth perhaps he may succeed. Not possible. But perhaps he may succeed. Even that person who may succeed in counting that, will not be able to count the glories of the lord. So रजांसि means dust particle. भूमे on the surface of the earth कथंचित् गणैः somehow a person may manage. How? कालेन. कालेन is due course. He has to start from now onwards; everyday he should keep an account. At the time of death he should know how much he has counted. And in next जन्मा, he has to again bring forward, what he has counted in the previous जन्मा. Like that in several जन्मा: perhaps one may do. This is exaggeration. परन्तु अखिल शक्ति धामनः whereas भगवतः glories नैव can never be enlisted. Why भगवान्'s title is given अखिल शक्ति धाम -who is the abode of infinite power. धाम means abode. Treasure house. And धाम्नः is षष्टि एक वचनम्. And all the शक्तिः of भगवान् what is the source. माया is the source of all this infinite power. But still he wants to enumerate some of them. Some of them are already one. Popularly they enumerate 10 अवतारः. That is how दशावतारं movie has come. I don't know what they do in the movie. But the word is there दशावतारं. What are the 10 अवताराः It is in the form of a beautiful श्लोका. To remember anything they have a श्लोका. मत्स्य कूर्मो वराहश्च नारसिंहश्च वामनः रामोरामश्च रामश्च कृष्ण कल्कीतिदे दश.

मत्स्य- मत्स्यावतार the fish. कूर्मः? the tortoise. वराहः the pig or the boar. नारसिंह the नरसिंह. वामन the dwarf. The five of them. Then रामोरामोरामश्च रामः Can you guess? Parasurama, Balarama, Sri Rama. All these are रामोरामोरामश्च रामः So 5+3 =8. कृष्णाः nine and कल्कि इति ते दशः here you will find in this chapter many more are enumerated. Some of them from the दशावतारा also. Continuing. Verse 30.23

भुतर्यदा पञ्चभिरात्मसुष्टे  
पुरं विराजं विरचय्य तस्मिन्  
स्वाम्शेनविष्टः पुरुषाभिधानम्  
अवाप नारायण आदिदेवः (३)

So this is the most important **अवतारः**. Nowhere else they generally talk about it. We have to note this very much. What is that? The first **अवतार** is the very universe itself is the first and foremost manifestation of the Lord. That is why in Vishnu Sahasranama, the first **नाम** is **विश्वं**. And that is enumerated here. **आत्मसृष्टे पञ्चभिः भूतैः** - so **भगवान्** first created the five elements out of himself. **अत्मसृष्टं** means by himself out of himself. By himself means **निमित्त कारणम्**. Out of himself means **उपाधान कारणम्**. **भगवान्** first creates the five **सूक्ष्म स्थूल भूतानि**.. And out of these **पञ्च भूतानि**, **भगवान्** first creates the **ब्रह्माण्डं**. This **ब्रह्माण्डं** is the cosmos which is the **विश्वरूप** otherwise called **विराट् शरीरं**. **ब्रह्माण्डं** is otherwise called **विराट् शरीरं**. So **पुरं विराजं** - **पुरं विराजं** means **विराट् शरीरं**. **विरचय्य-** **भगवान्** creates brings out. And the entire creation is projected out of **माया**. And **माया** is inert by itself. Therefore the **विराट् शरीरं**, the entire universe also is **जडं** by itself. Therefore **भगवान्** has to bless the entire universe, with reflected consciousness called **चिदाभासः**.. So that is said here by the word **स्व अंशेन**. Here the word **अंशः** means **चिदाभासः** which Lord Krishna says in the 15<sup>th</sup> chapter of the Bhagavad Gita,

**ममैवांशो जीवलोके जीवभूतः सनातनः |  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति || १५- ७ ||**

**ममैव अंशः** here **अंशः** means what ? Reflection. Just as the sun blesses the moon with the reflected light and after the reflected light is formed, the moon also becomes bright. Similarly the entire universe becomes the body of the universal God. **विश्वरूप ईश्वर**. Just as in our body, every event happens strictly according to not only ordinary laws. But also according to the law of karma. Similarly the universe is also like a cosmic body. And everything in the universe happens, according to the general law as well as the law of karma. And therefore universe is looked upon as the cosmic body of the Lord as we saw in which chapter of Bhagavad Gita? 11<sup>th</sup> chapter of the Bhagavad Gita. And therefore **स्वाम्शेनविष्टः** here also **अनुप्रवेश श्रुति**. **विष्टः** means **भगवान्** enters. Because of the **चिदाभास** alone, the world functions in perfect harmony. Otherwise it would have been a chaos only. It is not a chaos. But it is a cosmos. Because of the **चिदाभास**

pervading. So **विष्टः** **विष्टः** means **प्रविष्टः स्व चिदाभासेन**. **पुरुषः अभिधानम् अवाप**. The **विश्वरूप ईश्वर** is given the name **पुरुषः** in the scriptures. The word **पुरुषः** has several meanings. But **विश्वरूप** is also especially given the name **पुरुषः पूरयति सर्वं इति पुरुषः**. And that is why the **विश्वरूप** description of the lord, is found in the **वेद मन्त्राः** also where it is titled **पुरुषसूक्तम्**. The most famous **विश्वरूप सूक्तम्** is the **पुरुषसूक्तम्** which occurs in **ऋग् वेद, यजुर् वेद, साम वेद**. Thus it is the most wonderful **वर्णनम्**. **सहस्रशीर्षा पुरुषः । सफ़स्राक्षः सहस्रपात्** All the eyes of the all the people are not your eyes or my eyes. All of them belong to **भगवान्**. Therefore **पुरुषः अभिधानम् अभिधानम्** means name. So **भगवान्** got the name **पुरुषः- अवाप**" means got. Attained the name. **अव + आप् दातु परस्मैपति लिट् प्रथम पुरुषः एक वचनां. आप आपतु आपुः इति रूपाणि**.

**And** who is that? **नारायणः आदिदेवः; नारायण** the primal Lord. The first **अवतार** is the universe. And what is the glory of **विश्वरूप अवतारम्**. It is available all the time. **रामावतार** was available only in **त्रेता युग**. **कृष्णावतरा** is available only in **द्वापर युग**. In **कलियुग** if you want to have **Rama दर्शनम्** or **Krishna दर्शनम्**, you have to do so much chanting all such things you have to do. Thyagaraja swami chanted **Rama नाम** 96 crores time. **நாமும் நூற்றி எட்டுக்கு ஒம்பாடு எம்பாடு படறோம்**. 96 crores, times. And **Thyagaraja** had **Rama दर्शनम्**. Similarly you have to do so much **साधना** for **Rama दर्शनम्** or **Krishna दर्शनम्**. What **साधना** you should do for **विश्वरूप ईश्वर दर्शनम्**? **ஒண்ணும் பண்ண வேண்டாம்**. Because it is already there. Only one **साधना**. What is that **साधना**? Change the attitude. That is not easy. But that one is enough/. That whatever I experience is sacred, whether it is painful or pleasurable. Everything is sacred. So thus this **अवतार** the advantage is available all the time and how many hours queue you should stand? For Tirupathi **दर्शनम्** 4 to 5 hours. **Sabarimala** 2 days and all it happens. For **विश्वरूप दर्शनम्** no queue is required. Open the eyes, you have **विश्वरूप**. But still what do people do? They are eagerly craving for **ईश्वर दर्शनम्**. **கண்ணுக்கு முன் என்னது? வெண்ணைய வச்சுண்டு நெய்ய்க்கு அலையறது மாதிரி** - keeping the lord himself people want to do **साधना** after **साधना** for **ईश्वर दर्शनम्** some people want to go to other **लोकाः**: Some people want to close the eyes for **ईश्वर दर्शनम्** nothing is required. Why? First **अवतार** is the world, therefore I like this

श्लोका very much. This is the first अवतार of the Lord. So now and then I will refer to this .better you note. So Jayanteeya Gita third chapter 3<sup>rd</sup> verses, 3-3 नव योगी सम्वाद.

Continuing.

यत्काय एव भुवनत्रयसंनिवेशो  
यस्येन्द्रियैः तनुभुतामुभयेन्द्रियाणि  
ज्ञानं स्वतः श्वसनतो बलमोज ईहा  
सत्त्वादिभिःस्थिलयोद्धभव आदिकर्ता

So in the first 3 lines the first अवतार of विश्वरूप ईश्वर is continued. Some finer details are given. So from the विश्वरूप ईश्वर alone, all the individual जीवाःs borrow all the इन्द्रियाणि. प्राण, मनः From the समष्टि alone, व्यष्टि the individual borrow. That is why for every इन्द्रियं, we have got a corresponding देवता. श्रोत्रस्य दिक् देवता त्वचो वायुः चक्षुषः; सूर्यः etc. Every देवता represents the total इन्द्रिय शक्ति, which belongs to विश्वरूप ईश्वर. Every देवता- दिक् देवता means total hearing power. And that is with विश्वरूप ईश्वर. And from that दिक् देवता only, for our ears, we get what? A little bit of hearing power. Similarly चक्षुषः सूर्यः, सूर्यः देवता represents what? Total seeing power. Thus every देवता becomes the इन्द्रियं of भगवान्. Every देवता becomes the sense organs of भगवान्. From भगवतः sense organs which is nothing but देवता, we borrow the शक्ति: and that is why in Mundaka Upanishad: गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च स्वे प्रतिदेवतासु. Each देवता which is blessing the इन्द्रियं at the time of death will join the विश्वरूप. And when we take the next birth there again we get from the देवता. But sometime what happens? Because of some प्रारब्ध कर्म. Once there is a प्रारब्ध कर्म, then one of the sense organs doesn't function because of प्रारब्ध कर्म, देवता anugraha is withheld. Because that देवता is what? भगवतः शक्ति. And भगवान् is कर्म फल दाता. And भगवान् the कर्म फल दाता will withhold सूर्यः देवता शक्ति चन्द्र देवता शक्ति etc. Because of प्रारब्ध पापम्. Then what happens? In that जन्मा that particular sense organs won't function. It may be क्रमेन्द्रियं. Leg is not alright hand is not alright. Varieties of mental retardation. All these are what? Not permanent problems. Temporary blocks of देवता अनुग्रहः anyway they are all aside note. What I want to say, from विश्वरूप alone we borrow all these things.

Like pipe line giving water. Electricity etc. From the total. Government. Total means government. They give us; distribute the power, water etc. Sometimes! So यत्काय भगवान्'s शरीरं is भुवन त्रय संनिवेशः So the arrangement of the three lokas. So the well organize three लोकाः भूलोक, भुवर्लोक and सुवर्लोक , लोक त्रयम् is the कायः. कायम् means what? Very careful कायं means शरीरं इत्यर्थः । चित्रं रं रम्यते तं त्रिभुवन वपुशं विष्णुमीशं नमामि ।

त्रिभुवनम् here is भुवन त्रयं. Then यस्य इन्द्रियैः तनु भूतां उभयेन्द्रियाणि. तन्भूता means for every individual living beings. उभयेन्द्रियाणि both the जानेन्द्रियाणि and कर्मेन्द्रियाणि come यस्यै इन्द्रियैः because of the blessing of भगवान्'s total इन्द्रिय शक्ति. And भगवतः total इन्द्रिय शक्ति what is the name? Keep it mind देवता. Thus if we have got 17 organs, how many देवताः; 17 देवताः are there. Continuously blessing us. As long as the blessing continues that organ will function. But when प्रारब्ध is blocked, slowly eyes will not see; hearing problem. All those things we will have spare parts. What is that? Everything spare part artificial eyes, ears, teeth everything artificial. So तनुभूताम् means जीवानां. उभय इन्द्रियाणि उभय referring to जानेन्द्रियाणि and कर्मेन्द्रियाणि. And यस्यै इन्द्रियैः referring to the देवता. And यस्य स्वतः ज्ञानम् and every जीवा is getting ज्ञानम्-ज्ञानम् can refer to both consciousness as well as knowledge. Again भगवतः स्वरूपं. स्वतः means स्वरूपतः; because ज्ञानम् is भगवतः स्वरूपं. From that alone we also get ज्ञानम् just as the total space, when it is enclosed within the pot, it is called pot space. Pot space belongs to what? The total space only. Similarly ज्ञानम् in every one of us is belonging to the total ज्ञानम्. And not only consciousness. Even various particular knowledge. Knowledge of mathematics, English, dance music any knowledge. That knowledge already exists. We are only acquiring the existing knowledge. We are not inventing anything new. Then श्वसनतः श्वसनः means from the वायु तत्त्वं. प्राण वायु of भगवान्. So thus वायु is considered to be the breathing of the Lord. And from that what all we derive? बलं ओज; इह. बलं means physical strength. ओज; means sensory power. And इह means varieties of activities. चेष्टा movements .all these are from the समष्टि वायु which is the प्राण तत्त्वं of भगवान्. So up to this is, the विश्वरूप वर्णनम्. Now the next अवतार that the आचार्य wants to talk abbot is ब्रह्मा विष्णु and शिव. The त्रिमूर्तिः so the



previous भगवान् विष्णु or नारायण is at the time of प्रलय काल. When there is no श्रिटि स्तिथि happening. But the moment the व्यवहारं starts that inactive भगवान् himself takes the 3 fold rules of creation, preservation and resolution through the three गुणा: of माया. That is said here. सत्त्वादिभिः: so through the three गुणा, सत्त्व रजस् and तमस्. स्तिथि लय उद्भवः आदिकर्ता. स्तिथि means what? Preservation. लयः means dissolution. And उद्भवः; means creation. Of course we have to connect the three गुणा; properly सत्त्व गुण is connected with preservation रजो गुणा is connected to creation. तमो गुण is connected to dissolution. Thus one god plays three roles by employing the three gunas. And what are the respective names? श्रिटि कर्ता is called ब्रह्मा. स्तिथि कर्ता is called विष्णु. लय कर्ता is called शिवः. That is going to be explained in the next श्लोका which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 27. JG Notes Chapter 3 Verses 3-4 to 3-9 (28-07-2015).

Page 82 Verse no 4

यत्काय एव भुवनत्रयसंनिवेशो  
यस्येन्द्रियैः तनुभुतामुभयेन्द्रियाणि  
ज्ञानं स्वतः श्वसनतो बलमोज ईहा  
सत्त्वादिभिःस्थिलयोद्धभव आदिकर्ता (४)

In this chapter **King Nimi** has asked for different **अवताराः** of **भगवान्**. And the **आचार्य** answering the question is by name **द्रुमिलाः** and first **अवतार** that he mentioned is the very **विश्वरूप**, the universe itself is the **अवतार**, because in the universe **भगवान्** pervades in the form of **चिदाभास**. The harmonizing intelligence. And therefore all the resources, which are used by the individuals after they arrive, all those resources are in total measure as the reservoir in that **ईश्वरा**. So if we have got each sense organ with seeing power, hearing power etc., these powers must exist in its total measure somewhere. And a part of that alone each living being, is using. Like every house drawing the current from the total grid. Thus **भगवान्** becomes the total grid in which all the powers are there. And in the **शास्त्रा**, each power in its totality is called a **देवता**. Total seeing power will be called **सूर्य देवता**. Total hearing power will be called **दिक् देवता**. Thus in the form of **देवता**, **भगवान्** contained all the resources in full measure. And in the initial stage **भगवतः** body is the entire cosmos itself. And he is named here **आदि कर्ता**. Even **ब्रह्मा विष्णु** and **शिवा** are going to be introduced as later **अवतार**. Even before the arrival or manifestation of **त्रिमूर्तीः भगवान्** is there as **आदि कर्ता**. And another name given in the next **श्लोका** is **पुरुषः आदि कर्ता पुरुषः** is the very source of **ब्रह्मा विष्णु शिवा** manifestation itself. That **आदि कर्ता** is described in the 4<sup>th</sup> verse which we completed in the last class. **भुवनत्रयसंनिवेशो**; the entire universe, cosmos in its totality is the body of **भगवान्**. He doesn't have a separate **विष्णु** body or **शिवा** body etc. The **ब्रह्माण्डं** itself is his **शरीरम्**. And from his total **इन्द्रिय शक्ति** alone **तनुभृतां उभयेन्द्रियाणि**. All **जानेन्द्रियाणि** and **कर्मेन्द्रियाणि**, of each living beings, draw the power,

from the total alone. ज्ञानम् स्वतः and any knowledge belonging to any individual, already exists in that भगवान्. Because भगवान् is सर्वज्ञः so new knowledge is not going to come. Every knowledge is drawn from that total knowledge. From the समष्टि प्राण शक्ति of the आदि कर्ता, from that alone, all the बलम्, ओजः इह. बलम् means power in the body. ओजः means the शक्ति of sense organs. And iha means every activity क्रिया. And once this creation comes there is going to be continuous stream of श्रिटि, स्थिति लया. Because nothing remains the same for even a second. Things are continuously changing. Every change is nothing but, previous condition, present condition, and new condition. Every change involves the death of the previous condition and the birth of the new condition. And that also will not stay for too long. Again death comes. Change can be defined as: **Dayananda Swami** language: **BORN, IS, GONE. BORN, IS, GONE.** Every second, now also, BORN, IS, GONE. The second is BORN, IS, GONE. The word is BORN, IS, GONE. Your understanding BORN and IS, and I hope NOT GONE. That should not go. Every cell in the body continuously BORN, IS, GONE. And this 3-fold phenomenon of birth, existence and death, are in the form of the three गुणाः. सत्व, आदिभिः through the रजो गुण, सत्व गुण and तमो गुण, in that order. रजो गुण representing श्रिटि. सत्व गुण representing स्थिति. And तमो गुण representing लया. स्थिति लया उद्भवः यस्य सत्वादिभिः so Sanskrit students should add यस्य everywhere. यस्य स्वतः ज्ञानम् bhavati. यस्य स्वसनतः; बलम् ओज इह च भवति. यस्य सत्वादिभिः स्थिति लया उद्भवः भवति. Then स; आदि कर्ता. That is the first भगवान्. Now the 4<sup>th</sup> line of this श्लोका is going to be expanded in the next श्लोका. And three names are going to be given for one and the same भगवान्. The three names being, ब्रह्मा, विष्णु and शिवा. They are not three distinct Gods. But they are three expressions of one and the same God only. So that is the next अवतार. त्रिमूर्ति अवतार comes in the 5<sup>th</sup> श्लोका. Page 83. We will read.

आदावभुच्छतधृती रजसास्य सर्गे  
विष्णुः स्थितो क्रतुपतिर्द्विजधर्मसेतुः  
रुद्रोऽप्ययाय तमसा पुरुषः स आद्यः  
इत्युद्भवस्थितिलयाः सततं प्रजासु.(५)

So आदौ अस्य रजसा शत धृती अभूत् - आदौ first, अस्य - अस्य refers to आदि कर्ता पुरुष; by the operationalisation or by the employment of रजो गुण. And रजो गुण belongs to

what? **माया शक्ति**. And **माया** belongs to whom? **भगवान्**. And who is **भगवान्**? **ब्रह्मन्**. You should not forget this order. **भगवान्** is **ब्रह्मन्**. That **भगवान् ब्रह्मन्** has got **माया शक्ति**. **माया शक्ति** has got 3 **गुणाः**: Of them the **रजो गुण** is operated first. And when **भगवान्** is wielding **रजो गुण**, he is called **ब्रह्मा**: Therefore **अस्य रजसा शत धृती** is the name of **ब्रह्मा**. So 100 of resolves. **ब्रह्मा** has to make many decisions because he has to create so many things. So he is called **शत धृती**: So he appeared first in what field? **सर्ग** - in the field of the creation. **तस्माद्वा येतस्मात् आकाशः शब्दः** space itself has to manifest and then air etc. **भूत प्रपञ्च भौतिक प्रपञ्च** all of them evolves. And not chance evolution.

That is the difference of the evolution of modern science and the evolution of **वेदान्ता**. Two fundamental differences. In modern science, the evolution is not presided over by any intelligence principle. They don't accept a **निमित्त कारणम्**; an intelligent principle behind the evolution. Whereas **वेदान्ता** uses the word evolution and presided over by intelligent principle presided over by **ईश्वर**. And what is the second important thing? The evolution is not blind and governed by chance. But the evolution is governed by the law of karma. So include **ईश्वर** and **कर्मा**, it becomes **श्रिटि**. Exclude **ईश्वर** and **कर्मा**, it becomes Darwin's theory of evolution. That is the basic difference. So **आदौ अभूत्**. According to the law of karma. And once everything is created, the law of karma is there. There are certain general laws which are uniform to all lower beings. Like gravitation etc. Will not change to according to somebody's **प्रारब्ध**; so gravitation is not determined by the law of karma. It is the **सामान्य नियम**. Law of karma is **विशेष नियम**: Thus here are general laws applicable to all. There are specific laws which will vary from **जीव** to **जीव** which alone decides which **जीव** should get human body, animal body male body, female body, mosquito body; all these things. Thus both **सामान्य** and **विशेष कर्माणि** are there in this universe. And this is two fold **कर्मा** will have to be maintained. It is not enough that you have traffic rules. Rules are there. But what is tougher? Maintaining the rule require again law; order maintainers. That maintaining principle is called **विष्णु**: That is said in the second line **विष्णु**: and who is **विष्णु**? Same **आदि कर्ता, पुरुष**: only. But for

maintenance which गुण he uses? सत्व गुण. So through सत्व गुण, not mentioned but we have to supply; स्थितो in the field of maintenance of the physical laws as well as moral laws of कर्मा. And that Lord विष्णु is called क्रतुपति: Lord of यज्ञ, क्रतु, means याग or यज्ञा which represents all our activities. Because भगवान् has to be कर्मा अध्यक्ष: what all कर्मा we do? All the कर्माणि that we are doing must be registered properly. And according to the type of कर्मा फलम् also must be given. Therefore विष्णु is कर्मा अध्यक्ष: and कर्मा फल दाता. At the time of performance he becomes कर्माध्यक्ष; witness of all the कर्माणि. And later the same विष्णु becomes कर्मा फल दाता. Thus he is called क्रतुपति: in the 8<sup>th</sup> chapter of the Bhagavad Gita, the word, used is अधियज्ञ: अधि यज्ञोहमेवात्र देहे देह कृतांवर. अधियज्ञ: means क्रतुपति:. And not only that द्विजधर्मसेतु:, भगवान् has through the vedas prescribed several laws of moral, healthy living, which is called धर्म: सत्यं वद धर्मं चर. Etc. So many dos and don'ts have been prescribed. They are called धर्म prescribed for whom? Those who are followers of the scriptures. If a person is an atheist, he doesn't believe in God and scriptures. Therefore he will not believe in sastric धर्मधर्म. Whoever accepts these sastric instructions is called द्विज: द्विज: means a वैधिका. And who understands what is धर्म and who follows what is धर्म, and both those dharmic people as well as धर्म - भगवान् alone maintains and protects. In the Bhagavad Gita, शाश्वत धर्म गोक्ता is the word. In the 11<sup>th</sup> chapter and in the 4<sup>th</sup> chapter

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ||४-८||

Therefore भगवान् is called द्विज धर्म सेतु: सेतु: means protector. The protecting wall is called द्विज धर्म सेतु: this is Vishnu's job. All of them have got jobs. Nobody is unemployed. All of them are well employed and they do their jobs well also. And now comes the last one. श्रिष्टि स्थिति are not enough; at regular intervals, there should be destruction. The older generation must vacate for giving place to newer generations. If we say we will be permanently here that will be problem. Whether we like or not at regular intervals भगवान् has to take broomstick and sweep us away. Because we have become useless. Therefore भगवान् comes as

रुद्राः, because he makes people cry. Because nobody wants to go. And therefore रोदयति इति रुद्राः So रुद्राः तमसा. तमस् means by using the तमो गुण as the medium. अप्ययाय. अप्यया means dissolution of the entire universe including desa and kala He does and he is called स आद्यः पुरुषः; he is the आद्यः पुरुषः who expresses as त्रिमूर्ति.

And when we say: Lord शिवा employs तमो गुण we should not say Lord शिवा is तामसिक्. Remember there is a difference between being तामसिक् and using तमो गुण. Being तामसिक् means, being under the control of तमो गुण. But ब्रह्मा, विष्णु and शिवा they are not under the control of any गुण. They are गुणातीत ज्ञानिनः they field the गुणाः and do the appropriate jobs. शिवा is तमस् wielder but not तामसिक् in nature. And इति - because of these three fold, deities called Trimurthis later in the creation also, श्रिष्टि स्थिति लय continues as a stream. Therefore इति - because of these मूर्तिs, उद्भवस्थितिलया - these three things are happening when? Every moment is BORN, IS GONE. **Born** when you say, ब्रह्मा. **Is** when you say means विष्णु. **Gone** when you say, शिवा. So therefore they are always together. Only the devotees quarrel. I am शिव भक्ता. I am विष्णु भक्ता. I won't come to शिवा temple. All those things are quarrel among so called भक्ताः Not even real भक्ता. They themselves are the world as a team without any problem. सततं means these processes constantly continue. प्रजासु -in the created beings also. So this is the next अवतार. त्रिमूर्तिः Then we are going to get another अवतार called नर नारायण अवतार. Verse 6, page no 84. So here I would like to add a correction before reading. In the third line last word is कर्मयोः that योः can be removed from there. Up to कर्मा is the third line. That यो must come in the 4<sup>th</sup> line. 4th line should begin with यो. After यो you have to put a s mark to read it यो अध्यापि. यो अध्यापि will become योऽध्यापि. Ok, we will read.

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्या  
नारायणः नर ऋषिप्रवरः प्रशान्तः  
नैष्कर्म्यलक्षणमुवाच चचार कर्मः  
योऽध्यापि चास्त रिशिवर्यनिषेविताङ्घ्रिः (६) 26.31

So in the second line नारायण is printed. It is not a mistake. But while reading we have to read as नारायणो नर ऋषि which is a sandhi rule for reading. So second line, ऋषिप्रवरः अजनिष्ट. ऋषिप्रवर means a great saint by name नारायणः नरः generally called नर नारायण ऋषि; and they have got 2 appearances. Sometime they appear as one. Then we call it नर नारायण ऋषि. And they do appear as 2 different forms also. They have got a single version also. Double version also. And here, it is described as a single ऋषि because, singular no is used. नर नारायण ऋषिप्रवरः अजनिष्ट. And how are they born? Through their parents. It is अवतारम् of the lord but manifesting through the following parents. धर्मस्य. And धर्म देवता-here धर्म refers to धर्म देवता. दक्ष दुहितरि मूर्त्या and the name of the mother is मूर्तिः So मूर्ति is here is the name of a female. In Sanskrit मूर्ति is feminine gender. When it comes at the end of a compound it will be masculine. Like Krishnamurthy; is male gender. Ramamurthy: is male gender. Because of बहुव्रीहि समास. Sanskrit grammar issues. When you don't have any adjective मूर्तिः alone is a word in Sanskrit grammar it is **sthri linga**. It is the name of the mother of नरनारायण, and who is this मूर्ति. दक्ष दुहितरि who is the daughter of दक्ष प्रजापति. So दक्ष प्रजापति's daughter मूर्ति and धर्म देवाः both of them are the parents. And out of those parents भगवान् himself took अवतार as नरनारायण ऋषिः and he was such a great ज्ञानि, and therefore प्रशान्तः प्रशान्तः you can understand tranquil, calm. And what did he do? नैष्कर्म्य लक्षणं उवाच. He taught the entire universe, वेदान्त ब्रह्म विद्या. And मोक्षः नैष्कर्म्य सिद्धिः नैष्कर्म्य means transcending all the कर्माणि is called नैष्कर्म्य. In the Bhagavad Gita, नैष्कर्म्य ब्रह्मसिद्धिं परमम् संयासेनादि गच्छति. It is a **sastric** word, नैष्कर्म्य means मोक्ष. Literal meaning of the word नैष्कर्म्य is transcending all the कर्माणि. संचित आगामि प्रारब्ध transcending all of them. How can we transcend all the कर्माणि? This is an aside note. Not described here. But elsewhere. As long as I am अहंकार, identified with the body mind complex, I will be अकर्ता. As long as I am अहंकार identified with body mind complex, I am a कर्ता. And as long as I am कर्ता, कर्माणि will be there behind me. संचित कर्माणि are there; endless. प्रारब्ध कर्माणि exhausting आगामि I produce. If I have to transcend the कर्म, I should not be a कर्ता. कर्तृत्व निवृत्ति एव नैष्कर्म्य. Not stopping to do all actions. That is not possible also. It is only dropping the कर्तृत्वं. How do I drop the कर्तृत्वं? Dropping my

identification with the body. देह अभिमान निवृत्ति is कर्तृत्व निवृत्ति; कर्तृत्व निवृत्ति: is नैष्कर्म्यं. And how do I do देह अभिमान निवृत्ति? All this you know, but nice to remember in this context देह अभिमान you transcend by claiming आत्म अभिमान. By claiming I am the आत्मा, I drop देह अभिमान. Claiming आत्म I am, is called ज्ञानम्.

Therefore ultimately by ज्ञानेन अभिमान निवृत्ति: कर्तृत्व निवृत्ति: कर्म निवृत्ति: नैष्कर्म्यं प्राप्ति: so what are the stages? ज्ञानेन अभिमान निवृत्ति: कर्तृत्व निवृत्ति: कर्म निवृत्ति: नैष्कर्म्यं प्राप्ति: what is the English. Through knowledge I remove identification by that I remove doership. By that I remove all the कर्माणि. By that I get actionlessness as my very nature. This is called नैष्कर्म्यं. This नैष्कर्म्यं नरनारायण ऋषि was teaching all. So उवाच. They were propagating. Parallely कर्म चचार; parallely following their आश्रम धर्म also.

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि (३.२०). Lord Krishna told Arjuna whether you are ज्ञानि or अज्ञानि you have to continue to do perform your duty. If you are a गृहस्ता, गृहस्ता duty. If you are a संयासि, संयासि duty every आश्रम has got respective आश्रम कर्म or धर्म. They were following that also. They were propagating ज्ञानम् also. This नरनारायण ऋषि is another great अवतार of the Lord. More about this नरनारायण we are going to get in the following श्लोका. Slightly elaborate is this topic. And यः यः in the 4<sup>th</sup> line refers to the नरनारायण ऋषिः अद्यापि च आस्ते even now they are there or he is there. Doing what? कर्म. Doing their आश्रम धर्म and propagating this नैष्कर्म्यं. And being such a great ज्ञानि and great आचार्य, many seekers, come and worship him. ऋषिवर्यं निषेविता अङ्घ्रिः ऋषिवर्यं means great ऋषि constantly worshipped at his feet. अङ्घ्रिः means पादम् निषेविता means worshipped by ऋषिवर्यात् -in search of knowledge. Therefore he is constantly busy teaching the seekers. And more about नरनारायण we are going to get an interesting story. To reveal the glory of नरनारायण. What is that, we will read.

इन्द्रो विशङ्क्य मम धाम जिघृक्षतीति  
कामं न्ययुङ्क्त सगणं स बदर्युपाख्यं  
गत्वाप्सरोगणवसन्तासुमन्दवातैः  
स्त्रीप्रेक्षणेषुभिरविद्य दतन्महिजः (७)



All kada puda pronunciation also difficult. Language also, generally भागवतं language is tougher than रामायणम् and भागवतं; the bigger verses are still more difficult. But we are able to solve it because many आचार्याः have written commentary on भागवतं. Many आचार्याः have written; most popular being Sridhara Swami. So what happened? Story has started. So नरनारायण, they teach whenever students are available. And if the students won't come what will they do? They were engaged in तपस् or ध्यानम्. And when नरनारायण ऋषि was engaged in ध्यानम् इन्द्रा saw that. And इन्द्रा thought that this person is doing long तपस्. That means he will get sufficient पुण्यम् and will come to स्वर्ग लोक. He will claim इन्द्र पृथ्वी also. Therefore in the next election there will be problem. Therefore this person must be stopped. Out of sheer fear. Now that we know इन्द्रा is never comfortable. We think इन्द्रा is great he has got wonderful Amravati palace and Iravatam; all those things. We think he is enjoying. But all the time, he is insecure. That is the description. Look at here. इन्द्राः विशङ्क्य. Devendra got scared. विशङ्क means भयम्. After seeing नरनारायण ऋषि doing तपस्. And what was the fear within? मम धाम जिघृक्षती. मम धाम means my abode this नरनारायण ऋषि wants to usurp or take over. So a coup is going to take place; he got scared जिघृक्षती means desires to take over. ग्रहेतुं इच्छति जिघृक्षती. ग्रह दातुं desiderative. And therefore he wanted to obstruct that. And he has got a readymade group for that. What is that? कामं. So the कामदेवता called देवता कामः here means मन्मत. And सगणं he never goes alone. He goes with a team of people. And सगणं. And also third line अप्सरो गणः So with lot of अप्सरस् women. There must be dance and music. Only then movies also will run. At least for movies they are required all celestial women अप्सरो गणः Then वसन्त. वसन्त the spring season. And सुमन्द वातैः with gentle breeze. All ideal. So with all of them go.

Back to the third line. न्ययुङ्क्त - न्ययुङ्क्त means इन्द्रा engaged them in getting his task done. इन्द्रा engaged them. इन्द्रा engaged them. And सः बदरि उपाख्यं गत्वा - नरनारायण ऋषि is performing तपस् बदरिनात्. In that बदरि alone. Even when we go people say there are two hills; they are नरनारायण ऋषि. नर पर्वत and नारायण पर्वत

they point out therefore in बदरिनात् he was doing तपस्. And मन्मत with all the अप्सरस् women went there. And asked to attract him, seduce. Through what? स्त्री प्रेक्षण इषुभिः अविद्यत तन्महिज्ञः all these अप्सरस् women were trying to attract his attention, through their tempting glances. प्रेक्षणम् means glances. इषुः means arrows. Piercing arrows of their glances. With that अविद्यत् - they tempted. Struck him. अतन्महिज्ञः. Not knowing the glory of नरनारायण that he will not be subject to any such temptations. That they did not know. So they showed their केशवरीशे. In the wrong place. केशवरीशेकंककल्ललामं एण्ण enna English சொல்லறது? Very difficult.

Continuing

विज्ञाय शक्रकृतमक्रममादिदेवः  
प्राह प्रहस्य गतविस्मय एजमानान्  
मा भैष्ट भो मदन मारुत देववध्वो  
गृह्णीत नो बलिंशून्यमिमं कुरुध्वम् (८)

So you have to imagine some intermediary thing happening. So they were dancing, and dancing and nothing was happening. Item 1 and item 2 all. Therefore various items they were presenting. नरनारायण ऋषि is not disturbed. Only these people were getting tired. And they all stopped. And when they stopped, नरनारायण ऋषि opened the eyes. And now they got frightened. First thing that they understood that he cannot be tempted by anyone. And second thing their scare was, that he is a ऋषि with lot of तपो फलं. He may give शापम्. To be born as donkeys if he curses. All the अप्सरस् women will become donkeys of **Badrinath**. No such things. I am just imagining they were all scared that ऋषि शापम् will come. Therefore thereby were trembling with fear. At that time नरनारायण ऋषि said I won't give you शापम्. I will just treat you well. So you have all the food and all those things and you can go back. That is the essence of the law of karma indicating that this ऋषि has overcome काम क्रोधादि all the problems. That is the message here. Dramatically presented.

So आदिदेवः आदिदेव; here is नरनारायण ऋषिः. शत्रुकृतं अक्रमं विज्ञाय. First नरनारायण ऋषिः did not want to give शापम् to these people because he knows that they are not doing any of these things of their own accord. They are only messengers. You can never harm a messenger. So this is called इन्द्र कृत विग्नः so not only in the form अप्सरस् women. In the form of car also it can come. Anyway doesn't matter. So नरनारायण ऋषिः did not want to curse them because they have been sent by इन्द्रा. Original author is इन्द्रा. If at all he has to curse he has to do that only for इन्द्रा. That also नरनारायण ऋषिः did not want to do. शत्रुकृतं अक्रमं. So this अक्रमं of obstructing his tapas, this obstacle or obstruction has been done by इन्द्रा only. Therefore these people are innocent ones. And therefore what did he do? प्रहस्य प्राह - प्रहस्य means with a smile indicating, I am not angered by what you did. So प्रहस्य he gave a gentle smile and गतविस्मय and he was not surprised by all these events; because he knows any good action, there will be obstacles. श्रेयांसि बहु विघ्नानि he knows. Therefore he was not surprised by all these things. And एजमानान् प्राह all these people were trembling with fear. And he addressed. What did he say? मा भैष्ट -don't be scared. I am not going to give शाप. So भो मदन भो मन्मत. मारुत- वायु देवता, because वायु came in the form gentle breeze. Therefore वायु देवता. And देववध्वः the celestial ladies. देववध्वः means अप्सरस् women it is संभोदन addressing all of them मा भैष्ट may you not be scared. I am not giving you sapa. I am going to give you a wonderful party or treat. So therefore गृहीत नो बलिं बलिम् means my offering. My gifts. बलिम् नः गृहीत. And इमं आश्रमं असून्यं कुरुध्वं. Until now this आश्रम there was nobody. It was totally empty. Now that you have come and made the आश्रमं alive. Therefore it is fine only. I am not unhappy with your presence. Stay back. Take the treat. Then go back. Then I will continue my tapas. No problem. And naturally all these people, they were extremely happy and they glorify the greatness of नरनारायण ऋषिः. What is that? श्लोका no 9.

इत्थं ब्रुवत्यभयदे नरदेव देवाः  
सत्रीडनम्रशिरसः सघुणं तमूचुः  
नैतद् विभो त्वयि परेऽविकृते विचित्रं  
स्वारामधीरनिकरानतपादपद्मे (९)

So now we get the response from these, मन्मत and अप्सरस् women and others. So अभयते इत्थं ब्रुवति सति Sanskrit also very interesting and complicated. इत्थं अभयते नरनारायणे ब्रुवत् सति. सति सप्तमी. it is called. When Nara Narayana Rishi was consoling them; pacifying them with the pleasant words. Why pacification? They were scared. So अभयते; अभयतः means giving them refuge, shelter. Comfort. अभयतः means giving them comfort. Making them comfortable. हे नरदेव, नरदेव is addressing. Who is addressing whom? You should not forget the original context all these verses are given by द्रुमिल. He is addressing निमि राजा. Therefore now नरदेव means hey निमि राजा. देवाः तमूचुः completely relieved of their fear. Now relaxed the देवाः addressed नरनारायण ऋषि. How? सत्रीडनंरशिरस totally, being ashamed of what they were trying to do. व्रीड means लज्जा or shame. Because what they were trying to do was not a great thing. So they were feeling ashamed. And also नम्र - offering नमस्कार. And respect him by getting their head सघुणं तमूचुः evoking compassion towards them they addressed नरनारायण ऋषि in this manner. And what do they say? हे ऋषे. नरनारायण you are really the अवतार of the Lord only. They don't use the word. But you are indeed great as good as ईश्वर himself. And therefore if we have failed in front of you ,it is natural. Because you are so great. There is no chance of we becoming successful in front of you. Therefore we are also not surprised in our failure. Therefore he says एतत् विभुः - O Lord नरनारायण त्वयि एतत् न विचित्रं.. This response of yours doesn't give us any surprise because you are great enough. And how great you are? परे अविकृते - you are परः पर means beyond the influence or temptations of माया. So you are beyond the temptations of माया. And therefore विचित्रं. Your mind will never be disturbed by all these seductions or temptations. And therefore your response is understandable. We are not surprised by that. And because you are great ज्ञानि only, so many महात्मनाः are coming and falling at your feet. Look at the 4<sup>th</sup> line, स्वारामधीरनिकरा- groups and groups of ज्ञानि निकरा; means groups. Who are ज्ञानिस. What type of ज्ञानिस? स्वारामः who revel in themselves. आत्मारामः and धीराः great विवेकिन. And such ज्ञानि अनत पाद पद्मे- they fall at your feet and have gained knowledge from you. Such a great आचार्य you are. And therefore your response is not surprising to us. More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

## 28 JG Notes Chapter 3 Verses 3-9 to 3-16 (04-08-2015)

Page 87, verse 9

इत्थं ब्रुवत्यभयदे नरदेव देवाः  
सग्रीडनम्रशिरसः सघुणं तमूचुः  
नैतद् विभो त्वयि परेऽविकृते विचित्रं  
स्वारामधीरनिकरानतपादपद्मे (९)

In this third chapter of नवयोगी संवाद, the आचार्य by name द्रुमिलाः is talking about various अवताराः of भगवान्. On the request of King Nimi. And of the अवताराः the first अवतारा mentioned is the very universe itself. It is विश्वरूप of the Lord. And having talked about विश्वरूप ईश्वर as the first अवतारा, he talked about ब्रह्मा विष्णु and शिव as the three manifestations of the one and the same lord presiding over रजो गुण, सत्व गुण and तमो गुण presiding over रजो गुण भगवान् becomes ब्रह्मा the creator. Presiding or wielding सत्व गुण the same Lord becomes sustainer. And using the तमो गुण, not a slave of तमो गुण, but using तमो गुण the same भगवान् takes the role of dissolving the entire creation. Thus the three **murthis** are the अवतारा of the Lord. And thereafter the आचार्य is talking about नरनारायण अवतारा. Even though 2 names are there, here they are treated as one ऋषि. And these ऋषि are great ज्ञानिनः. And while they were all नारायण ऋषि was performing the तपस् इन्द्रा wanted to obstruct the तपस् thinking that that ऋषि is doing तपस् for getting इन्द्रा पृथ्वी. Even though the ऋषि is Lord himself and he doesn't require a miserable, insecure इन्द्रा पृथ्वी. But इन्द्रा mistook like that and try to disturb his तपस्. And what नारायण ऋषि did is the story now. Thus the glory of नारायण ऋषि अवताराः

And this is slightly elaborated from verse no 6 up to verse no 16. And what is इन्द्रा do? As usual send a dance team, with मन्मत and वसन्त ऋतु and all of them. And had dance programs arranged elaborately to tempt and distract नारायण ऋषि and they found that they were getting tired of dancing. नारायण ऋषि was not

at all distracted. And they got humbled and stood in front of the ऋषि. And they were talking about the glory of the ऋषि. That is what we are seeing in these श्लोकाः: Of which the 9<sup>th</sup> श्लोकाः: we completed in the last class. The celestials understood नारायण ऋषि is a अवतारा of the Lord himself. And therefore they declare that we are not surprised that you are not distracted by all these. And you are so great that all great ज्ञानिनः and तपस्वीः fall at your feet and gain knowledge by your grace. When the great ऋषयः they are worshipping how great you must be. And therefore you are not subject to काम etc. We know. That why Lord is called कामेश्वरः. कामेश्वरः means the one who uses कामः as instrument; the one who is not a slave of काम. Therefore कामेश्वरः means master of काम. Desire or temptation.

And continuing, the glory of नारायण is brought out. Verse no 10. Page 88.

त्वां सेवतां सुरकृता बहवोऽन्तरायाः  
स्वौकोविलङ्घय परमं ब्रजतां पदं ते  
नान्यस्य बर्हिषि बलीन् ददतः स्वभागान्  
धत्ते पदं त्वमविता यदि विघ्नमूर्ध्नि९( १०)

So here those celestials point out that the job of all the देवाः is blessing the human beings as long as they remain in कर्म काण्ड (KK). Performing various rituals, and offering oblations to the देवाः. देवाः are very happy with those human beings, why? Because they are regularly giving their dues in the form of अग्नये स्वाहाः वरुणाय स्वाहाः इन्द्राय स्वाहाः प्रजापतये स्वाहाः. Therefore they serve the देवाः. They don't become a threat to the देवाः. And as long as human beings remain in karma khanda देवाः bless them. The moment the human beings try to go beyond little bit either to become इन्द्रा, taking इन्द्रा पुरुषी or they desire for मोक्षा, देवाः are not very happy. Because if they vote for मोक्षा or if they become sanyasi either way they transcend कर्म. Once they transcend कर्म, no more ritual. No more rituals means regular offering, they won't get. And therefore the देवताः say our job is obstructing those people who wants to go beyond देवलोक. That is what is said. Look at the third line बर्हिषि बलीन् स्वभागान् ददतः As long as human beings

ग्रहस्ताः, performing their regular rituals, offering the oblations देवाः are very happy எங்கனோட கோட்டாவை குடுத்துண்டே இருங்கோ. Give our மாமூல் then we will let you be, like locally what happens I don't want to explain. बहिषि means in the याग. बहिः means याग. बली means various offerings. स्वभागः means which are due to them. So their own quota. So whatever be the quota due to them, whoever gives, remaining in karma khanda, they should not come to ज्ञान काण्ड (JK) because coming to jnana khanda means transcending कर्म, transcending कर्तृत्वं going to मोक्षा which is not good for them. And therefore तान् - न सुरकृता; अन्तरायाः for them the obstacles from देवाः will not be there. For whom? Those who remain in grihastha ashrama and offer the quota to the देवाः through rituals. For them we will not create any obstacles. Whereas त्वां सेवतां – if there are people who go to भगवान् for the sake of मोक्षा. सेवतां means worshipping the Lord performing the निष्काम कर्म. Working for चित्त शुद्धि ,गुरु प्राप्ति, ज्ञान प्राप्ति, मोक्ष प्राप्ति. Most of them will not work for that. But if there are some people, look at the second line, what are they trying to accomplish परमम् पदं ब्रजतां they are interested the परमपद मोक्षा पद through ज्ञानम्. And how do they want to go to मोक्षा स्व ओका विलङ्घय so ओकाः means देवाः own residence. And what do you mean by देवाः residence. स्वर्गलोका. स्व ओकाः विलङ्घय means transcending स्वर्गलोका these people are trying to attain मोक्षा itself which is superior to even heaven. Why do you say मोक्षा is superior to heaven? All those logics you remember? Heaven is a returnable लोका ते तं भुक्त्वा स्वर्गलोकं विशन्ति क्षीणे पुण्ये मदरास लोकं विशन्ति. Again come back to cooum river bank. So therefore स्वर्ग is only a finite goal. मोक्षा being superior, स्व ओकाः विलङ्घय परमम् पदं ब्रजतां these people are , spiritual seekers are an eyesore to देवाः because they will lose their quota. Therefore what will they do them. बहवः अन्तरायाः सुरकृता first line many obstacles will be created. That's why even for attending classes there will be obstacles in one form or the other. Exactly at the time visitor will come. Car will not start. There will be something or the other. सुरकृता; अन्तरायाः. Those moments you should remember देवाः are busy. सुरकृता; अन्तरायाः; अन्तरायाः means विघ्न प्रतिबन्धः भवन्ति. So that means all the spiritual seekers are now disturbed. Because देवाः have got conspiracy. In the Parliament just as the opposition party not allowing the Govt.



to function. Similarly he also they will accept. Then what to do? The देवाः, themselves say. But if they seek help from भगवान्. Because भगवान् is the boss of even the देवाः. So भगवान् being superior to even इन्द्रा and other देवाः. Once you give a complaint to भगवान् what will भगवान् do? He has hotline with इन्द्रा. So he will tell all of them don't disturb these people. Therefore look at the 4<sup>th</sup> line. यदि त्वं अविता - if you become the protector of these spiritual seekers and when will भगवान् become protector? भगवान् is ready to become the protector all the time. But we have to seek protection. All the शान्ति पाठाः that we chant. सह ना ववतु भद्रं कर्णेभिः - all the शान्ति पाठाः is application to भगवान्. Let my spiritual studies be unobstructed. Om शान्तिः शान्तिः शान्तिः means from the three directions no obstacles should come. This is my application to भगवान् and once भगवान् blesses then इन्द्रा or all these celestials, none of them can do anything to that seeker. Therefore it is said, यदि त्वं अविता अविता mean you are the protector. Security guard then what will these spiritual seekers do? They will trample all the obstacles and move forward. They will push the obstacles down. So विघ्नमूर्ध्नि धत्ते पदं. विघ्नमूर्ध्नि means the head of the obstacles. Assuming obstacles are human beings. On their head they will step their foot. Push the obstacles down and move forward. Poetic expression. What is the message? These obstacles will not affect them at all. And therefore such a great भगवान् you are. So कैमुतिकन्याय is when your devotees cannot be obstructed by us -who is addressing whom? देवाःs are addressing नारायण ऋषि who is भगवान् himself. Now what they want to tell is, now your devotes themselves trample, all obstacles, how can we create obstacles, for you yourselves. So what अक्रमं we are attempting now only we recognise.

