

Bhagavad Gītā
Sthita Prajñā Adhyāya
2.54/72

by Swami Veda Bharati

**Transcription of a series on lectures given by Swami Veda Bharati in
Swami Rama Sadhaka Grama between 21st March and 5th April 2011**

This is a faithful transcription of the entire course given by Swamiji, for this reason some of the sentences, sometimes, may appear to the reader of difficult comprehension because tones and pauses during speech can't be expressed on paper. We apologize with the readers and hope for their understanding of our desire of keeping the version as close to the original as possible.

Special Thanks to: Professor Jagadanada Das for the documents furnished and the precious help given to the students writing on the board all the Sanskrit terminology during the entire course.

Transcribed by: Yeahee(who has done almost $\frac{3}{4}$ of the transcriptions) and
Giancarlo

2011-03-21 SVB-Bhagavad Gītā Intro and II-54

Our study here is on Bhagavad Gītā, my ambition for that small group is to teach them some of the Upaniṣads also but I don't know when I'll have the time and the energy to do that. We had, some years back, I had given some lectures on seven different aspects of meditation as found in the Baghavad Gītā, do you have those lectures? Have they been transcribed? Do you know? No, they can be transcribe and then Pandit Chandramani and someone else can get together about the summary and comparative studies of Yoga Sūtra and Bhagavad Gītā, ok? This is very brief summary and expanding it, first thing I would like is to refer to the verse numbers of the Gītā for each stage, second stage would be to actually put in those verses and third stage would be to translate those verses, based on the transcriptions of my lectures on the subject. So that is part of the homework for the Bhagavad Gītā studies, that is ongoing during the month as you find time.

Then I have explained at one time Sapta Śloki Gītā, the Gītā of the Seven Verses. Gītā is normally a standard text of about 700 verses, but there is another version of Gītā called the “Kashmir Recension”. Kashmir Recension has 3 different things from what is popular in the regular texts and there are 2 or 3 commentaries on the Kashmir version of the Gītā, for example:

यदा यदा हि धर्मस्य ग्लानिर्भवति -रत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७ ॥

yadā yadā hi dharmasya glānir-bhavati bhārata ।

abhyutthānamadharmasya tadātmānaṁ sṛjāmyaham ॥4-7॥

Whenever there is a diminution of dharma, O Descendant of Bharata, and a rise of unrighteousness, then I incarnate Myself forth. (IV-7)

Many people know that verse.. “Whenever there is decline of virtue and there is ascendancy of evil I send my self forth” but in the Kashmir version is not “ātmānaṁ sṛjāmi”, the Kasmir version is: “ātmānśam sṛjāmi” -“I send a particle of my self forth”, so this ties in with what is known in the “Purāṇas” as the aṁśāvatāra Theory, that God may incarnate from His particles, from parts of Him, tadātmānśam sṛjāmi. So there are many different places where the reading of the Kashmir version is different, and it has, I think, 30 or 35 more verses than the regular Gītā, we have copies of that here for those who wish to study but they are in original Sanskrit.

Sapta Śloki Gītā

Now, so, what you need to do just as basic knowledge of the Gītā is to fully master the Sapta Śloki Gītā, to start with, seven verses, and, way back when I was teaching that, I've given a homework which nobody did. Was to study those seven verses and write an essay, write a paper on "Why those Seven Verses are selected? In what way they cover the rest of the teachings of the Gītā?." Here are the seven verses and I have them translated in my computer, and Pandit Chandramani is putting the original ślokas here, which will be given to those who are serious students, for this class I want only serious students. And these verses should be read together with the document on "Seven Stages of Meditation", they are not the same, they are different, but there are some connections.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥८१३॥

om ity ekākṣaram brahma vyāharanmāmanusmaran |

yaḥ prayāti tyajandeham sa yāti paramām gatim || 8-13||

"He who departs, remembering Me, mindful of Me, contemplating Me, abandoning the body while enunciating OM, this one-syllable immutable, one Brahman, he reaches the supreme transcendent state" and I've given little foot notes, this is chapter 8 verse 13.(VIII-13)

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि -ीतानि दिशो द्रवन्ति

सर्वे नमस्यन्ति च सिद्धसाङ्घाः ॥११३६॥

sthāne hṛṣīkeśa tava prakīrtyā

jagatprahrṣyatyanurajyate ca |

rakṣāmsi bhītāni diśo dravanti

sarve namasyanti ca siddhasaṅghāḥ ||11-36||

“Quite aptly, O Lord of the Senses, the universe rejoices, through singing Thy praises and becomes enamored of Thee, taking on Thy colors, the evil beings, scared, run in all directions, and all the throngs of accomplished ones (siddhas) bow on to Thee.” (XI-36)

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३३॥

sarvataḥ pāṇipādaṁ tatsarvato'kṣiśiromukham ।

sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭathi ॥13-13॥

“That one has feet and hands in all directions, eyes, heads, faces in all directions, having ears in all directions, He dwells in the universe, covering, permeating all.” (XIII-13)

कविं पुराणमनुशासितार

मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूप

मादित्यवर्णं तमसः परस्तात् ॥८९॥

kaviṁ purāṇamanuśāsītāra-

maṇoraṇīyāṁsamanusmaredyah ।

sarvasya dhātāramacintyarūpa-

mādityavarṇaṁ tamasah parastāt ॥8-9॥

“He who remembers, [is mindful of Him] Him who is the poet of Intuition, the ancient One, source of the teaching and the discipline, more minute than the minute, sustainer of all, with a form beyond the faculty of thought, sun-hued, beyond darkness... [at the hour of departure he reaches the Supreme Divine Being].” (VIII-9)

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१५१॥

ūrdhvamūlamadhaḥśākhamasvettham prāhuravyayam |
chandāmsi yasya parṇāni yastam veda sa vedavit ||15-1||

“Having its roots upwards and branches downwards, ūrdhvamūlamadhaḥśākham, they call it the undiminishing Banyan Tree, aśvattham prāhu, whose leaves are the mantras of the Veda, He who knows this one is the Veda-knower” (XV-1)

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥१५१५॥

sarvasya cāham hṛdi sanniviṣṭo-
mattaḥ smṛtirjñānamapohanam ca |
vedaiśca sarvairahameva vedyo-
vedāntakṛdvedavideva cāham ||15-15||

“I’m deeply entered and assimilated into the hearts of all, (sarvasya cāham hṛdi sanniviṣṭa) From Me proceed remembrance, (mattaḥ smṛtirjñānamapohanam ca), I’m deeply entered and assimilated into the heart of all, From me proceed remembrance (mindfulness) knowledge and refutation. I’m the One to be known through all the Vedas, Vedanta originator and Veda knower too. I alone am (vedāntakṛdvedavideva cāham).” (XV-15)

मन्मना -व मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥९३४॥

manmanā bhava madbhakto madyājī māṁ namaskuru |
māmevaiṣyasi yuktvaivamātmānaṁ matparāyaṇaḥ ||9-34||

“Me-minded, be My devotee: Sacrificing unto Me, bow unto Me, You will come unto Me alone when thus intent upon Me. You will join your self, (ātman) in yoga.” (IX-34)

These are seven verses of the Sapta Sloki Gītā, Gītā of Seven Verses. It's a very ancient tradition in India that the larger texts are condensed into four verses or seven verses. There is a Catuḥ Śloki Bhāgavatam, the entire 10.000 verses of the Bhāgavata Purāṇa, I'm not sure exactly ten thousand or how many into 4 verse.. (? says: "18.000 verses") 18.000 verses and, similarly Durgā Saptaśatī, 700 verses condensed into 7 verses, so also the Gītā condensed into seven verses, so if you don't have time to study all of 700 verses, you study those seven, so you need to have mastery of these seven to be able to teach them and explain them to the people.

Sthita Prajñā Chapter

I'm starting on the स्थितप्रज्ञ अध्याय(Sthita-Prajñā Adhyāya) There was a time in India when millions of people used to recite these verses, when I was a child, these verses of the Gītā were known to millions and millions of people. I don't know what has happened to that India, that India is not my India. Because the Mahatma Gandhi used to recite those verses in his daily public prayers, known as Sthita-Prajñā Adhyāya the chapter on the man of stable wisdom. We have done a little bit of this before, what is the number of the verses, how many, from where to where? "Chapter 2 verses 54 to 72."

I should find the recording of the recitation of this, someone please look up on the internet and find for me the recitation of the Sthita-Prajñā Chapter, is beautiful.

The verses that I'm referring to, the seven verses Gītā all the serious students should memorize them. Know them by heart and understand them, those who speak in Hindi, both in Hindi and English.

Of course, the *Perennial Psychology of the Bhagavad Gītā*, Swami Rama's commentary, you study that commentary for both a very deep ancient truth and a modern interpretation. I will not read it for you but bear that in mind that is a basic text.

I will read for you the commentary of Śankarācārya which I've done before, but people have forgotten. There are somewhere recordings of my teaching of chapter one, two and three of the Gītā, very old recordings, some of them were done in Minneapolis and some were done, the chapter 3 was done at the Sadhana Mandir Ashram for a particular group from USA. If you can look at those who are just basic translations.

There are dozens and dozens of commentary on the Bhagavad Gītā in all the languages of India and I don't know in how many of non Indian languages, I think the most recent one was Turkish, done by one of the Prime Ministers or

Presidents of Turkey, people in India don't know these things, they talk of Gita but they have never studied it.

Now, out of those, one most inspiring one that I always recommend, it is not in Sanskrit it is Jñāneswarī by Saint Jñāneswara, it is in medieval Mahārāṣṭrian Language from the 4th century, is the most detailed and most inspiring but unfortunately English translations are dead, there's no life in them, they don't bring out the life of the original, especially the English translations done by Indians who are too labour with the language cause is not our language and so when people read this in English translations say: "what is this? I'm not inspired by it" cause they don't know how to read it, so as we proceed I will take a portion, just for the taste of it, and I will read it for you in English translation, then you will know how to read it. Someone please dig out Jñāneswari Hindi and English translations for tomorrow's class. So I'm not going to be teaching that either but I'm recommending that in addition to Swami Rama's book.

The two commentaries that I will use, one is by Śaṅkarācārya, the famous 8th century saint to re-establish the order of Swamis, to whom we all add here, who revived the teaching of Vedanta and so forth. Which is a much shorter commentary and a larger more detailed commentary is by a Saint named Madhusūdana Sarasvati of the 16th century. Two volumes in Sanskrit and Hindi translations and there is an English translation of Madhusūdana Sarasvati's commentary, in one volume, again, in an English which is not always a great pleasure to read. I never read them, I just go to the original. On the life of Madhusūdana Sarasvati you can read somewhere else, you can take up some research. Ok? Volume 1...

Invocation

श्रीमद्भगवद्गीतामङ्गलाचरणम्

पार्थाय प्रतिबोधितां -गवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना

मध्येमहा-रतम् ।

अद्वैतामृतवर्षिणीं -गवतीमष्टादशाध्यायिनीमम्ब त्वामनुसंदधामि -गवद्गीते -वद्वेषिणीम् ॥

śrīmad-bhagavad-gītā maṅgalācaraṇam

pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ vyāseṇa grathitāṁ
purāṇamuninā madhyemahābhāratam ।

advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyīnimamba tvāmanusaṁdadhāmi
bhagavad-gīte bhavadveṣiṇīm ॥

From those who are not from within the tradition of India, we never start any undertaking of any endeavour, any construction of buildings, any writing of a letter, any writing of a book, any reading of a sacred text without performing some act of worship, without paying homage to the authors, to the text. We don't speak of the book, put it any where, kick it with the feet, ever since people do in some culture, don't do that here, we honor the text, so that you receive a blessing.

Bhagavad Gitā

So the verse I just recited is in the honor of Mother Bhagavad Gitā. Now, in Sanskrit language there are some words that are masculine, some words are feminine, some words are neutral. In English a book is a book, but the word Gitā is a feminine word, therefore She is Mother. And that is how She's viewed, just like the Ganga, the Mother.

The full title of the text is -गवद्गीता उपनिषद्(Bhagavad Gitā Upaniṣad), the Upaniṣad, song by the Lord. Not many people are aware of its title as an Upaniṣad,

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्-र्षी-दुग्धं गीतामृतं महत् ॥

sarvopniṣado gāvo dogdhā gopālanandanah ।

pārtho vatsah sudhīrbhoktā dugdham gītāmṛtaṁ mahat ॥

All the Upaniṣads are the cows, the milk man is Kriṣṇa, Arjuna is the intelligence handout, the milk is the great Bhagavad Gitā itself. Another tradition we have in the Sanskrit studies, is that the chapter's title is given at the end. I have in my computer a paper which I'll give you, Ma Radha, and you can share, on some of these details. In different editions the chapter title's differ, in different commentaries the chapter title's differs, so we normally go by the chapter title's as given by Śaṅkarācārya and by Madhusūdana Sarasvatī. For example the chapter title of the first chapter is: “अर्जुन विषादयोग(Arjuna viṣāda yoga)” so when you have completed the reciting of the chapter 1, you would recite the context also.

इति श्रीमहा-रते शतसाहस्रयां संहितायां वैयासिक्यां -ीष्मपर्वणि

श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशस्त्रे श्रीकृष्णार्जुन संवादे

अर्जुन विषादयोग नाम प्रथमोऽध्यायः ॥

iti śrī-mahā-bhārate śata-sāhasrayām saṁhitāyām vaiyāsikyām bhīṣma-parvaṇi
śrī-mad-bhagavad-gītāsūpaniṣatsu brahma-vidyāyām yoga-śāstre
śrī-kṛṣṇārjuna saṁvāde arjuna-viṣāda-yoga nāma prathamo'dhyāyaḥ ॥

That is the announcing the end of the first chapter. Iti, thus here ending in महा-
रत(Mahābhārata) which is संहित(saṁhita), collection of 100 thousand verses
written by Vyāsa in that text in the Bhīṣma section, भीष्मपर्वन् (Bhīṣma parvan), in
the उपनिषद्(Upaniṣad)s, Song by the blessed Lord, in ब्रह्मविद्या(Brahma vidyā), in
the science of Brahman, in योगशास्त्र(Yoga śāstra), in science of Yoga, श्रीकृष्णार्जुन
संवादे (Śrī Kṛṣṇa Arjuna saṁvāde), in the dialogue of Kṛṣṇa and Arjuna, first
chapter, titled: “yoga of the depression of Arjuna” that is also yoga. Arjuna
viṣāda yoga, yoga of the sadness of Arjuna.