Continuing.

क्षुत्तृत्रिकालगुणमारुत जैह्वय शैश्रयान्  
अस्मान् आपार्जलधीन्तितीर्य केचित्  
क्रोधस्ययान्ति विफलस्य वशं पदे गोः  
मज्जन्ति दुस्चरतपश्च वृथोत्सृजन्ति (११)

All complex Sanskrit words. So even reading is difficult. If you have false teeth the teeth will come out. Only those with original teeth should chant the verse **क्षुन् तृद्** what are the different obstacles given by god and the gods point out that we don't give obstacles. We ourselves come as the very obstacle. And what are the various obstacles which are our own manifestation **क्षुन् तृद् क्षुन्** means hunger. **तृद्** means thirst. So these can be one type of distraction. So let me go for a cup of coffee. They would have read two page sonly. The basic one hunger and thirst. And **त्रिकाल गुणः** And the different seasons have their own characters which can form obstructions. The summer season, will give obstructions through what? Heat. And people say the whole body is heated up. The head is heated up. We are not able to read anything. **देवाः** are working. And in winter it is so cold, and TF my brain is frozen .it doesn't work at all. Therefore in the form of heat, in the form of cold, or in the form of rains, poring rains, and then also, we are distracted. This is called **त्रिकाल गुणः** heat, cold and rain. Belonging to different seasons. **गुणः** means their nature. Heat etc. is the **गुणः** and if these three are not there **मारुतः मारुत** means powerful wind. So this ஆடி மாசுத்தில் அம்மியும் பறக்கும் என்னவோ சொல்லுவாளே. Therefore nothing comes now. But the wind also is to disturb. **मारुतः जैह्वय शैश्रयान्** and desire for sensual pleasures. All forms of sensual pleasures are indicated **जैह्वय शैश्रयान्** so the previous, ones are obstacles coming from outside. If the outside obstacles are not there, within myself there are **वासनाः**. Because of the **वासनाः**, some desires may erupt. And therefore I want this or I want that. Therefore go to TV or mobile **அதுலதான் என்னெல்லாமோ இருக்கே**. Therefore something or the other we will not be allowed to follow spirituality. They are all testing to find out whether we have perseverance and sincerity. In the olden days in **gurukulam (GK)**, before giving the knowledge gurus themselves used to give varieties of tests because in **GK**, food will not be n that tasty as you get in home. Therefore the person stays for a week, and say coffee or dosai நன்னா இல்லை உப்பு இல்லை, காரம் இல்லை. - some excuse or the other. He quits the place. Therefore all obstacles we should conquer. That is possible only when our desire is desperate. And **भगवान्** also tests to find out whether our desire is **तीव्र**

मुमुक्षुत्वं or a casual time pass. And therefore जैह्वय शैश्रयान् refers to sensory pleasures. अस्मान् all these are what? Our own manifestation. देवाः are referring to themselves. अस्मान् means we only appear in this fashion. And there are some wonderful seekers who are able to conquer all these things. They are not tempted. And imagine some celestials come to disturb the तपःs, they are not tempted by them. But they finally fall into another ditch. What is the most powerful ditch काम they conquer but fall into क्रोध. काम एषः क्रोध एषः रजोगुण समुद्भव desire is mastered .but anger is not mastered. Therefore being intolerant, anybody bringing slightest obstacles, what do they do? Because of their intolerant and anger they give curse to all these people. So we hear those stories also in पुराण. The अप्सरस् women, are the regular victims of शापम् also. पाण्डव. Either they become the victim of the curse or काम or क्रोध, after conquering काम, falling a victim to क्रोध is most unfortunate this श्लोका says. These obstacles are bigger ones. So अपार जलर्धी अतितीर्य- each one of the obstacles is like a huge ocean. Crossing each one I like crossing an ocean. And what do some spiritual seekers do? अतितीर्य. They cross over. केचित्-केचित् means rare. But there are some. But what do they do क्रोधस्य वशं यान्ति. So they become victims of slaves of anger and what type of anger? विपलस्य. utterly useless and also harmful. Useless because the people around after sometime will get used to our anger. So therefore what they will do? This person कृत्तृच्छिण्णु क्लिप्तपाणं- he will be like that only. Therefore anger cannot work for long. Not only won't it work. It will be harmful also. So विपलस्य क्रोधस्य वशं ते यान्ति. So either काम captures, or क्रोध captures. And this क्रोध he says it is like a small puddle. Crossing the ocean this fellow fell into a puddle and dies, how tragic and unfortunate and ironic it is. Therefore in the puddle of anger. And how big it is. गोः पदे which is like the hoofmark of a cow. When there is a wet ground, the cow walks. The hoof marks will be there. And then the rain comes. Within the hoof mark there will be water. So small it is. And crossing it is very easy. Imagine you fall into that. Like that crossing the ocean, falling into the puddle, pool of anger, what do they do? मज्जन्ति- they spiritually drown themselves. And दुश्चर तपः च उत्सृजन्ति they waste all the तपो बलम् they have got. Because of the तपस् they have

the power to curse anyone. Cursi power, they have got. But once they use the power for curse, so many decades and centuries of तपस्, is wasted. And again they have to start from scratch. If I only I manage my anger that power can be used for spiritual growth, instead of these silly things. Therefore दुश्चर तपः mean the benefit of the difficult austerityवृथा उत्सृजन्ति. They waste. Whereas नारायण ऋषि is of what type? Neither काम वशः nor क्रोध वशः because when all the celestials appeared in front of him. After completing their item no dance program after completing, नारायण was never angry. He only smiled at all of them. Therefore काम क्रोध अतीतः all these are presented in the form of stories. In Bhagavad Gita, Lord Krishna gives that in one single श्लोका.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् |  
कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः || ५- २३ ||

So what is the toughest project in life is before the fall of the body, you have to master two powerful inner enemies. काम and क्रोधः And their वेदम् means what? Their momentum, force or impulse. Before the fall of the body, यः सोढुं शक्नोति. The one who doesn't get enslaved. It is not that they won't arrive. Very careful; arrival of काम क्रोध, nobody can stop. They are intrinsic nature of the mind. Their arrival cannot be stopped. But their progress can be stopped because the moment they arrive, I can be aware of. Whether I should dwell and nourish them. Or I have to practice, प्रतिपक्ष भावना and handle them is my choice. And Lord Krishna says, whoever does that he alone is सुखी नरः he alone will be a happy person.

Continuing,

इति प्रगृणतां तेषां स्त्रियोऽत्यद्भुतदर्शनाः  
दर्शयामास शुश्रूषाम् स्वर्चिताः कुर्वतीर्विभुः (१२)

And नारायण ऋषि did another thing interesting. So the celestials women were trying to tempt him. And he says, he wants to say that, I am not enamoured by all your beauties and offer of services. Because If I really want beautiful ladies and their services, I am साक्षात् ईश्वर himself, and by my योग माया, by mere संकल्प, I

can create any number of such celestial women. And not only had he wanted to tell them. He wanted to demonstrate also. And therefore by mere **संकल्प** they found that around **नारायण ऋषि**, there was another group of beautiful women. And the beauty of the story is all these women created by **नारायण ऋषि** were more beautiful than the celestial ones. If they are only Miss universe, these ones were Miss **त्रिलोक**. OK you can add something like that. **इति प्रगुणतां तेषां** -as even these **काम** and celestial women were addressing **नारायण ऋषि**, **दर्शयामास नारायण ऋषि** demonstrated or showed in front of them presented in front of them, **अति अद्भुत दर्शनाः स्त्रियाः अति अद्भुत दर्शनाः** of wonderful look, wonderful beauty **स्त्रियाः**;, and only they were beautiful themselves and they have extraordinary ornaments superior to the T.Nagar jewellery shops. Superior jewelleryes they were all adorned with. They were ready to serve **नारायण ऋषि**. **लुण्ठंती कापी कुण्ठंकरा लुण्ठंती साया कुण्ठंकरा, लुण्ठंती क्कां कुण्ठंकरा**, these are all not in **श्लोका**. I am only just saying. Each one offering her services. **शुश्रूषाम् कुर्वतीः** serving **नारायण ऋषि**, **सु अर्चिताः** means **सु अलङ्कृतः** adorned with. Extraordinary divine ornaments. And naturally looking at them what these women will feel? They were ashamed and humbled. We are trying to pull you to us. So **कुर्वतीः विभुः विभुः** is the name of the **नारायण ऋषिः भगवान्** and I am using the word **नारायण ऋषि** you have to take it as **नरनारायण ऋषिः**

**ते देवानुचरा दृष्ट्वा स्त्रियः श्रीरिव रूपिणीः  
गन्धेन मुमुहस्तासां रूपौदार्यहतश्रियः (१३)**

So **ते देव अनुचरा** - the followers, the assistants or the helpers of **इन्द्रा**, including **मन्मता** and **अप्सरस्** women all of them, **स्त्रियः** second line **रूप ओदार्य अत स्त्रियः** their beauty was overshadowed by or because of the beauty of the **नारायण ऋषिः** creation. **ईश्वर श्रिष्टि रूप ओदार्य** the greatness of their beauty **अत स्त्रियः** made their beauty pale into insignificance. And each one surrounding **नारायण** was like **साक्षात् लक्ष्मी देवी**, herself. Who has come down taking form? One **लक्ष्मी देवी** has multiplied into several forms, and surrounding **नारायण ऋषि** as it were. So **रूपिणीः श्रीः इव. श्री** means **लक्ष्मी देवी**. Like **लक्ष्मी** they were there. And not only that. They were so wonderful that their whole personality was fragrant. The whole

surrounding was fragrant with the fragrance coming from all over the body. Not through perfumes. Not by applying perfumes. Original fragrance; perfume are to cover our original fragrance it is not like that. This is natural fragrance. Don't ask me how it is possible? And you are talking as though you have visited. So the श्लोका says. And भगवान् endowed with माया शक्ति can accomplish anything. Being सर्व शक्तिमान् anything is possible. And because of the fragrance all around गन्धेन मुमुहुः मुमुहुः means all these अप्सरस् women were enchanted. In fact they came to enchant the ऋषि. And in turn they got enchanted and allured.

Continuing

तानाह देवदेवेशः प्रणतान् प्रहसन्निव  
आसामेकतमां वृडध्वं सवर्णां स्वर्गभूषणाम्(१४)

Very interesting. Here नारायण ऋषि says इन्द्रा is trying to send the heavenly women to भूलोक. So he is trying to export, heavenly women to भूलोक. And नारायण ऋषि says, we need not import such women from स्वर्ग लोक. Because I can export them. I can send any number of women to स्वर्ग लोक if इन्द्रा wants. Therefore you need not come here. I can send you more. And said here are so many women standing in front. You can chose any one of them with नारायण ऋषि's श्रिटि among them you can choose any one and take to स्वर्ग लोक. So we have no dearth for these beautiful ones. And one of them is said to be उर्वशी. And उर्वशी is not the local उर्वशी award winners. उर्वशी award is local. Original उर्वशी because नारायण ऋषि created it is not said here. Elsewhere it is said. He just patted, touched his thigh and from that she was born उरो जाता इति उर्वशी she got the name. And therefore he said, तान देवदेवेशः आह. देवदेवेशः means नारायण ऋषिः भगवान्. The Lord of all Gods. तान् आह. Addressed them who were all प्रणतान् they were all doing नमस्कार to him. प्रहसन् with a gentle smile. They were happy because they did not get any curse. They will return safely. That was their consolation. Therefore प्रहसन् इव with a gentle smile Lord said to them आसां सवर्णां स्वर्गभूषणाम् एकतमां वृडध्वं एकतमां means one among this group. वृडध्वं you can choose to take to heaven. And which one सवर्णां who is maximum beautiful according to you. And स्वर्गभूषणा who will become an ornament for heaven itself. स्वर्गभूषणा means स्वर्ग रत्नम् jewel in the heavenly world. So you can choose and

take them. For me no difficulty because by sankalpa I can create 100 उर्वशी: No problem at all. These are all the लील of भगवान् अवतार. The topic is अवतार शील. That is why these details are given.

ओमित्यादेशमदाय नत्वा तं सुरवन्दितः  
उर्वशीमप्सरःश्रेष्ठां पुरस्कृत्य दिवं ययुः(१५)

So ओमिति आदसेशम आदाय. Om means OK. Accepted. These देवाः told नारायण ऋषि that we will accept your suggestion. What suggestion. We can choose one. So ओमिति, here ओम् refers to OK or acceptance. Not प्रश्नोपनिषत् ओंकार उपासन. So here Om is ok. इति आदेशं commandment; आदाय accepting. सुरवन्दितः तां नत्वा. सुरवन्दि means all the followers of इन्द्रा. They are all employees of इन्द्रा. Assistants of इन्द्रा. तां नत्वा. Offered namaskara to नारायण ऋषि and called उर्वशी to follow them. So उर्वशीम् अप्सरा अप्सराः श्रेष्ठां who is the greatest among the celestial women. And they asked उर्वशी to walk in front. So you go in front we will follow behind. दिवं ययुः; why did they do that? The reason is not said in श्लोका. I am imagining the reason. Because they have failed in their mission. Is it not? because their aim was to tempt नारायण ऋषि it did not work. So they have to go a tell इन्द्रा of the failure of the mission. And इन्द्रा may get wild. Therefore what is the safest method. If you keep उर्वशी in front इन्द्रा will be happy we got additional one. And then he will forget the failures; that is my imagination. OK उर्वशीं पुरस्कृत्य keeping उर्वशी in front दिवं ययुः; they all went back to heaven. That topic is being concluded in the next श्लोका.

इन्द्रयानम्य सदसि शृण्वतां त्रिदिवीकसाम्  
ऊचुर्नारायणबलम् शक्रस्तत्रास विस्मितः (१६)

So all these failed devathas went to the heavenly world, went to इन्द्रा's palace called Amravati. And in Amravati means not local hotel in Chennai. The original Amravati palace of इन्द्रा., they all went. And he was surrounded by all देवाः. Other देवाः were seated. And they came and narrated what happened. So इन्द्राय आनम्य these देवाः first offered namaskara to इन्द्रा and सदसि त्रिदिव औकसां

शृण्वतां त्रिदिवौकसाम् means all the other heavenly, celestialsदेवाः. So the residence of स्वर्गलोक is called त्रिदिव. त्रिदिवः means स्वर्ग ओकः means residence. बहु व्रीहि सामास. So the residents of स्वर्ग. All of them शृण्वतां. Even they were listening to the narration given by them. नारायण बलम् ऊचुः they talked about the power of नारायण ऋषि. How he has conquered the inner enemy of काम and क्रोध and not only that. He has got so much योग माया फलम्. That by mere संकल्प he can create anything. All these power ईश्वर शक्तिः ऊचुः they narrated or declared. And as even इन्द्रा was listening to the story, instead of feeling disappointed इन्द्रा himself was wonderstruck. Therefore the श्लोका says इन्द्रा sat glued to the आसनम्. In English we have the expression glued to the seat. Therefore तत्र शक्र आस. He remained in his आसनम्. विस्मित; wonderstruck. Hearing the greatness of भगवान्. So with this नरनारायण अवतार कथा is over. From verse no 6 to 16. Then in the following श्लोकाः some more अवतारः will be mentioned briefly. Which we will see in the following classes.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥



## 29 JG Notes Chapter 3 Verses 3-16 to 3-23 (04-08-2015)

Page 92 verse 16

इन्द्रायानम्य सदसि शृण्वतां त्रिदिवोकसाम्  
ऊचुर्नारायणबलम् शक्रस्तत्रास विस्मितः (१६)

Based on the request of King Nimi, one of the **navayogis** is describing, various **अवतार**s of the Lord. And the name of the **आचार्य** is **द्रुमिलः**. First he talked about **विश्वरूप ईश्वर** itself as a **अवतार**. Then he talked about Brahma Vishnu Siva. The trimurtis themselves as **अवतार**. And thereafter he has been talking about **नरनारायण अवतार**. With a long story. And that story is concluded in the 16<sup>th</sup> verse wherein all the apsaras women alongwith **मन्मत**, they go back. After their mission miserably failed. But they had one advantage. They had an additional member, in the form of **उर्वशी**. She was also presented. And they told the story to **इन्द्रा**, and **इन्द्रा** was glued to his seat. And he wondered at the glory of **नारायण ऋषि**. With this 16<sup>th</sup> **श्लोका**, **नरनारायण अवतार** is over. Now in the following **श्लोका**s, some more **अवतार**s are going to be said. For some of the **अवतार**s, specific names are there. And in many **अवतार**s, we only know **भगवान्** came and rescued but special names are not there. All types of **अवतार**s enumerated. We will enter, verse 17.  
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हंसस्वरूप्यवददच्युत आत्मयोगं  
दत्तः कुमार ऋषभो भगवान् पिता नः  
विष्णुः शिवाय जगतां कलयावतीर्ण  
तेनाहता मधुभिदा श्रुतयो हयास्ये( १७)

So **हंस स्वरूपि** - one of the forms of **भगवान्** that came down, which is described later in this **भागवतं** itself; the later part of **भागवतं** is called **उद्धव गीता**; immediately after this **जायन्तेय गीता**, comes **उद्धव गीता**. **जायन्तेय गीता** is only 4 chapters. **उद्धव गीता**, has 24 chapters. Very big portion. And in **उद्धव गीता** itself, the 8<sup>th</sup> chapter is called **हंसगीता**. There **भगवता अवतारम्** in the form of a **हंसः** or swan. In the swan form **भगवान्** comes. Whether in the form of swan one can teach or not you may

wonder. Swan can only cackle; how can you teach you should not ask. हंस can be taken as a संयासि also, because, हंस is a title given to a संयासि. May be in संयासि form or in the form of swan itself भगवान् could give the teaching. And teaching is given to ब्रह्म and his मानस पुत्राः known as सनकादि ऋषयः. So सनकादि ऋषयः ask for self-knowledge from ब्रह्म who is their father. ब्रह्म says, we will all together pray to विष्णु, and together we will get the knowledge. Thus ब्रह्म and शनकादि ऋषय ,pray to Lord विष्णु and विष्णु comes down in the form हंसावतारा .and that particular chapter of उद्धव गीता कौण्डिन्यायः कौण्डिन्यायः कौण्डिन्यायः - उद्धव गीता is a whole text. In that the 8<sup>th</sup> chapter is called हंसगीता. Solid वेदान्ता. Almost condensed version of माण्डूक्य उपनिषत्. Very, very profound teaching. That is said here अच्युतः Lord विष्णु हंस स्वरूपि-हंस अवताराः सन्, taking the incarnation of a swan आत्म योगम् अवदत् gave the teaching of आत्म ज्ञानम्. योगः mean ज्ञानम्. आत्म ज्ञानम् he imparted to ब्रह्म and the शनकादिस. So this is one अवतारा. Details are not given because, later it comes in the भागवतं itself.

Then later भगवान् took several अवताराः without using his full power. Using the partial power, when भगवान् comes it is called अंश अवतार. Or कला अवताराः अंशः or कला means what? A part of the power is used. And some of the अंश अवताराः are mentioned. दत्तः. दत्तः. means दत्तात्रेय अवतारा. Very famous. In both north Karnataka, Maharashtra and all दत्तः is greatly worshipped. Many people have the name दत्तः itself. दत्तः is दत्तात्रेय अवतारा. Then कुमारः, कुमार is सनत्कुमारः who is also a अवतारा. Of course here he is mentioned as विष्णु's अवतारा. In Chandokhya Upanishad 7<sup>th</sup> chapter, he is presented as सुब्रह्मण्य अवतारा. Both versions are there. So सनत्कुमारः is the next one. And then ऋषभः, ऋषभ means ऋषभ देव is another big अवतारम्, which is very elaborately discussed in भागवतं. 5<sup>th</sup> स्कन्द. अध्याय no 5. Very elaborately ऋषभ देव is talked about. And he had only 100 children. And he was the ruler and before quitting the kingdom, he called the children and gives the आत्मज्ञानं to the children. That teaching of ऋषभ देव is also a beautiful, vedantic portion in भागवतं. So ऋषभ अवतारा is very elaborate. अध्याय no 5 is only beginning later more details are given.

And interestingly the **navayogis** happen to be – you would have forgotten- **navayogis** are the children of ऋषभ देव only. Ad ऋषभ wife is called जयन्ति. And because of that only **navayogis** are called जायन्तेय. जयन्ति पत्राः जायन्तेयः ऋषभ पत्राः आर्षभाः. Another कलया name. आर्षभाः. So therefore here द्रुमिल says, na: pita भगवान्. Na: pita means our father. Who is telling this. द्रुमिल who is one of the **navayogis**. Therefore he says our father. And he doesn't casually say our dad. He says भगवान् पिता नः. God. That is the reverence they had. Because he happens to be the गुरु also. Thus we should remember, even though भागवतं is full of stories, in between there are wonderful dialogues where profound वेदान्ता is a talked about. Here and there it comes. Then all these are विष्णुः । शिवाय जगतां कलया अवतीर्णः ; कलया alone indicates partially he has taken these अवताराः. For what purpose. Not that भगवान् had पुण्य पाप कर्मा. Nor भगवान् had desire to take. भगवता अवतार is not because of अज्ञान काम कर्मा. जीव alone takes the body because of three causes अविद्या, काम, कर्मा. These powerful causes, force a जीव to take body. भगवान् doesn't have अविद्या also. काम also. कर्मा also. Then why should he take अवतार if you ask? जगतां शिवाय. शिव here means mangalam. For the wellbeing of the world, here शिव is not Lord शिव. The word शिवः means mangalam, welfare of the world. भगवान् takes. Then having talked about some general अवतारः, now he talks about another particular अवतारा हयग्रीव अवतारा. So हयास्ये - हयास्यम् means हयग्रीवः वैष्णवाःs consider हयग्रीव as the equivalent of Dakshinamurti. Just as Dakshinamurthy is the आदि गुरु of the spiritual tradition. वैष्णवाःs consider, हयग्रीव as the गुरु of spiritual tradition. There is a famous श्लोका वैष्णवाःs always chant. ज्ञानानन्द मयम् देवं निर्मलः सपटिकाकृतिं आधारं सर्व विद्यानां हयग्रीवमुपास्महे. They will not say सदाशिव. Why because सदाशिव சொண்ணா party மாற்றிடும். Therefore they are **Vaishnava party**. தப்பி தவறி கூட **Dakshinamurthy** - the staunch one. There are some liberals. But conservative Vaishnavas they won't chant. அவாக்கிடே ஜானானந்த மயம் சொல்லிடறது. So in हयग्रीव अवतारा, what is भगवान् do? मधुभिदा -he destroyed an असुरा by name मधु. मधु is the name of the असुरा. भिद् means destroyer. By becoming the destroyer of मधु राक्षस, who has stolen, all the वेदाः. The scriptures were stolen by him. And therefore the मधु was killed and scriptures were again restored. There is always

threat to वेदा; scriptures and religion. It has been there in very युगा. In this युगा also Hinduism always faces threat from one source or the other. But भगवान् is there. But we have to do whatever to preserve our religion. So तेन - तेन means by हयग्रीव श्रुतया आहता the वेदाs were brought back. Retrieved. Continuing, all these descriptions of अवतारा only.

गुप्तोऽप्यये मनुरिलौषधयस्च मात्स्ये  
क्रौडेहतो दितिज उद्धरताम्भसः क्षमां  
कौर्म धृतोऽद्रिरमृतोन्मथने स्वपृष्ठे  
ग्राहात् प्रपन्नमिभराजममुन्चदार्त (१८)

All difficult Sanskrit words to pronounce. So some of the well known अवतारा: are mentioned. मात्स्ये मात्स्यं mean मत्स्य अवतारा: When भगवान् took the incarnation of a huge fish, he protected several people. Who are they? मनु: one of the मनुs by name सत्यं व्रत मनु: and इला इला is another name for पृथिवी. So भूमि. Were about to be flooded by the waters of the प्रलयं. अप्यय : means प्रलय: so प्रलय काल waters, were threatening the earth people and all. भगवान् took the incarnation of fish and protected सत्यं व्रत the मनु. इला the पृथिवी and along with that ओषधयस्च ओषधी: means the plant kingdom all of them were rescued ,released by भगवान् in मत्स्यावतार. Then क्रौडे - क्रौडे means not crowded road. Here क्रौड: means वराह: Boar or pig. क्रौड: means वराह: and क्रौड: means वराह अवतारा: So in वराह अवतारा: the divine boar, दितिजः हतः दितिजः means राक्षस; हिरण्याक्ष who was one of the राक्षस. हिरण्यकशिपु and हिरण्याक्ष were brother राक्षसा: what brotherhood. Anyway राक्षसा: हिरण्याक्ष was destroyed by वराह अवतारा: And he had taken the भूमि downwards. And therefore the earth was, uplifted by भगवान्. That is why in temples we can see picture where वराह अवतारा: are seen two canines are there. In between there will a ball. Ball is not football. It is the earth itself भगवान् carries; so अम्भसः from the oceanic water क्षमां उधार्त क्षमां means पृथिवी. उधार्त mean he uplifted. All these are stories to be read as they are. Don't probe too much into. And all the questions whether earth will go down in water. Where stories are to be enjoyed as stories; enjoy. Don't probe into details. It is like watching the cartoon. In cartoon, we see all types of scenes. We enjoy,. Even though you put it for the

child. You enjoy more than the children. So logic should not be, it is the minds capacity to enjoy myth. That is why mythology has a rule. Mind has a capacity to enjoy. Enjoy that as it should be enjoyed. When वेदान्ता comes don't enjoy. Understand. Where there are stories to be enjoyed enjoy. Then what happened? कौर्म you can understand kurma अवतार tortoise. अद्रिः अमृत मथने- अमृत उन्मथने. While the अमृत मथनं has to be done the क्षीर सागर had to be churned. They required a churning rod and that rod was मन्तर Mountain was used. वासुकि snaked was used as the rope. And देवाः and असुराः churned, for getting अमृतं. And when they were churning the मन्तर mountain was gaping downwards. And therefore it had to be supported. Therefore कूर्मावतार has got a hard shell. So with that भगवान् supported the मन्तरा mountain under the ocean. Therefore अद्रिः means the मन्तर Mountain. उन्मथने means समुद्र मथन समये during the churning of the milky ocean धृदः means भगवान् supported. Where did he support. स्वपृष्ठे - in his own back. That is why कूर्मावतार is handy because the कूर्म has got a hard shell outside. So this is the next अवतार. These are all known अवतार. Then the next one is गजेन्द्र मोक्ष story. This also comes in भागवतं very elaborately it had come. But that is summarised here. So भराजं आर्तं प्रपन्नं अमुञ्चाद् - अमुञ्चाद् means released, saved. Whom did he save? इभ राज इभः means गजः राजः means इन्द्रः इभ राजः means गजेन्द्रः the huge elephant. And आर्तं he was in trouble in danger, because the crocodile has got his leg. So आर्तं. And if he had been only आर्तं, भगवान् could have gone. But प्रपन्नम्. He surrendered to the Lord and asked the Lord. In the Bhavagad Gita आर्थोजिज्ञासुरर्तार्थे ज्ञानी च भरदर्षभः. आर्तो - आर्तो means what? Not ortho doctor. Here आर्तोः a person in distress. Therefore आर्तं प्रपन्नम् who had surrendered. Surrender is important. Therefore he surrendered because he was helpless. And he अमुञ्चाद्. Rescued Gajendra from where. ग्राहान्; ग्राहा; means crocodile. ग्राहाः; because it catches hold of the feet and drags down. Therefore it is called ग्राहाः continuing .

संस्तुन्वतोऽब्धिपतिताच्छ्रमणानृषीम्च  
शक्रं च वृत्रवधतस्तमसि प्रविष्टं  
देवस्त्रियोऽसुरगृहे पिहिता अनाथाः

जघ्नेऽसुरेन्द्रमभयाय सतां नृसिंहे (१९)

So here another story is referred to. Highly imaginative. Therefore a group of ऋषयः by name वालकिल्याः and these group of ऋषिः were 60000 in no. ६०००० 60000 of them. And the scripture says they are all minute ones. And the size of each ऋषिः was half of our thumb. Imagine the size of the thumb and half of that. Miniature version. Just as we have get miniature trees bonsai . Like that miniature वालकिल्याः ऋषयः And they were doing severe penance or austerities. They are here called श्रमणाः श्रमणाः means तपस्वी. And already they are small. By doing tapas they have become very thin also. And they were all going out to do some service to their गुरु. And at that time there was a pool of water and they all fell into that water. It is a small pool for us. Since they are of small size for them it was an ocean. Therefore अब्धिपतितान् they had fallen into the ocean which was really nothing but a pool. But what did they do? They were helpless. Therefore they prayed to भगवान्. Some संस्तुन्वताः संस्तुन्वताः means surrendering to Lord praising the Lord, they asked भगवान् to rescue them. And all of them भगवान् rescued. So the verb is not here. You have to bring that from the previous श्लोका. अमुञ्चाद्. अमुञ्चाद् means भगवान् released, saved them from the ocean. So this is one अवतार where the name is not known.

Then the next अवतार, 4 of them are there. Next one शक्रं च वृत्रवधतस्तमसि प्रविष्टं. शक्रं means इन्द्राः इन्द्राः killed one असुरा by name वृत्रासुरः each one is a very long story. I don't want to get into the details of the story. You can read भागवतं. Or there is a book often I referred to Puranic encyclopedia. It has any story you name it with details. Also with reference. In this पुराणम्, in this chapter, in this श्लोका the story comes. Their story details are there. I am not going to the details इन्द्राः killed वृत्रासुरः. The unfortunate thing was वृत्रासुरः was Brahmin turned असुरा. So Brahmans are supposed to be great. Supposed to be followers of धर्मा. When brahman loses their ब्रह्मणत्वं, they become असुराः साक्षारः राक्षसाः भवन्ति. वृत्रा became an असुरा. And इन्द्राः had to kill. Just as Ravana was also a ब्रह्मणा. राम had to kill. And according to शास्त्रा, ब्रह्ममाण वधः is a great पापम्. And therefore, they

killed and saved alright. But they got the ब्रह्महृत्य पापम् पापम्. That is why राम also conducted special परिहारं to get out of that it is said. Similarly इन्द्रा also was in trouble. He went to नरक. So वृत्रवधतः because of ब्रह्ममाण हत्या killing वृत्रासुर तमसि प्रविष्टं. He fell into नरक. And then शक्र again prayed to भगवान् for प्रायश्चित्त and did lot of payers etc. And भगवान् rescued इन्द्रा also. Which is another अवतार where name is not known.

And the next one is हिरण्यकशिपु - नरसिंह अवतार. So look at the 4<sup>th</sup> line नृसिंहे सतां अभयाय जघ्ने असुरेन्द्रम् जघ्ने. सतां means देवानाम् अभयाय for protecting the देवाः असुरेन्द्रम् - असुरेन्द्र means king of असुरा. Here हिरण्यकशिपु. जघ्ने means भगवान् destroyed हिरण्यकशिपु by taking नरसिंह अवतार because हिरण्यकशिपु has got extraordinary boons and नरसिंह had to bet all of them. And somehow managed to kill. Again that story comes in भागवतं itself. And not only had he killed हिरण्यकशिपु. He had taken several देवस्त्रियाः as captive. Therefore देवस्त्रियाः; all the women of देवलोक. अनाथाः who were helpless now, असुरा गृहे they were imprisoned in the असुरा गृहम् in the हिरण्यकशिपु quarters. They were all kidnapped women. भगवान् rescued al of them. Thus 3 अवताराः, not 4. Three अवताराः; नरसिंह अवतार is the third one. Continuing,

देवासुरे युधि च दैत्यपतीन् सुरार्थे  
हत्वान्तरेषु भुवनान्यदधात् कलाभिः  
भुत्वाय वामन इमामहरद् बलेः  
क्षमां याज्नाच्छलेन समदाददिते सुतेभ्यः (२०)

So in the third line, you have to, take the word क्षमां from the 4<sup>th</sup> line and it has to go to the end of third line .so in between there were no special problems. When there are no other special problems there is an eternal general problems. देवा" and असुराः constantly they are in quarrel. Therefore देवा" got into trouble then SMS or SOS whatever it is. भगवान् has to come and rescue the देवा". This is the general thing that happens. Therefore the श्लोका says अन्तरेषु.in the intermediary time between special अवतार. When there is intermediary time this problem comes on and on. Line of control problem. Line of control skirmishes. देवासुरे युधि

-so in the war between देवा" and असुराः, दैत्यपतीन् हत्वा killing all the असुराः. सुरार्थे for the benefit of देवा". And भगवान् always sides देवा" we should be careful; it is not that भगवान् is a particular about देवा" are असुराः भगवान् doesn't have राग or द्वेष. The word देवा represents धार्मिका. And असुरा represents अदार्मिका. भगवान् always sides धर्मा not with the people. And therefore we should remember सुरार्थे for the benefit of the देवा" who are all dharmic people हत्वा दैत्यपतीन्, भुवनानि अदधात् in fact the land taken by असुराः encroachment problem all the lands were encroached. Already India lands one part is there with Pakistan another is with China. And now they are claiming Arunachal Pradesh. They say Arunachal Pradesh don't require visa for china. And why it is asked they say because it is China only. Therefore they say that whenever anybody requests for visa; you don't require visa you can enter. Because it is our land only. Anyway that is an aside note only. Like that they take lands now and then भगवान् gets back the land and handover so भुवनानि अदधात्; gave back their kingdom. All these अवताराः are how? कलाभिः they are all part अवताराः । अंश अवताराः.

And then comes the famous वामन अवतारा. So वामनः भूत्वा the dwarf अवतारा, बलेः क्षमां अहरद् from महाबली he took back the land which he had taken. And how did he do that? Not by fighting with महाबली. भगवान् is very smart. Where other person is very strong, bully with the weak and parley with the strong. There is an idiom in English So महाबली is strong or weak? You should not think. Look at the word itself. महाबली- भगवान् is smart; why unnecessarily get into युद्धम् and get trouble. Therefore he went as a ब्रह्मचारी and took the varam; you know the story so याञ्चा छलेन in the form of land भिक्षा, याञ्चा means what? Seeking भिक्षा. छलेन under the guise of seeking भिक्षा, क्षां पृथिवीं अहरद्. क्षां means earth. अहरद्. Took back the land. And then gave it again to back. Original owner; who are they: अदिते सुतेभ्यः. अदिते after ते there must be 2 dots. अदिते विसर्ग. अदिति पुत्राः; means देवा". द्वादित्य देवा; समदाद् he gave back to the देवा" the land taken by महाबली. So this वामनावतार. वामनावतार is also a very big portion भागवत पुराणम्. All very very interesting portions also.



Continuing

निःक्षत्रियामकृत गां च त्रिःसप्तकृत्वा  
रामस्तु हैहयकुलाप्यय भार्गवाग्निः  
सोऽब्धिं बबन्ध दशवक्त्रमहन् सलङ्कम्  
सीतापतिर्जयति लोकमलघ्नकीर्तिः (२१)

So परशुराम अवतार. It is a अवतार which involves lot of violence. And is known for his anger. So परशुराम had problems परशुराम comes under भार्गव कुलं there was asking कार्तवीर्य who comes under हैहय वंस. भार्गव वंस and हैहय वंस. परशुराम belongs to भार्गवः. The कार्तवीर्य belongs to हैहय they have some problems, quarrels and all. कार्तवीर्य killed परशुराम's father जमदग्नि महर्षि. परशुराम gets revenge mood and he takes a vow that I will kill the क्षत्रियाः of 21 generations etc. Anger is dangerous. That is the lesson to be learnt. We have to follow भगवान्. But we should not follow परशुराम in anger and revenge. Where we should take as a model. Where we should not take we must be clear. Therefore second line हैहयकुलाप्यय भार्गवाग्निः भार्गव agni: is the name of परशुराम. The fiery भार्गव. अप्यय means the destroyer, or the remover of हैहय कुल. So the fiery भार्गव परसुराम belong to bhrugu वंश destroyer of हैहय कुल क्षत्रियाः रामः the word राम in the second line refers to परशुराम. And what did he do? Very unfortunate thing he did. निःक्षत्रियाम् अकृत he eliminated all the क्षत्रियाः from the earth. Surface of the earth गां means पृथिवीं. Here the गा is the earth त्रिःसप्तकृत्वा सप्त means 7. त्रिःसप्त means 3 times seven. 3 times seven means 21. कृत्वा means times. 21 times he did the horrible act out of his anger. And that is another अवतार of the lord, परशुराम अवतार.

Then comes the famous राम अवतार. Look at the third line. सः अब्धिं बबन्ध so he will build a bridge across the ocean. बबन्ध refers to सेतु बन्धनम्. राम सेतु बन्धनम्. So they say from the satellite pictures something under the ocean earth and लङ्का. We don't know how they manage this feat. Anyway अब्धिं बबन्ध means सेतु बन्धनम् कृतवान्. Created a bridge across the ocean built a bridge. Then दशवक्त्रम् अहन्-destroyed दशवक्त्र; means ravana the ten headed Ravana. Where was he? श्री लङ्काम् who was in लङ्का देशः And then he won Sita. Got back. Sita. Rescued

**Sita. सीतापतिः जयति.** So that राम remain unconquerable and victorious in the world, and not only is he a great king. **लोकमलघ्नकीर्तिः** the one whose fame can destroy all our impurities. If only we read the glory of राम. So रामs **कीर्ति-कीर्ति** means fame. If you read or do **पारायणम्, राम विभूति** if you do **पारायणम्**. What does it do? **लोकमल घ्न.** **लोक** means people. **मलं** means **चित्त मलं** . All the impurities of the mind. **घ्नं** means it wipes off. Such a great fame राम had. And the commentators make a note here. **सीतापतिः; जयति** is said. He remains victorious. The verb used is present tense. While other **अवताराः** were mentioned past tense is used. While राम **अवतार** is mentioned present tense is used indicating that the **निमि नवयोगी सम्वाद** has taken place during that time. And not only that. **कृष्णावतारा** is going to be presented here as a future event, and TF this samvada has taken place during राम **अवतार** and before **कृष्णावतारा**. That is the message from historical note.

Continuing,

भुर्मेभरावतरणाय यदुष्वजन्मा  
जातः करिष्यति सुरैरपिदुष्कराणि  
वादैर्विमोहयति यज्ञकृतोऽतदर्हान्  
शुद्धान् कलौ क्षितिभुजो न्यहनिष्यदन्ते (२२)

So now **कृष्णावतारा** is being talked about. **यदुषु अजन्मा जातः भवति.** **भगवान्** takes incarnation in the **यदु वंशः** **यदुषु** means **यदु वंशे**. **जातः;** karishyati future tense is used. He will be born. And he will do extraordinary exploits. So **जातः** for what purpose? **भुमेः भरावतरणाय**, to reduce the burden of the earth. For the earth burden is adharmic people. Dharmic people will not be a burden for earth, because they will be lived their life in harmony. **Adharmic** people will be a burden. Therefore to remove the adharmic people **परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।** This is called **भरा अभरं** means **भारं**. In Sanskrit **भरा; भारः** means burden. In English also burden **भरं बः जातः करिष्यति.** What type of **भगवान्; भगवान्** is given a title **अजन्मा**. Who is really unborn? As in Bhagavad Gita.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् |  
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया || ४- ६ ||

अजःअपि even though भगवान् is really not born. He is seemingly born. And करिष्यति, he will perform सुरैः अपि दुष्कराणि. Extraordinary feats, which even devas cannot perform. Such one भगवान् will do as a human being. This is कृष्णावतारा is over in two lines.

Then the next one is बुद्ध अवतार. So बुद्ध अवतार is to confuse those people, who are half literate. So if scriptures are completely learnt no problem. Otherwise they will become a huge problem. Therefore बुद्धावतार according to tradition is meant to confuse people. बुद्ध is not taken as a great traditionally. Even though in the modern days बुद्ध is kept in a pedestal. Traditionally he is not respected बुद्ध criticised वेदा and also Vedic teaching. And that is dangerous because वेदा is the one which has to guide us. And if that वेदा itself is criticised we don't accept that. That is said here. वादैः बुद्ध रूपेण we have to supply as बुद्ध वादैः through irrational argument विमोहयति यज्ञ करिता; he confuses the ritualistic people. And they are dragged from Vedic tradition. So those who perform big यागाः and यज्ञाः, they all confused by argument. Because they know only one part of वेदा. They don't know the other part. So they will easily confuse. And what type of ritualistic? अतदर्हान् who are not fully qualified to do that. They do not know what is कर्म योग and ज्ञान योग. So they have stuck in rituals. And those confused people. बुद्ध confused and converted them from Hinduism all conversion problems. Confuse and convert. This is the aim of all the people. It has happened then also.

And then thereafter कलौ; this is बुद्धावतारा; to come. Because this talked about before. And next one is कल्कि अवतार. So कलौ ante at the end of कलि युग, शूद्रान् क्षितिभुज; क्षितिभुजः means the rulers. And शूद्राः has to be understood properly शूद्रा means स्वच्छन्दसारी शूद्रा; those who go by राग द्वेष and not by धर्माधर्म. Any person whose life is governed by राग द्वेष and not by धर्माधर्म is called शूद्राः such rulers will come in कलियुग. ऋषीणां क्राण्डेण शूद्राः क्लृप्तं क्लृप्तं. All the rulers' by राग द्वेष and not by धर्माधर्म. Therefore भगवान् has to do what? Finish them. Therefore न्यहनिष्यद् अन्ते all this materialistic rulers, भगवान् will destroy. Ok last श्लोका I will conclude quickly.

एवंविधानि कर्माणि जन्मानि च जगत्पतेः  
भूरीणि भूरियशसो वर्णितानि महाभुज(२३)

So he concludes now, हे महाभुज he addresses the **King Nimi** of great power. एवंविधानि जन्मानि कर्माणि cha care of Bhagavad Gita. जन्म कर्म च मे दिव्यं एवं यो वेत्ति तत्त्वतः जन्मानि means incarnation. कर्माणि means लीलाः or exploits or feats. Not one or two. But भूरीणि भूरीणि means countless, innumerable. भूरीणि is not भूरी Tamil; भूरी is pronounced as भूरी. So here भूरी means plenty. Numerous, countless अवताराः and कर्माः of जगत्पतेः. जगत्पति is परमेश्वर, भगवान्. भूरियशसः whose fame is immeasurable. The Lord of immeasurable fame. वर्णितानि the exploits are described in the scriptures. So indicating that I have given you only sample ones. If I have to all of them, the time will never end. We have to chant पूर्णमदः; so how long I can tell. Therefore here we will conclude avatara part. With this Drumila discourse is over. Chapter is also over.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

### 30 JG Notes Chapter 4Verses 4-1 to 4-4 (18-08-2015)

We have completed the first 3 chapters of the नवयोगी संवाद. And we have to enter the 4<sup>th</sup> chapter. And just before that, I would like to briefly mention a श्लोका, which I had promised several weeks before. At last the day has come. This is a beautiful श्लोका, which occurs before the शिव मानस पूजा. In some text books this श्लोका is given, but it is not there in some other books. That is why in our regular chanting that is missing. However being a beautiful श्लोका, I thought I will share that श्लोका. The श्लोका runs like this.

आरधयामि मणि सन्निभम् आत्म लिङ्गं  
मायापुरिहृदयपङ्कजसन्निविष्टं ।  
श्रद्धानदीविमलचित्तजलभिषेगैः  
नित्यं समाधि-कुसुमैः अपुनर्भवाय ॥

The meaning is as follows. You can understand many of them आराधयामि I shall worship; I worship आत्मलिङ्गं the very आत्मा as the शिवलिङ्गं. So previously the शिवलिङ्गं was outside. Now as an advanced seeker, we are all supposed to be advanced. I look upon the very आत्म चैतन्यं as a लिङ्गं. So आत्मलिङ्गं आराधयामि. And it is like what? मणि सन्निभं which is pure like a gem or a crystal. मणि means crystal. सन्निभं means like. Similar to. Similar in what respect? पुरि. So I worship the आत्मा as the लिङ्गं, which is pure like a crystal. And where that लिङ्गं is located मायापुरि हृदय पङ्कजं संनिविष्टं - संनिविष्टं means present. Located in हृदय पङ्कजं, you can understand. In the lotus heart. And where is the lotus heart? मायापुरि. Normally the word मायापुरि refers to the sacred place Hardwar which is near Rishikesh a very sacred place Hardwar. Many would have gone also. And here the word मायापुरि is used in vedantic sense, the sacred Hardwar is our own body only. So पुरि means the body. C/o the Bhagavad Gita नवद्वार पुरि देही, in the Kathopanishad पुरं एकादश द्वारम्, body is compared to a city. Because inside there are many roads are there. And canals are there. And blocks are also there. Traffic jams of course are there. Therefore body is like a city. And it is made out

of what? **मायापुरि**. The body is created as **माया**. Not directly. From **माया** the **पञ्चभूताः** have come. And from the **पञ्चभूताः** the body has come. Therefore the body is **मायिक शरीरम्, माया शरीरम्**. Therefore it is called **माया पुरि हृदय पङ्कजं संनिविष्टं. आत्मा लिङ्गं आराधयामि**. And for the **सिवलिङ्ग आराधना** we have to do **अभिषेकं**. So from where do we bring the waters? Here the devotee says, our pure thoughts are the waters. **विमल चित्त जलं. चित्तम्** means mind or thought. **विमल चित्तं** means pure thoughts. Here pure thoughts are centered on God. Godly thoughts. Divine thoughts are called **विमल चित्तं**. That itself is compared to **जलं**. And this beautiful thoughts are taken from which river? **श्रद्धा नदी**. So our faith in the scriptures alone, is the river. **श्रद्धा** means faith in the scriptures and because of that faith only, I am drawing what? Water. What water? Noble thoughts. Noble thoughts means what? Scriptural thoughts. Scriptural thoughts may be about **शिव. शुद्ध सपटिक शङ्कासम् त्रिनेत्रं पञ्चवक्त्रं गन्धादरं दश भुजं**. All the **शिवमानस पूजा रत्नै कल्पित मानसं** they are all divine thoughts. **विमल चित्तं** and comes out of **श्रद्धा नदी**. **श्रद्धा** in what? Our scriptures. So **श्रद्धा नदी विमल चित्त जल अभिषेकै**; so very thoughts are the **अभिषेकं**. And thoughts will be in contact with **आत्मा** all the time. Why? Because **आत्मा** is of the nature of **चैतन्यम्**. And thoughts are always connected with consciousness. Therefore thought and consciousness cannot be separated. Therefore thoughts are constantly in contact with **चैतन्यम्**. Therefore they are as though doing **अभिषेकं** to the **चैतन्यम्**. It is an imagination, **श्रद्धा नदी विमल चित्त जलाभि अभिषेकै**. And after **अभिषेक** I have to do **अर्चना** with flowers. And normally they use outer water for **अभिषेकं**. I have used inner water of thoughts. For normal **अर्चना**, they will use outer flowers from garden. But in this **पूजा**, the flowers don't come from outside. My **ध्यानम्**, my meditation is the offering of flowers. **समाधि कुसुमैः, समाधि** means absorbed meditation. Undistracted meditation is called samadhi. And these undistracted meditations are the flowers. With those flowers I **आराधयामि**. It should be connected with **आराधयामि**. And when I do this internal **आराधना**, it is called para **पूजा**. The noblest form of **पूजा** is considered to be this **पूजा. अभेद पूजा, आन्तर पूजा, अद्वैत पूजा, निदिध्यासन पूजा**. This is the highest **पूजा**. And when I do this **आराधनम्**, what is the motive I have? What type of **संकल्प**? I have. Is it **आर्थ भक्ति** or **अर्तार्थी भक्ति** **ॱरुणुडुडुं कीडुडुडुडु**

अपुनर्भवाय. पुनर्भव; means संसार; पुनर्भव; means संसार; why is संसार called पुनर्भव? भवः means birth. पुनर्भव; means repeated birth, death cycle is called पुनर्भवः पुनरपि जनानां पुनरपि मरणम् cycle is called पुनर्भव; which is संसार or mortality. अपुनर्भव; means what? The opposite of संसार. What is the opposite of संसार; मोक्षा. So अपुनर्भवाय means मोक्ष प्राप्तये. मोक्ष प्राप्तये अहं आराधयामि. This is the first ध्यान श्लोका before शिव मानस पूजा. Perhaps we can incorporate that in our प्राप्तये पूजा in the Monday classes. And today we will just chant once and continue.

आरधयामि मणि सन्निभम् आत्म लिङ्गं  
मायापुरिहृदयपङ्कजसन्निविष्टं ।  
श्रद्धानदीविमलचित्तजलभिषेगैः  
नित्यं समाधि-कुसुमैः अपुनर्भवाय ॥

Just one note. In the 4<sup>th</sup> line कुसुमैः अपुनर्भवाय is there. When you join the संधि instead of the विसर्ग, विसर्ग and आ join together will become a letter र. So कुसुमैर्अपुनर्भवाय. कुसुमैरपुनर्भवाय it will read. Ok with that. That aside point is over.

Now we will enter into the 4<sup>th</sup> chapter of नवयोगी संवाद. Page 100. Verse1.

राजोवाच  
भगवन्तं हरिं प्रायो भजन्त्यात्मवित्तमाः  
तेषामशान्तकामानां कानिष्ठा विजितात्मनां(१)

So of these nine योगिनः, seven योगिनः have taught their lessons. In the previous chapters. Now how many are left out?  $9 - 7 = 2$  आचार्याः are left out. They are going to give their teaching in this final chapter, consisting of 52 verses. And those two आचार्याः are चमसः and करभाजनः. And here the King is going to ask questions, regarding certain topics. First he will ask questions about, the नास्तिकाः those people who do not belief in religion. Believe in God, Scriptures etc. Therefore they never come to a spiritual life. Never come to a religious life. What will happen to such नास्तिका people? Then along with that the extended question is. And there are some people who are fortunate enough to come to religion and scriptures. Because of some पूर्व जन्म पुण्यम्, Because of the family background. Because of the culture into which they are born. They are lucky enough to come to region and scriptures. And worship also. But they confine to

materialistic भक्ति only. They use religion, only for solving their problems. Or for earning more money. Either आर्थ भक्ता: or अर्थार्थी भक्ता: Purely materialistic devotees they are. They never talk about चित्त शुद्धि. Internal growth. मोक्षा as the ultimate पुरुषार्थ. Even though that is part of religion, वेद पूर्व भाग talks about religion. वेद अन्त भाग talks about spirituality. But they filter out the spiritual path and they confine to materialism. So what is the lot of materialistic भक्ता:.. So what are the questions? What are the lot of अभक्ता:?. And materialistic भक्ता: Non-भक्ता: and materialistic भक्ता: This is one question. And last and final topic is how to worship the Lord, for spiritual purposes. How to convert myself from religious-materialism to religious-spirituality.

In religion there are 2 varieties. Religious-materialism is using religion only for materialistic purpose. Religious-spirituality means using religion for spiritual purposes. In the vocabulary of the Bhagavad Gita. आर्थ अर्थार्थी भक्ता: are religious-materialistic people. जिज्ञासु ज्ञानी भक्ता: are religious-spiritual people. So where does the 4 भक्ता:s come? Which chapter of the Bhagavad Gita? 7<sup>th</sup> chapter.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन |  
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ || ७- १६ ||

So this is going to be the topic. Now look at this. हे अत्मवित्तमा: - the word अत्मवित्तमा: is addressing the नवयोगिनः. Who is addressing? राज उवाच. And who is the राजा. Not Dhiridarashtra. That is in Bhagavad Gita. This. is Jaayanteya gita. The Raaja is Nimi. So Raaja Nimi says, hey अत्मवित्तमा:, अत्मवित्तमा: means greatest ज्ञानिनः. आत्मविद् means the knowers of the self. आत्मानं वेत्ति इति आत्मविद्. And in Sanskrit, the suffix तम: refers to superlative degree. Therefore आत्मविद्. Means ज्ञानिनः. अत्मवित्तमा: means the greatest ज्ञानिन. That is the jnaniest people. OK that is not there in any language. I am coining the word. So the greatest ज्ञानि. Addressing them he अत्मवित्तमा: प्रायः as the कलियुग advances, even though during Nimi's time कलियुग has not advanced, already he is aware of it. As the



**कलियुग** advances, materialism will become rampant. And therefore people's faith in religion will come down. We will start seeing this in our children gradually they are all fading away. Therefore **praya;** means generally mostly, **भगवन्तं हरिं न भजन्ति** . People do not worship the Lord, which is considered to be the first and last, duty during the day. The day is supposed to start not with cell phone. Not with TV or computer or newspaper. Our tradition says day should start with ablutions and **ईश्वर आराधनम्**. And the day should end with **ईश्वर आराधनम्** or **नाम जप**. As I have said in the Bhagavad Gita itself, our fundamental relationship is only with God. **जीव ईश्वर संबन्ध** alone, is **नित्य संबन्ध** in **व्यावहारिक प्रपञ्च**. **पारमार्तिक दृष्ट्या ऐक्यम्** it may be. From **व्यावहारिक दृष्ट्या** our primary relationship is with **ईश्वर**. All the worldly relationships are **अनित्यम्**. People will come. People will go either temporarily they will be away. Or permanently they will be away. TF never rely upon non stable and temporary relationships. Always nourish the permanent relationship, with God always. And if anybody asks, who is your support and security, who should we name? Never name the spouse, never name the **LIC**, the building itself catches fire. Therefore never name any building. Never name any person institution. Who is the support if anybody asks?

**अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ||९- २२||**

**भगवान्** alone is my support. I don't depend upon any blessed ones. This thought must be nourished and revived every day at the time of waking and every night at the time of sleeping. This is **ईश्वर भक्ति**. But **कलियुग** comes, people don't do all these things. Therefore **न भजन्ति**. And why they don't worship God. He says because very busy. People are busy. Morning getting up they have to run. And they won't know when they will come back. It may be 10 pm, 11 pm 12 midnight or anything and they have to eat and go to bed. Morning again rush and brush and go only. So people are busier and busier because endless worldly desires. Who says? **Nimi**. **अशान्त कामानां- शान्तं** means end- subsided. **अशान्तं** means what? Non- subsiding, endless **काम**. What **काम**? Not **मोक्षा ,चित्त शुद्धि** and all. **काम** is what?

All worldly desires, expanding the empire. That is all. More money, more property. Therefore अशान्त कामानां तेषां .कानिष्ठा अविजितात्मनाम्. A small correction. Between the words in the second line between the word निष्ठा and विजितात्मनाम् there is a gap. Should be continuous word. And it has to be split as निष्ठा अविजितात्मनाम्..in the अन्वय, that is printed properly अविजितात्मनाम्. अविजितात्मनाम् means without any control of sense organs. Completely slave of sense organs and slave of sensory pleasures and running for more money and more pleasures. For such people, कानिष्ठा? What will be the गति: निष्ठा means destination. Lord Krishna as answered this in the 16<sup>th</sup> chapter of the Bhagavad Gita. In fact this portion is very, very similar to the 16<sup>th</sup> chapter of the BG which was titled, दैव आसुर सम्पत् विभाग योग: आसुरी संपत् means, people given to such habits. And Lord Krishna had given the answer, what will happen to them

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः |

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् || १६- २१ ||

They are travelling in three big highways. What are the highways? Highways leading to नरकम्? And what are those three. काम, endless sense pleasures, desires and क्रोध endless anger. Generally angry. And लोभ means endless greed and greed. So that has been said. But here, the नवयोगिनः are going to summarise that.

Continuing,

चमस उवाच

मुखबाहुरुपादेभ्यः पुरुषस्याश्रमेः सह

चत्वारो जज्ञिरे वर्णा गुणैर्विप्रादयः पृथक्(२)

Now comes the 8<sup>th</sup> आचार्य among the नवयोगिनः, and the name is चमसः literally चमसः is a wooden patram used for offering oblations in the yaga. And he might have got that name, we have to guess because of performing more yagas. Because all the time holding camas. Therefore he might have got the name. And he points out, that वेदा has presented a form of society, for the growth of the humanity. वेदा has designed, a particular form of society, meant for the all-

round growth of humanity. Initially material growth is to be taken care of. Because material wealth nothing is possible. At the same time, material growth must be well balanced with parallel spiritual growth also. And a gradually our materialistic-desires should come down. And all those desires must be replaced by one desire. That desire for moksha. And the spiritual pursuit should become what? Dominant. This is the aim. Initially materialistic desire **प्रधान. अर्थ काम प्रधान** first half. **धर्म मोक्ष प्रधान**, second half. With this path in mind, Vedic society has been designed in the form of **वर्णा आश्रमा धर्म**. Which I had discussed in the introduction to **वेदान्ता**. I don't want to go to the details. In the introduction to **वेदान्ता**, both in the book as well as the CD I have elaborately said. That he is summarising. One division is called **वर्णा** division dividing into 4 groups meant for contribution to society. Which is not caste system for discrimination and ill treatment. But it is meant for different types of contribution by different groups. Because all types of contributions are important. And the purpose of contribution is internal growth. I give to society and grow. Give and grow. Not earn and grow. That is not **Vedic** system. Give and grow. **पञ्चमहा यज्ञाः**. This is called **वर्ण धर्म**, from social angle.

And the second one is called **आश्रमा धर्म**, from the individual angle, **आश्रमा धर्म** represents, gradual spiritual growth. First **अर्थ काम प्रधान** life. Then **धर्म मोक्ष प्रधान** life. Gradually from **कर्म योग**, to **उपासन योग** to **ज्ञान योग**. **गृहस्ताश्रम** is **कर्म योग प्रधान**. **वानप्रस्ताश्रम** is **उपासन योग प्रधान**. **सन्यास आश्रमा** is **ज्ञान योग प्रधान**. **ब्रह्मचार्याश्रम** is **अध्ययन योग प्रधान**. **अध्ययनम्** means, you study the road map. So study the road map in one **आश्रमा**. Then what, walk the road map. In the following the three **आश्रमाः**. One is from social angle. Another is from individual angle. Both must grow parallelly. This is the **Vedic** presentation. And here comes many people simply don't believe in this. And therefore gradually it will fade away. Without followers and hearing. And later not only this will be followed. This will be strongly criticised also. And therefore the opportunity for spiritual growth, will go away. Because life style will be designed for earning and spending. That is the typical definition of materialistic society, life style will be designed in such a society that you will be earning and spending. That is also reversed now.

Spending and earning for paying their loan. What are we doing. First we take loan. Thereafter lifelong pay EMI, BMI some MI. Therefore go on paying. This is the society. And they will tempt pay one rupee and take that. Thus we will be tempted and the whole life will be designed for only spending and then earning. And what is the net result? No time for नवयोगी संवाद. No time for bhagavat gita. And in the old age, we may recognise, but we have become good for nothing by that time. So here चमस says, वर्णाः जज्ञिरे. 4 types of people, गुणैः based on the predominant of the गुणs. सत्व प्रधान, or रजो गुण प्रधान, or तमो गुण प्रधान, which we have seen in the introduction to वेदान्ता and more elaborately in BG , 4<sup>th</sup> chapter, 13<sup>th</sup> verse, where Lord Krishna said, चातुर्वर्ण्यं मया श्रिष्टं गुण कर्म, not based on birth. Based on the character. So therefore गुणैः means सत्व, रज आदि गुण प्रधानैः; चत्वारः; वर्णाः; जज्ञिरे they are born. And who are they? विप्रादयः विप्रा means ब्रह्मणा, क्षत्रिय वैश्य and शुद्र. And we saw the differences in the character also. SRT, RST, RTS, TRS. I am not going to explain this formula. Refer to your 4<sup>th</sup> chapter. We have seen, 4 distinct characters. SRT means the name of गुणs. S for सत्व गुण, R for रज, T for Tama. Based on the characterized SRT etc. And how are they born? They are born out of the lot, from the 4 limbs, imaginary limbs of the Lord. What are the limbs? मुख, बाहू, ऊरु, पादेभ्यः. मुखम् standing for brahmana, the features. मुख represents features. बाहू represents क्षत्रियs, the protectors of the society. ऊरु stands for thigh. The pillars the business community. The pillars of, supporters of the society. And पाद, पाद means running. So therefore providing the man power, for the society. Implementing. So मुख, bahu, ऊरु, पादेभ्यः. respectively ब्रह्मणा, क्षत्रिय वैश्य शुद्रः. वर्णाः जज्ञिरे पुरुषः.ay पुरुषः means भगवान् here पुरुषाः not human being. पुरुषः is the PU पुरुषः. P पुरुषः is षोडशकला पुरुषः; from भगवान् मुख ऊरु पादेभ्यः. So this sloka is based on the famous ब्राह्मणोऽस्य मुखमास्तीत् । बाहू रंजन्यः कृतः । ऊरु तदस्य यद्वैश्व । पद्भ्याग् शूद्रो अजायत ॥ The Vedic and no inferiority or superiority is meant. All the limbs of the Lord are, equally sacred. All the limbs of the lord are equally sacred. Because they are the limbs of the lord. And TF all sections of society, are equally great. Nobody deserves condemnation or disrespect, no profession also deserves condemnation or disrespect. Thus 4 वर्णाः are there in the society pruthak- pruthak means

distinctly. And this is वर्णा धर्मः. And आश्रमैः सह; along with that the वेदा talks about the 4 आश्रमाः also. आश्रमा means what? Stages of life. Brahmachari भूत्वा गृही भवेत् गृहात् वनी भूत्वा प्रव्रजेत् इति वा इतरतायाद हरे वा विरजेत् तदाहरेव प्रप्रजेत् जाभाल उपनिषत्, mentions clearly the 4 आश्रमाः also. आश्रमा is from, individual stand point .वर्णा is from social standpoint. OK why are you doing all these things. This is designed for our all-round growth. But many people do not respect that. That is going to be said. We will see. Verse 3,44.12

य एषां पुरुषं साक्षादात्मप्रभवमीश्वरं  
न भजन्त्यवजानन्ति रथानाद् भ्रष्टाः पतन्त्यथः (३)

So एषां मध्ये, among all these people, because of some obstacles due to कर्म of the पूर्व जन्मा, there are some people, who may belong to any वर्णा, .there will be some people, who do not have faith, in this system. So ये - ये means those non-believers in this system, they don't accept this system. एषाम् एषाम् means among the 4 groups,. And therefore पुरुषां, साक्षात् न भजन्ति. The immediate consequence is I don't believe in God, because we are not able to see, God around, and science is not able to prove the existence of god. They only challenge the existence of God. Therefore we don't accept. Naturally scriptures are also not relevant because scriptures are always god centric. वेद पूर्व भाग deals with ईश्वर आराधनम् .वेद अन्तभाग deals with ईश्वर ज्ञानम्. So one is कर्म centered on ईश्वर. Another is ज्ञानम् again centred on ईश्वर. Thus the entire scriptures are god centric. When this person doesn't believe in God, naturally scriptures also will become non-relevant. Therefore scriptural instructions, you have get up in the morning before sunrise. He doesn't believe in that. He goes to bed after watching at 1 am. And therefore early getting up and all he doesn't believe. Even if he does get up he doesn't believe in पूजा and all. Therefore all the Vedic instructions are dumped in waste paper basket. Therefore ईश्वरम् नभजन्ति. And who is ईश्वर? आत्म प्रभवं who is the कारणम् of the entire universe as well as every जीव. आत्म प्रभवं means जगत् कारणम्. And therefore our own कारणम्. जगत् कारणम् is the cause of us also. So जीव कारणम्, जगत् कारणम्, ईश्वरम् पुरुषां साक्षात् न भजन्ति. They never worship directly. And if they ignore it and keep silent it is ok. There are some people.

What they say is if you want you follow. I will go my way. You go your way. They are only neutral. There are some worst type. They continuously criticize. Make sarcastic remarks, ridicule the habits of these people. That is till worse, incurring papam. If one doesn't believe one need not follow. But why cant thy allow others to follow. Even according to constitution, there is freedom of faith in our constitution. They won't let it go. **अवजानन्ति** means they ridicule, condemn, criticize, denigrate, degrade. And what will happen to them? In the 16<sup>th</sup> chapter of the Bhagavad Gita, Lord Krishna says I will throw them to hell regularly. Then only **अप्यथात् मातुः पप्यथात्**. Therefore they have to go through various experiences to come to faith in god. So **रथानाद् भ्रष्टाः** they get away from the **विधिक संप्रदाय** for which they have come because of some **पुण्यम्** they have come. They are born in this culture. But having come to this culture, they drop. So **रथानाद् भ्रष्टाः**; they miss -like in tennis there is an advantage. After advantage you have to win once to get it. Sometime they have won first two also. The third one last point advantage and there are people who have missed and defeated. Therefore like that, having come to this culture, they miss the advantage, and then successfully fall down spiritually. **अथः पतन्ति अथःपतन्ति** means they fall down. Whether they will get **मनुष्यजन्मा** itself becomes doubtful. There are r some people who might be atheists, but they believe in common sense values. They believe in humanism. They lead a good life of values like **सत्यं** honesty. For that you don't require scriptures. Common sense values can be derived by common sense. By applying the simple rule, what I do not want, others to do to me, I won't do to others. Thus many morally good atheists are there. **भगवान्** has got special consideration for them because they have not done any **अक्रमं**. Because of some obstacles, they could not come to **शास्त्रा**. **भगवान्** will help them come to the **शास्त्रा**. But if they don't believe in the scriptures do lot of **अक्रमं**, because of their **काम** and **क्रोध**, then it becomes **नरक पाप-**

continuing,

**दुरेहरिकथाः केचिद् दुरेचाच्युतकीर्तिनाः**

**स्त्रियः शुदादयस्चैव तेऽनुकंपया भवादृशां (४)**

And naturally they don't have any **विधिक मार्ग**; is absent. Therefore, **दुरेहरिकथा** the story of God, or **पारायणम्** or **अर्चनम्** that is religious activities **हरिकथा** represents religious activities. They are all **दूरे** faraway for them. So **हरिकथा**; **हरिपुजा**, **हरिनामकीर्तनं** all of them they are far, far away. So **केचिद् दुरेहरिकथा** in the name of the people. People are called **दूरे हरिकथा** because they are faraway. If they don't listen to the religious discourses or **सत्सङ्ग** one of the very important **साधना** prescribed is **सत्सङ्ग** because we might not be able to read scriptures because they are all in Sanskrit. And therefore without knowing the language how to do. Then they say at least attend **सत्सङ्ग** and then the **महापुरुषाः** will guide your life. So these people do not go for ant **सत्सङ्ग**.even if some member of the family wants to go they will take them drop them go home and come back to pick them therefore - I have told you about that in Shimoga I gave a **ज्ञान यज्ञ** series of talks. I stayed with a lawyer. And he did not have lack of faith or anything. But he said I done believe learning form a guru or scriptures. I want to discover the truth by myself. But he hosted me. And he used to have nice conversation and all. For evening talk he will take me and drop me and come back and again come- very punctual lawyer, those days lawyer I mean. Then he will come and pick up at the right time. So like that, they will drop their spouses, or their children but they themselves simply have nothing to do. And **Nimi** says, **ते अनुकंपया** we should not hate them. We should not criticize them. In fact they deserve sympathy. So **अनुकंपया**; who says,? **Nimi** is addressing the **नव्योगिनः**. So **O नव्योगिनः** you should help all of them. **भवादृशां नवयोगिनां** sorry. **चमस** is telling **भवादृशां अनुकंपया** they're to be sympathized by people like you. And then he gives two **स्त्रियः शुदादयस्चैव** a sensitive topic, the exact meaning I will tell you in the next class. **OK**

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

### 31. JG Notes Chapter 4 Verses 4-4 to 4-8 (25-08-2015)

Page 102 verse no 4,

दुरेहरिकथा: केचिद् दुरेचाच्युतकीर्तिनाः  
स्त्रियः शूदादयस्चैव तेऽनुकंपया भवादृशां (४)

In this 4<sup>th</sup> chapter, the **King Nimi** has asked about those people who do not recognise the importance of **धर्म** and **मोक्ष पुरुषार्थाः**: in **शास्त्र** we talk about 4 **मोक्ष पुरुषार्थाः**. **अर्थ काम धर्म** and **मोक्षा**. **अर्थ** means everything that contributes to security. **काम** is everything that contributes to comfort and pleasure. **धर्म** is everything that contributes to internal spiritual growth or refinement. And **मोक्षा** is the knowledge which contributes to liberation. Of these, **पुरुषार्थाः**: pursuit of the first 2, is common to all human beings (HB). Scriptures need not instruct a human being, to go after **अर्थ** and **काम**. Because it is instinctive and natural. Not only for human being, have even animals wanted security and comfort. When there is a hot sun even the local cow or dog, will go towards the shade of a tree. Not by studying the **वेदा**. They naturally want comfort and security. Therefore pursuit of **अर्थ काम**, makes us only a good animal. And success in the pursuit of **अर्थ काम** will only prove I am a successful animal. It never makes me a human being. According to tradition, the human life starts only when **धर्म** and **मोक्षा** becomes important in our life **जन्मना जायते शूद्रः कर्मणा द्विज उच्यते वेदपाठेण विप्रस्यात्, ब्रह्मणो ब्रह्म वेदना**. Anybody who confines to **अर्थ काम** is called **शूद्रः**. **शूद्रः** is not the name of a particular caste in the society. In vedantic context **शूद्र** means **अर्थ काम प्रधान, राग द्वेष प्रधान**, who doesn't accept **धर्म** and **मोक्षा**. And here **Nimi** has asked about all those people, who are only **अर्थ काम प्रधान**: and what will happen to the human being who are essentially an animal? So animals in human form. What will happen to them? And here the **चमसः** is the name of the **आचार्य**. He is talking about those people from verse no 2. And we were seeing the 4<sup>th</sup> verse in the last class. **दुरेहरिकथा** because they don't believe in **धर्म** and **मोक्षा**. Religion is no more important. God is no more important. Scriptures are not at all important.



And scriptural disciplines like पूजा जप पारायणम्, all of them become unimportant. Day to night only earning and enjoying. Therefore दुरेहरिकथाः दूरे च अच्युत कीर्तनात् no कीर्तनम्. And स्त्रियः शूदादयः च - these 2 words must be understood properly.

I have given the explanation in the 9<sup>th</sup> chapter of the Bhagavad Gita. There also this word came. In the context of वेदान्ता, when the word ब्रह्मणा, क्षत्रिय, वैश्य, शूद्र, or the word स्त्री is used, they have nothing to do with the birth or caste. We are not talking about the caste by birth. Nor are we talking about the gender by birth. These words represent the गुण. In the 4<sup>th</sup> chapter of the Bhagavad Gita we talked about गुण ब्रह्मणा, गुण क्षत्रिय, गुण वैश्य etc. Mental makeup determine what वर्णा, what gender we are. Therefore we have to understand it in terms of mindset. The word स्त्री is used in the शास्त्र, to indicate, a mind which is given to emotional attachment. To such an extent, that the intellect is suppressed by the emotional attachment. Because of which a person, confines to the family all the time. Attached to the children. Attached to the grandchildren (GC). All the time mind is obsessed with what? Children, Grand Children. And whenever you go and do नमस्कार, to स्वामि or भगवान्, ask for again children, grandchildren. According to वेदा, family life is important up to a level of spiritual growth. Thereafter mentally we should grow out of the family, by handing over the family to भगवान्. तन् मन् धन् सुब् कुछ् we have to hand over to भगवान् and have to take to वानप्रस्ताश्रम or सन्यास आश्रम. Even if physically we don't leave the family, at least mentally we grow out of attachment. Any mind which is stuck in the family is called a स्त्री mind. Even a पुरुषः becomes a स्त्री, if he is obsessed with family all the time. Such a mind has got a strong अहंकारा, ममकारा, with strong अहम् and मम; मोक्षा is never possible. वेदान्ता will be in note books and cds. मोक्षा is defined as निर्ममः निरहंकारः Lord Krishna repeatedly tells that in Bhagavad Gita. His definition of a mukta पुरुषः is निर्ममः निरहंकारः the entire world including the family, including our own body and mind, belongs to ईश्वरा. Only if I surrender to the Lord, I can pull myself away, and claim I'm sareera त्रय विलक्षण साक्षी चैतन्यम् अस्मि. Therefore here the word स्त्री refers to strong emotional attachment. Obsession. Especially

with family. Over-attachment is an obstacle. That doesn't mean that one should not care for the family. Provide for the family. Not dropping the responsibilities. Taking care of the responsibilities is one thing. Being obsessed with all, all the time is another. Even when the **जप माला** is there if the tongue is in **नाम** and mind is in children and grand children, what kind of **जप** it is. **அதனால விட்டு கள்ளுரு**. Therefore **स्त्रियः** is family obsessed one. And **शूद्रादयः शूद्र** refers to **अर्थ काम प्रधानः** and **राग द्वेष प्रधान**. So they all are to be sympathized or pitied because they are far away from the **वेदाः**: Far away from religion. Far away from God. Farthest away from **मोक्षा**.

Continuing.

**विप्रो राजन्यवैश्यौ च हरेः प्राप्ताः पदान्तिकं  
श्रौतेन जन्मनाथापि मुह्यान्त्याम्नायवादिनः (५)**

Now here the **आचार्य** talks about the next higher group, who are superior to the previous group **स्त्री** and **शूद्रा**. And they are certainly better, they are called **ब्रह्मण क्षत्रिय वैश्यः**. And they are willing to give importance to **धर्मा** and **मोक्षा**. They are willing to accept **वेदा** as the guiding scripture. Accepting **वेदा** as the guiding scripture is generally indicated by the sacred thread ceremony. Sacred thread ceremony is a ritual in which one puts a signature that I am willing to abide by the **सात्विक्** injunctions. Called the dos and Don'ts of the **शास्त्रा**. That means what? When my **राग द्वेष** ask me to do something, instinctively, naturally, once I come to the Vedic-fold, I should never implement my **राग द्वेष**. Before implementing **எண்ண பண்ணணும்?**. Like a health conscious person, even though he likes a particular food, he is about to eat, then suddenly he remembers this is full of cholesterol. **அதை கையில் எடுத்தாச்சு**; but it is not good for me; therefore even though it is a **राग विषय**, it is **वेद निषिद्**. Here **वेदा** means the medical **वेदा निषिद्**. Therefore he drops that dish. Similarly in life also, we feel like doing many things, a person who accepts Vedic guidance, should not immediately fulfill. Check up with the dos and don'ts. If **शास्त्रा** negates it, even though I love to do it, I say no; and thus I am not **राग द्वेष प्रधाना**. But **विधि निषेद प्रधाना**. And there may be certain things I don't like at all. Getting up before



father. The guru who does the उपदेशं, the गायत्रि; आचार्य is supposed to be the second father for spiritual जन्मा. मातुरग्रेदि जननं द्वितीयं मौञ्जी बन्धनात् तत्क्रास्य माता गायत्री पिता तु आचार्य उच्यते. Thus these people have taken second जन्मा. And therefore in the first line, हरे पदान्तिकं प्राप्ताः They have come closer to भगवान्, compared to the previous group. By coming to the वेदा, they have come closer to भगवान्. भगवान्'s feet. पाद अन्तिकं means near the feet of भगवान्. But there also what problem. Like going to temple, and instead of seeing the Lord, you see the butter in his hand. Or you see the various मालाः. So many varieties of diamonds, pearls. We are not going there to admire the material thing but the Lord. Similarly the people come to वेदा alright. But problem is what? मुह्यन्ति. They are deluded with reference to the central teaching of the वेदा. वेदा is not ritual प्रधानम्. वेदा is knowledge प्रधानम्. Rituals have got only a temporary transition role. But these people do not understand. Therefore what do they do? आम्नाय वादिनः; आम्नाय means वेदा कर्मा काण्ड; आम्नाय; literally means वेदा; in this context, the ritualistic portion of the वेदा. We are not condemning the ritualistic portion. Very, very careful. That is very, very important; as a transition state. But that should not be the end in itself. We should enter the college. But you should not say, I love the college. आङ्केयै लुक्काण्डाङ्गुलुक्केण. You have to enter. Entry is important. Equally important is what? अङ्गुलु certificate itself is called SSLC. During our days. SSLC means what? Secondary school leaving certificate. Not living certificate. I live there. You live for some time. But you have to the school and go to college. Therefore कर्म काण्डा is only secondary school. न कर्मणा न प्रजया - we have to leave that. Therefore आम्नाय वादिनः मुह्यन्ति.. They are deluded. So they are strongly condemned here in the following sloka, we will read,

कर्मण्यकोविदाःस्तब्धा मूर्खाः पण्डितमानिनः  
वदन्ति चाटुकान् मूढा यया माध्व्या गिरोत्सुकाः (६)

So चमस gives various titles. What are the titles? मूर्खाः, मूढाः these are the titles given to them. So कर्माणि अकोविदा - they are not very discriminate in the appropriate use of पूजा. पूजा is an important tool. जपा is very important. But we should know how to use it properly. Like any instrument, you should know how

to handle. That is why they always write, whenever you buy a gadget they will give a manual also. And the first instruction is handle the gadget only after reading the instructions. Otherwise we do something. What happened? Expensive gadgets get spoiled. Therefore before using the कर्मा we should know the advantages of कर्मा. We should know the limitations of कर्मा. What are the advantages of कर्मा? They can give sadhana chathustaya sampathy. They can purify the mind is the plus point of कर्मा. What is the limitation of कर्मा which we should know very well? कर्मा can never give spiritual knowledge. No कर्मा can give any knowledge; let alone spiritual knowledge. Suppose a student joins a college and instead of attending the classes, they do lot of कर्मा in the college. They clean, paint the college; do lot of things except attending the class. What knowledge they will get? Nothing. Because कर्मा is not ज्ञान जनकम्. No कर्मा can produce any knowledge. That is the limitation No.1. And what is the second limitation? If no ज्ञानम्, no मोक्षा is also possible. कर्मा however sacred the कर्मा may be, however noble the कर्मा may be, it cannot give मोक्षा also. These two-fold limitations, we should remember. Often. So these people अकोविदा: means what? Not expert in handling कर्मा. And स्तब्धा very, very arrogant. Because they are doing lot of पूजा, lot of rituals. They have got arrogance. And मूर्खाः; मूर्खाः: means ignorant. Literally means fool. Foolish. Indiscriminate. But what is the problem? पण्डितमानिनः they think they know everything. So they don't want to learn from anyone. Like நம்மாத்து மாப்பிள்ளை. தனக்காவும் தெரியாது. செண்ணாலும் புரியாது. IGNORANCE IS THE CURSE BUT IF I AM IGNORANT OF THE FACT THAT I AM IGNORANT, I WILL NEVER GO AND LEARN. These people never accept their half cooked knowledge. They consider they are, c/o Mundaka Upanishad, पण्डिताः; स्वयं धीराः पण्डितं मन्यमानाः Borrowed from Mundaka Upanishad. They think they know everything. And मूढा; stubborn. Adamant. So never go to सत्सङ्गः because they think we have nothing to learn from anyone. So मूढा; stubborn. And they have read the वेदाः But the problem is, in certain part of the वेदाः, वेदाः talks about काम्य कर्माणि. For attracting the people. If you directly say, I will give you मोक्षा. Nobody knows what मोक्षा is? Therefore they won't come. Therefore initially to attract the people, वेदा promises what? All kinds of worldly things. Heavenly

things. All enjoyment etc. And while reading them naturally, we are attracted by them. And they are stuck, in that part of the वेदा. Elsewhere the very same वेदा says, कर्मणा भद्यते जन्तुः; कर्मा is responsible for पुनरपि जननं पुनरपि मरणम्. The very same वेदा tells elsewhere. They have got selective amnesia. They read only filtered portion. And therefore what do they do? माध्या गिरा because of the sweet words of the वेदा that you can go to heaven. And you can drink अमृतं all the time. अमृतं will be fantastic. And there will be of course **Ramba Urvashi Menaka**. Dance program. Therefore all dance programs will be there. You will not be ageing at all. No power cut problem. Water problem. So as you read, they are very, very pleasant words. In the 2<sup>nd</sup> chapter Lord Krishna uses the word यामिमां पुष्पितां वाचं flowery words of the वेदा. So माध्या गिरा sweet words. उत्सुका; they are encouraged to do more सकाम कर्माणि. And चाटुकान्; चाटुका mean attractive. So sweet, and attractive, words, of the काम्य कर्माणि, and काम्य कर्मा फलं वदन्ति - they all the time talk about. They don't want to listen to something more. That is there in the वेदा.

continuing

रजसा घोरसङ्कल्पाः कामुका अहिमन्यवः  
दाम्भिका मानिनः पापा विहसन्त्यच्युतप्रियान् (७)

So some of the ideas we have seen in the Bhagavad Gita. दैव आसुर संपत् विभाग योगः There **asuric** people are described in this manner. We go to religion to get off prime problems of **human beings**. Those two problems are काम and क्रोध. काम एष; क्रोध एष; रजो गुण समुद्भवः; महाशनो महापाप्मा - काम will lead to greed. क्रोध will lead to violence. And it will lead to महा पापम्. And it is the definite gateway to hell. त्रिविदं नरकास्येदं द्वारं नाशनं आत्मनः काम क्रोध तथा लोभः They are all gateways to hell it is said. So we go to religion to conquer काम क्रोध. But these people use the religion, to nourish their काम क्रोध. Because they **WANT TO GET THEIR DESIRES; NOT REMOVED**. But desires fulfilled through religion. Therefore he says, रजसा, because of too much of रजो गुण, there mind is highly active. They have got so many programs, for ten years, fifteen years. What all empires they should buy. Keep on acquiring other companies. Expand and expand. And in their

fulfillment of greed, if there is any one standing in between, what will be their plan? Finish off. So we hear even police officers, IAS officers, they are all destroyed by this **Mafia**. Because they want to get all those things. Whatever we read in newspaper they are all said **घोरसङ्कल्पाः**: They take terrible vows to destroy, their enemies. **घोरसङ्कल्पाः**: and if there are any rituals for that, in **घोरसङ्कल्पाः**: That **Indrajit** , they wanted to do **निखुम्भिल याग** . Again once the Yāgam is done they become invincible. And then **Āñjanēya** came and rescued. Thus there are rituals and **पूजा** to destroy enemy called **आभिचारिक कर्माणि** black magic etc. Or they get vows from god and with that strength they fulfill their desires. TF **घोरसङ्कल्पाः**:of terrible vows. And **कामुकाः**: riddled with worldly desires. **काम प्रधान**. And **अहिमन्यवः**: when they are angry, they will attack like a snake. **अहि** means பாம்பு. பாம்பு வந்து படம் எடுத்துண்டு எப்படி சீரற்றதோ அது மாதிரி these people also charge the other people with anger. So **अहिः इवः मन्युः एषान् ते**. And **दाम्भिका** with pomp and show they proclaim their accomplishments. And nobody will talk about their habit because if anybody tells anything, they will disappear. Therefore everybody knows open secret. But nobody can do or tell anything. So powerful. So **दाम्भिका**; means pompous, and **मानिनः**: considering themselves to be very great adorable deserving respect. Wherever they go they must be given important position. Otherwise problem. Therefore **मानिनः**: whereas for spirituality in the 13<sup>th</sup> chapter what is the first value? **अमानित्वम्** is the first one. The people are **भक्ताः**: they will go to temple. But they are full of **अभिमान**. Because they will say, that இந்தக் கோவில்ல யாரு திருப்பணி? Who did **kumbhabhishekam**? Look at the marble plaque there. My name is there. Full of **अहंकार**. And **पापाः**; **पापाः** is given to **पाप कर्म**, violence. Wherever anger is; between anger and violence there is not much of a distance. And not only that. **विहसन्ति अच्युत प्रियान्** - whereas all other **सात्विक् भक्ताः**, who are **धर्म मोक्ष प्रधानः** and who are dear to **भगवान्**. **भगवान्** likes such people who are **भक्ताः** and who follow a moral life. So such people, these **राक्षसिक् भक्ताः**: they will ridicule the genuine **भक्ताः**: So **अच्युत प्रियाः**: genuine **भक्ताः**:s. Humble **भक्ताः**:s. **सात्विक् भक्ताः**: Morally upright **भक्ताः**: Those **भक्ताः**., these **राक्षसिक् भक्ताः**: what do they do? Ridicule. So **विहसन्ति अच्युत प्रियान्**. Interesting thing is those people, even though they are real **भक्ताः**:

they don't know how to amass wealth in the wrong way. Therefore they are not that rich. These people do all **Akramas**; they have done and they have got lot of money; when in the temple both of them go, who will get priority. So these people because of their wealth and donations, including the **purohita**, the genuine one like **kuchela** will get stuck somewhere. But one thing. **भगवान्** knows. **भगवान्** has no discrimination. So this unfortunate. **अच्युत प्रियान्, विहसन्ति** means they ridicule. They mock.

Continuing.

वदन्ति तेऽन्योन्यमुपासीतस्त्रियो गृहेषु मैथुन्यपरेषु चाशिषः  
यजन्त्यस्रुष्टान्विधानदक्षिणं वृत्ये परम् घ्नन्तिपशूनतद्विदः (८)

So ते - ते means the **अर्थ काम प्रधान भक्ता**; they enter the **गृहस्ताश्रम (GA)**, without knowing the purpose of grihastha ashrama. why should one enter grihastha ashrama? And why is the householders stage called grihastha ashrama. The word **आश्रमा** must give us some clue. The word **श्रमा** is used for a place where spiritual **साधनानि** are practiced. When you say I have gone to this **आश्रमा, रमणाश्रम** I went; **Ramakrishna आश्रमा** I went; **Chinmaya आश्रमा** I went. When you hear the word **श्रमा** what do you understand? you do **श्रमा; श्रमा**; mean spiritual discipline. **श्रमा**; means effort. In which place it is called **आश्रमा**? By using the word **गृहस्ताश्रम** what the **वेदा** indicates is householder's life also is meant for spiritual growth. That is why marriage is defined in our tradition as **सह धर्म चारिणी संयोगः**. So having the companionship of a woman, so that as a team, one can pursue **धर्म. धर्म चारिणी**. No **अर्थ** is mentioned. No **काम** is mentioned. **धर्म** is mentioned. Because most of the rituals **ब्रह्मचारी** cannot do. For doing **Vedic** rituals one of the necessity is a wife. And therefore as a team they should follow **धर्म**. But they forget the very purpose of grihastha ashrama. And then it becomes **अर्थ काम प्रधान** where I can get money; through in-laws. How much can I try to get through marriage also? And therefore having entered grihastha ashrama, both of them should adore **भगवान्** and do **ईश्वर ध्यानम्**. But these people, they adore each other and the do what **ध्यानम्** each other's **ध्यानम्**. So **अन्योन्यम् उपासित स्त्रियः स्त्री** means wife. So **उपासित** means **उपासना** பண்ணறாண் யாரோட



உபாசனை? Wife-उपासना பண்டிட்டுக்காண் or she is doing husband-उपासना. So marriage is neither for wife-उपासना nor husband-उपाசना, together they should practice ईश्वर उपासना. That they don't know. So उपासित स्त्रियः and गृहेषु मैथुन्यपरेषु - they enter the grihastha ashrama, which is अर्थ काम प्रधानः मैथुन्यं refers to स्त्री पुरुष संयोगः; is called मैथुन्यं which represents कामः So मैथुन्य परः means अर्थ काम परत्वम्. पर means what? That is the तात्पर्यः; main purpose for them. And we should carefully note. वेदा is not against अर्थ काम. वेदा itself includes अर्थ and काम, in the 4 पुरुषार्थाः So वेदा doesn't condemn them. But what वेदा says is अर्थ and काम should be subservient to धर्म and मोक्षा. Without obstructing धर्म and मोक्षा, whatever अर्थ काम you want to fulfill in legitimate manner, may you fulfill, nothing wrong? Because that is a part of every living beings. Who doesn't want security he needs food clothing and shelter everybody wants. So therefore गृहेषु मैथुन्यपरेषु. They are in grihastha ashrama in this manner. And when such people meet what will be the conversation? Certainly not Jayanteeya Geetha. Their conversation will be cinema actors and actresses' and their date of birth. And their plans and all those things. This is the only conversation. Therefore he says, अन्योन्यम् - when they are talking mutually आशिषः वदन्ति. वदन्ति is the first word. आशिष comes at the end. We should connect these two. आशिष वदन्ति; आशिष means world desire आशा पाश सतैर्बद्धा. काम क्रोध परायण. They talk about or their worldly goals. If they have got two bed rooms house they will discuss about three-bed rooms houses. How many cars; what brand cars? This will be the only discussion. Therefore आशिषः वदन्ति. And do they do पूजा? They do पूजा. But the intention is not संसार मोचनं. Intention is something else. So यजन्ति - they also do big पूजाः, rituals; more to do declare to the society that they are great people. To show the greatness. So यजन्ति. They do yāgas or ritual. असृष्टा अन्न विधान दक्षिणां. In all Vedic rituals अन्न धानम् is compulsory. In fact rituals are an occasion for charity. Varieties of charity गोधानम्, भूधानम्, वस्त्रधानं, अन्नधानं, chappal धानम्, umbrella धानम्, bed sheet धानम्. Thus any rituals is an occasion for sharing the wealth. And we do this charity as a part of पूजा, so that, we don't develop arrogance. If without पूजा you do, it may go to our head. If we do it as a part of the पूजा, it becomes a type of आराधन, because before धानम्, that person has to be invited.