An essential stage in ones development, process, spiritually is “viṣāda” sadness.
If you have not cried forget about finding God. So this is the cry. I have not
known the life of any Saint who has not cried, so Arjuna evokes the compassion
of Kṛṣṇa by his cry, his sadness, his depression.. “I’m utterly confused, I have no
strength in my mind and heart to go and do my duty, I abandon here, I put my
bow down and I quit” ... have you ever done that with life? Make that into a
state of yoga, than next step, this is only the beginning. That is what is called
“Arjuna viṣāda yoga” the yoga of the sadness and depression of Arjuna.

Chapter two

The second chapter from which we are reading is called साङ्ख्ययोग(Sāṅkhya-
yoga), the Yoga of Sāṅkhya, what does the word Sāṅkhya mean? Those who
have studied the Yoga Sūtras they know what the word means, I’m not referring
here to the text of the particular Sāṅkhya philosophy, it refers to सम्यक्(Sam-
khya): सम्यग्ख्याति(samyag-khyāti) that is the knowledge of the discrimination
between Atman and Non Atman, that is the philosophy of Sāṅkhya, between the

pure consciousness self and that which is not self but that we call mistakenly Self, such as the body, breath, prāṇa, mind, buddhi.. all of these which are not self, which are not part of the Atman, so one who has achieved this enlightenment is a master of Sāṅkhya Yoga. So the chapter title for the second chapter is Sāṅkhya Yoga.

All right, now we are doing the first verse, because I'm very bad at singing, I don't know how to sing, that is one thing God has not given me.. when I was living a household life and if my children were not listening to me I would say: "If you don't do what I'm telling you I'll start singing" and them: "No, No, No, don't sing! We will do what you want" so my recitation is no use, you have to get the proper recitation from somebody. My pronunciation is correct but my intonation is not. A beautiful English translation of the Bhagavad Gītā is titled "Song Celestial" by Edwin Arnold, it is not in American English is in good, very good English. Edwin Arnold, the same one who authored "Light of Asia" the life of the Buddha, equally beautiful poem, those who just want to enjoy the text can read that.

Chapter 2 Verse 54

अर्जुन उवाच

स्थितप्रज्ञस्य का -षा समाधिस्थस्य केशव ।

स्थितधीः किं प्र-षेत किमासीत् व्रजेत किम् ॥५४ ॥

arjuna uvāca –

sthita-prajñasya kā bhāṣā samādhi-sthasya keśava ।

sthita-dhīḥ kiṁ prabhāṣeta kim āsīta vrajeta kim ॥54॥

Arjuna said

What is the description of a person of steady insight who remains in Samadhi, O Krishna? How does a person of stable wisdom speak? How does he sit? How does he walk? (II-54)

Śaṅkarācārya's Commentary

In the previous 53 verses, having found the seed for the question, says Śaṅkara, Arjuna, with the desire to know the signs of somebody who has attained the wisdom of Samadhi, says:

स्थितप्रज्ञस्य का -षा(sthita-prajñasya kā bhāṣā), “What is the way speaks one in whom- prajña- the intuitive realization has occurred that अहमस्मिपरंब्रह्म ।(aham asmi param Brahma ।), I am the supreme Brahman?. What kind of language he uses? What kind of speech he has? And as he has attained the stability in Samadhi, what do others speak about him? what does he speak forth? how does he sit? how does he walk?” That is the question Arjuna asked. If you meet the standards described in the text then you are a person of wisdom. This is brief Śāṅkara commentary.

Madhusūdana Sarasvati’s Commentary

Now I come to Madhusūdana Sarasvati, volume one, as I said there is an English translation, these translations are accurate but not great pleasure to read. Very heavy.

The word “sthita-prajña is defined, both by Śāṅkara and Madhusūdana, the same way. He in whom the prajña, the intuitive cognition has not only reason but remains steady, unshaken, unmoving at all times. What intuitive wisdom? “अहंब्रह्मास्मि,(aham Brahma asmi ।)” I am Brahman, he is sthita-prajña, he is called the man of steady wisdom, steady and stable wisdom.

There are two kinds of people says Madhusūdana: समाधिस्थो व्युत्थितचित्तश्चेति ।(samādhi-stho vyutthita-cittaś ceti ।) this you have read commonly in the Yoga Sūtras, those who are in Samādhi and those whose चित्त(citta) is in the state of व्युत्थान(vyutthāna). Which one of you great students can tell me what vyutthāna is? Yeahee replies: “Coming out of samādhi state” Swamiji says: “Korea wins” Thank you. Korea always wins. If I were to establish my ashram outside India, I would establish it in Korea, really I mean it.

The vyutthāna is the state opposite to samādhi, the state of you and I, uti uti. The state that is not settled in samādhi. Ordinary thoughts that also make you get up from meditation. When you are sitting in meditation you are still up from the meditation, flying all over the places, all that is called vyutthāna. So there are two kinds of people, those who are in samādhi and those who are in the state of vyutthāna, therefore, the Gitā, says Madhusūdana Sarasvati, distinguishes between the two, explaining the one who is sthita-prajña, the man of stable wisdom, who stays stable in samādhi. By what manner does he speak and by what other distinguishing marks is he to be known. How does such a man speak, a man of व्युत्थितचित्त(vyutthita-citta) whose mind is unstable and wondering all

over the place, speaks, praises and loving retains and hateful expressions. How does a man of stable wisdom, for the control of such a wondering, vyutthita, mind, how does he bring about the control of the external senses? When he does not have this control, how does an ordinary person remain in the vyutthita state, in the disturbed and distracted state and in what way is the sthita-prajña different from such a different folk in the matter of speaking, sitting, walking, moving? How does he behave when he is also in the world? One is when he is sitting down and one is when he is in the ordinary world, how does he behave?

So Madhusūdana says, there are four questions in this verse, in this śloka. One question is about the person of stable wisdom who is sitting in samādhi and three questions are about the man of stable wisdom when he is up and about in the world.

Arjuna addresses Kṛṣṇa as केशव(Keśava) to recognize him as सर्वान्तर्यामिन्(sarvāntaryāmin) one who dwells inside all beings. Since you dwell inside all beings, you alone have the capability to answer such a question. These four questions are answered up to the end of the chapter. These answers we will read as we'll go along from tomorrow.

We will not do the recitation of adhyāya samāpti, end of the chapter cause the chapter is not ended yet.

Others can attend but I'm gonna keep this standard whether you understand or not understand.

Thank you all.

2011-03-22 SVB-Bhagavad Gītā II-55

Swami Veda: “Akhaṇḍa-Maṇḍalākāram”

Everybody: Akhaṇḍa-Maṇḍalākāram vyāptam yena carācaram

tat-padam darśitam yena tasmai śrī-gurave namaḥ

Om śanti śanti śantiḥ

Forehead relaxed, all parts of the body relaxed, make a saṅkalpa, resolve that for the next two minutes there will be no external thoughts. Feel the breath in the nostrils, with your mantra, breathing slowly, gently, smoothly, without a jerk, without a break between the breaths, keep the saṅkalpa, no other thoughts for two minutes, begin.

Continue, continue with the breath and the mantra, slowly open your eyes, let the flow continue. Even with your eyes open. I hope your saṅkalpa was successful, of not having any intruding thoughts for two minutes. Thank you.