He must be honored. He must be worshipped. And with all respect धान must be given. I cannot throw it on his face with arrogance. Therefore in the olden days, धानम् were connected with rituals, whereas our hero, who is zero, our hero doesn't respect anyone of them. असुष्ट अन्नम्. अन्न धानम् he doesn't do. विधानम् विधानम् means vidhi or injunctions, instructions, he never follows the rules of the पूजा. In fact he ordered the purohitas to do the पूजा in the manner he likes. Purohita knows to do the पूजा in the manner the sutra instructs, which is the ritualistic text book. He will say - look at the watch. Therefore you skip these two items. And poor purohita; he needs दक्षिण. இதை பண்ணனுமா பண்ணறேன். இதை பண்ணவேண்டாமா பண்ணலை.. So therefore, no rule also they follow. So असुष्ट अन्नम् . असुष्टा विधानम्. विधानम् means rules. असुष्टा means violating. Ignoring. And finally the most important is what? दक्षिणा. दक्षिणा also असुष्टम्. He doesn't give sufficient दक्षिणा. He spends all the money for what? Video graphing the whole thing so that he can show to others. So all this in Bhagavad Gita 16<sup>th</sup> chapter also we saw. And not only that. वृत्ये परम् घन्तिपशूनतद्विदः as a part of अहिंसा, the scriptures always promote vegetarianism. Because in vegetarianism, हिंसा, violence is nil or minimum. Because we are not destroying the plants. We are using the vegetables leaf etc. Therefore हिंसा is either nil or minimum. Therefore the scriptures say avoid पशु वदा but what do these people do? They love beef-eating. Therefore पशून परम घन्ति. However they kill animals. For the sake of their own pleasure; their own enjoyment. Without knowing the अहिंसा involved in killing the animals. There are certain video tapes which show how the animals are treated and killed for producing meat. And once a person goes through that in life he will not touch. All extremely cruel condition. This is going round. All the vegetarian congress people they circulate all these things. So thy practice cruelty through animals also. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 32. JG Notes Chapter 4 Verses 4-8 to 4-11 (15-09-2015)

Page 105 ,verse 8,

वदन्ति तेऽन्योन्यमुपासीतस्त्रियो गृहेषु मैथुन्यपरेषु चाशिषः  
यजन्त्यसुष्टान्विधानदक्षिणं वृत्ये परम् घ्नन्तिपशूनतद्विदः (८)

We are seeing the 4<sup>th</sup> chapter of the **Jaayanteya gita** or called नवयोगि संवाद, the dialogue between **King Nimi** and the 9 योगिs. And the King has been asking several questions and each one of the नवयोगिनः is giving the answer. We have seen 7 of them and now the 8<sup>th</sup> of the नवयोगिनः, is giving his answer to the King's question. And the name of the योगि is चमसः and the question asked by the King is what is the lot of those people, who are not devotees of the Lord, who do not accept ईश्वर. He calls अभक्ता. Opposite of भक्ता is अभक्ता; what is the lot of those people? अभक्तानां गतिः काः? And that is being answered.

Here चमस divides the people into 3 groups. One group of people who are not भक्ताः of the Lord and who do not accept वेद प्रमाणम्. So neither they accept the वेदाs, nor they accept God. They are totally materialistic, total non-religious. Non-religious materialistic people. Rank materialists. And about them चमस talks about only very briefly pointing out that they are very unfortunate people. They only deserve our sympathy. We cannot do much about the rank materialists. Therefore he spends only 2 श्लोकाः on them. And then he comes to the second group. And these group is fortunate enough to come to वेदा, and especially the वेद पूर्व भाग, and they have faith in God, faith in Vedic rituals etc. Therefore they are more fortunate, compared to the previous group of rank materialists. Even though they have come to the वेदा, unfortunately they do not know how to handle the वेदा and how to use the वेदा properly. And because of that reason, they use वेदा, not for the original purpose of spiritual growth which is the ultimate goal of human life. Which is the real goal of human life. And for that purpose, they don't use the वेदा, but they use the वेदा for materialistic purposes

only. They are maximum **आर्थभक्ता** and they are **अर्थार्थी भक्ता**. But they never become **जिज्ञासु** or **ज्ञानी भक्ता**. I am using these 4 words with a fond hope, that you will remember these 4 words, occurring where? In the Bhagavad Gita 7<sup>th</sup> chapter, **आर्थ अर्थार्थी भक्ता**: are religious materialistic people. **जिज्ञासु, ज्ञानी भक्ता**: are religious spiritual people. They are trapped in religious materialism and they don't know how to come out of that. Therefore their lot is as bad as, can you fill up the blank? The rank materialists mentioned before. They are **संसारिणाः** with **Vibhuti chandanam kumkumam**. Others are **संसारिणाः** without that, in **संसार** no difference at all. And they are being talked about and strongly criticized by **चमस**.

And while presenting that, the whole **Hindu** philosophy of life, is presented here. Very, very important portion of the **नवयोगि संवाद**. What is Hinduism? What is the philosophy of life according to Hinduism is very, very beautifully presented. And what is that philosophy? I will briefly present that. Then the **श्लोकाः** will become more meaningful.

Initially in our scriptures they recognise 4 types of human goals. Called **पुरुषार्थाः**: **पुरुषार्थाः** means the goal of the human being. **चतुर्विद पुरुषार्थाः**: Initially and temporarily, the **वेदा** accepts. It is only a compromise. But this is not the real vision of the **वेदा**. But it temporarily accepts the 4 **पुरुषार्थाः**s named **अर्थ, काम, धर्म** and **मोक्षा**: **अर्थ** means all types of possessions we go after for the sake of our security. All types of possessions whether it is money, or gold, or house, or extra house, investment, extra house or shares, all of them come under **अर्थ** which we go after in search of security from outside. Security based, extrovert pursuit is called **अर्थ**: The next one is **काम**: or sense pleasures which is also is an extrovert pursuit in search of happiness, **आनन्द**: So extrovert pursuit in search of happiness, through sensory indulgences, they all will come under **काम**: And next one is what? **धर्म**: all noble activities, of **contribution**; in the first two; it is **grabbing**. The third one is contribution, sharing, giving etc. Will come under **धर्म**. And the last one is **मोक्षा**, of course, the spiritual knowledge.

Of these 4 पुरुषार्थाः, the first 2 अर्थ and काम, are really not पुरुषार्थाः. That वेदा wants to accept. वेदा really doesn't want to accept the first two as the real goal. Why, वेदा doesn't want to present them? Because of 2 reasons, even without Vedic teaching, people are already running after. Why should वेदा come and tell, you run after pleasures. Even in society where scriptures are not there, they are running after money and pleasures. Not only that. Even animals are running after security and pleasure. And therefore वेदान्ता need not prescribe something, which the human being is already after. This is one of the मीमांसा rule. What वेदा prescribes must be something new, what is already there वेदा need not; and even if prescribes, that is not the intention of the वेदा.

And the second reason that वेदा doesn't want to really prescribe them is, by extrovert pursuit, we can never fulfill our craving for security and happiness. Because any amount we possess, real security never comes. Possessions give, only seeming security like the mirage water. And once you acquire them, your tendency will be what? To acquire more only. Nobody will get fulfillment, by acquiring any amount. Therefore it is a tricky, deceptive पुरुषार्थाः, which we should not get trapped in. Therefore वेदा really wants to save us from that. But temporarily, to capture the trust of the people, वेदा joins the confusion and says OK, OK. Let अर्थ also be पुरुषार्थाः. Similarly काम also, any amount of sense pleasures or sensory indulgence, a person can never be satiated. One will go only for more and more only. They give the example of giving oblations to the fire. When you add more and more fuel, the fire doesn't get quenched. The fire becomes bigger asking for more. न जातु काम कामानाम् उपभोगे न शान्त्यति हविषा तृष्णा वत्मेव, भूय एव अभिवर्तते. By indulgence काम पुरुषार्थाः can never be fulfilled. वेदा knows. Therefore they are not real पुरुषार्थाः. They are deceptive ones. But वेदा accepts.

And the reason for acceptance is as I said. If in the beginning itself, वेदा rejects both of them, because the entire humanity is under the grip of that. If वेदा rejects them, what will the humanity do? I have told you before. Instead of

rejecting **अर्थ काम** they will reject the **वेदा** and therefore **वेदा**'s attempt is initially to accept and give the humanity an opportunity to fulfill them, in a controlled, restricted and restrained manner. From wild pursuit and indulgence, let the humanity be restricted and allow them to fulfill in a conditional manner. And for that alone, the वेदा prescribes **गृहस्त आश्रम (GA)**, a householder's life style. Because a ब्रह्मचारी let loose, can become too wild. என்னவோ காலை, சொல்லுவளே தமிழ்ல. Without any control and therefore as in Tamil language they say ஒரு கால கட்டு போடணும். You require some kind. And the grihastha ashrama is prescribed. And the beauty of grihastha ashrama is, it allows **अर्थ काम पुरुषार्थ**. But not uncontrolled and wild pursuit. But within the limit of धर्म: ethical, **dharmic** appropriate one. That means uncontrolled, unrestrained pursuit, will be reduced to controlled and restrained. That is also temporarily. And when the controlled pursuit is allowed, the aim is what? Avoidance of the uncontrolled, in appropriate indulgence. The aim is more in avoidance, rather than the controlled one. And having controlled the **अर्थ काम**, the aim of the वेदा is a गृहस्त must grow out of even the controlled pursuit of **अर्थ काम**. Growing out of them, because both of them are not real **पुरुषार्थ**, because external world can never any fulfillment. External world can neither give security, nor can it give happiness. Therefore drop **न कर्मणा न प्रजया धनेन त्यागे नैके न अमृतत्व मानशु**: thus the first stage is giving up of **अधार्मिक अर्थ काम** pursuit. Then the final stage is renunciation of even dharmika pursuit of **अर्थ काम**. And turn the attention towards, **मोक्षा**. And not understanding this aim of the वेदा, many people enter grihastha ashrama, alright. And use the वेदा alright. But they don't use the वेदा, to grow out of **अर्थ काम**, but they use the वेदा for, more and more **अर्थ काम**. That is why I have often said, grihastha ashrama, is not the final **आश्रम**. The very fact that grihastha ashrama is not the final **आश्रम** indicates, we have to grow out to **vanaprastha** and **Sanyasa**. And even if we don't physically out of it, we continue in family, at least our aim is what? Mentally grow out of external dependence, and indulgence in sense pleasures. Growing out of indulgence in sense pleasures, not merely by sanyasis, even **गृहस्ता**: have to grow out of it. This is the aim. But this vision of वेदा they are blind. And therefore what? Again they

lose the blessed opportunity of human birth and having come to वेदा, still they miss like the snake and ladder game. I have told going through varieties of ladders they have come to no 94. मनुष्य जन्माः विधिक जन्माः And they have come to. Only no 6, 94 to 6 means अहं ब्रह्मास्मि. One 6 you put, just **parama padam**. But unfortunately there are 3 snakes. In 95, 97 and 99. And majority or many people, what they have? Get trapped in one of the **snakes**, any one of them either 95, 97 or 99, snake. It is very long snake coming to 26. And thereafter another no, 29 to another snake 1. That means what? Again back to donkey-जन्मा. So such people, are strongly condemned here. Let us look at the verses. No 9.

श्रिया विभूत्याभिजनेन विद्यया त्यागेन रूपेण बलेन कर्मणा  
जातस्मयेनान्धधियः सहेश्वरान् सतोऽवमन्यन्ति हरिप्रियान् खलाः (९)

So in the first line चमसा talks about all the advantages they have. Like in the tennis match, sometimes 2 games, 2 matches they have won and third one last point advantage. And there are people who have lost the entire match. Similarly here all the advantages are there. But these advantages have gone to their head and led to arrogance and vanity. So what are the advantages really enviably? श्रियः they have got plenty of wealth which is an advantage for doing **pancha maha yajna**. Which will give **sadhana chathustaya sampathy, गुरुप्राप्ति, class प्राप्ति, ज्ञान प्राप्ति, मोक्ष प्राप्ति**. And that wealth is used for party, party, party. For all kinds of worldly pursuit. Therefore श्रेयः means wealth they have. **विभूत्या** - once the wealth comes power also they have. Because they can buy everyone with their wealth. Politicians can be bought policeman can be bought. Even judges can be bought. They have power .power means pull everywhere. And then **अभिजनेन अभिजन** means a noble family background. Their background is a wonderful family. Family parents are educated in वेदाs, they may be **ब्रह्मणा; घनपाडी: दीक्षिताः** all of them thus they have got a family background also, which is noble **अभिजन**. And vidyaya -highly educated; often they have the knowledge of the scriptures also. But read; without a guru. If there is a guru he will guide them. But they will read by themselves and therefore **वेद पूर्व बागः (VPB)**, as we

saw before, **VPB** is not for the sake of **कर्म**. **कर्म काण्डा (KK)** is not meant for **कर्म**. **Karma kanda** is meant for growing out of **कर्म**. This is the hidden reality. Karma kanda is not meant for **कर्म**. But growing out of **कर्म**. Medicine we consume not for medicines' sake. But for growing out of medicine. So that they don't know. So scriptures also they don't know how to, use. In spite of their **विद्या** they have the knowledge. And **त्यागेन**. They have done lot of charity. But all those charities also for the sake of fattening their ego. How to get more control over institutions. Thus either for power name or fame, even charity they use. Therefore charity must build up humility. But in their case it is self-pride. Therefore **त्याग** means here not sanyasa but charity. And **रूपेण** they have got a very, magnificent magnetic personality also. Because right from birth they have got all advantages of luxury good food. Therefore their physical personality is also beautiful attractive. **रूपेण**. And **बालेन**. **बलेन** means strength born out of varieties of resources. **बलम्** means strength or power. Control. And then finally **कर्मणा - कर्म** means varieties of **Vedic** rituals also they do. But not for citta suddhi. But it is **आर्थ भक्ति** or **अर्थार्थी भक्ति**. In the 16<sup>th</sup> chapter of the **BG**, we saw, sometimes they do even rituals to remove their enemies or obstacles. Because competition is very high at the top level. Therefore an industry grows only by swallowing **பெரிய மீன் சின்ன மீனை சாப்பிடறது சொல்லுவானே** - like that big industries grow by swallowing hapless smaller ones. Therefore we have to finish off many to reach the top. TF they do even those rituals like black magic etc. **कर्मणा** because of all these things **जातस्मयेन स्मयः** means arrogance. **घर्वः मानित्वं** and **दंबित्वं**. So **जातस्मयेन** because of the puffed up ,bloated ego, that is what in **Raamayanam**, when Anjaneya goes to Lanka, and first he gets, the vision of the prosperity, and beauty and the happiness of the people also. And Anjaneya is overwhelmed by seeing the city. And later, even seeing **Ravana's** personality **Anjaneya** is first wonderstruck and thereafter he feels the pity, because even though all these are there, and he was well educated in the **वेदास** all of them, but again because of several adharmas and one adharma mainly, kidnapping somebody else's wife. And in spite of advice from all the people, he is not able to change himself. Therefore not only he is destroyed. Many people had to suffer the consequence. Ideal example for this line is **रावण** so **जातस्मयेन**



arrogance and अन्धधियः they are intellectually blind. And what is the blindness? आर्थ भक्ति and अर्थार्थी भक्ति must gradually come down. सकाम भक्ति must be gradually reduced. And it must be replaced by निष्काम भक्ति which is meant for internal growth. That is more important. Therefore अन्धधियः means blind to निष्काम भक्ति. Hooked to सकाम भक्ति. Ad what do they do? खलाः. खलाः means दुष्ट पुरुषः. खलाः the last word in the second line. So दुष्टः here means arrogant ones. Indiscriminate ones. Strongly criticized in the Mundaka Upanishad.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।  
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

अविद्यायं बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।  
यत् कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

उपनिषत् strongly condemns those materialistic people. These श्लोकाः are borrowed; remember all our पुराणानि are based on वेदा only. So what do they do? अवमन्यन्ति they ridicule, the निष्काम भक्ता. अवमानम् means insulting, disrespecting, mocking, ridiculing. हरिप्रियान् the real devotees of हरि. What do you mean by real devotee? जिज्ञासु भक्ताः and ज्ञानी भक्ताः So in the biography of Thyagaraja swami who was a great राम भक्ता who has composed so many wonderful keertanam. He was called by the King for singing songs. And if you go and sing the glory of the King what is the advantage? The King will give everything. And Thyagaraja was already poor. And he refused to sing; he said after singing the glory of the Lord, who will think of singing the glory of ममता बन्धन युत नर स्तुति सुखमा? There is a song Nidhi Shala सुखमा, a kalyani raga keertanam. There he says this tongue will not sing. And his brother, who was a materialistic person, unfortunately he cannot compose. Therefore he feels very bad. If only I had known I would have composed 2100 songs on the king. He gets angry and supposed to have thrown the राम vigraham in the river also. It is because of this you are addicted. Thus a real भक्ता's value, a materialist will not understand. Often in the family also you will face that. You have a value for Bhagavad Gita classes and all. Sometimes your own family members, might not have the value. And therefore they might ridicule you also. Or sometimes they may stop also.

Why are you going to all these things? That is these types of people अवमन्यन्ति whom? हरिप्रियान् the real Hari भक्ता like Thyagaraja kuchela etc. Who are सतः; सतः; means what? निष्काम भक्ता. जिज्ञासु भक्ता. Sanskrit students सतः; is द्वितीया विभक्ति बहु वचनम् adjective to हरिप्रियान् सन्, सन्तौ संतः सन्तं सन्तौ सतः. द्वितीया बहुवचनम्. So the noble devotees of Lord Vishnu, they ridicule. And not only they ridicule these भक्ताः, sometimes they ridicule even भगवान् like Hiranya kasipu. They may look down upon ईश्वर also. So they are religious or not? They are religious people. But they are religious-materialistic people.

Continuing

सर्वेषु शस्वत्तनुभृत्स्वस्थितं यथा खमात्मानामभीष्टमीश्वरं  
वेदोपगीतं च न शृण्वतेऽबुधा मनोरथानां प्रवदन्ति वार्तया (१०)

While वेदा prescribes many rituals, for materialistic benefit like अर्थ and काम, they are called काम्य कर्माणि or सकाम कर्माणि. No doubt they are meant to attract the human beings towards the वेदा. Like the carrot. And having brought to the Vedic fold, वेदा itself says, don't stop with these कर्माणि. May you learn more which वेदा has to teach? वेदा wants to educate the human beings more about the world, more about the जीव and more about the ईश्वर. Because we have more misconceptions regarding the world, God and ourselves. In fact misconceptions are more than knowledge. And therefore वेदा wants us to get more educated. And if only we get educated, we will understand more about God. Initially God is described as a person. Like विष्णु शिव ब्रह्मा etc. All residing safely, either in vaikunta, kailasa etc. This is the picture of God given. Many gods, each one with their own address, including e mail dot.com. But sooner or later वेदा says, you have to grow out of this limited concept. भगवान् as we saw yesterday in प्रश्नोपनिषत् the 6<sup>th</sup> chapter. What is the ईश्वर called? Do you remember? Only one day old. षोडश कला पुरुषः भगवान् is, not a person. The entire universe is one भगवान् with, different नाम रूप and भगवान् manifests in manifold forms. And the most valuable manifestation is in the form of the very प्राण तत्त्वं. In the second chapter, and third chapter of प्रश्नोपनिषत्, we learnt about what? The importance and glory of प्राण or life. Therefore reverence for the entire creation in general, and

reverence for every living beings, And the value of ahimsa. Not hurting mentally physically and especially verbally. But all these things these materialistic powerful people don't follow. Therefore in the temple they worship Gd. But the way they treat their own attendants and assistants. Whether it is car driver or whether it is their own assistants or accountants or cooks. Richer you are the more no. For one person 25 assistants will be there. Each one for each purpose. Therefore for each one, for each room, they have attendants. OK let them have. But how do they treat them? They treat them like dirt. And the other people will continue with them why? Because they have to depend on them for the sake of money. No doubt they have a पूजा room, in their house. And they don't do the पूजा because they are rich people. Rich people won't do पूजा themselves. For that, an Iyer coming. Even that very priest, they don't treat with respect. Very, very, very, very, unfortunate. Therefore what does वेदा say? God is not in the पूजा room only. Every person has got आत्मा which is also sacred. Every living being has got प्राण, which is also sacred. This they don't respect. Look at the powerful श्लोका.

**वेदा उपगीतं** - the real god, described in the वेदाs they never listen to. **वेदा उपगीतं**, the real God, described in the वेदाs. **न शृण्वते** - they never listen to because their present concept of God is , God is in different place in पूजा room with plurality also. With limited misguided concept. And other religions criticize Hinduism. You have got many gods. You worship stone tree snakes. Everything you worship they criticize.ad they don't know how to answer the criticism. Why? They don't study. Therefore **वेदा उपगीतं. न शृण्वते**. They don't study. **अबुधा**; those ignoramuses those ignorant people never listen to real Hindu God. I told yesterday, we don't have many anything. Not only many gods, are not there. We don't have many planets. We don't have many stars. We don't have many bodies. Nothing many. There is only one truth which appears as, pluralistic thing. They never come to **अद्वैतं**. And what is that real God? Described in the first line. **ईश्वरं** - look at the end of the first line. **ईश्वर** means the real God. And where is he located? **सर्वेषु तनुभृत्सु अवस्थितं**. Who resided, in every living beings? **तनुभृत्** means living beings the embodied ones. **सर्वेषु तनुभृत्सु**- including animals

we worship animals because, we don't worship the body of the animal, but we are worshipping God, who is in the animal also. We don't worship the tree. But we worship God, behind the tree नाम रूप also. So सर्वेषु, तनुभृत्सु अवस्थितं. आत्मानम्- which is the self the साक्षि चैतन्यम्, in every one. आत्मा means साक्षि चैतन्यम्. आराधयामि that new श्लोका we have added आराधयामि मणि संनिभं आत्म लिङ्गं. - आत्मा is the original लिङ्गं. So तनुभृत्सु अवस्थितं आत्मानम्, and what type of आत्मा it is? अभीष्टं which is the desirable for all. Which is the goal of all. Desirable to all. Why it is desirable to all. आनन्दा स्वरूपम्. आत्मा is of the nature of आनन्दा. And if there is one thing which everyone looks for, if there is one thing which is universally dear, it is आनन्दा or happiness. And आत्मा happens to be the eternal source of that आनन्दा. And which alone is the real God. महावाक्यम्. आत्मानम् ईश्वरं. आत्मा is त्वं पदार्थ. ईश्वर तत् पदार्थ. By putting them together सामानाधिकरण्यं it is a महावाक्य श्लोका. He gives an example. What is the example? like the आकाश. यथा खम् in the middle of that line there is a word खम्. After यथा खमात्मानाम is there. You have to split it as खम् आत्मानम्. And खम् means what? आकाश; ,space. Just as space, is in every enclosure whether it is a cup? Or whether it is pot. Or whether it is a hall. Or whether it is everyone's stomach. Everywhere the space. What type of space/ uncontaminated pure space is everywhere? Like that भगवान् is in your own assistants also. Don't wound him too much. And that is irreverence directed towards not the assistant but towards God. आत्मानम् ईश्वरं. न शृण्वते बुधा; they don't understand. And what do they do? Instead of learning and talking about real God, they use religion for worldly agenda or goal. And whenever they meet together what is the conversation, material? Not Navayogi samvada. They talk about share market. Sensex no and that is the only discussion. Therefore मनोरथम् मनोरथा means what? All their worldly dreams. Building castles in the air. So मनोरथम्, वार्तया प्रवदन्ति. वार्त means talking about. The words dealing with अर्थ काम. प्रवदन्ति. प्रवदन्ति means they prattle. They don't have anything better to talk about.

Continuing,

लोके व्यवायामिषमद्यसेवा नित्यासु जन्तोर्न हि तत्र चोदना  
व्यवस्थितिस्तेषु विवाहयज्ञसुराग्रहैरासु निवृत्तिरिष्टा (११)

So I said in the introduction, that the pursuit of अर्थ काम and materialistic pleasures in general is instinctive for all human beings. But by asking the human being to enter गृहस्ताश्रम what is the aim of the वेदा?. Fulfilment of those materialistic needs by restricted methods instead of going wild on them so restriction is the purpose. Indulgence is not the intention. But avoiding the **adharmic** methods. And in **Grihastha Ashrama**, what is the scope; there is scope for artha and काम. And what are the provisions? लोके in the world, in the grihastha ashrama, वेदा gives provision for व्यवायः - व्यवायः means sexual pleasure or स्त्री पुरुष संयोगः for that there is a legitimate provision. so the aim is what? Not providing that in grihastha ashrama, is not the aim. But avoidance of that, a outside the grihastha ashrama may you restrain yourselves. So restrain is the first step. Therefore व्यवाय means मैथुन सुखम्. Then aavishtam. आमिषम् means meat consumption. So many people might have inclinations for, meat eating also. And when they are obsessed with and addicted to that, वेदा cannot directly ban. As I said if वेदा bans what will happen? I told you. They won't reject the meat. But they will reject वेदा. Therefore वेदा itself prescribes certain rituals. And वेदा says in those rituals and only on those particular days, as a part of that particular ritual you are allowed to consume meat. The aim is not making a person to consume meat. But the aim is what? Retraining a person, from consuming meat in any other context. Therefore restrain is the aim. And not prescription. Therefore आमिष सेवा means meat consumption as a part of **Vedic** rituals. Certain यज्ञाः are there where meat oblation is involved. And a person can consume that meat after that puja as a प्रसाद. He can never cook meat purely for consumption. But this also is a temporary provision. The aim is what? Growing out of that also. So आमिष सेवा. And the next one is मद्यसेवा. मद्यं means intoxicant. मद्यं mean liquor or any form of intoxicant. That also a human being may get exposed and get addicted. And वेदा wants to turn him away. But instead of directly banning what वेदा do? There are certain rituals where that also is a part. And it is a part of offering to various देवताः And thereafter only a as a part of the ritual, and for that rituals particular days are there. .only on that particular day

one can consume. Once the person gives up on another occasion later वेदा says why can't you give up that also? This is the **Vedic** method. The exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

### 33 JG Notes Chapter 4 Verses 4-11 to 4-16 (22-09-2015)

Page 107, Verse no11

लोके व्यवयामिषमद्यसेवा नित्यासु जन्तोर्न हि तत्र चोदना  
व्यवस्थितिस्तेषु विवाहयज्ञसुराग्रहैरासु निवृत्तिरिष्टा (११)

In this 4<sup>th</sup> chapter of **Jaayanteya Gita, Nava Yogi Samvada, King Nimi** has asked about those non-devotees of the Lord, and their lifestyles and what happens to those people. And the teacher answering is **चमसः**: And he divides the non-devotees into 2 groups. One group of non-devotees, who do not accept **God** himself, who do not accept **वेदा**, spiritual **साधना** etc. That is the **नास्तिका** atheistic group of non-devotees. And about them **चमसः** spoke only very briefly. And thereafter he talks about the second group of so-called devotees of the Lord but who are really non-devotees. Because they come to the **वेदा**. They have come to the ritualistic portion of the **वेदा**. And they do worship the Lord also. But they are merely not interested in **God** himself. They don't fix the **God** as their goal. They are only utilitarian people, who wants to make use of **God** also, for the pursuit of **अर्थ** and **काम**. And therefore they look devotees. But they are pseudo devotees. According to **चमसः**: a devotee is a devotee only when he fixes **God** not only as a means , but also as end. Therefore in the language of the 7<sup>th</sup> chapter of the Bhagavad Gita, **आर्थ भक्ता** is really not a **भक्ता**. Because he uses **भक्ति** to get out of, the soup that he is in. Soup means problem. **अर्तार्थी भक्ता** also is not a real **भक्ता**. Because he uses **भक्ति** only to earn more money. That too in the wrong way. And Venkatachalapathy is made a partner for his **Akramam**. And he shares a small %, dropping the hundi also. That **चमसः** doesn't consider real **भक्ति**. **अर्तार्थी भक्ता** also is **अभक्ता** only. Then who is a real **भक्ता**? **जिज्ञासु भक्ता**: for whom, **God** is means and end. And therefore **अर्थ** and **काम**, are pursued by the entire humanity naturally. And **वेदा** doesn't consider **अर्थ काम**, money and pleasures, really as a **पुरुषार्थ (PA)**. But temporarily **वेदा** accepts them as purushartha. With some other motive or idea. What is that? When a person has

got money and pleasure as goal, he will indulge them. He will become addict and slave. And he will completely destroy himself through over indulgence. If they are left to pursue w/o any restraint. At the same time they cannot be stooped totally also. Because they are interested in **अर्थ काम**. And therefore what does **वेदा** do? It has invented **गृहस्ताश्रम धर्म**, in which **वेदा** allows people, to go after, **अर्थ** and **काम**. **वेदा** wants everyone to understand **अर्थ** and **काम**, will never give contentment. The more you acquire, the more you want. The more you indulge, the more you become an addict. And since **अर्थ काम** cannot give real fulfillment, **वेदा's** aim is to wean the humanity from those two purusharthas. And since it cannot be totally withdrawn there will be withdrawal symptoms. You have to gradually taper it off. Certain medicines especially steroids and category, if you have been taking, what are you supposed to do? If you take 3, then for a week take only 2. And thereafter for a week, you take one. Suddenly if you stop, there will be withdrawal symptoms. Therefore what does **वेदा** do? In **गृहस्ताश्रम** (Grihastha Ashrama), you can go after **अर्थ काम**. But following certain, restrictions. You cannot earn in any way, and you cannot enjoy pleasures in any way. You have to follow certain dos, and don'ts. And **धर्म** is meant to restrain the **भक्ता**. And the **वेदा** allows **स्त्री पुरुष संयोग**; also. The instinctive desire for **स्त्री पुरुष संयोग**; **वेदा** allows in Grihastha Ashrama, but within the family only. Not beyond. Similarly if a person wants to enjoy meat and liquor, **वेदा** considering those people, gives certain **यागाः** which involves animal sacrifice, in which a person can consume that to a limited extent, and on limited occasions. And warning is given, one has to get out of that also. It is a tapering process. You should not say, I will regularly do that. So that I will get meat **प्रसादम्**. The **यागा** can be done only on occasions. That is not for all. But those who have got that weakness. Similarly certain **यागाः** are there where liquor is also offered. **सुराग्रहैः** in the **श्लोका** there is a word, **सुराग्रह**. **सुरा** means intoxicant, liquor. **ग्रह** mans a **पात्रम्**. And that has to be offered and thereafter he cannot take any amount. Limited **प्रसादम्** he can consume. Even now there are certain temples where they are offered. What **चमसः** says, is that is not compulsorily to be done. But those who want that, they can follow that for a limited period and get out of. That is said in this very



important श्लोका. Like we were seeing in the last class. व्यवाय आमिष मद्य सेवा. नित्यासु the pursuit is instinctive. वेदा need not prescribe them .वेदा's aim is not गृहस्ताश्रम. That is what वेदा has an alternative route. If a person is not interested in any one of them, because of पूर्व जन्म सत्कार्य, then वेदा says, you need not go through Grihastha Ashrama itself. ब्रह्मचर्यादिव सन्यासे. If you cannot directly take सन्यास, you are interested in worldly paraphernalia, enter Grihastha Ashrama, but according to वेदा Grihastha Ashrama is not the final आश्रमा. We have to grow out of that also. Either actual सन्यास or at least mental सन्यास. That is said here. व्यवस्थितिः; व्यवस्थितिः, means restriction of अर्थ काम within Grihastha Ashrama. To what method? विवाह यज्ञ सुराग्रहैः विवाह means formal marriage. That is called सह धर्मचारिणी संयोग; and गृहस्ताश्रम धर्म has got 2 fold purposes. One is restraining our worldly pursuit. That is one purpose. The second is giving activities for spiritual growth in the form of pancha maha yajna, wherein धानम् is prescribed as a compulsory rule. If we practice धानम् later it will help in सन्यास; धानम् is limited charity. सन्यास is what? Renunciation of everything. धानम् in गृहस्ताश्रम, is a rehearsal for, सन्यास आश्रमा. And therefore विवाह यज्ञ सुराग्रहैः all these are restricted. But aim is what? आसु निवृत्तिः earlier we get out meat eating if one is eating. If he has got a liquor habit he has to give up at least the earliest. Similarly ब्रह्मचर्य is a goal not only for सन्यासी. For a गृहस्ता also ब्रह्मचर्य is a goal in grihastha ashrama. For a गृहस्ता it is a gradual process. For a सन्यासी it is absolutely not there. Up to this we saw, in the last class.

Continuing, 15.42

धनं च धर्मकफलं यतो वै ज्ञानं सविज्ञानमनुप्रशान्ति  
गृहेषु युञ्जन्ति कलेवरस्य मृत्युं न पश्यन्ति दुरन्तवीर्यम् (१२)

So a गृहस्ता is allowed, to earn wealth and retain wealth also. Then the question comes the wealth must be employed in what field. Here also many people miss the Vedic mission. Initially वेदा allows, spending the wealth for the sense pleasures. काम पुरुषार्थः but the aim of the वेदा is gradually one should transcend the काम. And start employing the wealth for spiritual purposes. And what do you mean by using wealth for spiritual purposes? Pancha maha yajna. Thus

money also, सकाम initially. निष्काम later. This also these people do not understand. They think Grihastha Ashrama is for amassing more and more property running to crores. Newspaper you read scam after scam. Each politician has got property and land, running to 100 and 1000 of crores. वेदा never accepts that. And **Yatha Raja, Tatha praja**. And therefore individual industrialists and others have been doing same thing. वेदा says No. Have more money. Greater you have, greater you give, by taking you have material growth. By giving you have spiritual growth. That is why somebody said Gita is called **Gita** because by the time you complete the Gita you should have become **Tagi**. **Tagi** means **Tyagi**. **Tyagi** means giver. न कर्मणा न प्रजया न धनेन त्यागे नैके. So very, very beautiful श्लोका.

धानम् च धर्म एक फलं The primary purpose of wealth is धर्मः धर्मः means what? Pancha Maha Yajna. कर्माणि. सात्विक कर्माणि. चित्त शोधक कर्माणि is called धर्मः so धर्म, or Pancha Maha Yajna, is the primary purpose for earning wealth. And why should I do Pancha Maha Yajna? He says, यतः वै ज्ञानं. Pancha Maha Yajna. I am not explaining Pancha Maha Yajna, assuming, that you remember that. By following them, you will develop a desire for spiritual knowledge तमेतं वेदानुवचनेन ब्रह्मणा द्विविशन्ति. More the charitable activities, desire for spiritual knowledge will gradually come. Not only that, by the grace of the Lord, there will be opportunity also. Desire without opportunity is useless. Opportunity w/o desire also useless. Father might be great vedantin. The son-father will be spiritual. Son also will be spiritual in a different way. If you understand fine. Otherwise doesn't matter. Therefore even though at home he can learn. Father himself can teach. This person will not be interested. Opportunity is there. Desire is not. Therefore Pancha Maha Yajna will give both. And once they come, what is the consequence of कर्मा? ज्ञानम्. यतो वै ज्ञानम्. यतः means from धर्म. So धानम् to धर्मः धर्मः to ज्ञानम्. So this **Sankaracharya** beautifully brings out in his तैत्तिरीय सीक्षावल्ली. In fact there is a ritual talked about called आवहन्ति होमः, very famous **Vedic** ritual. Even now widely practiced in India. It is called आवहन्ति होमः because the मन्त्रा begins with आवहन्ति इतन्वान ब्रुवन जिवनात्मनः, etc. In तैत्तिरीय सीक्षावल्ली. And the purpose of that ritual is money. ततो मे श्रियं आवहः May prosperity or **Lakshmi**

**Devi** come to me? Then **Sankaracharya** raises a question, why should वेदा talk about a ritual for money when the context is what? Spiritual knowledge न कर्मणा न प्रजया न धनेन. When spiritual is the context why should वेदा talk about a ritual for money. **Sankaracharya** raises a question and the answer is given is exactly the same as in the श्लोका. What is that? Money is for charity. Not for indulgence. And Pancha Maha Yajna will give चित्त शुद्धि (CS). चित्त शुद्धि will lead to ज्ञानम्. Therefore money is, very relevant for spiritual growth also. That is said here. Money to धर्म, धर्म to ज्ञानम्. And what type of ज्ञानम्. ज्ञानम् स विज्ञानम्. First ज्ञानम् means परोक्ष ज्ञानम्. The second विज्ञानम् means अपरोक्ष ज्ञानम्. So परोक्ष and अपरोक्ष ज्ञानम् of what? ब्रह्मन्. OK. Not the local thing. Of ब्रह्मन्.

And next question is what the difference between परोक्ष ज्ञानम् and अपरोक्ष ज्ञानम् is. If you say ब्रह्मन् is there, as the जगत् कारणम्, it is सत्यं ज्ञानं अनन्तं ब्रह्मन् is एकं. ब्रह्मन् is निर्गुणं ब्रह्मन् is जगत् कारणम् etc. You say, it is called परोक्ष ज्ञानम्. ब्रह्मन् is there. And what is परोक्ष ज्ञानम् .all this you know. I am only loudly remembering in front of you. अपरोक्ष ज्ञानम् is that ब्रह्मन् is not an object of knowledge or experience. That ब्रह्मन् happens to be I, the very witness consciousness. ब्रह्म अस्ति is परोक्ष ज्ञानम्. ब्रह्म आस्मि is अपरोक्ष ज्ञानम्. ब्रह्मन् is, परोक्ष ज्ञानम्. ब्रह्मन् am, is अपरोक्ष ज्ञानम्. Of these two which one will give liberation? Not the first one, the second one. Then the next question will be, even if you don't ask I want to ask. If the second one alone will give liberation, why should we go for the first one? Remember without paroksha jnanam, aparoksha jnanam is impossible. Without अपरोक्ष ज्ञानम् परोक्ष ज्ञानम् is incomplete sabash. You are very very good students. We have to go through परोक्ष to अपरोक्ष. எல்லாம் சமத்து குழந்தைகள். So सविज्ञानम्. And अनुप्रशान्ति. very important. Immediately after, a person discovers, प्रशान्ति: प्रशान्ति; means total peace. Total fulfillment. Total self **satisfaction**. Otherwise called जीवन मुक्ति: So how nicely in one line, धानम्, धर्म, ज्ञानम् शान्ति: remember this. धानम् धर्म: ज्ञानम् शान्ति: This is our journey.

And what is the problem? This message our heroes do not know. These unintelligent गृहस्ता: they have come to वेदा alright. But they don't know how to

use religion for spirituality. So what do they do? They use money for, buying all the jewellery which is there. They go to what shop? मोक्षा shop. So we are talking about some other मोक्षा. But in Nungambakkam high road, there is another shop called मोक्षा shop. They will only go for shopping. Therefore he says गृहेषु युञ्जन्ति. So these unintelligent गृहस्ताः, use all the wealth, you have to supply the word धानम्. They use all the wealth for only worldly purposes or to show off to all their relatives or for pomp for these purposes. They use. And they decorate their body with millions and millions of rupees worth jewellery. What type of body? He says perishing body. कलेवरस्य मृत्युं, न पश्यन्ति. They do not see, that how much ever you decorate the body, the body is decaying, dying stinking body only. It cannot be immortalized. So मृत्युम् न पश्यन्ति; they don't see the mortality of the body. And what type of मृत्यु. दुरन्तवीर्यम्. Which मृत्यु is unstoppable? You might have the best hospital in the world. The best doctor in the world. The best treatment we can afford perhaps. With all that, body cannot be immortalized. Dayananda Swami says, beautifully, in the olden days they were talking about a काय कल्प, a treatment for keeping the body eternal some special process. Now the question is whether the काय कल्प treatment will immortalize the body? And Dayananda Swami jocularly answered the authors of those books are not around. The authors of those काय कल्प a book they themselves are not around. Therefore it is not possible. So body is not an end in itself. Before the body dies, may you discover, the indwelling self?

Continuing. 31.27

यद् घानभक्षो विहितः सुरायास्तथा पशोरालभनं न हिंसा  
एवं व्यवायः प्रजया न रत्या इमं विशुद्धं न विदुः स्वधर्मः.(१३)

So this श्लोका we read, along with the 11<sup>th</sup> श्लोका. That should have been nice order. 11, 13, 12. So in Grihastha Ashrama no doubt वेदा has got certain Vedic rituals पूजा etc. in which meat is involved. Liquor is involved. But how they must be employed, that also चमसः says. Yat घानभक्षः विहितः; सुराया. After offering the intoxicant material, to अग्नि, and through अग्नि to certain देवता as an offering. What is left over as प्रसाद, it is not meant for drinking. चमसः says घानभक्षः घानम्

means what? Only as प्रसाद one has to smell and not drink. सुराया; घ्नानम् एव पक्षाणां. इति विहितः it is intended by the वेदा, but this person doesn't understand. He should not gulp that. सुराया: that is problem no 1. Similarly killing or harming animals, for the sake of regular consumption, also वेदा doesn't accept. It is temporarily allowed, as part of what? Again, as a sacrifice. Until a person, gets over the addiction, for tapering purposes, temporarily, it is allowed. Therefore outside the यागा animal killing is not acceptable. Therefore पशोः हिंसा न विहितः. Killing for eating purposes is not allowed. Then what is allowed आलभनं. आलभनं means what? Offering in a sacrifice is allowed. But that also, as a free hand. First restrict and then get out. न हिंसा. So this also they do not know. Similarly एवं व्यवायः very rule regarding स्त्री पुरुष संयोगः also according to चमसः the rule is this for ब्रह्मचारी, वानप्रस्ता and सन्यासी .ब्रह्मचर्यं is absolute. For गृहस्ता ब्रह्मचर्यं is not absolute. It is relaxed. But the relaxation also, is for what purpose? चमसः says एवं व्यवायः the संयोगः conjugal union, प्रजया न रत्या. For the sake of the santati only. For the sake of santati only. For the sake of pleasure that is not intended by the वेदा or prescribed by the वेदा. Therefore he says प्रजयाः for the sake of children. न रत्या not for the sake of रतिः or enjoyment. So these are the गृहस्ताश्रम are restrictions by the वेदा. But गृहस्ताः many do not seem to know that. Therefore चमसः says इमं विशुद्धं स्वधर्म. This noble स्वधर्म which is given to गृहस्ता by the वेदा, न विदुः the people do not know. Therefore life becomes what? अर्थ काम प्रधान. Earn for 5 days, and spend for 2 days. Now that is also gone. Enjoy for 5 days. And 2 days' pay the debt. Because there is no more earning and spending now it is reverse. Spending by taking loan. And thereafter work for paying the loan. Everything has become **ultra pulta**. Vedic धर्म never allows that. So live within your means. Never borrow and spend. That also is gone. So विशुद्धं स्वधर्मम् न विदुः they do not know.

Continuing,

ये त्वनेवं विदोऽसन्तः स्तब्धाः सदभिमानिनः  
पशून् द्रुह्यन्ति विस्रब्धाः प्रेत्य खादन्ति च तान्

So even though this is the vision of the वेदा, many people do not know that. In ब्रह्मचार्याश्रम, in **guru kula** all these are supposed to be taught. In Vedic

**gurukulam** they teach various skills for earning. **क्षत्रिया** learns his skills. **वैश्य**, learns his skills. Skills were taught. But along with that it was told, that spirituality is the goal of life. You enter the society not for getting more. But for the sake of contribution. While contributing you will purify yourselves. Gradually withdraw. Spend your evening of life in more **श्रवण मनन निदिध्यासनम्** while dying you die as **अहं ब्रह्मास्मि**. Giving the body to **God** with a note of thanks. For what purpose the physical body was given I have fulfilled. This is the **Vedic** mission to be given in **gurukulam** **ब्रह्मचार्याश्रम** it should be taught. Now we don't have **gurukulam**. Therefore educational institutions teach only **अर्थ** and **काम**; and what will happen to those people? **ये तु अनेवं विदः**: those who do not know the **धर्म** mentioned in the previous **श्लोका**. **विशुद्धं स्वधर्मम्** mentioned in the previous **श्लोका**. **ये अनेवं विदः**: do not learn . And therefore **अशान्ताः**: they are all **अधार्मिक पुरुष**. **असत् पुरुषः**: Not **सज्जनाः**. What is the difference between a **सत् पुरुष** and **असत् पुरुष** **अर्थ काम प्रधानः असत् पुरुष**; **धर्म मोक्षा प्रधानः सत् पुरुषः**. This is the difference. And **स्तब्धाः**: what is the problem? **स्तब्धाः**: means arrogant. Therefore not willing to learn from others. Even if we miss, this teaching in **ब्रह्मचार्याश्रम**, our scriptures prescribes one of the spiritual **साधना**, in the form of **सत्सङ्गा**. That is why in the villages, we have the **upanyasams** coming. So various **panditas upanyasakas** will have Ramayanam Bharatam Bhagavatam etc. Even in the cities also they are there. When we attend those **upanyasams**, we get an opportunity to know that life is not for merely earning and spending and raising children and grand children but it is something more is there. We can learn. **सत्सङ्गा** also will help. But these people problem is what/ arrogance. Therefore they will not grow for any **सत्सङ्गा**. They will say if others want let them come to me. They will never go to anyone. Therefore **स्तब्धाः**: stiff in their person. Stiff means what? Not bending not due spondylolysis. Stiff due to arrogance. There also some collar one in neck and one in hip. You can't bend. That is different thing. But here it is sheer arrogance. **स्तब्धाः**; and **सदभिमानिनः**: even though they are **असत् पुरुष**; they look upon themselves as, **सत् पुरुषः सदभिमानिनः**: all this Mundaka Upanishad, you should remember, **अविद्यायां अन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः**: the same Mundaka Upanishad mantra is transacted here. And what do they do **पशून्**

द्रुह्यन्ति. They are given to meat consumption which is harmful because it comes under हिंसा. द्रुह्यन्ति from that word only the word द्रोह has come; Iin Tamil also they use the word द्रोह; the root is द्रह्. द्रुह्यति. And विस्रब्धाः विस्रब्धाः means without any reservation. Without any, qualms. Without any conscience prick, they hurt animals. And the way they kill the animals, I told the other day that is very cruel and painful. विस्रब्धाः and what will happen to them? वेदा says, in the next जन्मा, the role will be reversed. That is the only difference. So you will be on the table and that animal will be on the chair. Chair and table will be reversed that is all. So ते च तान् खादन्ति. ते च तान् खादन्ति. That is what is said in मनु स्मृति श्लोका, मां सः पक्षयति इति मांसः मां - me, सः means what? The animal on the plate. सः refers to the animals to be eaten, On the plate is called सः मां सः; पक्षयति - will eat in the next जन्मा. Therefore it is called मांसः; so that you will remember. So मांस पक्षयितां उत्र मनु स्मृति 5<sup>th</sup> chapter. 55<sup>th</sup> verse is the श्लोका. मांस पक्षयितां उत्र, यस्य मांसामिहाज्ञयकं एतन् मांसस्य मांसत्वं, प्रवदन्ति मनीषिणः this is the definition of मांसः ok. continuing,

द्विषन्तः परकायेषु स्वात्मानं हरिमीश्वरम्  
मृतके सानुबन्धेऽस्मिन् बद्धस्नेहाः पतन्त्यधः. (१५)

And these people do not consider the fact that every living being or living body is a temple of God.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति |  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया || १८- ६१ ||

Body is supposed to the temple. Heart is said to be the गर्भगृहं, the sanctum. And the साक्षि चैतन्यम्, which is the witness of all our thoughts, that साक्षि चैतन्यम्, आत्मा is God. आराधयामि मणि संनिभं आत्म लिङ्गम्. Therefore God is in me or in my body also. Or in others also. And these people miss the Lord, and they are holding on to the body only. And what is their attitude towards other beings? According to वेदान्ता, we should respect every living being. I told you the other day. नमस्ते is our greetings. ते नमः means my नमस्कारम् to you. And when we offer नमस्कारम् to others we know, that body and mind they do not deserve any respect. Doing

regularly **akramamam**. But still we offer **नमस्कार**, not for the body or mind, but behind that **ईश्वरा** is there. Therefore every living beings deserve reverence and respect. But these people what do they do? **द्विषन्तः परकायेषु** they develop only hatred towards all the other living beings. **कायः** means **शरीरम्**. And when they hate other living beings, they are directing the hatred towards, the Lord himself. **स्वात्मानम् हरिं ईश्वरम्**. They hate the Lord. They hate **हरि**. And they hate the Lord who is the very **आत्मा** in my body itself. And not only that. Neither have they recognised **ईश्वरा** in others. Nor do they recognise **ईश्वरा** in themselves. Leaving the inside **ईश्वरा**, they are attached to what? The external perishable container. Therefore he says, **अस्मिन् मृतके** in this perishable body, **बद्धस्नेहाः** they nourish strong attachment. In the name of beautification, in the name of beauty parlour visit, limb by limb, tooth by tooth hair by hair, eyebrow by eyebrow. Nails by nail. Now nail decoration has come. So therefore you have got pictures and tattooing of course all over the skin. Therefore we pour all out attention on the body. And miss what is inside? Body has to be cared for. But it cannot be pampered. But these people are strongly attached. In fact they cannot accept the ageing process. Therefore they try to cover up by all kinds of make ups. OK. I don't want to get lost in this topic. So **बद्धस्नेहाः** means with deep attachment. Not only, in their body. But **सानुबन्धे** but with all surrounding people, with attachment. **अधः पतन्ति**; They spiritually fall. That is the only consequence. This precious life is wasted.

**ये कैवल्यमसम्प्राप्ता ये चातीताश्च मूढतां  
त्रैवर्गिका ह्यषणिका आत्मानं धातयन्ति ते. (१६)**

But **चमसा** says, the lot of these people, is very unfortunate because, they have come to the **वेदा**, which can save them from **संसार**. At least in the case of **नास्तिका**, he did not come to the **वेदा**. He did not know and therefore he die spiritually. But these people, like a drowning person got a boat. But doesn't know how to use the boat. And holding on the boat he dies. That is more tragic than the other person who dies without a boat. Therefore he says **ये मूढतां अतीत**-these people have crossed the stage of **मूढतां मूढता** means **नास्तिक्यं**. **नास्तिक्यं** means what? This



rejection of the वेदा. So these people are no more आस्तिकाः. They are better off; they know atheism is पापम्. That is what is said in our tradition. Atheism is a पापम् they know. And they have renounced atheism and come to वेदा. But what is the problem. कैवल्यमसम्प्राप्ता they do not use the वेदा for spiritual purpose. They remain religious-materialistic people.

Sunday morning I talked about स्त्री groups of people; non-religious materialistic people, religious materialistic people, religious spiritual people. Here चमसा is condemning the middle one who are religious-materialistic people. Therefore they कैवल्यमसम्प्राप्ता: त्रैवर्गिका interested only in धर्म अर्थ and काम. Never in मोक्षा. And even if they are interested in धर्म very carefully note. धर्म means पुण्यम्. They do पुण्य कर्माणि and earn पुण्यम्. But they want to use the पुण्यम् again for money and pleasures. Therefore their कर्मा also comes under materialism only. So त्रैवर्गिका, त्रिवर्ग means धर्मार्थकाम; त्रैवर्गिका; ह्यषणिका they don't have even one minute to listen to Navayogi Samvaada. So busy running 24\*7 with 3 mobile phones. Earning, earning. They have no time.

बालस्तावत्क्रीडासक्तः

तरुणस्तावत्तरुणीसक्तः |

वृद्धस्तावच्चिन्तासक्तः

परमे ब्रह्मणि कोऽपि न सक्तः || ७ ||

अक्षणिका: a; means no time for spirituality. And what will they do? आत्मानम् धातयन्ति they destroy themselves spiritually. They are not talking about physical destruction they destroy themselves spiritually. They are spiritual suicides. They are spiritual suicides. And in Isavasya Upanishad they are called अत्महनः जनाः अत्महनः means spiritual suicides. More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

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ये कैवल्यमसम्प्राप्ता ये चातीताश्च मूढतां  
त्रैवर्गिका ह्यषणिका आत्मानं धातयन्ति ते. (१६)

We are doing the 4<sup>th</sup> chapter of नवयोगी संवाद, in which the king निमि is taught by the 8<sup>th</sup> आचार्य among the नवयोगीs. And the name of the आचार्य is चमसः and निमि has asked a question, about the lot of those people, who are not भक्ताः of the Lord who are not the devotees of the Lord. अभक्तानाम् गतिः and चमसः is answering that. From verse no 2 up to verse no 18. Of which we are seeing the 16<sup>th</sup> श्लोका. And the आचार्य had divided the entire humanity into 3 groups. Of which the first group is the lowest one which doesn't have faith in the वेदा themselves. They are utterly नास्तिकाः Therefore no question of वेदा. No question of कर्मा उपासना ज्ञानम्. No question of मोक्षा. No question of ईश्वर. All of them they don't believe. They have only 2 goals of lie. अर्थ and काम. Earn and enjoy initially. Later borrow and enjoy. Because loan is available in every bank. What about repaying the loan? That is banks' headache. This is called चार्वाह मतं. नास्तिक मतं. Materialistic philosophy. And चमसः doesn't want even to consider them because if you talk about them you have to take a bath. So वेदा doesn't even want to discuss them.

And the second group is the fortunate one which has come to वेद प्रमाणं. And come to the first part of the वेदा, वेद पूर्व बाग which talks about two types of कर्मा. One set of कर्मा for worldly fulfillment. Another set of कर्मा to come to spirituality and मोक्षा. सकाम कर्म and निष्काम कर्मा. Of which सकाम कर्मा is very, very attractive. Whereas निष्काम कर्मा or कर्म योग or pancha maha yajana are not the attractive. Because in that I have to give. I cannot get anything. The human mind always want to grab. Anything is distributed free whether I need it or not first take it. Therefore that is grabbing insecure mind. And वेदा allows the human beings to deal with सकाम कर्मा initially. But वेदा expects the humanity the आस्तिकाः to grow

in maturity. Discover the limitations of सकाम कर्मा परीक्ष्य लोकान् कर्म चितान् निर्वेदमायात्. Gradually reduce सकाम कर्मा. Gradually increase निष्काम कर्मा. Gradually get interested in वेद अन्त. Gradually start श्रवण मनन निदिध्यासन. This is the explanation of वेदा. Start with सकाम कर्मा. But never end your life with सकाम कर्मा. And the problem with the second group, they get into सकाम कर्मा, but they don't know how to get out of it. Therefore lifelong they pursue धर्मार्थ काम मोक्ष (DAK). And even when they do धर्म कर्माणि, not for spiritual purposes. They want to gather lot of पुण्यं so that next janma also they can enjoy coca cola. So therefore even पुण्यं is with an intention for future materialistic pleasure. Thus they are called परयोर्तिस्. धर्मार्थ काम मोक्ष nishta: religious-materialistic people. This is the second group.

And the third group is the rarest which is आस्तिका group which कर्मा for purification, comes to ज्ञानम् and attains मुक्ति here and now. So अभक्ता: सकाम भक्ता: निष्काम भक्ता: these are the three groups of humanity. Of these three, चमस doesn't deal with the first and third elaborately.

Because as I said first group, better we don't talk about. And third group we need not talk about because they are liberated ones. They have made their life. Therefore चमस: deals with the middle group only. The most unfortunate because they come to वेदा but they don't derive the original benefit of the वेदा. And the आचार्य feels, sympathy, pity for this intermediary group of people. And that is what he says, in the 16<sup>th</sup> verse which we saw in the last class. So ये कैवल्यं असंप्राप्त: they are not the third group. What is the third group? Who have attained the benefit of मोक्षा. कैवल्यं means मोक्षा. The third group has attained मोक्षा whereas this intermediary group कैवल्यं असंप्राप्त they have not joined the third group. And are they in the first group. They are not; मूढतां अतीता: च they have crossed over the first group. What is the first group? मूढ. धर्मार्थ काम मोक्ष means a नास्तिक्यं non-believers so called rationalists who do not have any reason at all in their thinking. That is called मूढतां. And this group has अतीता: they have crossed over the stage of नास्तिक्यं. Therefore they come under the

intermediary. They are neither **अभक्ताः** nor **निष्काम भक्ताः**; they are **सकाम भक्ताः**. And they toil and toil for what sake? **त्रैवर्गिकाः**: we saw in the last class. **त्रिवर्गा**. Means the first three **औरुषार्थाः धर्म अर्थ** and **काम**. Is called **त्रिवर्गा**. And **त्रैवर्गिकाः** means committed to **धर्मार्थ काम मोक्ष**. And here also they follow dharma not for the sake of **मोक्षा** but for the sake of **पुण्यं** leading to again worldly pleasures. So **त्रैवर्गिकाः** remembering **Kathopanishad**

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्प्रीत्य विविनक्ति धीरः ।  
श्रेयो हि धोरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ २ ॥

So one side **sreyas**: means **मोक्षा**: another side **प्रेयः धर्मार्थकाम**. **भगवान्** has given us **नित्य अनित्य वस्तु विवेकः**: discriminative power. But these people after long wrong thinking, they vote for what? **अनित्य धर्मार्थकाम**. Therefore **यमधर्म राज** says in **Kathopanishad मन्दः प्रेयः व्रणीतः**: They are called **त्रैवर्गिकाः** and **अक्षणिकः**: we saw in the last class. **अक्षणिकः** means they don't have even one moment of time for **Vedantic** pursuits. They have got time for everything. But when you talk about class they have hundreds of excuses. So therefore **अक्षणिकः** always busy in everything other than spirituality. And what are they doing? **आत्मानं घातयन्ति ते** they are destroying themselves. **आत्मानं** we can take as reflexive pronoun. Which is one of the possible meaning. They destroy themselves. But we should understand here destroying is not physical destruction but spiritual destruction. And why do we call it spiritual destruction because they are perpetuating **संसार**. So spiritual destruction is closing the spiritual route to **मोक्षा**. They themselves block the route to **मोक्षा** by not coming to **वेदाता**. And therefore never blame the humanity. Never blame the family **भगवान्** or anyone. If **संसार** continues, who is responsible? Put the **अक्षदै**, on your own head. Don't complain.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् |  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः || ६- ५ ||

Bhagavad Gita 6<sup>th</sup> chapter **Lord Krishna** says you are your spiritual friend. You are your spiritual enemy also. So **आत्मानं** themselves **घातयन्ति** - they destroy. Up to that we saw.

Continuing,

एत आत्मनोऽशान्ता अज्ञाने ज्ञानमानिनः |  
सीदन्त्यकृतकृत्या वै कालध्वस्तमनोरथा | | [१७]

So **चमस** strongly criticizes this intermediary group. **ये ते** these **सकाम भक्ताः** religious materialistic people, **अत्महनः** who destroys themselves spiritually. Who are spiritual suicides? This word is borrowed from **ईशावास्य उपनिषत्**.

असूर्या नाम ते लोका अन्धेन तमसाऽऽवृत्तः ।  
ताँस्ते प्रेच्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

**अत्महन** is a word used in **ईशावास्य उपनिषत्**. I think third **मन्त्रा** are so? Those people who are spiritually-ignorant they are destroying themselves spiritually. Therefore **आत्महनः** plural no. **आत्मः आत्महनौ आत्महनः**. **नकारान्तः पुल्लिङ्गः आत्महन् शब्धः**. And how do you know that they are spiritual destroyers of themselves. **अशान्ता** they never know what is peace of mind. So **अशान्ताः** means all the time mentally disturbed. Mentally stressed out. Mentally preoccupied. Leading to varieties of physical health problems also. Because mental problems will always flow down to the body. Therefore **अशान्ता**; and **अज्ञाने ज्ञानमानिनः** here the word **अज्ञानं** refers to **कर्मा**. This is an idiom used in **वेदान्ता**. So just an aside note. In Kathopanishad Yamadharm Raja has used this expression **दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता- कर्मा** is called avidya or ignorance. And why do we say so? **Sankaracharya** explains by giving two reasons. Because **कर्मा** is born out of ignorance. Which **कर्मा**? Any **कर्मा**. Whether it is ritualistic or worldly; it is born out of **कर्मा**. Because any type of **कर्मा** requires the notion, that I am a- can you fill up the blank? Any type of **कर्मा** requires the notion that I am **कर्ता**. And the very idea of **कर्तृत्वं** is a superimposition born out of **अज्ञानं**, because the real I is **अकर्ता**, **अभोक्ता**.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् |  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् || २- २१ ||

Second chapter. All profound verses. Because I do not know I am अकर्ता I mistake myself as कर्ता. Therefore the question of कर्मा comes. So कर्मा originates from ignorance. And not only has it originated from ignorance. It perpetuates ignorance also because कर्मा can never give rise to any knowledge. Whether it is spiritual कर्मा or that is religious कर्मा or worldly कर्मा. No कर्मा can give any knowledge. Therefore it cannot, it perpetuates ignorance. So कर्मा originates from ignorance. कर्मा perpetuates ignorance. Therefore कर्मा and ignorance are almost synonymous only. Therefore often in the sastra, the word अज्ञानं is used for कर्मा. Therefore in this श्लोका, the word अज्ञानं means कर्मा. Especially वैधिक कर्मा. And what is these people do? All the time engaged in varieties of वैधिक कर्मा, so proud also they are. And they consider that, this is the greatest wisdom. अज्ञाने ज्ञानमानिनः they mistake कर्मा as a great wisdom. And again that doesn't means we criticize कर्मा. Remember, we never criticise कर्मा. कर्मा has got advantage; +points. कर्मा has got minus points. What is the +point of कर्मा. कर्मा alone can produce चित्त शुद्धि; चित्तस्य शुद्धये कर्मा. Especially शास्त्रीयं कर्मा. Therefore we should know the +point of कर्मा. And we should also know the minus point. What is that? It can never give ज्ञानम्. It can never give moksha. Therefore after performing कर्मा and purifying, one has to come to ज्ञानम्. This, these people do not know. Because I gave you the example. SSLC. We had, it was called secondary school leaving certificate. But if you convert into secondary school living certificate, so no teacher or parent wants, their children to live in the school. You have to enter; but don't live there. Similarly these people have converted the leaving certificate into living certificate in कर्मा itself. And what is the end? सीदन्ति अकृत कृत्याः the greatest minus point in कर्मा is any amount you do and any amount you accomplish, satisfaction will never come. Always there will be unfinished agenda. Any amount you do, you watch the mind at the 29th year things are there to be completed. 30th year things are there. To be completed 40th year same story. At any time of life I have always. Unfinished

agenda. That means what? There is no **पूर्णत्वं** at all. Therefore what they have got? The **आचार्य** says, they have become tired. So the benefit ok **कर्मा**, is first tired, then retired. So tired and retired. This is the life. Therefore **सीदन्ति** – so there are fed up. They are tired. But at least is it not the tiredness with fulfilment; it could have been fine **अकृत कृत्या** without fulfillment. How do you know? Look at the face. They need not declare it. You look at the body language you know where the stand. **अकृत कृत्या**: and not only that. **काल ध्वस्त मनोरथा**. And they have started with endless dream and they have completed a few of them. And still there are too many dreams and what do they feel? They write off many. Because they have understood some of the dreams can never be fulfilled **काल ध्वस्त मनोरथा**: all their dreams are shattered because of time and ageing. Because of time and their incapacity .many dreams are shattered. So **कालेन ध्वस्तं ध्वस्तं** means destroyed. **मनोरथा** means their dreams . Their castle in the air.  
Continuing.

हित्वात्यायासरचिता गृहापत्यसुहृच्छ्रियः।  
तमो विशान्त्यनिस्च्छन्तो वासुदेवपराङ्मुखाः (१८)

So this is the last verse of **चमस** answering **Nimi's** question. The original vision of **वेदा** I had pointed out is to enter **गृहस्ताश्रम (GA)**, and use the grihastha ashrama, for **कर्मयोग**, Pancha Maha Yajna. For serving others. And in the process grow in grihastha ashrama, and one should grow out of grihastha ashrama. It may start with attachment. But it should not end with attachment. One should get ready for entering **वानप्रस्त** and **सन्यास**. This is the Vedic vision of grihastha ashrama. Householders life is called ashrama only to indicate that it is only a temporary stage for spiritual growth. What do these people do? So missing the Vedic intention, they are stuck and their attachment towards the things and beings only grows. Instead of they growing. There is a growth. Not they grow. But their attachment grow. And they have acquired so many things name fame possession relation all of them and they would like to hold on to them permanently because of attachment. But unfortunately we cannot hold on to anything. The cruel **यमधर्मराज** at the appropriate time, either he takes away my

possessions or he takes me away from the possession. Either way these are separated. For what he spent the entire life, everything has to be discarded. You cannot carry, even **காதற்ற ஊசியும்**. You cannot carry even a broken needle. So Therefore the separation is going to be extremely painful because they have not prepared their mind for that. Therefore he says, **गृह अपत्य सुहृद् श्रिय** you can understand **गृहं** means house. Own house they say. House of my own. Then **अपत्यं अपत्यं** means children. It is common to both male and female children. Common word is **अपत्यं**. The word is **नपुंसक लिङ्गं**. **अपत्यं अपत्ये अपत्यानि**. But the meaning is children both boys and girls. He has acquired all of them. And **सुहृद्**, **सुहृद्** means several well-wishers including relatives friends etc. Through careful socialization he has acquired so many contacts. So **सुहृद्** and then of course **श्रियः** **श्रियः** means all forms of wealth. Money, gold, ornaments shares. You have to add all of them. Everything he has acquired. And at the time of death what can you carry? You cannot carry anything. We come empty handed .we go empty handed. Even if we have ring or something, the other people will carefully remove.. They love us. But they love the gold also. Therefore empty handed we have to go. **गृह अपत्य सुहृद् श्रिय**. Aayata rahita acquired with lot of toil. Working 15 hours of the day. During the prime of the life. And all of them are, painfully drooped. **अनिच्छन्तः** even when I don't want to miss any one of them, I am forcible snatched away by **यमधर्मराज**. If only I had attained the maturity and I myself deliberately grow out the separation will give ananda. Deliberate renunciation born out of maturity gives me ananda. But forced loss, caused by **यमधर्मराज**, causes sorrow. In both the event is the same. The things I had have gone. Event is the same. One possibility is renunciation due to maturity. That gives me joy. But when it is forcefully taken away by **प्रारब्ध** or **यम** the same thing gives pain. **भर्तृहरि** in his **वैराग्य सतकं** gives this in a beautiful **श्लोका**

अवश्यं यातारश्चिरतरमुषित्वापि विषया  
वियोगे को भेदस्त्यजति न जनो यत् स्वयममून् ।  
ब्रजन्तः स्वातन्त्रयादतुलपरितापाय मनसः  
स्वयं त्यक्ता ह्येते शमसुकमनन्तं विदधति ॥ १२ ॥



श्लोका. He says अवश्यं यातार चिरतर मुषित्वापि विषया- all our possessions however long they stay they will have to go away. So viyoga is compulsory वियोगे को भेद whether the separation happens because of destiny or because of my renunciation, separation is identical. In one, things are snatched away. In another I drop them. So वियोगे को भेद: both are separation. But even though both are the same ब्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः when I want to hold on to them and they are forcibly taken away, that separation gives what? Immense pain. स्वातन्त्र्यात् ब्रजन्तःअतुल परितापाय मनसाः व्हरेअस् whereas स्वयं त्यक्ता ह्येते even before destiny removes I myself grow out of it. There I don't need them because I can stand on my own.

श्रीभगवानुवाच |

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान् |

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते || २- ५५ ||

Even when यमधर्मराज, snatches, it is a very good that you let me have that for this much time, I will happily return to यमधर्मराज with a note of gratitude. And in the final श्लोका of वैराग्य सतकं भर्तृहरि mentions the same thing, with reference to the very physical body saying "O" 5 elements I am grateful to you. Because the body is made up of the 5 elements only. So you have gifted this body and I have made use of full use. And I have merged into ब्रह्मन्. Now this body may be there or may not be there. Its use is completed. Therefore if you come, I will return the body with a thank you note.

मारमेदिनि तात मारुत सखे तेजः सुबन्धो जल

भ्रातव्योर्म निबद्ध एव भवतामन्त्यः प्रणामाञ्जलिः ।

युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-

ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥ १०० ॥

I am merging into ब्रह्मन्. I don't need this miserable body. Take away. Anyway I got lost in this topic. Look at this श्लोका. These people, because of lack of maturity they are intensely fail. तमः विशन्ति they enter into deep gloom. तमः means what? Darkness or gloom or pain. They enter because of the lack of

maturity. And why all this happened? Because they never turned towards God. They never, never turned towards God.

भजगोविन्दं भजगोविन्दं, गोविन्दं भजमूडमते ।  
संप्राप्ते सन्निहिते काले, नहि नहि रक्षति डुकृञ्करणे ॥ १ ॥

Therefore **वासुदेवपराङ्मुखा**; means they were not interested in **भगवान्**. **पराङ्मुखा**: means not tuned towards, that means turned away from. Turned away means disinterested. Why are you attending these classes now itself. You are too young for that. That means what? When we have become too old for anything, then you are supposed to sleep in **वेदान्ता** class. So Therefore it is not meant for that. We have to learn, when we are young to make life wonderful. So with this **चमस** concludes his answer to **Nimi**. So now 8 **योगिनः** have taught. Now the ninth one is going to come. We will read.

राजोवाच

कस्मिन्काले स भगवान् किं वर्णः कीदृशो नृभिः ।  
नाम्ना वा केन विधिना पूज्यते तदिहोच्यतां ॥ (१९) ॥

So when **चमस** completed his teaching **King Nimi** the **raja** asked natural consequential question. Because how did **चमस** conclude? By pointing whoever has turned away from **भगवान्** they are going to face deep misery. Because whatever they hold on to will be taken away in time, which should have created lot of fear. And therefore immediately after that, this is called **स्मशान वैराग्यं**; immediately after that many people will sudden religious, whenever some death happens suddenly **samiyar** becomes relevant. They will ask what happened to him. Where does he travel for one week? Thereafter once again back to partying only. Therefore when we hear the frightening message that whatever you love you cannot hold on to, a person will be interested in turning towards God. That is the benefit of Bhaja Govinda. In fact this teaching of the 8<sup>th</sup> **आचार्य**, it is almost the same as **भजगोविन्दं** of **Adi Sankaracharya**. It is a very beautiful work of 30 verses really turning a person from materialism to spirituality. In fact another name for **भजगोविन्दं** is **मोह उधारः**; **उधारः** means hammer. **मोह** means infatuation. Infatuation for money. So everybody has got

infatuation for money and pleasure which is called मोह. Through 30 verses what does Sankaracharya say? Powder the मोह, by hammering it. So these verses are very similar to भजगोविन्दं. Therefore naturally we want to turn towards God. Therefore King Nimi asked, how can we worship the Lord? That is what he asked. Before that I will give you a small introduction. Which you know but should remember in this context.

God is presented in 3 different ways in our scriptures depending upon the level of maturity. Initially the highest level is presented a student will not be able to grasp and he will drop the scriptures. Therefore initially एकरूप ईश्वर otherwise called इष्टदेवता ईश्वर is introduced with clear features which we can visualise which we can have in a मूर्ति or photo form and we can regularly worship called एकरूप ईश्वर. Then as even we mature hopefully, then we are taken to second level called विश्वरूप ईश्वर भक्ति. जगत इशधी युक्तसेवनं | अष्टमूर्तिभ्रुदेवपूजनं || in upadesa sara:. Even service to the world, is a form of विश्वरूप ईश्वर पूजा only. Once you have dwelt in विश्वरूप पूजा, विश्वरूप भक्ति for some time, then we are taken to the ultimate which is अरूप, सत्यं, ज्ञानं अनन्तं अद्वैतं अग्राह्यं नान्तप्रज्ञं etc. The निर्गुणं ब्रह्म as the real god. God as saguna in the first stages. God as निर्गुणं ब्रह्म in the final stage. So we start with ईश्वर आराधनम्. King Nimi asked in what all forms भगवान् can be worshipped. And in each युग how the worship is done. Because as the time change the human mind also changes. Therefore in each युग, what type of worship is to be done. Thus the last portion is ईश्वर आराधन रूपं. सः भगवान् पूज्यते- how is that भगवान् worshiped? तस्मिन् काले? In which युग. So therefore each युग, 4 युगाः he is going to talk about. In each युग. And किं वर्णः: what type of complexion of god? So we are fixed with the complexion issue/ Therefore what type of colour god is visualised. So किं वर्णः? कीदृशः: what are the different features of the Lord? So hands and legs and what all things he holds in hand. What type of dress he has got? The features is कीदृशः. And केन नाम्ना?? And each युग what are the different names applied to भगवान्? The popular names of God in each युग. And finally केन विधिना: विधि means the method of worship/ the mode of worship is called विधि. So वर्णः आकारः नामः, विधि. Complexion of God. Features of God. नाम

,names of God. And the mode of worship. Worship to god. Not by god. Worship to god. In what? So we require 4 answers corresponding to 4 युगाः/. So 4 colours. 4 groups of features. 4 sets of नामा. And 4 modes of worship. Each one 4 depending upon the युग? So तस्मिन् काले represents in each युग. तद् इह उच्यतां . May you teach us that method? Now comes the 9<sup>th</sup> and final योगी. All of them are resting and sipping coffee perhaps. Now करभाजन comes and starts the teaching His name is करभाजन. करभाजन is an interesting name. So one group of संयासिनः who do not possess anything- अवदूत type of संयासि who do not possess anything who do not even own dress? Are called अवदूत संयासि . For taking बिक्षा they don't hold even bikhsa patram. Because they are worried that sooner or later -it may be plastic. If you use for two days you will wash it and preserve it. Even though I is a disposable cup we may get attachment. So they don't want to even own a vessel. They have got a natural vessel which can be assembled and dismantled. And what is that? Assemble and you have it and take बिक्षा and straightaway eat. No spoon and fork and all. There all षड्रसाः are mixed. All put together whatever comes they directly eat and at the end dismantle the vessel. Separate over. Walk off. So this is परिव्राजक अवदूत करपात्री संयासि. And भजनं means पात्रं. करभाजनं Means करपात्रः : or करपात्री. सः उवाच. And what does he say? कृतं त्रेता. Did we read it? No.

करभाजन उवाच

कृतं त्रेता द्वापरं च कलिरित्येषु केशवः |  
नानावर्णाभिधाकारो नानैव विधिनेज्यते ||२०||

So तस्मिन् काले the question was asked. For which he answers 4 कालाः are there कृतं कृत युगा त्रेता त्रेता युगा. द्वापरं द्वापर युगा and कलिः कलियुगा. And our युगा is supposed to be कलियुगा. Nearly 500 years Mahabharata that time is considered to be the transition time. End of त्रेता युगा. With Parikshit maharaja कलियुगा arrived. Around 500 years. And कलियुगा has 432000 years. Now we are only in 5000. So इति एषु. In these 4 युगाs केशवः इज्यते. Here the worship of इष्टदेवता as विष्णु is talked about. Because भागवतं, which is the original work in which alone this जायन्तेय गीता appears. The भागवतं is विष्णु प्रधान भागवतं. In fact they called विष्णु भागवतं to

differentiate this from देवी भागवतं. They call this विष्णु भागवतं. Because विष्णु is glorified. Therefore here करभाजन talks about विष्णु पूजा in each युगा. Parallely शिव पूजा is also possible. But here the focus is on भागवतं. Therefore केशव; Lord विष्णु is worshipped. In how many manners? नानावर्ण in the form of 4 different वर्णाः belonging to 4 युगाः. And अभिध अभिध means names. With 4 different groups of names, each group is associated with one युगा. Not one nama. But several names will be said. So नानावर्णnana अभिध and नाना आकारः आकारः; means what? Features. Like dress etc. And finally नानैव विधिना. विधि means what? Mode of worship. So वर्ण, अभिध आकार विधि. These are the 4 associated with each युगा. This is the general introduction. Hereafter he will talk about each युगा and all the 4 factors connected. Ok. I will just introduce.

कृते शुक्ल चतुर्बाहुः जटिलो वल्कलांभरः |  
कृष्णाजिनोपवीताक्षान् बिभ्रद् दण्डकमण्डलु || (२१) ||

So you can understand as you even read. कृते means in कृत युगा what is the colour of भगवान् शुक्ल; शुक्ल; means white or fair. OK fair. Naturally not by applying fair ad lovely. So भगवान् is fair. This is answer to the first factor. Then what is the aakara? Features. चतुर्बाहुः 4 hands. जटिलः you can understand शुक्ल; means with जटा. Normally जटा is associated with Lord Shiva only. So note even विष्णु is associated with जटा. जटिल; वल्कल अम्भर; वल्कलं means bark of trees. Tree bark. अम्भरः he uses as dress. चर्म means animal skin. Here it is tree bark. अम्भरः is the वस्त्रं कृष्णाजिन. And he uses this skin of the Krishna deer. Deer skin he uses. For an asana. Etc. I will explain in the next class. Note this much कृष्णाजिनम् deer skin उपवीता sacred thread. And अक्षान् अक्षा means अक्षमाल. अक्षमाल means जपमाला. So rosary and दण्ड and कमण्डलु. दण्ड is a staff taken from a branch of a tree. And कमण्डलु is the water pot. All these things भगवान् holds in the कृता युगा. Details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

## 35 JG Notes Chapter 4 Verses 4-22 to 4-28 (13-10-2105)

Page 114 verse 21

कृते शुक्ल चतुर्बाहुः जटिलो वल्कलांभरः |  
कृष्णाजिनोपवीताक्षान् बिभ्रद् दण्डकमण्डलुः || (२१)

In this portion, the 9<sup>th</sup> and final **आचार्य** of **नव्योगिनः** is giving the answer to **King Nimi's** question and the question was in what all ways **भगवान्** can be worshipped by the devotees. Religious life starts with **ईश्वर आराधनं** only. And it is considered to be one of the fundamental duties of every Hindu **गृहस्ता**. We talk about pancha maha yajna. And the first one enumerated is **देव यज्ञा ईश्वर आराधनं** according to our capacity. It can be very elaborate. It can be simple also. And this **ईश्वर आराधनं** begins with **एकरूप ईश्वर** in which you choose one ishta devata for **आराधनं**. And thereafter we have to learn to see the entire universe as the body of the Lord. And thereafter only we have to transcend that also. And come to the **निर्गुणं ब्रह्म**. Which is beyond the **नाम** and **रूप**. Names and forms are there in **ब्रह्मन्**. But those names and forms are ultimately **मिथ्या** and **TF ब्रह्मन्** is free from all names and forms. This **अनामकं अरूपकं निर्गुणं ब्रह्म ज्ञानं** is the ultimate goal for that the pre-LKG the toddlers **पूजा** is **एकरूप इष्टदेवता आराधनं** -and here the **आचार्य करभाजनः** is talking about **विष्णु आराधनं**. It can be **शिव** or **देवि** or any one. In **Bhāgavatham** **विष्णु आराधनं** is highlighted and here the **आचार्य** says in each **युग**, the form attributed to the Lord differs; the complexion of the Lord differs. And the mode of worship also differs. And different **नामः** attached to attributed to that deity, the **नामः** are also different. Therefore **वर्णः आकारः पूजा विधिः** and **नामानि** all these 4 differ depending on the **युग**. And now **करभाजन** is talking about each **युग**. What are the four?

First he has taken up **कृत युग विष्णु आराधनं**. It is a general information. You should not argue. Why should we learn this **श्लोका**? We are in **कलियुग**. Therefore the idea is different features are given, indicates that **भगवान्** is beyond all features. If one

feature is intrinsic to भगवान् then in every युग that alone will be. The very fact the features change indicate they are all incidental अध्यारोप. Finally we have to do the अपवादः negation. We saw the 21<sup>st</sup> verse in which the वर्ण and आकारः are described in कृत युगः and what is that? शुक्ल वर्णः शुक्लः means fair complexion. And what are the different features: चतुर्बाहुः with 4 hands. जटिलाः with matted hair. वल्कलांभरः having bark of the tree as the garments. कृष्ण अजिनः having a piece of deer skin as part of his get up. Especially for ब्रह्मचारी कृष्णाजिन is highlighted. Therefore भगवान् विष्णु is in ब्रह्मचारी रूपः so कृष्णाजिनः उपवीतः with a sacred thread and अक्षान् carrying the जप माला called rosary. And along with that दण्ड a staff is there. For ब्रह्मचारी also दण्ड is there. For ब्रह्मणा ब्रह्मचारी one type of दण्ड. For क्षत्रिय ब्रह्मचारी; for a वैश्य ब्रह्मचारी according to वर्ण the tree out of which the दण्ड is taken it varies. And संयासि also has got दण्ड. Here ब्रह्मचारी वेषः So दण्ड and कमण्डलू कमण्डलूः is water pot. Because for many कर्माः regular आचमनं is to be done. Just as many of you carrying water bottle that is your कमण्डलू. Water bottle is modern कमण्डलू. Those days they have their own कमण्डलूः दण्ड कमण्डलूः बिभ्रद् बिभ्रद् means holding or welding. भगवान् is in कृत युगः up to this we saw, in the last class. Now we have to talk about पूजाविधिः I whit way people worshipped in कृत युग. Verse 22.

मनुष्याषु तदा शान्ता निर्वेराः सुहृदःसमाः |  
यजन्ति तपसा देवं शमेन च दमेन च || (२२)

So he says in कृत युग most of the people were highly evolved spiritually and therefore they enjoyed a refinement like sadhana chathustaya sampathy was predominantly there. And their minds were also calm. The minds were also unpreoccupied and therefore instead of physical आराधनं they mostly performed मानस पूजा. मानस पूजा requires and undistracted, undistractable, mind. These people were so involved so they could practice ईश्वर आराधनं in the form of ईश्वर उपासनं. So that is said here. Sada in kritya युग, मनुष्याः शान्ताः generally people were relaxed. The problem of stress which is talked about all over in magazines. Either stress problem tension or depression problem all these were not there. They were generally शान्ताः relaxed. And निर्वेराः without hatred and hostility

towards others. All the relationships with other human beings were also smooth and well lubricated. When you have got a machine with enough oil it will function including the door. It will close smoothly. If it is not well lubricated what happens? You close the door seven house behind your house, you can hear that all kind of noise it makes. Similarly human relationships also when values are there relationships are without straining. Every interaction is comfortable that every action you don't feel the burden or bitterness. In कलियुग the problem is any interaction increases tension. Not only outside the family. Inside the family mother cannot interact with some mostly. Because everybody is short tempered. Anger is at the tip of the noses. You ask where are going the other person flares up. So therefore कलियुग means there is general tension, both inside and outside. One of the aims आत्म गुणाः mentioned in धर्म शास्त्रा is अनायासः अनायासः means general relaxation. Both physical as well as mental relaxation because when there is more stress in the mind it will certainly get passed on to the body also. In Krita युग what was the condition. निर्वेरा Therefore no strained relationships. And if somebody gives a word you don't have to get a signature and pro note and legal things nothing. He says I will give you that he means even if the other person forgets he will call and give that. That value for the word etc. were all there. So निर्वेरा: free from hostility or strained relationship free from. And सुहृदः, सुहृदः means all were well-wishers of others. शोभनं हृदयं यस्य सः श्रुदः the motive was always positive. So wishing well for everyone around. So सुहृदः and समाः. When the relationships are such and all the people follow. Remember only one person follows values, tension will be more. So it will work only when all the people have got the same value. Therefore समाः they were all generally calm and free from reaction. And शमेन च दमेन च they had शम शमः means what? Mental restraint. मनोनिग्रहः which are all very useful for वेदान्त विचार. These qualifications they naturally had. शमेन and दमेन च .not only mental restraint was there. Even sense organs were restrained. Disciplined. So with शम and दम, therefore the mind was fully available hundred percent available for ईश्वर ध्यानं. TF तपसा here तपस् means ध्यानं or उपासनं. So through उपासन, and here we are talking about सगुणउपासन only. We are not talking about वेदान्ता here. We



are talking about the general life of people. They were worshipping god, through उपासन. That is why **Sankaracharya** has written **मानस पूजा स्तोत्रम्** on different deities. **शिव मानस पूजा** being short one we study that. There is a **देवि मानस पूजा** also consisting of 16 श्लोकाः, कल्लोलोल्लसितामृतार्धिरहरि मध्ये विराजन्मणिद्वीपे like that 16. **नवरात्रि** time if you know that it is a very beautiful one. Elaborate **मानस पूजा**. Offering **आसनं पाध्यं अर्घ्यं** (17) and **नैवेद्यं**. All types of **नैवेद्यं**. Why menat. no difficulty. Only physically you have to do many **नैवेद्यं** you have to go to Grand sweets. If it is mentally offering you don't have to go anywhere. Therefore **मानस यजन्ति**. **शिव मानस पूजा**. **Dakshinamoorthy मानस पूजा** several **मानस पूजाः** sthothrams are there. So this is the **पूजाविधि** in short they were **उपासन प्रधान**. Then what is the 4<sup>th</sup> one? What are the different names of Gods which were predominantly used in **कृत युग**. We are still in **कृत युग**. In the next श्लोका **ईश्वर नामाः** are enumerated. What are they?

**हंसः सुपर्णो वैकुण्ठो धर्मो योगेश्वरोऽमलः |**  
**ईश्वरः पुरुषोऽव्यक्तः परमात्मेति गीयते || (२३)**

So literally **गीयते** means **भगवान्** is sung. Here singing means the **नामाः** are uttered or chanted. And what are those **नामाः**? Just a list of names of **भगवान्**. So first one is **हंसः**. So **हंसः** means the one who is a destroyer of ignorance. A **ज्ञानि** is called **हंसः** and a **संयासि ज्ञानि** is called **हंसः** or **परमहंसः** etc. **हन्ति अज्ञानं नाशयति इति हंसः** the destroyer of ignorance, the destroyer of **संसार** is called **हंसः** and **भगवान्** being the **आदि गुरु** he deserves the title **हंसः**. And the next one is **सुपर्णः**. So the one who has got beautiful wings for movement. So wings here represent movement. And **सुपर्णोः** means the one whose movement is without any obstructions. With smooth movement is called **सुपर्णः** in **मुण्डक शान्तिपाठ स्वस्तिन ताक्ष्यः अरिष्टनेमिः** there we saw the meaning **अरिष्टनेमिः** means the ones whose movement is unobstructed. So **भगवान्** is called **सुपर्णः** a bird in the sky whose movement is unobstructed. An why should **भगवान्** move? So he also makes tours or not? You can say **भगवान्** moves to save the devotees. **Gajendra moksha** etc. When **भगवान्** rushes to the devotees he doesn't get stuck in traffic jam. Is called **सुपर्णः** then

वैकुण्ठः वैकुण्ठः this word occurs in Vishnu Sahasranama also. The word हंसः सुपर्णो भुजगोत्तमः हिरण्यनाभः सुतपा पद्मनाभः प्रजापतिः so the word हंस, the word सुपर्ण the word वैकुण्ठः in Vishnu Sahasranama वैकुण्ठः पुरुषः प्राणः प्राणातःप्रुतुः and Sankaracharya has written a commentary of Vishnu Sahasranama. There the meanings of all these words are given. The word वैकुण्ठ has got different meanings. Me meaning is the one who is the son of विकुण्ठ in one of His अवताराः Among many अवताराः of the Lord, in one his mother was known by the name विकुण्ठ. And विकुण्ठायः पुत्रः, वैकुण्ठः. Of course other meanings are also there. This is the simple meaning विकुण्ठायः पुत्रः वैकुण्ठ. And the word वैकुण्ठ refers to भगवान् also. But properly the word वैकुण्ठ refers to भगवान्'s abode also. Both meanings are there. वैकुण्ठ means abode of भगवान्. वैकुण्ठ means भगवान् himself and धर्मः धर्मः means the one who sustains everything. धारणात् धर्मः all the ethical values are called धर्म because values alone sustain a society. When the values go away that society cannot survive for long. It won't immediately die. But slowly. It will have. Therefore values are called धर्म because they sustain. भगवान् is called धर्मः because he is the ultimate supporter of the entire universe. Then योगेश्वरः the Lord of all the योगा. Because he alone has to teach all the योगा, through the वेदाः कर्म योग through कर्म काण्ड. उपासन योग through उपासन काण्ड. ज्ञान योग through ज्ञान काण्ड. भगवान् alone as an आदि गुरु has taught all of them. Therefore is called योग ईश्वरः योगेश्वरः the Bhagavad Gita the last verse भगवान् is called योगेश्वरः anyway Bhagavad Gita we saw once upon a time what is the last श्लोका

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः |  
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम || १८- ७८ ||

There भगवान् is called योगेश्वरः the Lord of योग. And अमलः you can understand. मलः means impurities. अमलः means pure. शुधः Then the word ईश्वरः you can understand. The Lord of all. सर्व इष्टे इति ईश्वर derived ईष् to rule over. ईश्वरः then पुरुषः पुरुषः is given 2 meanings. One आत्मा itself is known as पुरुषः both as जीवात्मा and as परमात्मा. As जीवात्मा the word पुरुषः means the one who dwells in the body. पुरु means शरीरं षः means indweller पुरी शरीरे नवद्वर पुरे षेते इति पुरुषः Thus पुरुषः as

जीवात्मा means the embodied self the indweller. But the very same पुरुषः as परमात्मा because both are one and the same according to वेदान्ता. So पुरुषः as परमात्मा is the all-pervading one. पूरयति सर्वं इति पुरुषः the one who fills up everything by pervading all. So thus पुरुषः means the Lord as जीवात्मा as well as परमात्मा. Then the next one is अव्यक्तः the one who is supra sensuous not available for sense organs in his original nature. भगवान् in his original nature is निर्गुणं ब्रह्म and निर्गुणं ब्रह्म is not available for sense organs. That is why in Bhagavad Gita: अव्यक्तोऽयमचिन्त्यो ऽयमविकार्यो ऽयमुच्यते । So व्यक्तः means perceptible to the sense organs. अव्यक्तः; means not perceptible to the sense organs. The word अव्यक्त is used for माया also. Because माया also is not visible to the sense organs. Therefore according to the context we should take अव्यक्त as माया or ब्रह्मन्. Here what should we take? ब्रह्मन्. So अव्यक्तः and the final name is परमात्मा इति च गीयते परमात्मा is the supreme. So which we were seeing in Itereya upanishat आत्मा वा एकं इदं अग्र आसीत्. So these are the names in कृत युगा. Now having completed the कृत युग now करभाजन enters into त्रेता युग. He has to come to कलियुगः in त्रेता युगः वर्णः आकारः पूजाविधिः and नामानि is given by one.