Chapter 2 Verse 55

श्री-गवान् उवाच śrī-bhagavān uvāca---

śloka 55: “śrī bhagavān uvāca” the blessed Lord said. The word -गवान्(Bhagavān) cannot be translated into English. Someone endowed “-ग(bhaga)” please write, thank you. -गवान (Bhagavān) and -ग (Bhaga).

ऐश्वर्यस्य समग्रस्य बलस्य यधर्मस्यफ यशसः श्रियः ।

ज्ञान वैराग्ययोश्चैव षण्णां -ग इति इङ्गना ॥

aiśvaryasya samagrasya balasya (dharmasya) yaśasaḥ ।

sriyaḥ jñāna vairāgyayoś-ceva ṣaṅṅāṁ bhaga itīṅganā ॥

The word “bhaga” denotes six qualities, not one by one but all in one. And Bhagavān is one who is endowed by this bhaga.

6 ATTRIBUTES OF BHAGA



So “ऐश्वर्यस्य समग्रस्य(aiśvaryasya samagrasya)” total lordliness, total sovereignty, total freedom and command, that the Lord has.

“बलस्य(Balasya)” strenght, power.

“यशस्(Yaśas)” well God has a good reputation, in spite of all the earthquakes.

“Yaśas” reputation and fame, He is quite famous. His fame spreads to all the 50.000 billion stars of our Galaxy Milky Way and all the thousands of Galaxies of the same size. So, no matter how famous you get you can’t match that. So when you begin to get famous remember that. What is our fame compared to that?

“श्रियः(śriyaḥ)” is again very difficult to translate. A motherly sheltering refuge giving, fullness. It’s a feminine word for Mother Divine also.

“ज्ञान(jñāna)” knowledge, wisdom. Now remember that God knows all, at every time, every moment, every particle, every atom of the 50.000 billion stars and worlds in our Galaxy in the Milky Way in आकाश गङ्गा(ākāśa Gaṅgā) and thousands of other galaxies of the same sizes, at all times He knows everything. So when you begin to get little pride of your knowledge, remember that, what is your knowledge compare to that.

aiśvaryasya samagrasya.. are you sure is not धर्मस्य(dharmasya)? Jagat ji answers: “There are several readings” and Swamiji continues saying: yes, this is because these verses are very old, very ancient so different copywriters changed differently.

So we may also read “dharma” the righteous law and virtue.

ऐश्वर्यस्य समग्रस्य बलस्य धर्मस्य यशसः श्रियः ज्ञान(knowledge) and वैराग्य (aiśvaryasya samagrasya balasya dharmasya yaśasaḥ sriyaḥ jñāna (knowledge) and vairāgya)

Having all of these power, knowledge, wisdom, He is not colored by them. What is the meaning of the word “वैराग्य(vairāgya)”? Can any one of our Bharati students tell me the meaning of the word “vairāgya”? Yeahee says: “not to be colored” and Swamiji continues: colorlessness. The mind not becoming, the crystal of the mind not becoming colored. How many times I’ve thought this and how many times I’ve written on it? Swamiji speaks Hindi.

Though vairāgya, with all of this vastness He is not colored by it and has no attachment to it. “Oh, that Universe died. Oh, that planet finished...” God doesn’t sit there crying over spill planets, the way we cry over every spill milk.

So you got these 6 attributes, combined all as one is called “bhaga”, one who is endowed by these is bhagavān and everywhere we refer to God as Bhagavān and everywhere in the Gītā: “Bhagavān uvāca” the Bhagavān said. So translated in English I don’t know how to do it in one world and in the English translations you’ll read “Blessed Lord said”... what does it mean? doesn’t have that meaning. Get to the original language.

Later on I’ll ask someone to recite the verses with you.. or would you, Ma Radha, do you prefer me to recite the verses in the class, with the people? Do they have the books? Both in Sanskrit and Roman? Can we get these verses typed in Sanskrit and Roman? Jagadji says: “It has already been done” and Swamiji: “ah, it has already been done, ok.”

So we will recite the verses when we’ll have them in printed form in front of us.

So verse 55: “प्रजहाति यदा कामान्(prajahāti yadā kāmān)..” now don’t expect me to sing, I told you, because my class would empty out, nobody will come the next day.

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

prajahāti yadā kāmān sarvān pārtha mano-gatān |

ātmany evātmanā tuṣṭaḥ sthita-prajñas tadocyate ॥55॥

When one entirely abandons all the desires that come into the mind, O Son of Pritha, satisfied within the Self by the Self, then he is called a person of stable wisdom. (II-55)

When one abandons all kāmās, all desires, which have arisen or which arise in the mind, o Pārtha, o sun of Pṛtha, cause one of Arjuna's names, because his mother name was Kunti, she was also known as Pṛtha.

When one abandons, fully abandons, prajahāti not just hāti, when one fully abandons all the desires that arise in the mind and one is contented by the Self, within the Self, then he is called a person of stabilized knowledge and wisdom.

Śāṅkarācārya's Commentary

Śāṅkarācārya says: there are two kind of people, those who right from the beginning enter the path of firmness in jñāna and yoga, knowledge and yoga, having renounced actions, worldly fruit bearing actions,, then we speak of renouncing actions, we don't mean sitting there doing nothing, because the Bhagavad Gitā later on says: it is not possible for someone, any one to be sitting and doing nothing because every moment your mind is doing something. So when we speak of renouncing actions, we mean the fruit bearing, desire filled actions.

“Swamiji, thank you for the mantra you have given me, what will I get from it?” that's not a yogic question.

So Śāṅkara says: there are those who from the beginning are established in the firmness of jñāna and yoga, having renounced the fruit bearing actions and are naturally inclined towards that. Then there are those who are in karma yoga, whose inclination is in karma yoga. The word karma yoga, someone should dig out a lecture I gave a long ago on 7 breakdowns of the word karma yoga. Karma eva yoga, karma prati yoga, you can do it for me. Sapta-vibhakti.

karma eva yogaḥ, karma prati yogaḥ, karmaṇā yogaḥ, karmaṇā yogaḥ will have two meaning karmaṇāsa yogaḥ and karma dvārā yogaḥ, karmaṇe yogaḥ, karmaṇaḥ yogaḥ, yoga arising from action, karmaṇaḥ yogaḥ, yoga of action, and karmaṇi yogaḥ, yoga in action, that you stay in the state of yoga while performing actions.

You can do the elaboration for me if you would please, I don't like to work hard.. (Swamiji smiles). I'm glad you are here.

Those who know Sanskrit grammar would know what I'm doing here, so: Yoga that is action, yoga that is action, that is number one. yoga towards action, yoga accompanied with action or yoga together with action, yoga for the sake of good actions, yoga arising from action, yoga of action, that belongs to action, yoga in the condition of action, that is seven with two or three subdivisions of the seven, please remember that, I will ask you in 2018, when I'll break my silence, and don't think I'll forget.. I'll see what you study in these seven years.