त्रेतायां रक्तवर्णोऽसौ चतुर्बाहुस्त्रिमेकलः |  
हिरण्यकेशस्त्रय्यात्मा श्रुक्श्रुवाद्युपलक्षणः || (२४)

So त्रेतायां in त्रेता युग what is the complexion of god? रक्तवर्णः भगवान् is red in complexion असौ चतुर्बाहु you can understand. With 4 arms. त्रिमेकलः मेकल means a girdle. A girdle is called मेकल. And त्रि means with three strands. So they make out of a type of grass, called मौञ्जी. मौञ्जी कृष्णजितरं. मुञ्जा is a type of grass. Out of which they make a girdle and it will have three strands. It is called त्रिमेकलः so wearing a girdle of three strands. हिरण्यकेशः; हिरण्यकेशः means golden hair. So like some of the westerners. Golden hair. हिरण्यकेशः and त्रय्यात्मा. त्रय्यात्मा means वेदमूर्तिः. भगवान् symbolises the very वेदा itself as his form. त्रय्यी means वेदाः especially रिग यजुस् and साम because three वेदाs are predominantly used in यागा. अतर्वणा वेदा is used for secular purposes more. The first 3 were used for the ritualistic purpose. And therefore they enumerate three वेदाs as त्रय्यी. In

Bhagavad Gita, ninth chapter त्रैविध्या मां सोमपाः पूतपापाः That word is here indicated. And atma means what? Of the nature of. The very embodiment of वेदा is भगवान्. The commentator writes as वेदमूर्तिः and यज्ञमूर्तिः

So त्रय्यात्मा and श्रुक्श्रुवादि उपलक्षणः and carrying various types of wooden ladles which are used for doing यागा. So while performing यागा, varieties of oblations have to be given, and they have to be given with special ladles. Which are also prescribed by the वेदाः. You cannot take one of the ladles from the kitchen and offer. Wooden ladles are required and also how the ladle must be made. And of what type of trees the word must be taken. खादिरा; etc. They talk about. Just the श्रुक् and श्रुवः are the two words used for different wooden materials used in यागा and भगवान् carried them. And therefore only भगवान् is called यज्ञमूर्तिः also. त्रय्यात्मा त्रय्यात्मा means वेदमूर्तिः and श्रुक्श्रुवाद्युपलक्षणः means यज्ञमूर्तिः; the यागा itself is personified, as भगवान्. And this is the form of भगवान् in त्रेता युग. Because in त्रेता युग, people were Vedic rituals oriented. Vedic rituals declined gradually. By the time द्वापर युग came the Vedic rituals were not popular. In त्रेता युग rituals were predominant. Therefore भगवान् is personified form of ritual. So वर्णा and आकार over. What is the next one? The पूजाविधिः

तं तदा मनुजा देवं सर्वदेवमयं हरिं |  
यजन्ति विद्यया त्रय्या धर्मिष्ठा ब्रह्मवादिनः (२५)

So तदा मनुजा the people in त्रेता युग were predominantly following the Vedic instructions वैधिक मार्ग परान्. Once it is वैधिक मार्ग the route map is very clear. That is the advantage of keeping the Vedic, what do you call road map. So it will start with what? अर्थ and काम. It will allow us to enjoy, earn and enjoy. But later वेदा will warn, mere earning and enjoying alone is not life. There must be earning and giving. Earning enjoying is a life of a consumer. Earning and giving is the life of a contributor. DS enjoyed using the expression. You are a consumer all the time. Why can't you be a contributor? In one way or the other. Daily at the end of the day instead of asking how much I have gained ask the question how much I have given. So when it is gaining प्रधान it is अर्थ काम प्रधान life. Once giving

starts. And gradually the giving must equal the earning. Before 1%. Then gradually the giving should increase and by the time we got to **वानप्रस्त सन्यास आश्रम**, the giving is what? Complete giving. I am talking about that now. That is the ultimate goal. **न कर्मणा न प्रजया न धनेन त्यागे न ऐके** . Even if we don't renounce everything at least we must be able to give as much or more than what we earn. This giving centric life is called dharma **प्रधान** life. And then comes **मोक्ष प्रधान** life. Commitment to **Vedic** studies especially **vedantic** studies. So earn, give, know, and be free. This is the **Vedic** मार्गः And in **त्रेता युग**, most people were following that. Therefore they are called **ब्रह्मवादिनः**: Here the word Brahma means **वेदाः**: so **ब्रह्मवादिनः** means **वेदवादिनः**: all the time studying and trying to follow the **Vedic** teaching. And once I follow **Vedic** teaching **धर्मिष्ठा** I will be dharma **प्रधान**. If you remember **तैत्तिरीया** first chapter and **brahmacharis** at the end of **Vedic** studies they go back to the society. The advice given by the **आचार्य** is **वेदमनूच्याचार्योन्तेवासिनमनुशास्ति। सत्यं वद ।** first message is what? Speak truth. At least avoid speaking untruth. **धर्मं चर ।** Let your life be contribution **प्रधान** and not acquisition **प्रधान**. So **स्वाध्यायान्मा प्रमदः** in **तैत्तिरीया** we have seen I don't want to go into the details. Therefore **धर्मिष्ठा**; means **पञ्च महा यज्ञ प्रधानः**. And what do they do? **त्रय्या विद्यया** through the **त्रयी विद्या** or **Vedic** scriptures, **वैधिक कर्मा**, **Vedic** rituals most of them are fire rituals. So through **Vedic** rituals **यजन्ति** they worship the lord. So from **मानस** they have come to **कायिक**. In **कृतयुग** mind was dominant. **त्रेता युग** body has come to the picture. And **यजन्ति** they worship whom do they worship? **सर्वदेवमयं देवं हरिं. देवं हरिं.** Means Lord **विष्णु**. Lord **विष्णु** as what? Not one of the gods. But as **विश्वरूप ईश्वर**. in whom all the other deities are included. So **सर्व देव मयः** means the one who includes all other deities. That is why once we worship on **विष्णु** we need not go and worship each and other deities because **विष्णु** includes all of them. So this is the mode of worship. Now what do we need? The gist of **नामाः**: What are the names? Verse 26.

**विष्णुर्यज्ञः पृश्निगर्भः सर्ववेद उरुक्रमः |  
वृषाकपिर्जयन्तश्च उरुगाय इतीर्यते ||(२६)**

So विष्णुः विष्णुः means the all-pervading one. सर्व वेवेत्ति सर्व व्याप्नोति इति विष्णुः the all-pervading one. And where is he? Imagine a person says all-pervading विष्णु is in वैकुण्ठ. If he is all-pervading he is here also. You can say in वैकुण्ठ is no harm. But if you think भगवान् is only in वैकुण्ठ it means the meaning of the word he doesn't know. So व्यापक; then यज्ञः the one who is the embodiment of यज्ञः the sacred ritual itself is a form of भगवान् only. We saw यज्ञमूर्ति before that idea. Then पृश्निगर्भः पृश्निगर्भः means in कृष्णावतार he was देवकी पुत्रा; पृश्निगर्भः means देवकी पुत्राः, पृश्नि is the name of देवकी herself in one of her previous जन्मा. And as पृश्नि, she pleaded to the Lord that I should become your mother. You should become my son. As पृश्नि she worshipped and later as देवकी, she got Krishna. Therefore पृश्निगर्भ पृश्नि पुत्रः; देवकी पुत्रः. So there in the foot note they have given सुतपसः प्रजापतेः पत्नी. पृश्नि is the wife of one of the प्रजापतेः Nine प्रजापतेः many प्रजापतेः are mentioned. One प्रजापतिः is by name सुतपस. And that सुतपस प्रजापते प्रजापते wife is पृश्नि. And in that janma पृश्नि prayed to the Lord. And then alter she became देवकी. Therefore पत्नी तस्याः पुत्रः इति श्रीधरः is the name of the one of the commentators of Bhāgavatham. So पृश्निगर्भः then सर्वदेवः you can understand. The one who includes all gods. So all deities are included in विष्णु. Therefore he is called सर्वदेव; the उरुक्रमः. In त्रिविक्रम अवतारा the Lord had a very big stride from भूलोक he kept his step on the higher loka. Therefore क्रमः means stride or step. ऊरु means long or big. TF ऊरुक्रमः; means the long stepped भगवान्. भगवान् with a long stride. ऊरुक्रम alone is otherwise called त्रिविक्रमः; त्रि means three steps because in त्रिविक्रमावतार he took three steps. Then the next word वृषाकपि; so वृषा refers to the giver of all the desires of the devotees. भक्तानां कामान् वर्षति इति वृषा. And कपिः in this context has a special meaning. Normal meaning of कपि is monkey. Nothing wrong in taking that meaning. When भगवान् is everything, भगवान् is monkey also. Anjaneya is भगवान् also. But the commentators give another meaning. The one who removes shakes off the problems of the devotee. So भक्तानां क्लेशान् आकंपयते इति कपिः आकंपयते means what? Shake off, throw away. Of what? The क्लेशः. क्लेशः means what? Problems. क्लेशः. आकंपयते derived from the root कम्प् to shake आकंपयते the one who shakes and removes one who weakens. Therefore fulfill the desire, removes the problems. OK. Don't reverse it. OK. Very careful so

therefore कामान् वर्षति. क्लेशन् आकंपयते. क्लेशन् वर्षति कामान् आकंपयते should not state. So वृषाकपिः जयन्तश्च-जयन्तः means ever victorious. सर्वदा जयति इति जयन्तः And उरुगायः so the one who is praised, by all devotees always. The गायं means स्तोत्रम्. ऊरु means many. बहु स्तोत्राणि or there for whom? So we also may get some praise now and then. We are all अल्पगायः but भगवान् is one who has got ऊरु means बहु. बहु स्तोत्राणि यस्य. So the one who is maximum sung by the devotees. Because all the कीर्तनानि are about भगवान् only. All the भक्ताःs in all languages all bhajans are what? About भगवान् only. Therefore maximum स्तोत्रम्, गायं means स्तोत्रम्-maximum स्तोत्राणि are भगवान् only so I he is called उरुगाय इति ईर्यते all these are names of भगवान् in which युग ? त्रेता युग. So now we have to enter द्वापर युग. We will read.

द्वापरे भगवाच्छ्यामः पीतावासा निजायुधः |  
श्रीवत्सादिभिरङ्कैश्च लक्षणैरुपलक्षितः || (२७)

द्वापरे in द्वापर युग first what is the वर्णः of भगवान् श्यामः that is Lord Krishna is called श्यामकृष्णः there was a great musician composer श्यामा शास्त्री. In all his songs his mudra is there. श्यामकृष्ण. So श्याम means the dark complexioned one. So श्यामः and what is the आकार the features of भगवान् पीत आवासः or पीतवासः; wearing the yellow garment. पीतांबरं. So wearing the yellow garment. And निजायुधः holding the weapons which are his own weapons. Like गता शङ्का चक्र etc. So निज आयुधः five आयुधाः are mentioned. There is a स्तोत्रं called विष्णु पञ्चायुत स्तोत्रं. शङ्कम् सदाहं सदाऽहं शरणं प्रपद्ये चक्रं सदाहं शरणं प्रपद्ये शार्ङ्गं सदाऽहं शरणं प्रपद्ये. Each weapon is glorified and the भक्ताः says I worship that. And what is the purpose? Two fold. You use the weapon alright. Two conditions. Not on me; one condition. On all the obstacles for me may you use your weapon and remove my obstacles. So निजायुधः And श्रीवत्सादिभिः अङ्कैः. श्रीवत्स is the black mark or mole which is on the chest of the Lord. is called श्रीवत्स. It is a mark. श्रीवत्साङ्कित वक्षसं श्रीवत्सवक्षा सिवासः etc. So with those marks अङ्कैः अङ्कैः means mark the one who is endowed with लक्षणैः उपलक्षिताः all these are the features of विष्णु in द्वापर युग as साक्षात् कृष्ण

himself. So these are the features. Then what is the next one? The mode of worship.

तं तदा पुरुषं मर्त्या महाराजोपलक्षणम् |  
यजन्ति वेदतन्त्राभ्यां परम् जिज्ञासवो नृप || (२८)

So in **द्वापर युग**, many people worship the Lord and many people are interested in **ईश्वर ज्ञानं**. So **जिज्ञासवः** means **जिज्ञासु भक्ताः** desirous of gaining **ईश्वर ज्ञानं**. In **कलियुग** **आर्थ अर्तार्थी भक्ताः** are more. In **द्वापर युग** there are many **जिज्ञासु भक्ताः** they worship the lord not for worldly purposes but for spiritual goal. And those **जिज्ञासवः मर्त्याः** and **जिज्ञासवः** should be connected. **मर्त्याः** means people. People desirous of spiritual knowledge **महाराज उपलक्षणं पुरुषं यजन्ति**. They worship the Lord with all the features of a royal king. All the royal paraphernalia re given. So with the **किरीट** and all expensive **किरीट** go to Tirupathi and you can see how many different ornaments are there **भगवान्** so with all those ornaments etc. **यजन्ति** people worship. And they use the **वेदा** also. But by the time of **द्वापर युग**, the **आगम शास्त्राणि** are also used. **आगम शास्त्राणि** are those scriptures which talk about building temples and building the **मूर्तयः** of the lord. Unlike **वेदा**, **Vedic** rituals are fire **प्रधान**; **आगम** rituals are **विग्रह प्रधान**. **मूर्ति प्रधान**. **आगम शास्त्रा** will talk about how a particular **विग्रह** must be done. What all must be the features? How to do the **प्रतिष्ठा** at home? How to do **प्रतिष्ठा** in temple? And in every year what all the different **पूजाः** should be done? Temple, temple **मूर्तय** and **मूर्तय** at home, they are all are concentrated by **आगम शास्त्रा**. **वेदा** doesn't concentrate on temples. **वेदा** concentrates on fire rituals. And **आगम** is otherwise called **तन्त्रा**. Another word. Details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥



### 36. JG Notes Chapter 4 Verses 4-28 to 4-33 (13-10-2105)

Page 118 verse 28.

तं तदा पुरुषं मर्त्या महाराजोपलक्षणम् |  
यजन्ति वेदतन्त्राभ्यां परम् जिज्ञासवो नृप || (२८)

In this 4<sup>th</sup> and final chapter of नव योगी संवाद the 9<sup>th</sup> आचार्य among the नवयोगिनः by name करभाजनः is giving his teaching to King निमि who has asked for different types of ईश्वर आराधनं, because the previous आचार्य talked about the spiritual fall of those people who do not have ईश्वर भक्ति at all. So अभक्तानां अतपतनं the downfall of all non-believers were talked about. Naturally if you want to avoid a downfall, a spiritual fall, we should start with faith in God and next stage is worship of God. Faith and worship are the fundamentals of religion and that निमि understands and he asked for more details. And the quality and time and the motive of भक्ति will gradually get refined. Initially it will be आर्थ भक्ति; problem-solving-devotion; thereafter worldly success we want. Thereafter only the motive will differ. I want the **sadhana chathustaya sampatti** and मोक्षा. There is a gradual refinement of motive also and gradual refinement of the understanding of God. ईश्वर आराधनं starts not with knowledge of god. ईश्वर आराधनं starts with faith in God. When I have faith in god there is only a very vague of knowledge of some kind of God who is श्रिष्टि स्थिति लय कारणं. Many general and vague understanding is there when I start भक्ति. And at the time of आराधना I don't know what the nature of God is? Where is God located? What are the features of God? None I know; none I need to know also. Because beginning stage we are only preparing. And as we do आराधनं not only our motive of आराधनं will change. If only we come to scriptural study our understanding of ईश्वर also will change which alone I present as एकरूप to अनेकरूप to अरूप. Otherwise to put in other language परोक्ष ईश्वर to प्रत्यक्ष ईश्वर to अपरोक्ष ईश्वर. This is also very important परोक्ष ईश्वर means ईश्वर is beyond our sense organs. He is somewhere we don't know where this is परोक्ष ईश्वर प्रत्यक्ष ईश्वर is भगवान् is not somewhere. भगवान् alone is appearing in the form of the universe. Therefore when I am

experiencing universe I am experiencing whom? ईश्वर only. Thus परोक्ष ईश्वर gets promoted to ईश्वर. Also has promotion so परोक्ष ईश्वर gets promoted प्रत्यक्ष ईश्वर. Whatever I experience is ईश्वर. And then comes the final leap, a maha leap, भगवान् is neither परोक्ष nor प्रत्यक्ष because if you see either as परोक्ष or प्रत्यक्ष, भगवान् will become an object of knowledge. परोक्ष ईश्वर is also a remote object different from me. प्रत्यक्ष ईश्वर is an intimate object different from me. In both levels भगवान् is आत्मा or अनात्मा? अनात्मा. And Therefore उपनिषत् comes. You have to grow out of both परोक्ष and प्रत्यक्ष. भगवान् should neither be a remote object nor proximate object. In fact भगवान् should not be object. That is the first lesson of केनोपनिषत्-नेदं यदितं उपासते. The worshipped God is not the real one. During Navaratri I should not say that. Anyway within the four walls I would like to say that. The worshipped one is not the ultimate. But very useful as a stepping stone. Then neither परोक्ष nor प्रत्यक्ष then what is ईश्वर? अपरोक्ष ईश्वरः. अपरोक्षः means in the form of the very subject-I-myself. For all these evolutions of devotion, what is the beginning? Faith and worship of God. And initially that too, it should be physical worship ritualistic worship. Because we have to start from gross आराधना. Thereafter only we can go to मानस पूजा and all. If we sit now for मानस पूजा in the mind what will happen? Everything other than पूजा. पूजा will be converted into sincere worry. Therefore we have to start with rituals. Never, never look down upon rituals. Even if we grow out of rituals suppose, we look upon ourselves as superior one. Advanced student. Then also it is inappropriate to look down upon rituals or those people who are involved in rituals. Because everyone has to gradually come. Just because I am in college I cannot condemn LKG because once upon a time I also had come through LKG only. Therefore ईश्वर, श्रद्धा, ईश्वर भक्ति, ईश्वर आराधनं, कायिक आराधनं is very important. And therefore निमि wanted to know more about ईश्वर आराधनं. Therefore करभाजन is giving that in each युगा, in what all ways people worship God. Of them कृत युगा topic is over. त्रेता युगा topic is over. Now we have entered द्वापर युगा topic. And there in the 28<sup>th</sup> verse, करभाजन is talking about the mode of worship.

So तं पुरुषं - पुरुष means ईश्वर? तदा मर्त्याः मनुष्याः we have seen the श्लोका. I am just only consolidating जिज्ञासवः अपरं. That is an important word जिज्ञासवः means they are all interested in spiritual knowledge. So in द्वापर युगा जिज्ञासु भक्ताः are predominant compared to आर्थ and अर्थार्थी भक्ता. परम् means ईश्वरं. परम् जिज्ञासवः should be read together. These desirers of ईश्वर ज्ञानं. And that Lord महाराज उपलक्षणं as महाराज the king of all kings, in that form. भगवान् is worshipped and in द्वापर युगा, both वेदास also are used. And तन्त्र शास्त्राणि are also used. So तन्त्र means आगम शास्त्रं. आगम शास्त्रा is also respected part of our scriptural literature. But we don't give the आगम शास्त्रा the status of वेदा. आगमाः are one notch down only. They come under स्मृति. They don't come under श्रुति. And the uniqueness of आगम is, where ईश्वर with personal form is highlighted either विष्णु in वैष्णव आगमस. Or शिव in saiva आगम. Or Devi in शाक्त आगम. In these आगमाःs, the deity worship is highlighted both at home; idols or मूर्ति as well as in temples in the form of विग्रह प्रतिष्ठा As I said in the last class, how to build temple. And what type of worship should be done; what are all should be the various utsavas.etc. All of them are talked about. And अद्वैतं accepts आगम type of worship also as much as Vedic worship. The only difference is in वेदा the worship is अग्नि प्रधाना. It is all big याग and यज्ञा. By the time we come to द्वापर युगा, the यागाः and यज्ञा will become unpopular. Unpopular or less popular. Even now rarely done. Big, big यागाः even वाजपेय याग and all considered to be very big Vedic याग our ex.Prime Minister Vajpayee belong to the family not that he has done. He belongs to the family where very big Vajapeya यागाः has been done and in द्वापर युगा what happened. Vedic rituals become less popular and replaced by आगम worship of विष्णु शिव and Devi chandi homa: they are all not वेदा. They are all आगम प्रधाना only. Now Bhagavad Gita homa; also people do Bhagavad Gita for विचारा. But they do it as homa also. So thus in द्वापर युगाs there is a combination of both. And according to अद्वैत both will come under कर्म योगः Therefore it is said. वेदतन्त्राभ्यां साधन चतुष्टय संपत्ति प्राप्त्यर्थं यजन्ति. Navaratri and all will come under आगम प्रधाना. And we do accept for what purpose? साधन चतुष्टय सिद्ध्यर्थं, हे नृप, O King. And suddenly King comes; what is the name of the King. King निमि; not Dhritarashtra is Bhagavad Gita.

Continuing.

नमस्ते वासुदेवाय नमः संकर्षणाय च |  
प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः || (२९)

Here वैष्णव आराधन is highlighted because भागवतं is विष्णु भागवतं here. And in वैष्णव आराधन 4 aspects of विष्णु are highlighted. They are called वासुदेव संकर्षण प्रद्युम्न and अनिरुद्धा. वासुदेव means कृष्णा. संकर्षण is बलराम. प्रद्युम्न is कृष्णा's son. अनिरुद्धा is कृष्णा's grandson. So in वैष्णव आगम these four are given great positions as व्यूहा and the Lord is worshipped in this form. तुभ्यं भगवते. They are not 4 Gods. But aspects of one and the same विष्णु. विष्णु's expression as वासुदेव संकर्षण प्रद्युम्न and अनिरुद्धा. And तुभ्यं भगवते to that Lord, that is why तुभ्यं भगवते is singular no. After naming 4, we expect plural no. I hope you remember singular plural no and all. Here तुभ्यं भगवते singular is used indicating these 4 are not 4 Gods. But 4 expressions of one and the same god only. नमः this is one form of worship. It can be done in the form of repetition. It can be done in the form of अर्चना etc. Then another

नारायणाय ऋषये पुरुषाय महात्मने |  
विश्वेश्वराय विश्वाय सर्वभूतात्मने नमः || (३०)

Another beautiful prayer. These are all examples for worship in द्वापर युग. We are still in द्वापर युग. How they worship following आगम शास्त्रा. The examples are given नारायणाय विषये भगवान् took different अवतार, we studied before. Where did we study? Various अवताराः The third chapter. The entire third chapter of नव योगी संवाद was different अवतार's incarnations. There we saw नरनारायण ऋषि रूप अवतार. How they were doing तपस्. And how अप्सरस् women were sent. And how the नरनारायण ऋषि created a new अप्सरस् women. What was her name? उर्वशी and all we saw. And that नारायणऋषि which is one of the incarnations of Lord विष्णु is here referred to नारायणाय ऋषय. So नरनारायण ऋषय. And पुरुषाय who is the पुरुष तत्त्वं. The all-pervading ईश्वर. And महात्मने who is of infinite आत्मा. Who is of infinite nature? महात्मने. विश्वेश्वराय who is the lord of the entire universe. विश्वेश्वराय is निमित्त

कारणं of the creation. Then विश्वाय, being the उपाधान कारणं as material cause भगवान् himself appears in the form of विश्व the universe. विश्वेश्वराय परोक्ष ईश्वर. विश्वाय is Prathyaksha ईश्वर. That is why in विष्णु सहस्रनाम what is the first name of the Lord? विश्वं विष्णुर्वष्टकारः विश्वः - विश्वः means universe. The one who is in the form of universal person. The 11<sup>th</sup> chapter of Bhagavad Gita. And then comes a very beautiful title सर्व भूत आत्मने नमः so this real nature of the ईश्वर is not the universe because, universe is a product of माया. And माया is मिथ्या. Therefore विश्वरूप ईश्वर is not the real nature. It is subject to change आगमापयित्वं दृश्यत्वं भौतिकत्वं etc. Then what is the real nature? Sarvabhuta आत्मने, in the form of आत्मा the observer of everything. The observer is also ईश्वर. The observed is also ईश्वर. The observed one is मिथ्या version. The observer one is real one. Thus both are ईश्वर one. So सर्व भूत आत्मने नमः I offer my नमस्कार in this manner either through वैष्णव आगम or through शैव आगम each one the आगम literature is also is very, very vast.

Continuing,

इति द्वापर उर्वीश स्तुवन्ति जगतीश्वरं |  
नानातन्त्रविद्यानेन कलावपि यथा शृणु || (३१)

इति In this manner. In this manner, means, as described in the previous 2 श्लोकाः. पूर्व श्लोक द्वय उक्त प्रकारेण . द्वापर. In द्वापर युग. द्वापर is because संधि rule. If you split the संधि it should be read as द्वापरे. द्वापरे means in द्वापर युग. उर्वीश उर्वीश means king. उर्वी means earth or a kingdom. And ईश means the Lord. The Lord of the earth. Or Lord of a kingdom. That is king. Here करभाजन is addressing Nimi as O king. जगतीश्वरं स्तुवन्ति in this manner people worship, glorify sing the glory of the Lord of the world. Universe. And adopting नानातन्त्रविद्यानेन -तन्त्र is another name for आगम शास्त्रा. By adopting, following varieties of आगम शास्त्रा. So this also can be used as कर्म योग. In PMY, देव यज्ञा is there the first one is ईश्वर आराधनं during Vedic period they had अग्निहोत्रं दर्शपूर्णमास संद्यावन्दनं etc. Note if it is आगम प्रधान पञ्चायतन पूजा शिव पञ्चायतन पूजा विष्णु पञ्चायतन पूजा etc. Will come under देव यज्ञ देव यज्ञ is art of pancha maha yajna. It can be Vedic देव यज्ञा or आगम based देव यज्ञा. So नानातन्त्रविद्यानेन स्तुवन्ति. After नानातन्त्रविद्यानेन. It should be connected with स्तुवन्ति in

the first line. With this **द्वपर युग** topic is over. Note **करभाजन** says **कलौ**; with reference to **कलि युग यथा** in what manner they worship. And those details **शृणु** - may you listen to. I will explain in the following **श्लोका**. So what 4 items we require? **वर्णः आकारः पूजाविधि नामानि**. Do you remember? The colour the complexion the various features and the method of worship. The various **नामाः** that are popular in that **युग**. Each one is going to come.

**कृष्णवर्णं त्विषाकृष्णं साङ्गोपान्गास्त्रपार्षदं |**  
**यज्ञैः संकीर्तनप्रायेर्यजन्ति हि सुमेधसः || (३२)**

The first one is **वर्णः** and what is the answer? **कृष्णवर्णं कृष्णवर्णं** Lord with dark complexion. Previously we had fair, red etc. We had. **कृष्णवर्णं**. That **वर्णं** dot is not very clear in my book... **वर्णं**. So Lord with dark complexion. Even though the complexion is dark, he says **भगवान्** himself is bright. **त्विषा अकृष्णं; अकृष्णं** means very brilliant and bright. Because of **त्विषा**; **त्विषा** means because of the effulgence. Because of the **शरीर कान्ति** effulgence of the body. Dark colour but bright with brilliance. **त्विष् शब्द त्विषा** is **तृतीया एक वचनं**. **त्विषा इति कान्ति; कान्तिमति अममन्** in Tirunelveli. But Tamil people will never say **कान्तिमती; गान्दिमति**. So therefore people will wonder **Gandhi** also is worshipped. Remember there is no **Gandhi mahatma**. **Gandhi** or any other **Gandhi**; **कान्तिः** so you should pronounce as **कान्तिमती**. **मति** means endowed with **कान्ति** means brilliance, effulgence. Anyway that is different. **त्विषा अक्रिष्णं** you have to split it as **अक्रिष्णं** bright because of the effulgence.

And **साङ्ग उपाङ्ग अत्र पार्षतं** that is the second topic the features. **साङ्ग** mean with different limbs like hands legs etc. Because **भगवान्** can be worshipped without limb also. What is the example? **Shivalinga, saligrama** etc. Limbs are not there. That is called **प्रतीकं ईश्वरः** when the limbs are clearly there, we call it **Pratima ईश्वरः**. So here **साङ्ग उपाङ्ग** means clean **vigrahaḥ** is there. **Aṅga** means every limb is there. And **उपाङ्ग उपाङ्ग** means with various integral ornaments like **कौस्तुभ रत्नम्** **Srivatsa, vanamaala** etc. They are called **उपाङ्गः**. The limbs are called **साङ्ग**. And **कौस्तुभ रत्नम्** other ornaments like **vanamaala** etc. Are called **उपाङ्ग**. Then **अस्त्र**

you can understand. **अस्त्र** means varieties of weapons like **गदा चक्रं** etc. **शुदर्शन चक्रं**. **कौमोधकी भगवता गदा** is called **कौमोधकी**. **भगवतः** bow is called **शार्ङ्गदन्वा** - **शार्ङ्गं** is the name. What is that **श्लोका? वनमालि गदि शार्ङ्गी चक्री च नन्दकी ।**

Then **अस्त्र पार्षतं; पार्षत** means devotees or the attendants of the Lord. Because **भगवान्** is the emperor/ the local MLA has people around then what to talk of the Lord of universe. He has got a team of **भक्ताः** like **सुनन्दा** etc. They are named also. They are called **पार्षतः भगवतः** attendants. In the case of Lord **शिवः** they are called **भूतगणाः**; in the case of **विष्णु** they are called **पार्षतः** so this are the features of the Lord. And by the time, kaliyugah comes the **Vedic** rituals have almost faded. And big **आगमा** based big rituals **पूजा** and **अर्चना** they also gradually come down. What becomes predominant in **कलियुग** is **नामसङ्कीर्तनं**, chanting the **नामाः** of the Lord becomes dominant in **कलियुग**. For **पूजा** and **अर्चना** etc. You require **विग्रहं**. You require flowers and other materials in **कलियुग यज्ञानां जप यज्ञोस्मि**. **जपः** and **कीर्तनं**. When you do individually it becomes **जपः**; when it becomes collective it is called **कीर्तनं**. Everywhere in **कलियुग** it will become popular that is said here **यज्ञैः** varieties of **पूजा**, **संकीर्तनप्रायैः** in which **bhajans** become popular. So that is why in almost all the states there are great devotees who have composed songs like **Meera, Maharashtra भक्ताः Panduranga keertanam**. Similarly **Thyagaraja keertanam** great **भक्ताः** have sung the names of the Lord. Many of them with beautiful tunes also. And those **bhajans** will become popular. In fact there is a **उपनिषत्** called **कलिसन्तरण उपनिषत्**. We remember the **उपनिषत्** that we study are the popular 10 **उपनिषतःs**. But there are many more **उपनिषतः** more than 200 are available now. originally 1180 were there it seems. More than 200. And one **उपनिषत्** is called **कलिसन्तरण उपनिषत्**. A **उपनिषत्** which talks about the most important **मन्त्रा** which will be useful for crossing the problems of **कलियुग**. Because **कलियुग** is full of distractions and temptations and materialism. And not to be tempted and to remain **भगवान्** devoted is very difficult. And what is the best method to cross over? The materialism problem. That method **कलि संतरणं**; crossing over the influence of **कलि**. **कलि** is the name of **कलियुग**. And one of the dictionary meanings of **कलि** is quarrel. **कलियुग** is called **कलि** why? **எங்கு பாத்தாலும்** only

quarrel. And in कलि संतरण उपनिषत् you know what is the महामन्त्रा given. You might have heard. The महामन्त्रा is हरे राम हरे राम राम राम हरे हरे. हरे कृष्ण हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे. It is considered to be the most potent मन्त्रा of कलियुग. We all use can use this मन्त्रा whenever the mind is worrying. Convert worry time into जप time. Very great मन्त्रा. उपनिषत् itself gives this मन्त्रा.

So therefore संकीर्तनं प्रायैः the पूजाः are predominantly in the form of संकीर्तनं chanting. प्रायैः यजन्तिः सुमेधसः intelligent people seekers of spiritual growth. They worship god through नाम संकीर्तनं that is why there are so many संकीर्तनं groups all over India. Whether it is north or south they are all doing wonderful work. It is spreading more and more. It is a very good news it is spreading. In TV also there is also competition. **Bhajan samrat**. They have got competition. And when they have this नाम संकीर्तनं they have a **paddhati**. **Paddhati** means methodology how to start with which deity they should start. And then what? Great acaryas paved the path also for this नाम संकीर्तनं paddhati. And there they chant one श्लोका. I have told you before also, कलौ कल्मष चित्तानां पापद्रव्य उपजीविनां विधिक्रिया विहीनानां गतिर्गोविन्द कीर्तनं. Many कीर्तनानि they chant. One श्लोका? is this. You know what does it mean? कलौ in कलि कल्मष चित्तानां there are people with lot of mental impurities. There is no dearth of impurities. Whether other things are not impurities aplenty. कल्मष means impurities. रंग द्वेष काम क्रोध लोभ मोह मत मात्सर्य. So कल्मष चित्तानां. पापद्रव्य उपजीविनां. And for their livelihood they depend on wealth earned by wrong methods. Many methods they use are wrong methods. Either keeping is involved. Bribing is involved. Killing animals involved. Or I am employed in that industry. You need not directly kill. Thus many methods used, are what? Wrong methods. Therefore the money we have tainted money. Tainted money is called पापद्रव्य. उपजीविनां means depending on that for livelihood. So कलौ कल्मष चित्तानां पापद्रव्य उपजीविनां. OK. And for these all accumulated पापानि, शास्त्रा itself have prescribed what? प्रायश्चित्त कर्माणि which are in the form of **pancha maha yajna**. ईश्वर आराधनं देव यज्ञा etc. Many prescribed rituals are there called नित्यनैमित्तिककर्माणि (NNK). They are meant for what? Neutralizing the papam that we are earning daily. What is glory of कलियुग Those



nithya naimitta karmas are first renounced whether they renounce other things are not everyone is a **संयासि**. **संयासि** of what? nithya naimitta karmas renounce. So we accumulate impurities. We never wash impurities. It is like working outside and never taking bath எப்படி இருக்கும்? So **विधिक्रिय विहीनानां** without nithya naimitta karmas what is the way out for these desperate people. There is only one method. **गतिः गोविन्द कीर्तनं**. So chant the **नाम** of the Lord either individually or weekly all family members which is what the **नाम संकीर्तनं** recommend this. At least weekly once all members of the family can join together, and instead of watching the **TV** serial, spend that time in chanting **हरे राम हरे राम** for ten minutes. And if there are in the neighbourhood people each week one can go to one family. And as an incentive have some **प्रसाद**. At least for **प्रसाद** people will come. So thus, **नाम संकीर्तनं** must be done, at individual level, family level, village level, town level, state level, national level international level if possible interplanetary level. So what is the **श्लोका? कलौ कल्मष चिन्तानां पापद्रव्य उपजीविनां विधिक्रिया विहीनानां गतिर्गोविन्द कीर्तनं**. And that is what is prescribed. **संकीर्तनं प्रायैः सुमेधसः**; intelligent people they may do not rituals, not that one should renounce. If the regular **पूजा**: can be done they can be. But if there is no time for puja and one does not know how to the puja then what the next method is? **नाम संकीर्तनं** is very, very good.

Continuing,

**धेयं सदा परिभवन्नमभीष्टदोहं तीर्थास्पदं शिवविरिञ्जिनृतं शरण्यं |  
भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं वन्दे महापुरुष ते चरणारविन्दं | | (३३)**

A very, very beautiful prayer. So, while talking about **द्वापर युगा** two nice prayers were given. What are they? Verses 29 and 30. Now we are seeing another beautiful set of **श्लोका**; 33 is a very beautiful prayer. **ते महापुरुष हे प्रणतपाल. ते चरणारविन्दं वन्दे**. You can understand. **ते चरण अरविन्दं** the lotus feet of you O! Lord, **अरविन्द** means lotus **चरण** means feet. So your lotus feet **वन्दे** I worship. And we are addressing the Lord, **हे महापुरुष**. O infinite Lord. And **प्रणतपाल**. Who is the protector of the devotees? **प्रणत**; means a devotee. The one who does **नमस्कार** is called **प्रणत**: and who does **नमस्कार**? A devotee. And **पाल**: means protector

saviour. So the saviour of the surrendered the devotees. This is also addressing the lord. हे प्रणत पाल. हे महापुरुष ते चरणारविन्दं अहं नमामि. And what are the glories of the lotus feet of the Lord. The glories are described. सदा धेयं. The lotus feet which are worth meditating upon, all the time. भगवतः feet are given importance in the शास्त्रा. So therefore चरणं or पाद we meditate. And many people keep the feet of the Lord for meditation. Here also depending upon the level the meditation can vary. पाद; can be the physical feet of the lord with a beautiful form. There are so many descriptions of the feet of the lord I have talked about some bhaktas have written पादादि केशान्त वर्णन स्तोत्रं. केशादि पादान्त वर्णन स्तोत्रं. Can you understand the meaning? पादादि केशान्तं means beginning from feet, every limb of the Lord is described; for what purposes? Meditation. And the other one is what? केशादि पादान्तं every part is beautifully described and a devotee can take the पाद वर्णन स्तोत्रं and one can meditate. And if a student says no, no, no I am all advanced students, I won't take all those things. Then we will say we will talk about another पाद which comes in माण्डूक्य उपनिषत्. प्रथम पाद; विश्व विराट्, द्वितीय पाद; तैजस हिरण्यगर्भः तृतीय पाद; प्राज्ञा ईश्वरः; then for the most advanced students the तुरीयं is there. नान्तः प्रज्ञं. नबहिष्प्रज्ञं नोभयत प्रज्ञं निर्गुण ब्रह्म is called तुरीय पादं. Depending upon your maturity, you can do पाद ध्यानं. Therefore सदा धेयं the feet of the lord सगुण feet or निर्गुण feet of the Lord which are धेयं- धेयं means what? Worth meditating upon. And परिभवघ्नम् a very rare description of ईश्वर. परिभव; means insult or humiliation or dishonor etc. is called परिभवः. We may be insulted at family. Or by the neighbours, or in the working place the boss may criticise or humiliate or scold me in front of others. So परिभव -everybody faces in some place or the other. Sometime our own children may not respect or disrespect. Or often the complaint is my children respects but the daughter in-law. Doesn't treat me properly. Doesn't consult me at all. So one, ब्रह्मचारी says he insults without consult. So thus everybody including गुरु may be sometimes may be not respected by the शिष्या. Therefore one of the expression of संसार is being humiliated by others. It can be a deep scar in the mind. Very painful. one expression of संसार is परिभव otherwise well-known word is अपमान; अपमानम् dishonor. And this can be a very big disturbance in the mind and when that is

there, we will not be able to do anything. அதுவே வந்துண்டு இருக்கும் one name of the Lord is the one who removes the pain of insult. The one who removes **परिभवघ्नम्- घ्नः** means the eliminator the remover of the pain. What pain? **परिभवः** this is another description of **ईश्वर**. **परिभवघ्नम्**, not only he removes all the pain **अभीष्टदोहं** the one who showers all the desired results. **अभीष्ट** means desired things. **वरप्रदं**. The one who fulfills all the desires. **अभीष्ट दोहं दोहं** means the giver. **अभीष्ट दोहं, तीर्थास्पदं** the one who is the basis for anything or any place to become holy. A land becomes holy, not because of the land itself. But because of what? Association with God. A river becomes holy not because of the river itself but because of its association of god. And a person himself becomes holy, not because of the person, but because he carries **भगवान्** in him. Thus any **तीर्थ** is **तीर्थ**, because of what? **भगवान्**. Therefore **भगवान्** is called **तीर्थ आस्पदम्**. The basis for anything to become holy. Therefore holy of the holy. So **पवित्राणां; पवित्रम्यः; मंगलाणां च मंगलम्**. That means what? There holiness is incidental. one **भगवान्** is removed whether that place or that house or that river anything that holiness will go away because they are all what? Incidental borrowed holiness. **भगवतः** holiness will go away when? It will never go away because it is intrinsic holiness. Just as in **वेदान्ता** we say **श्रोत्रस्य श्रोत्रम् मनसो मनः; चक्षुषःचक्षुः; भगवान्** is **मङ्गलस्य मंगलम्**. **पवित्रस्य पवित्रं**. Therefore **तीर्थास्पदं** means **तीर्थस्य तीर्थ इत्यर्थः**. And **शिवविरिञ्चिनुतं शिवः** means Lord **शिव**. And **विरिञ्चि** means **ब्रह्म**. **नुतं** means worship. **विष्णु** is the ultimate God worshipped by even **शिव** and **ब्रह्म**. So all the **वैष्णवाः** will be **maha happy**. Because they will look at the **शैवाः** and say look at the **श्लोका**. Your **शिव** is at the feet of our **विष्णु**. Ok. Therefore **நாமம்** is superior to **விபூதி**. We say OK. If you are happy by that be happy. But if you read **Devi Bhagavatam Navaratri** you see, **ब्रह्म विष्णु शिव** || of them are at the feet of **Devi. Amma**. **புரியறதோ அம்மா** **சொண்ணா**. So in Tamil Nadu when I say **Amma** you should not have any doubt at all; ok Therefore that too in **navaratri** Therefore depending upon the season and the scriptures we worship. **शिव विरिञ्चि नुतं अहं चरणारविन्दं वन्दे**. Some more descriptions are there. We will see in the next t class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

## 37 JG Notes Chapter 4 Verses 4-33 to 4-38 (27-10-2015)

Page 121, verse 33,

धेयं सदा परिभवघ्नमभीष्टदोहं तीर्थास्पदं शिवविरिञ्जितुं शरण्यं |  
भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं वन्दे महापुरुष ते चरणारविन्दं || (३३)

The 9<sup>th</sup> Acharya, among the Navayogis named करभाजनः is talking about various types of भक्ति expressed in the four युगs by the devotees. He talked about the वर्णः the complexion in which भगवान् is perceived. And आकारः the various features. Then पूजा विधिः, the method by which the worship is offered. Finally the various नामाः used for the Lord. In that list he has come to Kaliyuga. And in the 32<sup>nd</sup> we saw, कृष्णवर्णं त्रिषाकृष्णं साङ्गोपान्गास्त्रपार्षदं | Here the word कृष्णवर्णं refers to विष्णु himself with a dark complexion. And साङ्गोपान्गा etc. शङ्क चक्र गता. वनमाली गदि शाङ्गी शङ्खी चक्रि च नन्दकी etc. And the worship is more in the form of नाम संकीर्तनं. So in कृत युग, ध्यान प्रधान. In त्रेता युग, याग प्रधान. In द्वापर युग, अर्चन प्रधान. In कलि युग, संकीर्तन प्रधान. In संकीर्तनं we don't require the materials for worship etc. Only mouth is required and anyway we are over-using the mouth. And therefore part of the over-use can be allotted for नाम संकीर्तनं and therefore सुमेधसः the intelligent, people in Kaliyuga devote lot of time for ईश्वर नाम संकीर्तनं which can be used for worldly benefits. But intelligent people use for the spiritual goal itself. And in 33 & 34, the type of worship, the type of नाम संकीर्तनं is presented. The 33<sup>rd</sup> verse we were seeing in the last class. The Lord is addressed as प्रणतपाल, महापुरुष ते चरणारविन्दं अहं वन्दे. प्रणतपाल means the saviours of the devotees. And महापुरुष means the infinite and supreme Lord. So हे प्रणतपाल; हे महापुरुष ते चरण अरविन्दं the lotus feet, of yours. Here the word ते refers to the Lord himself. Your lotus feet I meditate, I worship. And all the other words are descriptions of the Lord we were seeing; धेयं the one who is worth meditating upon. Instead of meditating on family members, we can replace that meditation by ईश्वर ध्यानं. And परिभवघ्नम् so in the society in life often we experience, अपमानः very rarely people honour us because they don't consider us worthy of any honour. And we also behave like that. That is a different thing. Legitimately or illegitimately we are dishonoured, and

disrespected which can create a deep mental disturbance. **भगवान्** is the only one who removes all the **परिभव** feeling small and low. So in the story of Dhruva also Dhruva was pushed and what was the advice of the mother? Worship the Lord only. Then you will get honour and glory .by worshipping the Lord Dhruva became worthy and worshipful. therefore **परिभवघ्नम् घ्नः**: means the remover, the destroyer **हन्ति इति घ्नः परिभवं हन्ति इति घ्नः** The remover of shame, apamāna etc. All these we saw. **अभीष्टदोहं** the one who showers all the things that are asked by devotes. So **इष्टकाम पदः** the one who gives all desires fulfills all the desires **तीर्थास्पदं** who is the basis for anything in the creation to become holy. If a place becomes holy it is because of **ईश्वर**. If a river becomes holy it is because of **ईश्वर**. If a person becomes holey that is also because he has installed **ईश्वर** in himself. Therefore the basis of all holiness, in the last class I said, **पवित्राणां पवित्रं मङ्गलानां च मङ्गलं**. And then **शिवविरिञ्जितुं** worshipped by **Lord Shiva** and **Lord Brahma**. Greatest among the **त्रिमूर्तयः** Up to this we saw in the last class.

The next word is **शरण्यं**. **शरण्यं** mean only shelter in the creation. **चरण योग्यः** the only shelter, all the other worldly shelters may work some time but often it doesn't work. Therefore always **भगवान्** is the ultimate refuge or shelter. That is why in the 9<sup>th</sup> chapter:

**अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् || ९- २२ ||**

Don't hold on to anyone local. Because they themselves are drowning; like the drowning man catching straw. How it is useless. In **संसार** everyone is straw. Therefore don't hold on to anyone. If anybody asks who is your support never name any family member. Never name LIC and all those business. That building itself catches fire. So never hold on to anyone. If anybody asks who is support? Name **ईश्वर** only during triangular format. I am not talking about the students who are in binary format. They are of a different category. But ere until we come to binary format the only support is **लक्ष्मीनृसिंह देहि करावलंभं**. Sankaracharya himself wrote the stotram called **करावलंभ स्तोत्रं**. You know what is **करावलंभं** means?

Walking stick. So what is the best walking stick or walker? भगवान् is the best walker aid. So शरण्यं. Then the next one भृत्य आर्तिहं. So even आर्थ भक्ता: can approach. Even though we say जिज्ञासु भक्ता: are most intelligent भक्ता: But here he says all the people may not be interested in वेदान्ता. All the people may not be interested in मोक्षा. Still they can go Lord as आर्थ भक्ता. Or अर्तार्थी भक्ता. Therefore भृत्य; आर्तिहं आर्तानां आर्तिहन्तारं भीतानां भीतिनाशनं etc. You may know. भृत्य: भृत्य means devotee. दास: every भक्ता is called a दास because during भक्ति what he practices is दासोऽहं. In triangular form भक्ति practiced is दासोऽहं. In binary format भक्ति practiced is सोऽहं. Here we are talking about triangular. Therefore भृत्य आर्तिहं the protector of the दास भक्ता. And प्रणतपाल we have seen before.