7 Karmas	Meaning	iv-i- Case
कर्म एव योगः karma eva yogah	: yoga that is action	प्रथमा Nominative
कर्म प्रति योगः karma prati yogah	: yoga towards action	द्वितीया Accusative
कर्मणा योगः karmaṇā yogah	: yoga accompanied with action	तृतीया Instrumental
कर्मणे योगः karmaṇe yogah	: yoga for the sake of good actions	चतुर्थी Dative
कर्मणः योगः karmaṇaḥ yogah	: yoga arising from actions	पञ्चमी Ablative
कर्मणः योगः karmaṇaḥ yogah	: yoga of actions	षष्ठी Genetive
कर्मणि योगः karmaṇi yogah	: yoga in the condition of action	सप्तमी Locative

Each word has such a depth of meaning that every time I take up a book and I say: "I'll finish one chapter" I don't even manage to finish one verse.

So Śaṅkarā says that there are this two kinds of people, you understand the two kinds of people? So of these, the person who is sthita-prajña, stabilized in wisdom, his लक्षणं साधनं च(lakṣaṇam sādhanam ca), his definition and the way, the instrument, the means of that attainment, is explained up to the end of this chapter, up to the verse 72.

lakṣaṇam sādhanam ca, the definition and the means by which one may attain that status. In the अध्यात्मशास्त्र(adhyātma-śāstra), in the spiritual science, whatever लक्षणानि(lakṣaṇāni), whatever definitions, marks are stated and means and methods, साधन(sādhanas), as in साधन पाद(sādhanā pāda), not साधना(sādhanā)s but sādhanas, you must know the difference between the two words, now a days people have forgotten the difference between a and ā, Rama has become Ramā,

Swami Veda has become Swami Vedā, Yoga has become Yogā, Kerala has become Keralā, Karnataka has become Karnatakā, I don't know where this comes from. Jagadji says: "They want to make everything feminine" and Swami Veda replies: "I wish." (Swami Veda smiles)

So the lakṣaṇas and sādhanas, the definitions and marks on one hand and the definitions and methods on the other, of कृतार्थ(kṛtārtha), of someone who has fulfilled his purpose. These are thought in the texts of certain traditions of spiritual science. So śrī-bhagavān, remember the meaning of the word bhagavān, teaches those lakṣaṇas and sādhanas, those definitions and marks of spiritual attainment and those means and methods of that attainment which can be obtained through effort.

For those who are from the very beginning renunciates, saṁnyasī akarmaṇi, this is not what we are talking about.

So the śrī-bhagavān says: prajahāti, when one fully abandons, the time at which one fully abandons all the varieties of desires which arise in the mind and the heart, now please remember that the phrase here.. (Swamiji takes a pause then says: "I teach only because I have the strong inclination to teach, I don't have the strength to teach)

The phrase here is मनोगत(mano-gata), the word mano means mind, gata from the verb root "gam", this also I have explained before, all the verb roots of motion in Sanskrit language, have three meanings, this also I have thought before but the students have forgotten. (Swamiji speaks Hindi)

Three meanings: ज्ञान(jñāna), गमन(gamana) and प्रप्ति(prapti). Knowing, moving towards the object of that knowledge and attainment. For example the word "go" in English was a Sanskrit verb, which is derived from the same verb root "gam". It would have those three meanings, to know, to move towards it and to attain or reach or arrive, jñāna, gamana, prapti. So मनोगतान्(mano-gatān), the desires that we know of in our heart and mind, towards which we move and strive to attain those desires. This is not Śāṅkara explanation, this is my explanation, don't mix the two.

So the question arises, Śāṅkara says, that if one abandons all desires, there will be no reason for one to be satisfied or contented.

Madhusūdana Sarasvati says it a little differently, which I'll explain later.

If one abandons all desires there is no reason even to be contented, and one would behave like a mad man, not even been able to take care of one's own

body, so what do you mean? Next half of the verse says तुष्टः(tuṣṭaḥ), contented, satisfied, fulfilled, here you are abandoning the desires and you are saying satisfied? It's a contradiction, so he says that we are not talking of ordinary worldly satisfactions, when we are speaking using the words like tuṣṭaḥ, satisfied, contented, fulfilled, having a sense of fulfillment, we are not talking of the sense of fulfillment you feel after you have had that lovely cake you wanted so much, that is not the kind of satisfaction and contentment we are talking about. What kind of contentment are we talking about? He says: “आत्मन्येवात्मना तुष्टः(ātmany evātmanā tuṣṭaḥ)”, completely disinterested in the external gains, achievements, attainments, in the inner Self, by the path of the inner Self, not by anything external. Having obtained the “रस(rasa)”, the flavourful delicious ever satisfying, अमृत(amṛta), the nectar of immortality of, what kind of nectar of immortality, that which makes your body immortal, परमार्थदर्शन(paramārthadarśana), in which you have realized, seen, the paramārtha, the supreme truth, the transcendent state. When you have attained that your only cognition is अलं(alaṁ). alaṁ, satisfied, enough.

There is a cognition of sufficiency, completeness, alaṁ.

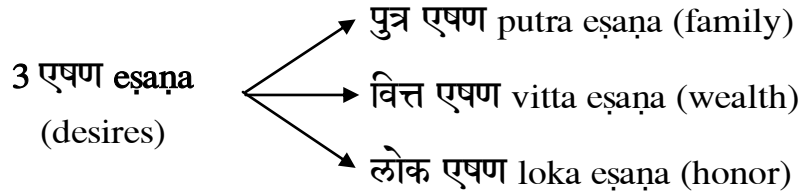
So अलंप्रत्ययवान्(alaṁ-pratyayavān), it's a beautiful phrase, cognition of alaṁ.

Such a person in whom such prajñā has risen... the word prajñā is divided in two sections, pra fullness advanced and full and complete, jñā knowledge. What is the most advanced full and complete knowledge? Who can answer that question? Sukru, what is the most advanced knowledge? Sukru says: “ātma jñāna”

To separate दाī ātma and अनात्म(anātma), remember four fold अविद्या(avidyā), for fold ignorance in the Yoga-Sūtras, mistaking the Self for Non-Self, the Non-Self for Self. Give me an example of Non-Self, anātman, Sandeep, give me an example of anātman, Non-Self?

For example your body, how many times I've said, your eyes, ears, your skull, your senses, your sensations, your hungers, your thirsts, your breath, your prāṇa, your mind, your buddhi, your thoughts, all is anātman, all is Non-self, and प्रत्यगात्मा(pratyag-ātmā), the inward Self is pure consciousness, that is what we talk about here. the knowledge of the differentiation between the two, which is the goal of yoga, is prajñā, supreme knowledge.

So one in whom such knowledge has stabilized, not comes and goes, he is called विद्वान्(vidvān), learned, not somebody who can recite all the texts. Swamis, what are the 3 एषण(eṣaṇa)s that you renounced at the time of renunciation ceremony? Ma Radha says: “Family, honor and wealth”. Swamiiji says: “Good”



पुत्र एषण(putra eṣaṇa), वित्त एषण(vitta eṣaṇa) and लोक एषण(loka eṣaṇa), the desire for progeny, sexual, progenition, wealth and comfort and the desire for fame and respect and honor. So one who has abandoned these desires, संन्यासी आतमाराम(samnyāsī-ātmārāma), delighted in ātman, resting in ātman, आत्मक्रीडा:(ātma-kṛīḍāḥ), playing within the ātman, playing within ātman, is called sthita-prajñā. There is a separate verse in the Bhagavad Gītā, atma-ratihi, atma kridāḥ, but we will not go there now. This is Śaṅkara explanation of the verse 55.

Madhusūdana sarasvati: Now we come to, who is the other author we are studying? Students: “Madhusūdana Sarasvati”. One of our Gurudev Swami Rama incarnations, that is why we study this. So in the first verse, verse 54, there were four questions. What was the first question? What is the definition of a स्थितप्रज्ञ(sthita-prajñā) who stays in समाधि(samādhi)? when, व्युत्थान (vyutthāna), what is his behaviour? Someone who is sthita-prajñā, man of stable prajñā as defined few minutes back. Such a person when he is acting in the world, what is his behaviour? And then there are three questions in the second half of the verse, किं प्र-षेत(kim prabhāṣeta), how does he speak, what kind of language he uses, what kind of tone he uses, किमासीत(kim āsīta), how does he sit, व्रजेत किम्य(vrajeta kim), how does he walk and move about. The words seem very simple but as we will read we will find that the meanings of these words, “speak”, “sit”, “walk” are much deeper. We’ll find out as we go towards our study. The first question is

answered in verse 55, write that down. The first question is answered in verse 55, the second question is answered in verse 56 and 57, the third question is answered in verses 58 to 63, the fourth question is answered in verses 64 to 71 and the verse 72 explains the final product, the final fruit, final attainment derived from these. Enough for today, time for lunch, enjoy.

One question for all of you, especially for those who are permanent students, I always ask this question when I'm teaching a text, at this speed I don't know how many verses we will cover, how many verses we have to cover? 18. Should I go on at this detailed speed? Everybody says: "yes". Ok, whatever we will cover we will cover, then I'll go. And when I'll come back from my tours how much will you remember? (Swamiji speaks Hindi). You people have no habit of svādhyāya, going home and looking at the text, listen to it again, discussing among yourselves, (speaks Hindi).

Hari Om Tat Sat

2011-03-23 SVB Bhagavad Gītā II-55, II-56

Akhaṇḍa-maṇḍalākāraṁ chanting.

Bring your mind's attention. Bring your mind's attention to yourself. Relax your forehead. Do saṅkalpa that there will be no external thoughts for two minutes except feeling the breath in the nostrils, a gentle, smooth flow without a jerk, without a break between the breaths, with your personal mantra. Exhaling and inhaling. Make sure your saṅkalpa, not to have any other thoughts, remains gently. Begin now.

Continue to feel the flow. Without breaking the flow, gently open your eyes.

Hari Om.

For those who are new here, it's continuation of a course on the Bhagavad Gītā. And it is not a regular kind of course. It is a study of a serious text's two commentaries of Śaṅkarācārya and Madhusūdana Sarasvatī. And I am not going to dilute the level of the course for those who are new because the course is mainly for those select few who already understand the background. But others may sit and listen.

We had started the śloka 55. We read Śaṅkara's commentary on that śloka and started reading Madhusūdana Sarasvatī's commentary.

Madhusūdana Sarasvatī's Commentary

प्रजहाति यदा कामान्(prajahāti yadā kāmān). Prajahāti was translated as when one fully, fully abandons. Jahāti, abandons. Prajahāti, fully abandons. Kāmān, desires and object of desires. Here the word, प्रजहाति (prajahāti). हान(hāna) and प्रहान(prahāna). Hāna, abandoning, renouncing, getting rid of, is not full abandoning. That which you abandon still comes back to you, that process is called hāna. That you abandon, eliminate something from your psychology and your mind in such a way that it does not come back to you, that process is called prahāna. There are further subtleties in this. That which you eliminated, abandoned and came back to you, why did it come back? Because you had not removed its originating cause. Prahāna, when you did not just abandon the phenomenon, you did not simply abandon. Eliminate the phenomenon, you eliminate the originating cause. That is called prahāna, fully abandon, fully

eliminate. So prajahāti, the verb form speaks of prahāna, when one fully abandons and eliminates, meaning together with the causes of the phenomenon.

Yadā, when. कामान् कामसङ्कल्पादीन् मनोवृत्तिविशेषान् (kāmān kāma-saṅkalpādīn mano-vṛtti-viśeṣān), when one abandons the kāmās, the particular vṛttis of the mind, those who have read the first sutra and second sutra of the yoga-sutras, they know what the vṛtti is. So kāmās, saṅkalpas, here the word saṅkalpa in the commentary is not in the sense of the saṅkalpa we do resolving that the mind shall not go away for two minutes, not that kind of saṅkalpa, but the kind of saṅkalpas associated with the vikalpas. ‘I think I will eat the parantha today, no I will eat the hibara instead.’ Saṅkalpa and vikalpa. ‘I think I love her. No, I don’t think I love her enough.’ ‘I think I’m going to divorce, no, well, she’s been very nice today.’ This kind of saṅkalpa and vikalpa. This saṅkalpa is associated with vikalpa, temporary intentions. So kāma and saṅkalpa, desires and saṅkalpa etc. Mano-vṛtti-viśeṣān, particular vṛttis of the mind which are, those vṛttis which are divided into five categories in the yoga-sutras, प्रमाण । विपर्यय । विकल्प । निद्रा ।

स्मृति (pramāṇa, viparyaya, vikalpa, nidrā, smṛti). Those who know the yoga-sutras, they know. We don’t need to go here into that. So when one abandons them, निरवशेषान् (niravaśeṣān), in such a manner that now even a residue remains, no remain the remains. How? प्रकर्षेण कारणबाधेन (prakarṣeṇa kāraṇa-bādhena), by eliminating, destroying their causes, the originating causes. So when thus, one thus becomes free of all such vṛttis, then he is called sthitaprajñā, a person of stable wisdom, stable realization.

Remember the meaning of the word, prajñā, again full knowledge which is defined as the knowledge of separation, separateness of the self and non-self, ātman and an-ātman. Not thinking that your M.A. degree is your identity. Not thinking that your position as an officer in the army is your identity. Not thinking that your position as a head of department in SRSG or in a corporation is your identity. Those are non-self that this shape of your body is your identity, that the state of your breath is your identity, that the state of your prāṇa or mind or buddhi, these are all non-self. I keep repeating. I keep repeating. I keep repeating this. But until full realization comes to you, you will not remember.

So, why is want to abandon the kāmās, the wishes and desires? Because one is seeker of ātman, one is seeker of true, pure spiritual self, and these desires are not the attributes of ātman, they’re attributes मनोगतान् (manogatān), they’re attributes of the mind. If they were attributes of ātman, it will be impossible to abandon them just as you cannot ask fire to abandon the attribute of generating heat. You cannot expect snow to abandon the attribute to generating cold.

Because they are स्व-त्व(śva-bhāva), the word for some one's or something's nature in Sanskrit is śva-bhāva, one's own being, its own being. So heat is śva-bhāva, its own being for fire. Coldness is śva-bhāva, its own being of the snow. Kicking with back legs is its own śva-bhāva, nature of donkey. So that śva-bhāva cannot be changed. Therefore if kāmas, desires, volitions, saṅkalpa, vikalpas, resolve's intentions and counter-intentions were attributes of ātman, the self, there will be no question of our, freeing ourselves from those. Therefore what are their attributes of, manogatān, they are only attributes of the mind, not of ātman, the spiritual self. And so by rising above the mind to self-realization these kāmas etc. are abandoned.

Now the commentator, Madhusūdana Sarasvatī raises a question.