Then the next word is भव अब्धिपोतं so for the जिज्ञासु भक्ता who wants to cross the ocean of संसार. And for them भगवान् is the boat, which will take across, the ocean of संसार. भव अब्धि means संसार सागर: भव means संसार. Abhi means सागर भव अब्धि means संसार सागर: पोत: means a boat, a ship, a raft etc., which will safely take the भक्ता cross the संसार. भवाब्धिपोतं sometimes भगवान् is described as boatman also. What is the example? Gita dhyana श्लोका कैवर्तक केशव: sometimes भगवान् is described as boatman. Then what is the what? ज्ञानं is described as boat. And भगवान् is described as boatman. But here भगवान् himself is described the boat itself. Then who is the boatman? गुरु is there. Therefore he can take the गुरु as the boatman. So भवाब्धिपोतं हे महापुरुष ते चरण अरविन्दं नमामि. These are all descriptions of भगवान्. Descriptions of भगवान्'s lotus feet. Description of चरण अरविन्दः

Continuing,

त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं धर्मिष्ठ आर्यवचसा यदगादरण्यं |  
मायामृगं दयितयोप्सितमन्वधावद् वन्दे महापुरुष ते चरणारविन्दं || ३४ ||

So the 4<sup>th</sup> line or the 4<sup>th</sup> quarter is the same. हे महापुरुष the infinite lord ते चरणारविन्दं अहं वन्दे I worship. And here भगवान् is glorified as Rāma in रामअवतार. Even though the glorification is of विष्णु only. But विष्णु alone has taken रामअवतार. Here the description of विष्णु in the form of Rāma; how he took अवतार for the sake of

humanity. भगवान् doesn't have to take ज्ञानं because he doesn't have ignorance and पुण्य पापम् but still

परित्राणाय साधूनां विनाशाय च दुष्कृताम् |  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे || ४- ८ ||

भगवान् takes several अवताराः. In one अवतारा he took **Rāma** form and underwent lot of hardship; he could not enjoy life very much at all. Because in the early age itself he had to go to the forest listening to the words of his father. For the पितृ वाक्य परिपालन सिद्धि he went in forest. At least he could enjoy? He lost his wife **Sitā** also, because Sita asked for golden magic deer; **Rāma** knew it is rolled-gold. Even though it is not. He told **Sitā**. I don't want to dwell more on that. In spite of advice **Sitā** did not listen and insisted that Deepavali time is coming therefore I want the golden deer. And then **Rāma** went in search and the rest of the story we know. Lost **Sitā** also. All these are for whose sake? For the sake of भक्ताः. So that is the description of रामावतारं. So राज्यलक्ष्मीं त्यक्त्वा - he renounced the most wonderful prosperous kingdom of **Ayodhya**. So the wealth the prosperous kingdom here is called राज्यलक्ष्मीं सुदुस्त्यज which was sought after even by the देवाः. Even devas were interested in **Ayodhya** such a prosperous kingdom it was. And therefore only very difficult to renounce. The emperorship sovereignty was promised by **Dasaratha** and after the promise just before **pattabhishekam** when somebody promises 100 rupees and he says no - we are disturbed. For what? 100 rupees. Now imagine a huge kingdom after promise he has to renounce. What a tough proposal. Rama did for what sake? वाक्य परिपालनम्. That's why भगवान् is addressed हे धर्मिष्ठ. O Lord who abides in धर्म. धर्म निष्ठ is संबोधन. As a धर्म निष्ठ dharmic righteous honest person you renounce the prosperous Ayodhya a because of what? आर्यवचसा; आर्या means the noble one. Here referring to Dasaratha the father. So आर्यवचसा means based on the words of the noble father. And not only renounced. After renouncing if he stays in the city it is ok. But यदगादरण्यं. So he went to the forest undergoing all types of hardships. And after enjoying a luxurious life as prince becoming a forester in the toughest thing. अरण्यं यत् अगात्. You went. And मायामृगं दयिता- दयिता means wife here. Dear

ones. **Kamalaja dayitashtakam** - दयिता means wife दयिता is प्सितं desired by your wife **Sitā** मायामृगं अन्वधावद् so you went behind, you went in search of that मायामृगं not in search chasing the मायामृगं you went. अन्वधावद्. And he story is incomplete. We have to supply. And lost everything and suffered. Such a great Lord you are ते चरणारविन्दं अहं वन्दे.

एवं युगानुरूपाभ्यां भगवान् युगवर्तिभिः |  
मनुजैरिज्यते राजन् श्रेयसामीश्वरो हरिः || ३५ ||

So with the previous श्लोका the worship of the Lord in all the 4 युगs has been mentioned. Now करभाजन is concluding his teaching. Evam in this manner as described in the previous श्लोकाs. युग अनुरूपाभ्यां भगवान् मनुजैःइज्यते. भगवान् is worshipped by the people in keeping with the type of युग they are in. So युगानुरूपाभ्यां नाम रूपाभ्यां - that dual no refers to the name and form which will vary from युग to युग. From that itself it is clear that भगवान् doesn't have a particular नाम रूपा. If a particular नाम रूपा is intrinsic to भगवान् in every युग that must be the form. But since we change as we wish even during **Navaratri** different days different अलङ्काराः we do. Form that what is the **vedantic** truth conveyed; भगवान् doesn't have any नाम रूपा of his own. For the sake of भक्ताः and the worship we do the माया कल्पित नाम रूपा. भगवान् is अनामकं and अरूपकं. As described in माण्डुक्य कारिका. So युगानुरूपाभ्यां नाम रूपाभ्यां युगवर्तिभिः by the people who belong to the respective युगs. So those people who live in those युगाः मनुजैः इज्यते. मनुजः means मनुष्यः by the human beings भगवान् is worshipped, राजन् **O King**. And who is the king addressed here: परीक्षित् वसुदेव 3 dialogues शुख and परीक्षित् is he first one. Inside that नारद and वसुदेव and inside that निमि and नवयोगी. Therefore राजन् when you hear you should know which dialogue is going on. Here the third one is निमि. So हे राजन्, हे निमि. श्रेयसां ईश्वरः हरिः the Lord who is the Lord of all the श्रेयस् all types of **PAS** धर्म अर्थ काम मोक्ष well-being. All form of well being भगवान् is the master. And that master भगवान् is worshipped.

Continuing,

कलिं सभाजयन्त्यार्या गुणज्ञाः सारभागिनः |  
यत्र संकीर्तनेनैव सर्वः स्वार्थोभिलभ्यते || ३६ ||



So now, करभाजन wants to make a comparative study of the 4 युगाः. And wants to point out which युगाः is the most advantageous युगाः. So if भगवान् asks which युगाः you would like to be born. Which one we should choose? Normally what will we say? कृत युगाः is supposed to be great. People were advanced etc. It was mentioned. Then त्रेता युगाः was second then कलियुगः was always curses as युगाः of problems and quarrels etc. But in the भागवतं the verdict is totally different. भागवतं says whatever be the problems in कलियुगः from the stand point of spiritual advantage कलियुगः is the best one. No doubt problems are there. Newspaper is full of negative news. In spite of all this, from the stand point of spiritual advantage कलियुगः is the best one. Why? He is going to say that. Now look at आर्या all the great आचार्याः Great people. गुणज्ञाः who know the virtues of all the युगाःs. And सार्भागिनः and who can extract the सारः the essence from all the शास्त्राणि. That means informed people. If the verdict is given by anyone we will not have value. The following verdict is given by great mahatma who knows what are the virtues and who knows the सारं of everything. They कलिं सभाजयन्ति - सभाजयन्ति means glorify, admire, praise. सभाजयन्ति means glorify admire praise which युगाः? कलियुगः they glorify. Therefore we can all be happy. Rightly or wrongly we are in कलियुगः. Therefore सभाजयन्ति. Why? The reason should be given. The reason is the best spiritual साधना in कलियुगः is नाम संकीर्तनं which is not at all a complex साधना. In कृत युगाः त्रेता युगाः which Vedic rituals are said. If you read the rules and regulations of Vedic rituals how you should make the Homa kunda; how many bricks must be there. 100s of rules and regulations. So many priests are required. And if you commit any mistake along with स्वाहा. The फलम् also will be स्वाहा. It will not be there. Everything स्वाहा is ok. फलम् also स्वाहा. Similarly you want to do अर्चना etc. Then also you should know how to invoke the Lord with proper मन्त्राणि आवाहनं अर्घ्यं पाथ्यं all of them and for which deity which flower can be used. And for which deity, which flower cannot be used. Both rules are there. How to pluck the flowers. If Tulasi, which all days it can be plucked and which all days it cannot be plucked. While plucking what मन्त्राणि you should chant. So many विधिः and निषेदाः. Now we are all ignorant of all these things. And therefore what is the easiest one? हरे राम हरे राम राम राम हरे हरे. Who says? भागवतं says, करभाजन says. यत्र in

कलियुगः संकीर्तनैः एव - by name संकीर्तनं. And when it is collective; then we won't feel the tiredness also. When it is a group Sivarātri or any other day rātri jāgaranam you try to meditate in the midnight what happens? Instead of sleeping on the mat you sleep sitting that is all. Therefore meditation in midnight keeping awake day time itself we cannot. So when all the people join together and sing and dance and do the दीप प्रदक्षिणं etc. you don't know what. Next day you will be tired. But you enjoy. Therefore संकीर्तनेनैव so that famous श्लोका, हरेर्नामैव नामैव नामैव मम जीवनं कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यता. These are all beautiful श्लोकाः chanted in भजन पद्धति; they have beautiful systems they have wonderful श्लोकाः talking about the glory of नाम संकीर्तनं; one श्लोका I said in the last class. कलौ कल्मष चिन्तानां. Another श्लोका, very easy to remember, हरेर्नामैव नामैव नामैव मम जीवनं so my livelihood, the very life is nothing but भगवता नाम alone नाम alone. नाम alone is my very प्राणा. Very life. Why I am holding on to that. कलौ, because in कलियुगः हरेर्नामैव नामैव नामैव मम जीवनं there is no other means for spiritual growth. Anyata gati नास्ति. Other than what? Other than नाम. There is no other path; it is repeated, नास्ति, नास्ति, नास्ति. Therefore do नाम संकीर्तनं. which can be done, at any time at any place. Even by travelling by bus auto taxi or flight anywhere that नाम can be chanted. Therefore संकीर्तनेनैव सर्व स्वार्थाः स्वार्थाः means पुरुषार्थाः so all the 4 पुरुषार्थाः sought after by the people. धर्म अर्थ काम including मोक्षा, सर्वः अभिलभ्यते. अभिलभ्यते means can be attained. So this श्लोका talks about the नाम संकीर्तनं in कलियुगः. That is why many mahatma, many आचार्याः many saints, many bhaktas are propagating नाम संकीर्तनं all over. It is a wonderful thing to be done. But there is a problem. And what is that problem. This generally is not said in the भजन् group. They talk about the glory of नाम संकीर्तनं everything. In भजन संप्रदाय पद्धति it is all very nice. But one important thing they don't mention which is a serious problem. Not only they do not mention; but wrongly mention. I discussed very elaborately in my introduction to Narada भक्ति sutra; that introduction is very important. What is भक्ति. And which quoting this श्लोका many नाम संकीर्तनं people declare नाम संकीर्तनं itself will give ज्ञानम् also. नाम संकीर्तनं itself will give मोक्षा also. There we strongly differ. They write books and books and proudly proclaims. But we don't accept it because it is वेद विरुद्ध and which is युक्ति विरुद्ध. It is against वेद also. Against logic

also. नाम संकीर्तनं can never give ज्ञानम्. नाम संकीर्तनं can never give मोक्षा. नाम संकीर्तनं can give, चित्त शुद्धि. चित्त संस्कारः, साधन चतुष्टय संपत्ति. It can make the mind ज्ञान योग्यः that is what I have said ज्ञान योग्यता प्राप्तिः ज्ञानम् can never come by नाम संकीर्तनं. And how will ज्ञानम् come? Both Gita and वेद has answered that question. What does Lord Krishna say in the Bhagavad Gita? तद्विद्धि प्रणिपादेन परिप्रश्नेन सेवया उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः you have to go to a गुरु and go through consistent and systematic study of vedantic scriptures is unavoidable. And ज्ञानम् generated by sravanam mananam and nididyasanam will give liberation. So गुरु शास्त्रा upadesena ज्ञानम्; ज्ञानेन मोक्षाः and this is not only the declaration of Lord Krishna in the Bhagavad Gita. And this has been said in Mundaka Upanishad also. तद्विज्ञार्थं सः गुरुमेव अवगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठा. And therefore गुरु and शास्त्रा विचार cannot be avoided. Then what will नाम संकीर्तनं do? It will give ज्ञान योग्यता. Not only that. नाम संकीर्तनं will give you both desire and opportunity for vedantic study. Desire for vedantic study. Opportunity for vedantic study. Both are important. Desire without opportunity no use. Opportunity without desire no use. Both desire and opportunity नाम संकीर्तनं will give. But नाम संकीर्तनं will not give ज्ञानं and मोक्षा is advaita सिद्धान्त established it. Established by Adi Sankaracharya in all his bhashyams. And if anyone says contrary to that, that will be misleading the bhakta. But even though many संकीर्तनकाराः mislead the bhaktas we need not worry about that because भगवान् himself will bring them to ज्ञानम् at the appropriate time. And therefore this श्लोका सर्वः स्वार्था अभिलभ्यते should be interpreted carefully. Through गुरु शास्त्रा upadesa we have to supply. Continuing,

न ह्यतः परमो लाभो देहिनां भ्राम्यतामिह |  
यतो विन्देत परमां शान्तिं नश्यति संसृतिः || ३७ ||

And what is the difference between जप and संकीर्तनं. In the case of जपः we repeat one and the same नाम. whereas in कीर्तनम् we need not repeat one and the same नाम. We can have different नामाः of the Lord. And संकीर्तनं is वाक् प्रधान. In संकीर्तनं always tongue is involved. It is not mental. Whereas जप can be either vāchikam or जप can be मानसं also. And manasa जप is considered to be superior. And जप is generally individualistic. It is at the individual level. Whereas कीर्तनम् is at the

verbal level oral and कीर्तनम् is older also. And it can be individual or generally कीर्तनम् is group कीर्तनम् only both of them are two types साधनानि for ज्ञान योग्यता प्राप्तिः. And cheap also no expenditure. Even government will not tax. For anything else there will be tax. For नाम संकीर्तनं that problem is not there. So therefore करभाजन says अतः परमः लाभः नास्ति. Other than the साधना of नाम संकीर्तनं there is no other greater gift than we can get. लाभः means gain or gift. Another than the नाम संकीर्तनं you cannot imagine a greater gift from the शास्त्रा, greater gift from भगवान् there is no other देहिनां for all the jivas. Because for नाम संकीर्तनं the वर्ण आश्रम designation is not there. Any other ritual or especially वैधिक कर्मा everybody cannot do every कर्मा. The first questions is what वर्ण you are. And what आश्रम you are. What वेदा you are. What गोत्र you are. What सूत्रा you are? Different groups belong to different वेदसः. Sandhyavandhanam for rig वेद is different from that of यजुर्वेदा and also सामवेद. And similarly सूत्रा also depending on the वेदा आभस्तम्भ सूत्र, अश्वत्तायन, सूत्रा designations will qualify you or disqualify you for नाम संकीर्तनं no designations you need even know. All the people, irrespective of वर्ण आश्रम गोत्र सूत्रा, irrespective of that all people can chant. Therefore देहिनां universally. भ्राम्यतां - भ्राम्यतां who are roaming in संसार. Wandering in संसार. Not knowing, where to go? எதைத் தீர்மானம் பித்தம் தெரியும்? What to do they don't know भ्राम्यतां देहिनां इह. यतः and by this नाम संकीर्तनं परमम् शान्तिं विन्देत. A person can get the highest peace otherwise called मोक्षा itself parama शान्तिः means जीवन् मुक्तिः. And this श्लोका also must be carefully interpreted. The नाम संकीर्तनं will interpret in one way. We will interpret in keeping with the वेद. Adi Sankaracharya's approach is: any scripture you study श्रुति युक्ति and अनुभव, must be the standard of interpretation. श्रुति the वेद is the original scripture. भागवतं doesn't come under श्रुति. Therefore whatever भागवतं says, we can accept 100% only when it is tallying with the श्रुति. And not only श्रुति; it should tally with logic also because intellect cannot accept anything illogical. However much reverence you may have for your गुरु. Suppose the गुरु says water boils a 50 degree centigrade in NTP and if गुरु elderly गुरु says big white beard is also there. What will do. You may do नमस्कार and nod your head, head may nod. But not your intellect. Because बुद्धि can never take anything unreasonable. Therefore Sankaracharya will analyse. even वेद

vakyam, if it doesn't tally with युक्ति, Sankaracharya will interpret even the वेद वाक्यम् in keeping with युक्ति. Therefore श्रुति युक्ति अनुभव very - very important. This श्लोका what will be the संकीर्तनं peoples' interpretation? You keep on doing संकीर्तनं you will get मोक्षा. One day मोक्षा will fall down from the ceiling. But what will be our interpretation? नाम संकीर्तनं will give ज्ञान योग्यता, ज्ञान इच्छा. And ज्ञान अवकाश. अवकाश means opportunity. All these will come and through that one will attain मोक्षा.

OK by getting मोक्षा what will happen? संसृति: नश्यति. मोक्षा comes, means संसार goes away. So नश्यति must be connected with संसृति: very carefully you should read शान्तिं नश्यति for नाम संकीर्तनं what will happen शान्ति will go away. No- no शान्तिं विन्देत शान्ति should be connected with विन्देत नश्यति should be connected with संसृति:

Continuing.

कृतादिषु प्रजा राजन् कलाविच्छन्ति संभवं |  
कलौ खलु भविष्यन्ति नारायणपरायणाः || ३८ ||

So because of this reason that नाम संकीर्तनं itself will help in कलियुग. Therefore even the people who are born in other three युगा:s they pray to god. Can you guess what will be their prayer O Lord, we should have our जन्मा in कलियुग; so how nicely करभाजन makes us very happy. हे राजन् O king निमि, कृतादिषु in the other three युगा:s like कृत etc. प्रजा; you can understand all these people. कलौ संभवं इच्छन्ति. संभवं: means जन्मा. कलौ संभवं means जन्मा in कलियुग इच्छन्ति. They desire and pray for. So how much we should have done to be in this कलियुग. So next time you hit your head saying this is कलियुग remember; this श्लोका says we are all indeed fortunate. संभवं इच्छन्ति. Because कलौ kalu भविष्यन्ति because in कलियुग there will be so many people committed to भगवान् नाम संकीर्तनं. So कलौ in the कलियुग, नारायणपरायणा:परायणा: means committed to भगवान्. Through भगवन् नाम. So committed to भगवान् through भगवन् नाम they are called नारायण परायणा: खलु भविष्यन्ति. They will be there. Therefore we cannot have any excuse. One group or the other will be there. Join. If you don't think - if you say we cannot do दीप प्रदक्षिणं knee joint pain - even if you don't actually take part hearing that seeing that is etc. is very, very beautiful so कलौ नारायण परायणा: भविष्यन्ति. Only important thing is along with नाम संकीर्तनं वेदान्त

विचार also we do. Then it is fine. Otherwise saying that वेदान्ता is not required. Sometimes in कलियुग they say and they are called नाम सिद्धान्त. There is a philosophy known as नाम सिद्धान्त group. They will say you don't have to go to the class and all. Neither they will come, they will discourage others, that discouragement is unfortunate thing. Otherwise नाम संकीर्तनं वेदान्ता combination is fantastic; very, very beautiful. So नारायण परायणाः भविष्यन्ति. OK more we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

### 38. JG Notes Chapter 4 Verses 4-38 to 4-32 (03-11-2015)

कृतादिषु प्रजा राजन् कलाविच्छन्ति संभवं |  
कलौ खलु भविष्यन्ति नारायणपरायणाः || ३८ ||

One of the नव योगिनः, by name करभाजन presented, varieties of ईश्वर आराधना or ईश्वर भक्ति which will change from युग to युग. कृत युग is ध्यान प्रधान. त्रेता युग is याग प्रधान. द्वापर युग is अर्चन प्रधान. And कलियुग is नाम संकीर्तन प्रधान. And of course of these 4 methods, the नाम संकीर्तन alone is the easiest because materials are not involved. Priests are not involved. Complex rules are not involved. Money is not all involved. Only we have to use your mouth which भगवान् has given. And chant the नाम of the Lord. Either individually in the form of जप. Or collectively in the form of संकीर्तन. And we have to very, very carefully note these four different methods or options are given only with reference to the purification of mind. I have talked about 2 types of goals. One type of goal which can be achieved only by one method. Another type of goal which can be attained through different method. Do you remember the Sanskrit word एक साधन साध्यं. अनेक साधन साध्यं. Now here ईश्वर आराधना of varieties of types are given to present the means for citta suddhi. Because chitta suddhi is अनेक साधन साध्यं. But all these साधनस which can give chitta suddhi can never, never give knowledge. For gaining knowledge many options are not given. The उपनिषत् is very, very clear. तद्विज्ञार्थं स गुरुं अभिगच्छेत्. For ज्ञानं one has to necessarily go to a गुरु. And what type of गुरु? Not one who give his own personal philosophy श्रोत्रियं ब्रह्म निष्टं. One who communicates to the disciple in keeping with शास्त्र प्रमाणं and शास्त्र संप्रदाय of communications? Therefore ज्ञानं is अनेक साधन साध्यं. ज्ञानं is only एक साधन साध्यं. That means, what? With reference to ज्ञानं there is no option in any युग. In कृत युग how do you get ज्ञानं? गुरु शास्त्र बोधनं; in त्रेता युग how do you get ज्ञानं गुरु शास्त्र बोधना in द्वापर युग गुरु शास्त्र बोधनं in कलियुग if you say नाम संकीर्तनं ॐ॥॥. In कलियुग also गुरु शास्त्र उपदेश द्वारा एव ज्ञानं. Because ज्ञानं happens to be एक साधन साध्यं. The 4 options are with reference to चित्त शुद्धि or संस्कार. And not only ज्ञानं is एक साधन साध्यं. मोक्षा is also एक साधन साध्यं how many methods are there for मोक्षा?

You have to remember the svetasvatara उपनिषत् quotation. My favorite quotation svetasvatara Upanishad says ज्ञानं is the only means of liberation. What ज्ञानं? not many ज्ञानं. जीवात्मा परमात्म ऐक्य ज्ञानं, अद्वैत ज्ञानं alone is the means of liberation. Without अद्वैत ज्ञानं you can get मोक्षा provided you fulfil a condition. Like SC ST Certificate. You have to bring a certificate after doing a job. What is that? Do you remember? You have to roll the sky, from one end to another, like a mattress or carpet. यदा चर्मवत्; Svetasvatara upanishad मन्त्रा आकाशं वेष्टयिष्यन्ति-वेष्टनं means rolling आकाशं means the sky चर्म men like deer skin or any other thing. When a person can roll the sky and present in front of God on that day God will give मोक्षा without अद्वैत ज्ञानं you can never roll the sky; you can never get मोक्षा without अद्वैत ज्ञानं. Therefore मोक्षा, is एक साधन साध्यं. ज्ञानं is एक साधन साध्यं. ज्ञान योग्यता is अनेक साधन साध्यं. करभाजन has given अनेक साधनानि for ज्ञान योग्यता. करभाजन has given अनेक साधनानि for ज्ञान योग्यता. These अनेक साधनानि are neither for ज्ञानं nor for मोक्षा. But not knowing this distinction some नाम सिद्धान्त group of people are misinterpreting this portion and they declare unfortunately नाम संकीर्तनं itself will give ज्ञान योग्यता. नाम संकीर्तनं itself will give ज्ञानं. नाम संकीर्तनं itself will give मोक्षा. This they are propagating. This is श्रुति विरुद्धं युक्ति विरुद्धं, and अनुभव विरुद्धं. And what do you means by अनुभव विरुद्धं. नाम संकीर्तनं can give Chittha shuddhi. It cannot give spiritual knowledge. Why spiritual knowledge? Any other knowledge also you won't get. For example suppose you want to know which flight takes you to Delhi? And what time is the flight? Flight or train or anything. And you want flight knowledge. And what do you do? Go to पूजा room and takes the chant for one hour. **Hara Rama hare, hare**. It will give you chittha shuddhi. But you will never know flight timings. So very simple knowledge you cannot get by नाम संकीर्तनं which is our own अनुभव. If you are not convinced today you go and try. Whatever you want to know; next Tuesday class is there or not? Let us come to basic. And you know I am notorious person. And therefore next Tuesday will be there. Deepavali is an auspicious day for studying वेदान्ता. And therefore we have the class. Those who can come please come. Suppose you want this information. You did not attend today's class. And you want to know Tuesday class is there. You chant **hare Rama hare**



Rama, Rama, Rama hare, hare. With due respect for नाम संकीर्तनं. We are not discrediting ईश्वर. We are not discrediting नाम. We are only saying, भगवान् has given us some grey matter. And use that grey matter and go by your own अनुभव. Any knowledge comes through by a relevant प्रमाणं. And नाम संकीर्तनं is a कर्मा. No कर्मा is प्रमाणं. No कर्म इन्द्रियं is प्रमाणं. ज्ञानेन्द्रियं is प्रमाणम्. कर्मेन्द्रियं is neither प्रमाणं nor कर्मा is प्रमाणं. Nor कर्म फलं is प्रमाणं.very clear. कर्मेन्द्रियं is not प्रमाणं. कर्मा is not प्रमाणं. कर्मा फलं is not प्रमाणं. ज्ञान Indriyam alone is प्रमाणं. प्रमाणं means what? Means of knowledge. Therefore let us not commit that blunder. नाम संकीर्तनं is great. But it can give only chittha shuddhi. And since in कलि युग chittha shuddhi can be attained by very easy method of नाम संकीर्तनं, being born in कलियुग is our good fortune. We need not curse ourselves saying that we are born in कलियुग. Therefore करभाजन said even those people, who are born in the previous three युगs, they pray to god. For what? Let us be born in कलियुग. So see how fortunate we are. Therefore he says कृतातिषु we saw this श्लोका in the last class. कृतातिषु प्रजा राजन् कलौ इच्छन्ति संभवं. संभवं means जन्म. So all the प्रजा: people of other three युगs, they desire, they seek, they pray for कलौ संभवं, कलियुग s जन्म. And why? In कलियुग not only we can get chittha shuddhi by simple method. Not only that. In कलियुग there will be many great महात्मनः who are all committed to मोक्षा. Who are committed to भगवान्. नारायण परायाणाः नारायण परायाणाः means जिज्ञासु भक्ताः and ज्ञानि भक्ताः. Are नारायण परायाणाः जिज्ञासु भक्ताः means what? Seeking knowledge. ज्ञानि भक्ताः means having knowledge. Seeking knowledge having knowledge भक्ताः are called नारायण परायाणाः: they will be plenty in कलियुग. Especially in our भारत देश. That we can find even now. Up to this, we saw in the last class.

Continuing 13.56

क्वचित् क्वचिन्महाराज द्रविडेषु च भूरिशः |  
ताम्रपर्णी नदी यत्र कृतमाला पयस्विनी |  
कावेरी च महापुण्या प्रतीची च महानदी || (३९) ||

So करभाजन says in कलियुग there will be many जिज्ञासु ज्ञानि भक्ताः And that too in भारत देश called आर्यवर्ता. Here also there will be many and even in भारत देश, south India will have great and many नारायण परायाणाः; north Indians need not feel bad

about it. Here it is glorified. I don't know whether करभाजन is South Indian. Whatever it is; it is not so. So he says क्वचित् क्वचित् the great जिज्ञासु ज्ञानि भक्ताः will be there here and there. क्वचित् क्वचित् means here and there some people will be there. But more such one will be there द्रविडेषु. द्राविड देशं means what? Not Tamilnadu द्राविडदेश means entire south India which includes Andhra Karnataka Maharashtra and Kerala; all the southern India is called द्राविड देशं - द्रविडेषु भूरिशः; भूरिशः means many such ज्ञानिनः . And जिज्ञासुs will be there. And what type of south India? Where there are many sacred rivers. What are the sacred rivers? यत्र ताम्रपर्णी; so ताम्रपर्णी is that is there near Tirunelveli in Tamilnadu; they won't say ताम्रपर्णी ताम्रभराणि प फ भ is not differentiated Tamil language is the greatest अद्वैतम्. Therefore पर्णी becomes भराणि भराणि means jar where we keep pickles ताम्रपर्णी in Tamil they commit mistake. In English all letters are there why can't they write पर्णी; recently I read in news appear भराणि. So ताम्रपर्णी. Where I think copper content is more in the water. Then another name कृतमाला, is the name of another river. I don't know which river is known by that name. Then the next one is पयस्विनी. पयस्विनी might be the great Palar I think because milk is पयस्. May be Palar. But there, there is no water. Only sand is there. Anyway doesn't matter. पयस्विनी. Then कावेरी च महा पुण्य, the greatly sacred कावेरी river. And प्रतीची च महानदी. महानदी is Orissa. And प्रतीची means flowing westwards. प्रतीची means westward महानदी. Where all these sacred rivers are there, that land is called द्राविड देशः And in that द्रविड देश great नारायणपरायाणाः will be there. And remember Ramanujacharya, Sankaracharya, and Madhvacharya I think even Vallabhacharya they were all from south only. Some of them became very popular in the north. But they are all from south only. So प्रतीची च महानदी. Continuing.

ये पिबन्ति जलं तासां मनुजा मनुजेश्वर |  
प्रायो भक्ता भगवति वासुदेवेऽमलाशयाः || ४० ||

So करभाजना enumerates so many rivers. But he doesn't mention any one of our local rivers, Adyar and Cooum. Perhaps because of pollution करभाजना carefully omits. Because he says ये पिबन्ति those people who live on the banks of those

rivers and who take and live on that water they are all great भक्ताः. So ये मनुजा तासां जलं पिबन्ति - तासां means what? The previously mentioned rivers. तासां जलं मनुजाः ये मनुजाः पिबन्ति. ये मनुजेश्वर मनुजेश्वर is addressing Nimi as O king. मनुजेश्वरः means O king Nimi. प्रायः mostly all those people are great भक्ताः only. प्रायः; means generally mostly exceptions may be there. Because नास्तिकाः are also coming from the same south India. Therefore you cannot say 100%. Therefore प्रायः is an indeclinable word which means generally mostly. भगवति वासुदेवे भक्ताः They are all great Krishna भक्ताः. So वासुदेवे भगवति भक्ताः And because of their भक्ति अमल आशया- they are all pure minded one. Because of there भक्ति. शुद्ध चित्तः.

Continuing

देवर्षिभुताप्तनुणाम् पितृणाम् न किङ्करो नायमृणी च राजन् |  
सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्तं || ४१ || 22.55

And not only there are many great भक्ताः in south. And many of them may be आर्थ अर्तार्थी भक्ता materialistic devotees using religion for worldly purposes. But there are many ore who are spiritual devotees using religion for spiritual purposes. Thus many have become जिज्ञासु भक्ताः and some of them have become even ज्ञानि भक्ताः And that ज्ञानि भक्ता is glorified, defined in this श्लोका. राजन् अयं अयं means this ज्ञानि भक्ता from the south. The context being south the description is applicable to any ज्ञानि. But in his context we are talking about the द्रविडः Therefore अयं this ज्ञानि भक्ताः so second line last 2 words. कर्तं परिहृत्य मुकुन्दं शरणं गतः: they have completely surrendered and merged into मुकुन्दः. So शरणं गतः means surrendered and by that merged into मुकुन्द. मुकुन्द means भगवान् विष्णु. मुकु means मोक्षः दः means giver. मुकुम् मोक्षं ददाति इति मुकुन्दः विष्णुः and what type of विष्णु? शरण्यं - शरण्यः means the ultimate shelter. So the ultimate shelter; shelter from संसार. So the ultimate shelter मुकुन्दः सर्वात्मना शरणं गतः They have surrendered how? सर्वात्मना. सर्वात्मना means totally. Entirely. And their merger into the Lord is so total and complete that there is no जीव ईश्वर भेदः So दासोऽहं भावना is not retained. Because to retain दासोऽहं भावना I have to remain separate from the Lord. Then alone I can say I am दास. Here you are स्वामि there. Once

there is total merger how can there be any division between दास and स्वामि. And therefore कर्त परिहृत्य .कर्त means भेद: derived from the root कृत् कृन्तदि to cut. The word कर्तरि has come from that only. कर्तरि in Tamil we say கத்தரிக்கோல். கத்தரி means कर्तरि. कर्तरि means the cutting instrument derived from the root कृत् कृन्तदि. To cut. नख निकृन्तनम् etc. Have come from that only. Its abstract noun is कर्तः What does it mean? भेद -division. So परिहृत्य means dropping the division as a जिज्ञासु भक्ता they were दासोऽहं भक्ता. As ज्ञानि भक्ता they have become सोऽहं भक्ता which alone described in the famous शरणागति श्लोका of Bhagavad Gita. 18<sup>th</sup> chapter 66<sup>th</sup> verse.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज |  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः || १८- ६६ ||

Look at Sankaracharya commentary on that श्लोका. Sankaracharya says शरणागति is so total that जीव ईश्वर भेद itself is not there. Therefore they have become ज्ञानिनः. And therefore since they have become ज्ञानिनः they are no more कर्ता भोक्ता जीवात्मा. They are no more कर्ता भोक्ता जीवात्मा. And as long as I am कर्ता भोक्ता जीवात्मा, वेदा prescribes नित्य नैमित्तिक कर्म (NNK) which are compulsory. Lord Krishna in the Bhagavad Gita, says

देवान्भावयतानेन ते देवा भावयन्तु वः |  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ || ३- ११ ||

Through pancha maha yajna, you have to serve various factors in the creation. You serve them. They will serve you. And therefore every कर्ता जीवात्मा is called a रिणी रिणी means what? And indebted person. A he has got obligatory duties. And among various obligatory duties, what are the main ones? PMY. Through which he has to serve 5 of them. And that is mentioned. That is there for whom? अज्ञानि कर्ता भोक्ता जीवात्मा. This ज्ञानि is no more कर्ता भोक्ता जीवात्मा. Therefore he doesn't have any कर्मा any रिणिं. So therefore अयं न रिणी. That is why in Bhagavad Gita

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः |  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते || ३- १७ ||

कार्यं means duties in the form of **NNK** are not there for a **ज्ञानि**.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन |  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः || ३- १८ ||

**Lord Krishna** says. If at all he does the duties not for his purpose. A **ज्ञानि गृहस्ता** may do for the sake of **लोक संग्रह**. But he has transcended those duties. That is said here. **अयं न रिणी**. This **ज्ञानि** is free from all duties. All **रिणं. देव रिणं. पितृ रिणं. ऋषि रिणं** all these **रिणं**s are not here. **न किङ्करः** not is he an **किङ्करः**. **किङ्करः** means servant. Servant, serving these various forces. And who are they? **देव** - so he is not a servant of **देवाः** requiring to do **देव यज्ञः**. **ऋषि**-he is not the servant of **ऋषि**s. Requiring to do **ऋषि यज्ञः भूत** - he is not the servant of various **भूतानि**. **भूत**s means other living beings requiring to do **भूत यज्ञ**. **आप्नुणा** he is not the servant of other human beings. Needy human beings. **आप्त** here means needy. Requiring support. Support requiring human being. So requiring to do **मनुष्य यज्ञः** and what is the final one? **पितृणाम्** nor he is a **किङ्करः**, **किङ्करः** means **दास**. Nor is he a **दास** of **पितृ** requiring to do the **पितृ यज्ञः**; he is not **दास** of anyone. He is not **दास** of even God. He is not **दासोऽहं**. He is what? **सोऽहं स्वामि**. So therefore he is free from all the obligatory duties. He is **मुक्तः**.

Continuing,

स्वपादमूलं भजतः प्रियस्य त्यक्तान्यभावस्य हरिः परेशः |  
विकर्म यच्चोत्पतितं कथञ्जित् धुनोति सर्वं हृदि संनिविष्टः || ४२ ||

And in our tradition, a **गृहस्त ज्ञानि** is given an option. Either he can continue in **गृहस्ताश्रम (GA)**, and in grihastha ashrama, he will not require nithya naimithika karma, why because he has already the benefit of that. He has come to **मोक्षा**. Even though he doesn't require the benefit, as long as he is a **गृहस्त** in keeping with designation he follows the nithya naimithika duties, but when he does them, he doesn't expect any benefit for himself. Therefore whatever he does,

will benefit whom? The entire society. Entire humanity which alone we call **लोक संग्रहः**. And that is what **Lord Krishna** said to **अर्जुना**. **लोक संग्रहे मे वापि संपश्यन् कर्तुमर्हसि**. **अर्जुना** you have to do **स्वधर्मा**. As long as you are a **गृहस्त**. You have to do it. If you are an **अज्ञानि गृहस्त** do it for gaining **ज्ञानं**. If you are a **ज्ञानि गृहस्त** do it for **लोक संग्रहम्** benefit; wellbeing of the world; the bottom line a **गृहस्त ज्ञानि** or **अज्ञानि** cannot give up nithya naimithika karma. So therefore one option is what? Remain a **गृहस्त** and do nithya naimithika karma, for **लोक संग्रहः**: if one is a **ज्ञानि**. And what is the second option? One can renounce the grihastha ashrama, and take up **सन्यास आश्रम**, as **Yajnavalkya** tells **maithreyi**. In **Brihadaranyaka Maithreyi brahmanam** occurs twice in the second chapter 4<sup>th</sup> section. In the 4<sup>th</sup> chapter 5<sup>th</sup> section twice **maithreyi brahmanam** comes. **Yajnavalkya** is a **गृहस्त** and a **ज्ञानि** and he says that I want to quit **गृहस्ताश्रम**. And a **गृहस्त ज्ञानि** taking to **सन्यास** is called **विद्वत् सन्यास**. Why? Because he is already a **ज्ञानि विद्वान्**, and a **गृहस्त विद्वान्** taking **सन्यास**, is called **विद्वत् सन्यास**. And naturally he doesn't have any obligatory duties. Therefore what can he do? **शास्त्रा** says, the rest of the life he can dedicate for **निदिध्यासनं**. So here it is **लोक संग्रह** one dedicates. Here he dedicates for **निदिध्यासनं**. And if such a **गृहस्त** for the sake of **निदिध्यासनं** renounces the **स्वधर्मा**, will there be any **पापं**? Because normally renouncing **स्वधर्मा** is considered to be a **पापं**. And this **गृहस्त** is renouncing. Will there be any **पापं**? This **श्लोका** says no This **ज्ञानि** who renounces all the **कर्माणि** will not have any **पापं**. Acquiring. In fact he drops the very sacred thread, which is the basis for all the **वैदिक कर्माणि**. Therefore, here **करभाजना** says, **हरिः**: first line **हरि** in the second line, **यच्च उत्पतितं विकर्म तत् सर्वं धुनोति** the Lord will destroy whatever **पापं**, that may be generated because of his renunciation of nithya naimitta karma. There will be no **पापं**. But even if is there it will be **धुनोति**. **भगवान्** will wipe out. And not only that, whatever any action he does, that will not produce, any **आगामि कर्मा**. **ज्ञानिनः कर्मा** whatever he does- not **वैदिक कर्मा** because a **संयासि** cannot do **वैदिक कर्मा** during his worldly activities whatever he does will not produce **पुण्यं** also. **पापं** also. That is why **आगामि कर्मा - नलिनीदलगत जलवत्**. **Tatva Bodha**. Just as the **नलिनीदलं** will not be wet by the water. Similarly **ज्ञानि** will not be affected by the **कर्मा**. Therefore **यत् विकर्म विकर्म** means any **पापं**. Or **पुण्यं**. **उत्पतितं** which rises

कथञ्जित् somehow or the other, सर्वं धुनोति so भगवान् will help him, and where is that भगवान्? हृदि संनिविष्टः so he has got a special broomstick. भगवान् does the job of what? Sweeper. So ज्ञानि becomes so great and भगवान् admires ज्ञानि such an extent that भगवान् becomes ज्ञानि's sweeper. What does he do? Whatever पुण्यं or पापं rises it is hypothetical. They are all wiped. हृदि संनिविष्टः हरिः धुनोति. For whom? Not for all the people. For this ज्ञानि. And what type of ज्ञानि is described in the first line स्वपादमूलं भजतः ज्ञानि who meditates on भगवान्'s पाद all the time. स्वपादमूलं भजतः; the one who meditates upon god. And what types of meditation? भेद ध्यानं or अभेद ध्यानं? ज्ञानि गेमांन्नुक्कु अंप्पुम् how can he have भेद ध्यानं therefore त्यक्ता अन्य भावस्य. Who has renounced the idea of division between himself, and भगवान्. So भगवति अन्य भावः, अन्य भावः means what? You can understand. अन्यः अन्तःश्रियणं they say in Tamil. अन्यः means the other one; the different one. अन्य भावः means looking at भगवान् as somebody else. That भेद. अन्य भावः means भेद भावः त्यक्ताः he has given up. So the one who has got the aham brahmāsmi ज्ञानं.

स एवमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिति ३ | तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम | तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण | परोक्षप्रिया इव हि देवाः

You know where it came? Yesterday. So therefore in the ऐतरेय उपनिषत् we saw. He discovers because of anupravesa; भगवान् is here in the form of the very जीवात्मा. And भगवान् will be happy with that अद्वैत भक्ता or unhappy? भगवान् loves द्वैत भक्ता more or अद्वैत भक्ता more. A doubt may come. So if you have doubt you have to ask भगवान् only. And भगवान् gives a reply. You know where? In the Bhagavad Gita 7<sup>th</sup> chapter भगवान् says,

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् |  
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् || ७- १८ ||

अर्जुना all भक्ताs are dear. But ज्ञानि is so dear to me as I myself. And therefore अन्य भावस्य अद्वैत भावस्य. and प्रियस्य. He is not only प्रियः; he is प्रियतमः. So the dearest one. That हरिः परेशः; परेशः; means the supreme Lord. So remaining in the heart of

the ज्ञानि भक्ता he makes sure that ज्ञानि doesn't acquire any fresh कर्मा at all. संचित is burnt. आगामि is avoided. प्रारब्ध is exhausted. At the body level. Not at the आत्मा level. At आत्मा level प्रारब्ध need not be exhausted. Why? It is not there. Therefore प्रारब्ध is exhausted at the body level. Without claiming that I am exhausting प्रारब्ध. The world will say ज्ञानि is exhausting his प्रारब्ध. ज्ञानि himself will never think, not even think, I am exhausting my प्रारब्ध. If anybody asks a ज्ञानि are you exhausting your प्रारब्ध. ज्ञानि will answer where प्रारब्ध is for me? कर्मा and फलं belongs to कर्ता. i am अकर्ता अभोक्ता आत्मा. Therefore there is no question of प्रारब्ध exhaustion. So प्रारब्ध is exhausted. आगामि is avoided.

So with this श्लोका करभाजना completes his teaching. So what is the original teaching that he wanted to give? The aim was answering Nimi's question. Nimi asked what the lot of भक्ता: is. Because the previous आचार्य talked about what will happen to non-भक्ताs. And therefore this portion is what will happen to भक्ता: That is the general topic. And as an answer to that? LK talked about varieties of भक्ति and then. Lord Krishna I said. OK. Lord Krishna LK சொல்லி சொல்லி அவர் வந்தார். Anyway all are same. So करभाजना tells that भक्ति will immediately take to ज्ञान योग्यता. But ultimately it will lead to परम्परया ज्ञानं and मोक्षा. With this 42<sup>nd</sup> श्लोका करभाजना also, completes his teaching. And करभाजना is the 9<sup>th</sup> one of the नवयोगी. How many more are there? Are you awake? नवयोगी means nine only. Therefore all the nine have completed their teaching. And therefore we are going back to the second conversation. Do you remember i said three levels of conversations are there. शुखा is teaching परीक्षित्. He introduced नारद teaching वसुदेव: and नारद introduced Nimi and नवयोगीs. Now the third conversation is over. Now we are going back to the second conversation. Therefore the next श्लोका is नारद उवाच. Look at this.

नारद उवाच

धर्मान् भागवतानि च श्रुत्वाथ मिथिलेश्वरः |

जायन्तेयान् मुनीन् प्रीतः सोपाध्यायो ह्यपूजयत् || ४३ ||



There is a small correction in the first line **भागवतान्नित्यं** is there. It should be **भागवतानित्तं**. Instead of **त्य** it should be **त** and **त**. In the down below the **अन्वयः** is there. There they have correctly written **मिथिलेश्वरः इत्थं** . That **इत्थं** alone should come there. So **नारद** is now addressing whom? **वसुदेवः** Not **वासुदेवः** **वासुदेव** is **Lord Krishna**. **वसुदेव** is **Lord Krishna's** father. So **भागवतान् धर्मान्**, so all the **धर्मा**, the disciplines, the **साधनानि** to be followed by all the **भागवताः**. And the word **भागवतान्** has two meanings. One is followed by the **भागवताः** And the second is one that is given by **भगवान्**. So **भगवत् प्रोक्तान् धर्म**. **भगवतैः अनुष्ठितान् धर्मान्**. Or **अनुष्ठेयन् धर्मान्**. And here **धर्मा** stands for what? **कर्मा योग, उपासन योग, ज्ञान योग** all of them are included. **श्रुत्वा** having heard from all the 9 **आचार्याः**: Here we are not talking about **करभाजना** only. From all the nine **आचार्याः**: he heard the **धर्मा**. The teaching, the **साधनानि**. At a and thereafter **मिथिलेश्वरः**: **मिथिलेश्वरः**: means **Nimi raja** the King of **मिथिला**. **मिथिलेश्वरः**: **Nimi**. **जायन्तेयान् मुनीन् अपूजयत्**. You can understand. He worshipped all the **नवयोगिनः**: and who are them? **मुनिः** who are great sages. Saints, **ज्ञानिनः** And **जायन्तेयान्** who are the children of **जयन्ति** and **ऋषभ** deva: **ऋषभ** deva: or **ऋषभः** is the name of the father. **जयन्ति** is the name of the mother. Therefore they have two names. Since they are the children of **ऋषभ** they are called **आर्षभः**. **आर्षभः** means **ऋषभ पुत्राः**; **आर्षभः**; like **ऋषि विद्या** is called **आर्ष विद्या**. So Dayananda Swami **आश्रं, आर्ष विद्या**. **आर्षम्** means that which comes from rishis is called **आर्षम्**. Many people say **अर्ष विद्या**. Not that. **आर्ष विद्या**. Similarly here also **आर्षभः** from father. From the mother what is the name they get? **जयन्ति पुत्राः**; **जायन्तेयाः**. That is why it is called **जायन्तेय गीता**. Mother is given importance I told you in Tamil Nadu Amma is important. Therefore **जायन्तेय मुनीन् अपूजयत्**. How? **प्रीतः**: very much pleased. Because he has become rich with wonderful teaching. And how did he do the **पूजा? सोपाध्यायो** along with all the other **ऋत्विग्**. And the priests who have assembled. Because remember Nimi was about to perform a **याग**. **यागशाला** is ready. **उपाध्यायाः**; means all the priests are ready **पुरोहिताः** are ready. Just before starting only **नवयोगी**s came. And therefore they have suspended the yaga. Therefore they all listened. Not only **Nimi** but all the **पुरोहिताः** listened. So they also joined in worshipping the **नवयोगिनः**: Then what happened? Next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

### 39. JG Chapter 4 Verses 43 to 52 (10-11-2015)

Page 128 verse 43.