ननु स्थितप्रज्ञस्य मुखप्रसादलिङ्गगम्यः सन्तोषविशेषः प्रतीयते स कथं सर्वकामपरित्यागे स्यात् इत्यत आह - आत्मन्येव परमानन्दरूपे न तु अनात्मनि तुच्छ आत्मना स्वप्रकाशचिद्रूपेण - असमानेन न तु वृत्त्या तुष्टः परितृप्तः परमपुरुषार्थलाभात् । तथा च श्रुतिः -

nanu sthita-prajñasya mukha-prasāda-liṅga-gamyah santoṣa-viśeṣah pratiyate sa katham sarva-kāma-parityāge syāt? styata āha - ātmany-eva paramānanda-rūpe na tu anātmani tuccha ātmanā śva-prakāśa-cid-rūpeṇa bhāsamānena na tu vṛtṭyā tuṣṭah paritṛptaḥ parama-puruṣārtha-lābhahāt | tathā ca śrutiḥ -

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो -वत्यत्र ब्रह्म समश्नुते ॥

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |

atha martyo'mṛto bhavaty-atra brahma samaśnute ||

That the person of high realization shows on his face, a certain sense of, expression of being satisfied, contented, not frustrated, shows on the face. In our tradition of teaching yoga also one of the things we watch to see about the progress of a student or a disciple is to see whether the face is changing. And when I see the change in the face, then I'm satisfied. It doesn't happen often because people carry on with the same wrinkles of the mind. They carry on with the same wrinkles of the mind. Even in meditation they carry on with the same wrinkles.

So Madhusūdana Sarasvatī is saying, that a certain contentment, certain sense of being satisfied and fulfilled shows on the face of a man of realization. Now सन्तोष(santoṣa), contentment, satisfaction is a vṛtti. We are supposed to rise above vṛttis. You get the question. So how come such a vṛtti shows on the face

of a man of realization? Have you heard that question before? So the śloka, in the śloka, Kṛṣṇa says, आत्मन्येव आत्मना तुष्टः(ātmanyeva ātmanā tuṣṭaḥ), that that satisfaction, that sense of contentment and santoṣa is not arising as a vṛtti of the mind. आत्मनि एव आत्मना(ātmani eva ātmanā), here one is not satisfied with the little things of non-self, the wealth, the position one holds, the condition of the body, this and that and so on. Not from that, but ātmani ātmanā, in the परमानन्द रूप(paramānanda rūpa) ātman, in the ātman whose very form is supreme bliss, whose very form is supreme bliss. Whose form is self-luminous consciousness, the consciousness of buddhi, mind and whatever little modicum of consciousness you feel in the body. These are not their own. They are derived from the presence of ātman. But ātman is चिद्रूप(cid-rūpa), it's very formless consciousness. The force called consciousness is ātman, ātman is the force called consciousness which is स्वप्रकाश(sva-prakāśa), self-luminous is its own light, not just has its own light, but is its own light.

And when you remove the veils and coverings, when you remove the veils and coverings from that light, and the light shines forth. That brings the expression of satisfaction and contentment on the face of a realized saint. And it is not a vṛtti of the mind. Because he is परितृप्तः (paritṛptaḥ), he is satiated, he becomes satiated, full fulfilled by having attained the supreme purpose of being.

So we read, no, before I go further. When Madhusūdana Sarasvatī comments on the word kāma, I'm using Hindi translation also which is very helpful of a Madan Doctor, Madan Mohan Akrabal, Doctor Madan Mohan Akrabal and he gives the quotation from the Upaniṣad, 10 different attributes of the mind given in Bṛhad-āraṇyaka upaniṣad, 10 different attributes of the mind given in the Bṛhad-āraṇyaka upaniṣad are included in the word kāma. But you can study those separately, if you study.

So we read also in the Bṛhad-āraṇyaka upaniṣad. When one is liberated from the kāmas, these 10 fold divisions of kāma, attributes of the mind which dwell in one's heart, then मर्त्यः अमृतः -वति (martyaḥ amṛtaḥ bhavati), a mortal becomes immortal and enjoys Brahman right here in this world, अत्र ब्रह्म समश्नुते (atra brahma samaśnute).

So the word sthita-prajñā meaning someone who dwells in samādhi, the word sthita-prajñā, man of stable and steady wisdom meaning one who dwells in

samādhi that is expressed his state, expressed by these words which define his attributes.

This verse 55 is the answer of the first of the four questions that are raised in verse 54.

On 10th of November, I will give an examination asking what you have understood because you have long summer to do svādhyāya and those who satisfy me, I will teach them further.

Jagat jee, can you, maybe each day start preparing questions? (Sure.) In Hindi and in English. We can start along because then it will become a study guide.

(Jagat and Swami jee's short conversation)

The second question in that śloka was किं प्र-षेत(kim prabhāṣeta). How does he speak forth?

Verse 56 and 57 answer these two questions. What verse numbers answer the third question? (58 to 63) 58 to 63. Thank you. Italy wins, Holland wins.

Chapter 2 Verse 56

दुःखेषु अनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतराग-यक्रोधः स्थितधीर्मुनिरुच्यते ॥५६ ॥

duḥkheṣu anudvigna-manāḥ sukheṣu vigata-spr̥haḥ ।

vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir-ucyate ॥ 56 ॥

One whose mind is not agitated in sorrows, who has no attraction toward pleasures, he from whom attraction, fear, and anger have disappeared, such a meditator is called a person of stable wisdom. (II-56)

Śaṅkarācārya's Commentary.

One whose mind does not go through उद्वेग(udvega), agitations and excitations, when one faces or experiences sorrows and pains and one whose mind is free of स्पृह (spr̥ha), attraction and attachment and dwelling on things, when one is faced and experiences comforts and pleasures, because one has realized that as we have

read in the Vyāsa's commentary on the yoga-sutras, if you remember that, that the more you experience the pleasures of senses in the world, the more your desire for them arises and increases. It is not possible to satisfy ever the desires of senses and worldly things. It is like the more fuel you put in the fire, the more fire blazes. Some people think that by indulging the desire, the desire will be satisfied, is never satisfied. भोगा न भुक्ता वयं एव भुक्ताः (bhogā na bhuktā vayam eva bhuktāḥ), the pleasures were not enjoyed, someone enjoyed us and time has come to leave the body and we are still dissatisfied. How many people die satisfied?

So one whose mind does not have attractions, attachments, the habit of dwelling on the pleasures of desire, coming back to duḥkheṣu, sorrows and pains which are of three kinds, which I'll explain as we read the other one Madhusudana Sarasvati's commentary. One from whom the colouredness of attachment, rāga. Please write राग(rāga), भय(bhaya), क्रोध(krodha). One from whom rāga, the colouringness or colouredness of attractions and attachment, bhaya, fear, krodha, anger have disappeared, such a man, such a person is called स्थितधीः(sthita-dhīḥ), मुनिः(muniḥ), one whose intelligence is stabilized, one whose intelligence is stabilized. And he is now a muni, a contemplative saint.

Remember the word muni. I have defined this word before. The word muni is derived from the Sanskrit verb root √मन् (man), to think, contemplate and meditate. Same verb root from which the English word, man as well as the Sanskrit word, मन्त्र (mantra) are derived. The English word, man and Sanskrit word, mantra are from the verb root √मन् (man), to think, contemplate and meditate.