नारद उवाच

धर्मान् भागवतानित्तं श्रुत्वाथ मिथिलेश्वरः |  
जायन्तेयान् मुनीन् प्रीतः सोपाध्यायो ह्यपूजयत् || ४३ ||

The भागवत पुराणं presented the entire teaching by introducing three layers of dialogue. The first dialogue. The first dialogue the original one is between शुख and परीक्षित्. And therein शुख introduced the next dialogue in the form of नारदा and वसुदेव dialogue. And then नारदा introduced निमि and नव योगी dialogue. Like entering a big temple you have to cross 3 प्राकारः to reach the deity. Similarly to get the teaching here, we had to cross three प्राकारः शुख परीक्षित् संवाद, नारदा वसुदेव संवाद, निमि नव योगी संवाद. And in the form of their dialogue,

निमि नव योगी संवाद the entire teaching was given. The teaching started with the first among the नव योगी in the first chapter 33 श्लोका the teaching started. And the teaching was concluded in the 4<sup>th</sup> chapter 42<sup>nd</sup> श्लोका. So on 1-33 to 4-42 is the central teaching of जायन्तेय गीता. And now that the teaching is completed in the 42<sup>nd</sup> श्लोका now we are returning back from the inside प्राकार we are gradually coming outwards. For दर्शनं we have to go inwards after दर्शनं we are now coming outwards therefore with the 42<sup>nd</sup> श्लोका the first प्राकार we have completed. That is the innermost प्राकार. Now the भागवतं is bringing us to the next outer dialogue that is between नारदा and वसुदेव, which we were seeing in the last class. In 43<sup>rd</sup> श्लोका नारदः उवाच. Because नव योगिनः have withdrawn. Now नारदा comes. And he addresses वसुदेव which we saw in the last class. धर्मान् भागवतानित्तं श्रुत्वाI said there is a correction it should be इत्तं and not इत्यं - इत्तं means in this manner. In which manner? In the form of teaching of the नव योगिनः beginning from 1-33 to 4-42. In this manner श्रुत्वा अथ मिथिलेश्वरः So the मिथिलेश्वरः is निमि. नारदा is telling the story. The मिथिलेश्वरः निमि the king was

satisfied with the teaching of नव योगिनः. And they offered a पूजा to नव योगिनः the गुरवः.

So this is said by नारदा to वसुदेव about the पूजा done by निमि to नव योगिनः after they have completed the teaching. So जायन्तेयान् मुनीन् अपूजयत्. He worshipped all the नव योगिनः known as जायन्तेयाः जयन्ति पुत्राः otherwise called आर्षभाः ऋषभ देव पुत्राः. So नव योगिनः he worshipped along with all the पुरोहिताः who has assembled there. Because the context was a huge याग, which निमि wanted to perform. Before the याग started, the नव योगिनः came. And therefore they did not start the याग. In the BG, they did not start the युद्धं. The युद्धं was suspended and teaching. Here the याग is suspended and teaching was given. therefore all the पुरोहिताः also were there. They also benefitted from the teaching. therefore the पुरोहिताः also joined in the पूजा of नव योगिनः. Up to this we saw in the last class.

Continuing

ततोऽन्तर्धरे सिद्धाःसर्वलोकस्य पश्यतः |  
राजा धर्मानुपातिष्ठन्नवाप परमां गतिं || ४४ ||

So सिद्धा the नव योगिनः were not only great ज्ञानिनः but they were also great सिद्धाः. The word सिद्ध is used to indicate that they had a extraordinary powers to appear at any time in any place and disappear at any time from any place. If only we had that power, we can come to the class just like that without one way traffic and all flooded roads. An unfortunately the only सिद्धि we have is eat the deepavali pakshinam that is only सिद्धि we have. So these नव योगिनः were सिद्ध पुरुषाः also. That is why elsewhere I talked about 4 types of people. One extraordinary rare group who are ज्ञानिनः and सिद्धाः They have spiritual knowledge also and they have powers also. Knowledge and powers which is the rarest of the rare. नव योगिनः come under that group. Even **Adi Sankaracharya** is supposed to be such an आचार्य. This is the rarest. And what is the most common? Both are not thee. That means neither knowledge nor सिद्धि. This is another extreme/ having both, not having both. Then in the middle we can have two groups. What are the 2 groups? One with ज्ञानं but no सिद्धि. It is

possible. You should never think all ज्ञानिनः will have powers or would have powers. A person can become a ज्ञानि without having any extraordinary powers. They are called सिद्धि रहित ज्ञानिनः powerless wise people. And what is the other possibility? ज्ञान रहित सिद्धः people with great powers because of their तपस् योग etc. Many राक्षसाः in the पुराणानि they had powers. **Indrajit** in **Ramayanam** can appear anywhere. Disappear from anywhere. And not only that. He can take multiple forms at will they all come under सिद्धाः without spiritual knowledge. So सिद्धि रहित ज्ञानिनः ज्ञान रहित सिद्धः these are the 4 possibilities. Of those 4, who all will get liberation? How many groups will get liberation? You will find the first one with both ज्ञानं and सिद्धि of course they will get liberation. Because of ज्ञानं and not because of सिद्धि. And those who do not have both of them of course no liberation. And those who have सिद्धीः without ज्ञानं they also won't get liberation. But those who have got ज्ञान मात्रं they will happily get liberation eventhough they don't have any powers. Of these 4 groups of people नव योगिनः came under the rarest of rare. Therefore नारदा says सिद्ध and why he uses the word सिद्धः because using the सिद्धि alone, they disappeared from that spot; just by their संकल्प. Therefore अन्तर्धिरे means they disappeared into thin air. How? सर्वलोकस्य पश्यतः even all the people were looking at them, right in front of the eye of others they disappeared. And what did राजा do? The निमि राजा also, he understood that वेदान्ता is not for mere learning. And not for mere writing notes. वेदान्ता or the teachings must be put into practice. Therefore निमि राजा followed कर्म योग, उपासना योग and ज्ञान योग and attained liberation therefore he said राजा- राजा means निमि. Because नारदा is talking about the निमि राजा. So धर्मान् उपतिष्ठन्- उपतिष्ठन् means following, implementing. अनुष्ठानम् कुर्वन्. परमां गतिं अवाप. You can understand. Paramam gatim means the highest destination. And what is the highest destination? Don't say Everest peak they are all the highest in the physical world. We are talking about the spiritual field. The highest is मोक्ष. Therefore परमां गतिं मोक्षं अवाप. अवाप means attained.

Continuing,

त्वमप्येतान् महाभाग धर्मान् भागवताच्छ्रुतान् |

आस्थित श्रद्धया युक्तो निःसङ्गो यास्यसे परम् || ४५ ||

So thus having concluded the story of निमि and नव योगि. Because नव योगिनः have disappeared निमि followed their teachings and attained मोक्षा. Therefore their story is over. Now नारदा turns towards वसुदेव and tells him hey वसुदेव you can also follow the teaching. Exactly as निमि followed and attained मोक्ष you also can attain. By following. There is no short cut at all. You should follow. Therefore hey महाभाग O! fortunate one, त्वमपि एतान् भागवतान्धर्मान् धर्मान् आस्थितः. आस्थितः means following resorting to. After आस्थितः two dots are required. It is drop. आस्थितः visarga must be there. एतान् भागवतान् धर्मान्. And remember throughout these verses, भागवत धर्मा is used. The literal translation is भगवतः teaching and when we say भगवतः भगवतः teaching we should convert in to our language. And what is that? कर्म योग + उपासन योग + ज्ञान योग. And ज्ञान योग = श्रवणं मननं निदिध्यासनं. We have to convert into our language. Just as when you hear this will cost 15 dollars when you say. What do we do? Convert 15 dollars multiplied by 65 whatever be the rate. Similarly when any other word come we must translate into our language. कर्मा+उपासना+श्रवण मनन निदिध्यासनम् under the guidance of an आचार्या. Mere that appropriate language you have to put. So आस्थितः following. श्रद्धया युक्तः endowed with श्रद्धा, faith in the efficacy of this teaching. Lord Krishna tells in the Bhagavad Gita

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः |  
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः || ३- ३१ ||

In the third chapter. In the same way, श्रद्धा is very, very important. And श्रद्धा represents sadhana chatustaya sampathy. So endowed with sadhana chatustaya sampathy, and in the sadhana chatustaya sampathy, the most important value is what? निःसङ्गः, निःसङ्गः means freedom from attachment. Which becomes a special value for a गृहस्ता. संयासिनः need not much talk about attachment because they don't have anything to get attached to. Because they have renounced the family. Therefore where is the question of people being aound. Since for a grahasta the people of atachment are hovering around all

the time like the 9 planets including 10<sup>th</sup> planet **जामाता**. So all planets are going round. Therefore detachment has to be not only practiced. But it should be maintained. Therefore the advise is to a gragasta. Therefore **निःसङ्गः**: Serve the family, do your duty. But surrender your family to **भगवान्**. What **भगवान्** deicedes for them, I am willing to accept. I will do what I can; what I have to. But I will not get attached to them. How to know whether I am atatched or not? What is the test? Any scope or something is there attachmentoscope? So the indication of attachment is anxiety and worry. Indication of detachment is reduction of anxiety and worry. Lesser the anxiety and worry about family members, lesser the attachment. That is the tset. So whether I am worrying or not who knows. Only I know. By seeing your head I will not know. And therefore you ony have to say, whetehr you are over worrying, or not. And if you follow **वैराग्यं**. **निःसङ्गः**: in tatva bodha language is **वैराग्यं**. With these values **परम् यास्यसे-** **परम्** means **मोक्षं**. You will also certainty get **मोक्ष** ,if you follow the **नव योगी संवाद** message.

Continuing.

**युवयोः खलु दंपत्योर्यशसा पूरितं जगत् |  
पुत्रदामगमद् यद् वां भगवानीश्वरो हरिः || ४६ ||**

And **नारदा** tells **वसुदेव**, so Hey **वसुदेव** you are the most fortunate couple in the entire universe because you have got **भगवान्** himself **Lord Krishna** himself as your son and therefore **भगवान्** is the most glorious one in the creation and because you are the parents of **भगवान्** your glory also is as vast as **भगवतः** glory. Not only you have got glory, you have got **पुण्यं** also. Therefore you can easily attain liberation. Therefore he says, **युवयोः, दम्पत्योः यशसा यशस्** means fame or glory. of course borrowed glory only **वसुदेव** and **देवकी** is not directly because of them but as parents of Lord Krishna your glory is **जगत् पूरितं** fill up the entire universe. As long as **Lord Krishna** is remembered they also will be remembered. So **यशसा युवयोः, दंपत्योः दम्पती** means couple. So **वसुदेव** and **देवकी**. And why you are glorious **भगवान् ईश्वरः हरिः पुत्रदां अगमत्-** so the Lord the ruler of the entire universe who is none other than **महा विष्णु** having taken this **कृष्ण अवतारं, पुत्रदां अगमत् पुत्रदां अगमत्**. Has become your child. And therefore you don't have to

do anything special to do ईश्वरः आवाहनं; all the people have to invite ईश्वरः अस्मिन् बिम्बे ईश्वरं ध्यायामि आवाहयामि. You need not invite. Why? **Sakshat** is in you. How? Therefore you are fortunate. And how fortunate. Next श्लोका

धर्शनालिङ्गनालापैः शयनासनभोजनैः |  
आत्मात्वं वां पावितः कृष्णो पुत्रस्नेहं प्रकुर्वतोः || ४७ ||

So you could easily follow a particular type of भक्ति called वात्सल्य भक्ति. वात्सल्य भक्ति is showing affection to the Lord. Seeing the Lord as one own child. This वात्सल्य भक्ति can be practiced by any devotee. But for देवकी she need not have that भावना. Because Lord Krishna happens to be her child. And therefore देवकी also enjoyed वात्सल्य भक्ति. Of course यशोदा also shared. Both of them were fortunate. But here we are talking about देवकी. The famous Tamil song தாயே யசோதா உந்தகண், and all that is with reference to यशोदा. But this श्लोका is talking about देवकी. Therefore he says, दर्शन. By constantly looking at your baby, आलिङ्गनं by embracing your child, आलापै through regular conversation. शयन by putting him to sleep. So शयन आसन and keeping him on your lap or elsewhere. आसन. And भोजनैः and feeding him food. Through all these different acts you could show your वात्सल्य भक्ति. And because of this वात्सल्य भक्ति, so that is said in the second line. कृष्णो पुत्रस्नेहं प्रकुर्वतोः. कृष्णो -upon baby Krishna, पुत्रस्नेहं is love as a mother showing वात्सल्यं पुत्रस्नेहं means affection as a child. प्रकुर्वतोः as you were practicing ,unknowingly your mind would have got, samskara and purity. Because, your daily activity itself is a पूजा. And therefore वां आत्मा. Here the word आत्मा means mind. Your mind अन्तकरणम् वां is dual no. The mind of both of you देवकी and वसुदेव, पावितः have been purified. So that means you are also for ज्ञानं. And ज्ञानं means what? Seeing भगवान् as a person, is first stage. And therefore he says, gradually get out of that kind of एक रूप ईश्वर भक्ति. And transcend that and come to that अद्वैत ज्ञानं. That is what he wants to tell now. We will see.

वैरेण यं नृपतयः शिशुपालपौण्ड्रशाल्वादयो गतिविलासविलोकनाद्यै |  
ध्यायन्त आकृतधियः शयनासनादौ तत्साम्यमापुरनुरक्तधियां पुनः किं || ४८ ||



So here नारदा is talking about the type of ईश्वर ध्यानं. How इष्ट देवता ध्यानं can lead a person to liberation gradually. From एक रूप ध्यानं to विश्वरूप ध्यानं to अरूप ध्यानं or ज्ञानं. That इष्ट देवता ध्यानं can take to. And normally we do ध्यानं with love and devotion. And here नारदा says, there are certain राक्षसाः they were hating Lord Krishna. That is their uniqueness. And because of their hatred, they were also thinking of the Lord most of the time. How to destroy him. therefore their भावना was not one of love. But भावना was hatred and hostility. But even though they were hostile but still they were thinking of the Lord and नारदा says even that kind of thinking gave them liberation. Even though they did not have a positive भावना. But merely for holding the lord in their mind with hatred and anger, even for that this is called शत्रु भक्ति. Among varieties of भक्ति, one type of extreme भक्ति is satru भक्ति or विरोधभक्ति and because of that itself they got liberation. When विरोध भक्ति itself can give liberation then what to talk of the वात्सल्य भक्ति. You will certainly get this is the essence. So who are the राक्षसाः शिशुपाल you know the story पौण्ड्र is पौण्ड्रक वासुदेवः they were all arrogant kings. पौण्ड्रक वासुदेवः then शाल्वः another king who fought with Lord Krishna. So all these kings, they were hating Lord Krishna, वैरेण and because of their hatred and because of their hostility , they were constantly watching the movements of the lord. गच्छन्तः पच्छन्तः? And therefore गतिविलासविलोकनाद्यै. गति means Krishna's movement. विलासः Lord Krishna's sports or लीलाः extraordinary activities and विलोकनं Lord Krishna's glands. In short all the activities of Lord Krishna. They were constantly following with the help of CCTV modern gadgets are there to follow up, might have used spies also for that. Or spy satellite for the. And because of that ध्यायन्तः they were thinking of Lord Krishna, all the time. And when were they thinking? शयन आसन आदौ; when they are seated they think of Lord Krishna. When they are on the bed they think of Lord Krishna. आदौ at all other times also, they were thinking. And therefore Lord Krishna's form got registered in their mind आकृतधियः so with their mind imprinted. आकृत means imprinted with the form of the Lord. They forgot even their family members. O all the time thinking of Lord Krishna. तत् साम्यं आपुः they attained a special type of मोक्ष as सारूप्य मुक्तिः: they talk about सालोक्यं सारूप्यं or सामीप्यं. सारूप्यं. सायुज्यं.

सालोक्यं means going to a लोक, where भगवान् is. Like वैकुण्ठ, कैलास, ब्रह्मलोक etc. They live in the same लोक where भगवान् is. This is called सालोक्यं. Then सामीप्यं means even in that लोक they may be far away. In सामीप्यं they get an opportunity to live near. May be neighbour. Or opposite. So they are closer to भगवान्. Then what is the next higher one? सारूप्यं. Constantly thinking of the lord, they also get a form which resembles भगवान्. So they also get the features of भगवान्. चतुर्भुजं शङ्ख चक्र गदा पद्म- all those things. They have that. And the complexion also in fact so resembling that you am not know which one is which? This is called सारूप्यं physically. We are not talking about सत्यं ज्ञानं अनन्तं. The physical similarity resemblance is साम्यं आपु साम्यं means सारूप्यं.. And if this is the benefit for even विरोध भक्ति, then what to talk of वात्सल्य भक्ति or any other form of positive devotion. कैमुतिकन्याय.

Continuing,

मापत्यबुद्धिमकृथाः कृष्णे सर्वात्मनीश्वरे |  
मायामनुष्यभावेन गूढैश्वर्ये परेऽव्यये || ४९ ||

And now नारदा advises वसुदेव, now you have got an opportunity to practice वात्सल्य भक्ति nourishing the relationship with the lord in the form mother and child. Now the time has come, for you to transcend this relationship, gradually get out of the mind. Thinking Lord Krishna as your son. May you understand Lord Krishna says साक्षात् भगवान् himself? Who has temporarily taken maya मनुष्य vasha: therefore it is a disturbing news for देवकी. Because it is always nice to look at as baby. Shashti apdha poorti is over for the son. Still call him child. Like that अपत्य बुद्धिं मा अकृथा don't look upon Lord Krishna as your own child anymore. अपत्यं means child. बुद्धि means भावना. मा अकृथा don't do that. Stop that. Drop your भावना. Why? Because Lord Krishna is really not your son. Because Lord Krishna is not even a जीवः and Lord Krishna cannot be born because of पुण्यं or पापं. TF Lord Krishna cannot be your relation. Then who is Lord Krishna? सर्वात्मनि ईश्वरे- Lord Krishna is the Lord who is the आत्मा of everyone. And who is परे अव्यये second line. परम् means the absolute reality as described in the 7<sup>th</sup> मन्त्रा of माण्डूक्य. Or the गीता itself 9<sup>th</sup> chapter Lord Krishna says मया ततमिदं सर्वं

जगदव्यक्तमूर्तिना । अर्जुना I am the formless ब्रह्मन्, pervading the entire creation. That is said here. परे अव्यये. Is Lord Krishna. But गूढ ऐश्वर्ये his real glory is concealed, covered because of his मनुष्य वेषं. So माया मनुष्य भावेन because of mask of human form that is wearing. You are mistaking him, as a मनुष्य. That also Lord Krishna tells in the भगवत् गीता:

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।  
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९- ११ ॥

Not knowing my higher nature many mudhas mistake me to be a human being Because of the माया मानुष वेषा I have. therefore मायामनुष्यभावेन गूढ ऐश्वर्ये गूढम् it means concealed. What is concealed? ऐश्वर्ये. The real ब्रह्म भाव. So the real ब्रह्म भाव or सत्य भाव is गूढम् is concealed. Therefore don't ஏமாந்து போகாதே. therefore don't get deceived. Make use of Lord Krishna very well. Continuing,

भूभारासुरराजन्यहन्तवे गुप्तये सतां ।  
अवतीर्णस्य निर्वृत्यै यशो लोके वितन्यते ॥ ५० ॥

So even though Lord has got the मनुष्य भाव or मनुष्य शरीरं, भगवतः मनुष्य शरीरं and our मनुष्य शरीरं, are deferent as we are seeing now in the विचार सागरclass. And which we saw I the 4<sup>th</sup> chapter of the गीता. जीव takes मनुष्य शरीरं, because of ignorance and पुण्य पापम्. And therefore he doesn't come down as मनुष्य. But he falls down as मनुष्य. whereas when भगवान् takes मनुष्य शरीरं it is not falling down. But भगवान् is deliberately descending down for uplifting the fallen. Both are down. One has come down as a saviour. Another has fallen down as a victim. Both saviour and victim are down. You should not mix them up. So one has fallen. Another has come out of compassion. That is what I said, one falls because of passion. Another comes because of compassion. எப்படி பாஷ்ணும் கம்பாஷ்ணும் ஒண்ணா ஆகும்? And therefore अवतीर्णस्य भगवान् has taken अवतार. And if भगवान् doesn't have कर्मा, then what purpose he should come down? W भूभार असुर राजन्य हन्तवे for the destruction of the असुर राजा: आसुरि king. Who have become a burden to the earth? परित्राणाय साधूनां विनाशाय च दुष्कृतां so

भूभार असुर राजन्य हन्तवे for destruction of the **adharmic** kings. And सतां गुप्तये and for saving these सत्पुरुष , the **dharmic** people परित्राणाय साधूनां. Is here translated as सतां गुप्तये. So the first line is equivalent of परित्राणाय साधूनां विनाशाय च दुष्कृतां is translated in this form. अवतीर्णस्य and not only भगवान् takes the अवतार and does several extraordinary feats. Especially in रामावतार and कृष्णावतार. भगवान् does extraordinary eats, दिव्यं जन्म दिव्यं कर्मा. जन्म कर्मा च मे दिव्यं एवं यो वेत्ति तत्त्वतः and by doing extraordinary feat भगवान् spreads his own glory all over the world. So यशः यशः means भगवतः own विभूति or glory in the form of extraordinary feat like गोवर्धन उद्धारण etc. So वितन्यते means भगवान् spreads the विभूति. And this also will help the spiritual seekers. How? By meditating of the विभूति of भगवान् one can get चित्त शुद्धि. Not only by meditating on भगवान् but by meditating on the यशः or glories of भगवान् also we can get चित्त शुद्धि. That is why भागवत दशम स्कन्दं is popularized by the पौराणिकाः because the more you listen to भगवतः glory the mind becomes pure. And that is why in गीता one full chapter talks about the glory of the lord. Which chapter? I am asking inconvenient question. 10<sup>th</sup> chapter of the **BG** is titled विभूति योगः and therefore, भगवान् spreads his glory, निर्वृत्यैः निर्वृताः; means मोक्षा. So that spiritual seeker can purify the mind and attain मोक्षा by meditating on भगवान्'s यशः so with this the second layer of stories is also over. Now we are coming out. निमि नवयोगी संवाद. is over. With this श्लोका नारद वसुदेव संवाद is over. Therefore now शुख comes. So the outermost प्राकारं. We are coming outside. We will read.

श्री शुक उवाच

एतच्छ्रुत्वा महाभागो वासुदेवोऽतिविस्मितः |  
देवकी च महाभागा जहादुर्मोहमात्मनः || ५२ ||

And even the celebrations of deepavali in our culture is for what purpose. We will say to buy clothes of course eating pakshinam No. deepavali is celebrated for again remembering the यश of भगवान् नरकासुर : etc. All our festivals are to remind us of भगवतः glory which will purify our mind. Now शुकः comes and address परीक्षित्. So महाभागः वसुदेव. वसुदेव after hearing this message from नारदा अतिविस्मितः: he was surprised. Because नारदा is asking me to do what is very

difficult. What is that? Don't look at **Lord Krishna** as your own child. Who will like to do that? therefore he is wonderstruck. How can I do that? एतच्छ्रुत्वा after listening to the difficult instruction of नारदा. And देवकी च for mother still more difficult. देवकी च.so she also must have heard all these details along with वसुदेवः so देवकी च महाबागः ,the word is given for both. Both are fortunate ones. देवकी च महाबागः .आत्मनाः मोहं जहादु .so they dropped their delusive thinking. And what is delusive thinking? Looking upon **Lord Krishna** as their child. **Lord Krishna** is not any ones child. Because the entire creation is the child. पितामहस्य जगतो माता धाता पितामहः

In the 9<sup>th</sup> chapter,. therefore मोहं आत्मनाः आत्मनाः is reflexive pronoun. Their Lord Krishna delusive attitude towards **Lord Krishna** जहादु; they dropped based on the instructions. Because they had श्रद्धा and भक्ति towards नारदा. If they were over attached to **Lord Krishna** what they would have done brought stick. नारदा first vacate this place. So when we are not able to give up our attachment over local children, what to talk of dropping the attachment to wonderful **Krishna** baby. But out of श्रद्धा they decided to drop. Now comes the last श्लोका.

इतिहासमिमम् पुण्यं धारयेद् यः समाहितः |  
स विधूयेह शमलं ब्रह्मभूयाय कल्पते || ४२ ||

So this is the फल श्रुति so all the students who attended नव योगी संवाद, class what will they get? The फलं for attending the class, even on deepavali day. I thought I will not get students today. But I get reasonable number. So यः इमं पुण्यं इतिहासं धारयेद् the one that person who listens to the story and teaching of the नव योगिनः. And not only receive धारयेद्. And also retained. Those who receive and retained the teaching of नवयोगी संवाद. What will happen to him or her? सः शमलं विधू- शमलं means impurities they will drop all the impurities in due course. Initially they will be free from, all राग द्वेषादि impurities and after they will come to वेदान्त शास्त्रा and by practicing श्रवण मनन निदिध्यासनं they will drop the ultimate impurity. What is the ultimate impurity? You have to register well. अज्ञानं is the ultimate impurity. That also they will drop. शमलं means all मलं impurities. And having

dropped अज्ञानं, what will they get? ब्रह्मभूयाय कल्पते. They will become fit to attain, ब्रह्म भावः or ब्रह्म ऐक्यं. ब्रह्मभूयः means ब्रह्म भावः ब्रह्म भावः means ब्रह्म ऐक्यं .जीवात्म परमात्म ऐक्य रूप अद्वैत मोक्षं. they will attain in due course. So with this the 4<sup>th</sup> chapter is also over. नव योगी संवाद otherwise called जायन्तेय गीता text is also over.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

## 40 JG Summary of जायन्तेय Gita (24-11-2015)

Today I will give you a summary of नव योगी संवादः otherwise known as जायन्तेय गीता. This teaching is part of भागवत पुराणम्. भागवतं has 12 sections or books. In that the 11<sup>th</sup> section or स्कन्द, is philosophical portion. And in that 11<sup>th</sup> स्कन्द, from the second chapter up to 5<sup>th</sup> chapter, 2 to 5, four chapters happens to be जायन्तेय गीता. And in these four chapters consisting of 185 verses, the teaching is given. And the whole book has got 3 dialogues. One within the other. The original dialogue is between शुख and परीक्षित्. And there the गुरु, शुख introduces, a second dialogue between नारद and वसुदेव. वसुदेव - Krishna's father. And then वसुदेव asks for spiritual knowledge from नारदा and then नारदा introduces the third dialogue within. The dialogue between king निमि and the नवयोगी. नवयोगीs are the nine sages, the children of ऋषभ देवः who is one of the अवताराः of the Lord. And the नवयोगीs are the nine children among the 100 children of ऋषभ देव and जयन्ती. जयन्ती is Mrs. ऋषभ देव. And since they are children of ऋषभ देव they are called आर्षभाः. And since they are children of जयन्ती they are also called जायन्तेयः. Thus three names. नवयोगी, आर्षभाः, जायन्तेय. All the three refer to the same. And these nine sages come to king निमि, when he was about to do a very big याग. याग शाला is ready. पुरोहिताःs are ready. Just before starting the याग they find the नवयोगीs. They are all wandering sages. They come to निमि's यागशाला. And King निमि himself is a spiritual seeker. Therefore he approaches the 9 sages, and does पाद पूजा and all, and then enters into a dialogue. And all the other पुरोहिताः; also consider this as a great opportunity. Therefore together they listen to the teaching. Thus the whole teaching here is in the form a dialogue between king निमि and नवयोगी. निमि asks the question and each one of the नवयोगीःs give the teaching. This is how the whole text proceeds. And what I propose to do give you the gist of the teaching given by each one of the नवयोगीःs. I will tell you where it comes. Name of the योगी and the subject matter dealt by each one. Instead of going chapter by chapter I am going to go from योगी to योगी.

No 1. The first योगी is कवि: He gives the teaching from 1-33, first chapter 33<sup>rd</sup> श्लोका, up to 1-43. 1-33 to 43, 11 verses are teaching of कवि: and he deals with भागवत धर्मा. This is his subject matter. भागवत धर्मा means spiritual disciplines prescribed by भगवान्. So that the seekers can attain मोक्षा. And a very, very beautiful portion where the साधनानि are very nicely presented. First he talks about कर्मयोग giving the well-known verse

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वानुसुतस्वभावात्  
करोति यद् यत् सकलं परस्मै नारायणायेति समर्पयेत्तत्

The wonderful श्लोका is given by कवि to निमि. And this श्लोका gives the essence of कर्मयोग:; whatever we do secular or sacred, we dedicate, to ईश्वर. ईश्वर अर्पण भावना. And we take a vow, very important vow; whatever be the consequence I am willing to accept without murmuring, grumbling, complaining, blaming nothing whatever be the consequences it is ईश्वर प्रसाद. Thus the सार of कर्मयोग he is giving. And the next important teaching he gives is initially we worship the lord in the form of an ishta devata. But gradually we should learn to see the entire universe as ईश्वर's शरीरं. Both inanimate things as well as living beings, may you have reverential attitude without judging or assessing. This विश्वरूप भावना, is a very important teaching given by कवि: कर्मयोग, विश्वरूप भावना. Then he points out that we all should come to ज्ञान योग compulsorily. Because as long as there is spiritual ignorance so long there will be द्वैतं. As long as there is spiritual ignorance there will be द्वैतं. Through ज्ञान योग spiritual ignorance must be eliminated and द्वैतं must be negated. Just as dream is an apparent duality, but not real, similarly, duality is also like स्वप्न only. Dream state is dream no. 1. Waking state is also really speaking it is not a waking state. That is also dream no.2 only. And WE WAKE UP ONLY WHEN WE UNDERSTAND अद्वैतं. So अद्वैत ज्ञानं alone is the waking state. Thus a profound teaching of अद्वैतं is given by कवि:, very important portion. And there are many important मन्त्रा: or श्लोका: are here. I will just give the important ones. 36, 37, 38, 41, 43. This I have to select. Therefore I have selected. Otherwise each श्लोका is very beautiful in this portion.



Then comes the second योगी by Name हरिः. he gives the teaching from 1-45 first chapter 45 to 1-55. 11 verses. 45 to 55. And the subject matter of his teaching is भक्ताः लक्षणं. What are the indications of a भक्ताः who has followed the teaching given by कविः that is the one who has gone through कर्म, विश्वरूप भावना and अद्वैत ज्ञानं. The one who has come to what are his marks? As in गीता, स्थिर प्रज्ञ लक्षणानि, परभक्ताः लक्षणानि. So the topic is भक्ताः लक्षणं. And हरिः, divides भक्ताःs into three. Superior, intermediary, inferior. Superior भक्ताः is that ज्ञानी who sees the Lord in everyone. सर्व भूतेषु भगवत्भावं पश्यति.. And therefore he has got a reverence for everyone. He is उत्तम भक्ताः. मध्यम भक्ताः is one he has not yet started seeing भगवान् in everyone. But still he has got a healthy attitude towards people. And what is the healthy attitude? Towards the Lord he has got reverence. प्रेम. Then towards all the devotees he has got मैत्री. मैत्री means friendship. Towards all materialistic people what is his attitude? कृपा. Sympathy. They do not know the value of life. He doesn't look down upon them he doesn't have holier than thou attitude. No arrogance. If they don't know the value of spiritual साधना it is unfortunate. He will pray for them so प्रेम, मैत्री, कृपा, and there are some other people who criticize and mock. Ridicule religious people. नास्तिकाः who consider religion is waste of time. Spirituality is foolishness. And therefore they mock these भक्ताः ज्ञानिनः And towards such people who insult and humiliate and who even hates the ज्ञानिनः what is his attitude. Not counter hatred. Not criticizing them but उपेक्षा. उपेक्षा means what? Ignore them. So thus मध्यम भक्ताः has got these 4 fold healthy attitudes. प्रेम, मैत्री, कृपा, उपेक्षा. प्रेम means devotion. प्रेम towards God. मैत्री towards भक्ताः कृपा towards materialistic people. उपेक्षा towards haters. This is मध्यम भक्ताः And who is inferior भक्ताः? Inferior भक्ता is one, who has reverential attitude towards only the idol of the Lord. The मूर्ति of the Lord he respects and worships. But he treats all other human beings very, very badly, rudely. Disrespectfully. He has got a very bad attitude towards others. But at home gets up very early in the morning and the does पञ्चायतन रुद्राभिषेकं towards शिवलिङ्ग he has reverence. But to his own car driver he doesn't know how to treat. अर्चायं एव. अर्चा means idol. Such a भक्ति is very very inferior भक्ति. Real भक्ति means treat all living beings with respect. Thus beautiful topic. भक्ताः लक्षणं. And the last point

that he highlights is according to our own **पुण्यं** and **पापं** or **कर्मा** one has to go through varieties of ups and down in life. At family level at financial level at physical level. This is the nature of life.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः |  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत || २- १४ ||

And when he goes through all these ups and downs he is able to maintain equanimity, balance of mind by holding on to **ईश्वर**. The moment mind come away from **ईश्वर**, life's problems will be overwhelming. As long as you hold on to **ईश्वर**, who is none other than the **आत्मा** himself then he has got **समत्वं**. Therefore **समत्वं**, freedom from **राग** and **द्वेष** these are all the hallmarks of **ज्ञानी भक्ताः**. So this is also another beautiful portions. And the important verses are 45, 46, 47, 48, 49. It is in serial order only. So this is **हरि**.

Then we will go to the third **योगी** by name **अन्तरिक्षः**: His teaching is from 2<sup>nd</sup> chapter 3<sup>rd</sup> verse, 2-3 to 2-16. 3 to 16, 14 verses, is the teaching of **अन्तरिक्षः**: the third **योगी**. And his subject matter is **माया**. The mysterious **माया**. And what does **अन्तरिक्षः** say? **माया** is the power of **ईश्वर**. The **शक्ति** of **ईश्वर**. And this **माया** has got two powers. The creative power and the concealing power. **विक्षेप शक्ति** and **आवरण शक्ति**. With the **विक्षेप शक्ति**, **माया** is responsible for **श्रिष्टि**, **स्तिथि**, and **लय** of the entire cosmos. **श्रिष्टिसतिथ्यन्तकारिणी**. And after creating the living beings including the human beings the concealing power of **माया** becomes operational. And this causes havoc. Because of this concealing power the **जीवाः**, the human beings do not know their real nature. The real nature is not known and because of that he identifies with the perishable mortal body mind complex. Which leads to **अहंकार** and **ममकार**. **अहंकार** in the body, mind complex. **ममकार** in the family, in the property. And in all other things. Once **अहंकार ममकार** comes **राग** and **द्वेष** becomes more qualitatively and quantitatively, it becomes stronger leading to varieties of **कर्मा**. Varieties of **पुण्यं** and **पापं**. **पुनरपि जननं पुनरपि मरणं**. The **जीवा** is caught up in the cycle of **संसार**. Thus **माया** is responsible for **संसार**. So thus **माया** is responsible for

संसार. So this is the topic of **अन्तरिक्षः**: Here also beautiful **श्लोकाः** are there. I will mention some of them. Verses 5, 6, 7 and 16. This is the teaching of the third **योगी अन्तरिक्षः**:

Then comes the 4<sup>th</sup> **योगी** by name **प्रबुद्धः**: His teaching is from 2-18 to 33. 2<sup>nd</sup> chapter, 18 to 33, 16 verses are the teaching of **प्रबुद्धः**: and what is the subject matter? **माया तरण उपायः**: how to get out of the spell of **माया**. How to get out of the trap created by **माया**. Expressing in the form of **अहं, मम, राग द्वेष पुण्य, पाप जन्म मरण, माया तरण उपायः**: And what is the essence? First **प्रबुद्धः** says we should know the limitations of all worldly accomplishments. Other than **भगवान्** or **मोक्षा** whatever you achieve in the world they all have several limitations. What are the well-known **दोषाः**: which we have learnt elsewhere? 3 **दोषाः**; **दुःख मिश्रितत्वम्** EVERYTHING IS MIXED WITH EQUAL AMOUNT OF PAIN. GREATER THE JOY THE GREATER THE SORROW ALSO. Second **दोषा** is **आत्रुप्तिकरत्वं**. IT WILL NEVER GIVE YOU SATISFACTION. The more we have the more we ask for. Desire to greed. And then finally **बन्धकत्वं** WE GET ATTACHED TO THEM ADDICTED TO THEM. WE DON'T KNOW HOW TO GET OUT OF THEM. In Malayalam they say **കെച്ചിട്ട് ഇറക്കാനും വെച്ചു; മധുരിച്ചിട്ടു, തൃപ്താനും വെച്ചു!** A particular item, eatable. It is sweet. Therefore I am not able to spit out. It is bitter. Therefore, I am also not able to consume also. Thus every relationship in the world has got problems also. It has got advantages also. Sometimes I feel like having. Sometimes I feel like running away. So we have to understand the **त्रिविद दोषाः**: and the next one he highlights is take the help of a **गुरु**. Without a spiritual guide **श्रोत्रिय ब्रह्म निष्ठ गुरु** it is very difficult to travel through the maze of **संसार**. It will be like yesterday's traffic jam. You get caught you don't know where to go, where to come. Therefore **गुरु प्राप्ति** he highlights. **दोषा दर्शनं** and **गुरु प्राप्तिः**: The next one **प्रबुद्धा** highlights is nourishment of healthy spiritual virtues. He gives a list of 35 virtues. Bigger than the **गीता** itself. In the Gita we have got 20 in one place; 26 in another place, whereas here 35 solid virtues. And nourish all of them to the extent possible which is called **दैवी संपत्**. This is the teaching of **प्रबुद्धा**. And the important verses are the list of virtues given from verse 23 to 31. List of virtues.

I am not going to the details. Because this is supposed to be the summary. With this the 4th योगी is completed.

Then comes the 5<sup>th</sup> योगी by name पिप्पलायनः His teaching is from 2-35 to 40. 2-35 to 40. Two means Second chapter 35 to 40. Only 6 verses but most profound part of JG. 6 verses. And the subject matter is brahma svarupam. The nature of ब्रह्मन्. And he brings out the profound teaching of the उपनिषद्, pointing out that ब्रह्मन् is जगत्कारणं. Therefore lends existence to the entire universe. Thus ब्रह्मन् is the sat principle in the entire creation. And while it is the existence outside, the same ब्रह्मन् is in the form of consciousness principle inside as the अवस्था त्रय साक्षी. Thus in the form of सत् outside and in the form of चित् inside. ब्रह्मन् is the non-variable truth behind all the changes in the creation. Thus महावाक्यं he gives. And then he points out that this ब्रह्मन् can never be known through any instrument of knowledge because it is not one of the object in the creation. Therefore never an object of knowledge. Then how does one know ब्रह्मन्? After negating everything one should claim ब्रह्मन् as the witness consciousness. So thus the entire essence of the उपनिषद् he gives in 6 important मन्त्राःs. I will give you 3 मन्त्राः or श्लोकाः as reference. Verse 35, 36,38. This is 5<sup>th</sup> योगी, पिप्पलायन.

Now we will go the 6<sup>th</sup> योगी by name आविर्होत्रः आविर्होत्रः his teaching is from verses 2-43 to 55. 13 verses. And his subject matter is कर्मयोगः and what does he say. He talks about varieties of पूजा prescribed both in वैदिक or वेदा as well as in the आगम शास्त्रा. वेदा talks about fire rituals. आगम शास्त्रा talks about पूजा like Shivalinga पूजा Saligrama पूजा they are called आगम पूजा. वैदिक कर्मा and आगम पूजाः are prescribed in the scriptures. And he says that कर्मा or पूजा is not an end in itself. कर्मा is not an end in itself. And we should note that कर्मा is meant to purify the mind and take us to ज्ञानं. कर्मा is meant to transcend कर्मा. Then he makes a very important note. **THE SCRIPTURES PROMISE VERY MANY WORLDLY BENEFITS FOR THE पूजा, TO ATTRACT THE PEOPLE.** It is the carrot. That you do this. The wedding will take place. You do this the legal tangle will be over. Thus various worldly benefits are promised. But he clearly warns, don't do the कर्मा for worldly benefit because

they may happen. Or often they may not happen. And if it is not guaranteed why talk about कर्मा. कर्मा is meant for internal purification only. Like sugar coated pill, the parents give to the child, sugar coated pill. Outwardly sugar. Inwardly inside there is medicine. Similarly worldly benefits are promised. But there is no guarantee they will be fulfilled. What benefit will then come? Internal purification. Once the purification takes place may you transcend the कर्मा and come to ज्ञान काण्ड. Thus कर्मयोग is using कर्मा for dropping कर्मा. Take कर्मा out by कर्मा itself. And we have to transcend कर्मा because, कर्मा can never give मोक्षा. न कर्मणा न प्रजया न धनेन. So this is the teaching of आविर्होत्र. The important मन्त्राः are 44, 45, 46 and 47. 4 श्लोकाःs.

Then comes the 7<sup>th</sup> योगी, by name धूमिलाः धूमिलाः his teaching is from 3-2 3<sup>rd</sup> chapter 2<sup>nd</sup> verses up to the 23<sup>rd</sup> verse. 22 श्लोकाः and what is his subject matter? ईश्वर अवतार. ईश्वर अवतार. Many are mentioned. As I said the most unique one is this. The first अवतार of भगवान् is the विश्वरूप ईश्वर himself. The very universe is the divine manifestation of ईश्वर. That is the first अवतार which will continue until प्रलयंम. That अवतार is available for everyone. Next he talks about त्रिमूर्ति अवतार. भगवान् manifesting as ब्रह्मा the creator. विष्णु the preserver. And शिवा the dissolver. They are not three Gods. But one ईश्वर taking three different roles. So विश्वरूप avatar. त्रिमूर्ति अवतार. Then for elaborate consideration, this आचार्या takes नर नारायण अवतार and a long story was given. How Indra sends apsaras; women dancers music do you remember all of them and भगवान् created a special one. You will remember Urvashi. So this नर नारायण अवतार, and finally some of the das avatars also are mentioned. मत्स्य कूर्म वामन परशुराम राम कृष्ण, some of the दशावताराः are also mentioned. Thus the entire teaching is अवतार. And since it is in the form of only stories I am not referring to any श्लोकाः in this portion.

Then comes the eighth योगी by name शमशः whose teaching is from 4-2 to 18. 4<sup>th</sup> chapter 2<sup>nd</sup> verse to 18<sup>th</sup> verse. 17 verses. And what is his subject matter? अभक्तानां गतिः What is the lot of those people who do not seek ईश्वर as the goal of life. What is the lot of those people who do not seek भगवान् as the ultimate

goal? We call them **अभक्ताः** **अभक्ता** means non-**भक्ताः** **गतिः** means their lot. And the **आचार्य** talks about two types of **अभक्ता**. The first group is total **नास्तिका**. They don't believe in scriptures. Believe in **भगवान्** they don't believe in **मोक्षा**. Their whole life is what? Materialistic pursuits. And they are going to suffer in **संसार**. **नास्तिका भक्ताः** then the second group is slightly superior. They believe in God. They believe in scriptures. They believe in **पूजा**. All of them they do. Believe and practice also. But use all of them for finite material benefits only. **अर्थ काम प्रधानः** they do **पूजा** for more money. And more pleasures. Thus even though **वेदा** talks about **भगवान्** as real goal. Everything else is perishable. You cannot carry anything with you. In spite of warning about the limitations of **साकं भक्ति** and glorification of **निष्काम भक्ति** these people do not understand. So they are all religious materialistic people. Religious materialistic people and whenever they assemble they talk about house car dress ornament. Only these are the topics whenever there is socialization. Whenever there is wedding. What I should wear? What others are wearing. Thus he says, steeped in materialism, they lose a wonderful opportunity called human birth. Thus they are strongly criticized by **शमशः** and the important verses, 10, 11 , 12 and 13.

And now comes the 9<sup>th</sup> and final **योगी**. By name **करभाजनः** **करभाजनः** his teaching is from 4-20. 4<sup>th</sup> chapter 20<sup>th</sup> verse to 42<sup>nd</sup> verse. So 4th chapter 20<sup>th</sup> verse to 42<sup>nd</sup> verse; 23 verses. His subject matter is method of worshipping god and purifying the mind which will vary from **युगा** to **युगा**. So **युग आराधन क्रमः** **युग आराधन क्रमः** I am not going to the details. The complexion of the God varies from **युगा** to **युगा**. The features also vary. The names also vary. The method of **पूजा** also vary. And of them only the method of **पूजा** I would like to summarise. In **कृत युगा** they are **ध्यान प्रधान**. They are able to do **मानस पूजा**. **मानस आराधन**. Because of their highly refined mind. Then in **त्रेता युगा** people are **यज्ञ प्रधानः** **Vedic** rituals are predominant in **त्रेता युगा**. Then in **द्वापरयुगा** **Vedic** rituals came down gradually and **आगम पूजाः** consisting of **अर्चना**. So offering flowers etc. **तन्त्र पूजा**, **आगम पूजा** consisting of archana is dominant in **द्वापर युगा**. And what about **कलियुगा**. Recently only we saw. It is **कीर्तन प्रधानम्** chanting the **नाम** of the Lord either individually or collectively.

So these are the 4 methods and what is the important point to be noted. All these 4 can only refine the mind. None of them can give ज्ञानं also. None of them can give मोक्षा also. Very important box item. **ALL THESE 4 CAN ONLY REFINE THE MIND. NONE OF THEM CAN GIVE ज्ञानं. NONE OF THEM CAN GIVE मोक्षा.** For ज्ञानं and मोक्षा everyone has to go to a गुरु. Whether one is in कृत युगा, त्रेता युगा, द्वापर युगा and कलियुगा. And from the गुरु, consistent and systematic study of scriptures for a length of time under the guidance of a competent आचार्य. That is compulsory for all. With this the teaching of करभाजन is also complete. Here also it is in the form of descriptions. Therefore I am not giving any important श्लोका. And once this teaching is completed, नारद addresses वसुदेव and says हे वसुदेव, you are lucky to have Lord Krishna as your child. **DON'T TREAT LORD KRISHNA AS AN ORDINARY PERSON. HE IS भगवान् HIMSELF. WORSHIP, PURIFY, GAIN KNOWLEDGE AND ATTAIN मोक्षा.** Thus नारद advises वसुदेव and goes back. And then शुख takes over addressing परीक्षित्. This is how the 4<sup>th</sup> chapter and the नवयोगी संवाद text ends.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

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