One who is by nature contemplative is called मुनि(muni). And the Sanskrit word for silence is मौन(mauna), the habit and the natural inclination, habit, nature and natural inclination of silence. Silence, meditation, contemplation, all of these words are included in the word muni that is used here, a contemplative sage, a contemplative saint. It is also a word used for a monk. But I don't think that etymologically, linguistically, the word, monk is related to the word, muni. That monk comes from monos, from single one.

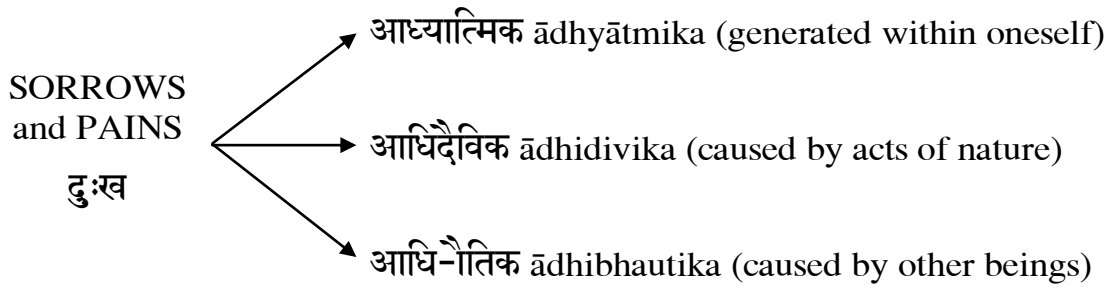
So this is Śāṅkara's commentary.

Madhusūdana Sarasvati's Commentary

And we come to Madhusūdana Sarasvati's commentary.

We said one whose mind does not suffer udvega, agitation and excitation at facing or experiencing sorrows and pains. These sorrow and pains are well known to be of three kinds. This is a common stock or wisdom in India. Everybody knows it, if they do आध्यात्मिक आधिदैविक आधि-भौतिक (ādhyātmika, ādhidaivika, ādhibhautika),

ādhyātmika, ādhidaivika, ādhibhautika,- ādhyātmika, ādhidaivika, ādhibhautika



The word, आध्यात्मिक(ādhyātmika) is often translated as spiritual, but here that is not the sense of the word. Here it means the sorrows and pains that one experiences within oneself, not referring to the pure self. Such as शोकमोह(śoka-moha), sorrow, grief, confusion, attachment, fever, headache, disease, all these things happen in us. These are called ādhyātmika pains, pains that occur within ourselves whose causes of arising, whose originating causes are also in ourselves. Nobody takes a glass and puts grief and then say 'drink it', so that you can feel grief. They arise from within ourselves. So also your headaches, your diseases arise from within yourself.

Then आधि-भौतिक(ādhibhautika), this sorrows and pains arising from other bhūtas, other beings such as from tigers and snakes. I'm not sure if the dangers from running cars are included here because tigers and snakes have been replaced by the running cars, well the modern tigers. So ādhibhautika, the sorrows and pains caused by other living beings.

And आधिदैविक(ādhidaivika) those caused by the acts of nature which the English speaking people often refer to as acts of God which is the meaning of the word 'deva', such as ativāta, tornados, ativṛṣṭi, rainstorms and so on, and so forth.

So when one is facing these three kinds of sorrows, one needs to understand that,

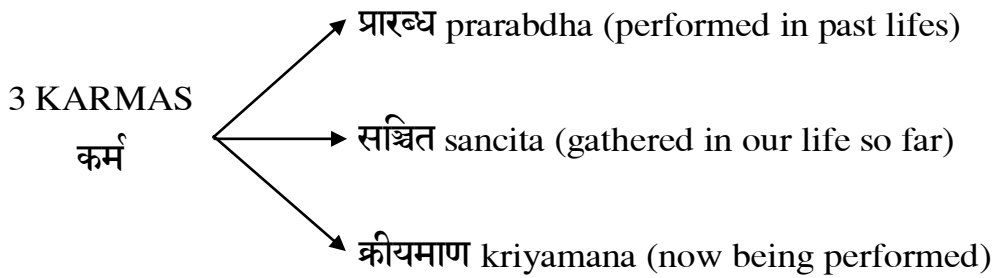
रजःपरिणामसंतापात्मकचित्तवृत्तिविशेषेषु प्रारब्धपापकर्मप्रापितेषु न उद्विग्नं

दुःखपरिहाराक्षमतया व्याकुलं ना -वति मनो यस्य सोऽनुद्विग्नमनाः ।

rajaḥ-pariṇāma-santāpātmaka-citta-vṛtti-viśeṣeṣu prārabdha-pāpa-karma-prāpiteṣu na udvignaṁ duḥkha-parihārākṣamatayā vyākulaṁ na bhavati mano yasya so' nudvigna-manāḥ ।

These sorrows and pains are also particular types of vṛttis of citta which are identical with tāpa or santāpa, a burning within oneself which is the result of the mutation of the rajas attribute of prakṛti. This is straight from Vyāsa's commentary on the yoga-sutras, again if you remember that commentary. But it in the opposite sequence, the rajas of the sattva, rajas and tamas, three attributes of prakṛti, the rajas like all the other two, like all three mutates undergoes changes all the time. There is not moment when the guṇas of prakṛti are not mutating, na pariṇāmante. There is no such time. They're constantly changing, altering, even now every cell of your body is changing, every state of your mind is changing. Nothing is steady, nothing is stable, nothing is permanent.

So when the rajas mutates in this way, alters, changes, it produces a certain tāpa, certain santāpa, a certain burning inside you, that particular citta vṛtti is called duḥkha (duḥkha), sorrow or pain. This is the definition of pain. These are arrived that caused by the prārabdha actions. Well known Hindi traditions of India, three kinds of karmas, àarBx siÂt ³lyma[(prārabdha, sañcita, kriyamāṇa), prārabdha, sañcita, kriyamāṇa, three kinds of actions, prārabdha, sañcita, kriyamāṇa.



Of these, क्रीयमाण कर्म (kriyamāṇa karmas), actions which are now being performed. Right now, I choose to be sitting here and teaching. Right now, you choose to be sitting here and listening. These are actions in process. They are not results of past actions. They are fresh actions. Instead of sitting and listening to me, you could be watching an interesting video, you are doing a kriyamāṇa karma. You are gathering fresh karma of that nature. Right now, sitting here you are gathering sattvic karma and when you are sitting, if you are choosing to stay

in your room and watch video, you will be gathering rajasic or tamasic karma. Up to you! So these are kṛiyamāṇa karmas.

सञ्चित (sañcita) meaning gathered, the actions we have gathered in this life so far. From the time we were born, we have been performing actions, physical, vocal and mental. Those are called sañcita karmas. They have not yet begun to bear their fruit. Most of them. Most of them have not yet begun to bear their fruit. They are gathered and they will in due time bear their fruit. The rajasic or tamasic are watching a wrong kind of video has not yet begun to bear fruit. That will bear a fruit later in life or next life. And you know why I am talking about videos.

You know the story of darime tinka?

One who has a bit of straw stuck in his beard. The king could not find who was the thief. And there was one very wise minister, he says ‘gather all the suspects.’ So gather all the suspects, and he said, ‘Oh, I know who the thief is. He has a bit of straw stuck in his beard.’ So one man’s hand went to his beard to see if he has the straw. ‘You are the one.’

So प्रारब्ध(prārabdha) actions are those which we are performed in past lives as the result of which we are born in this particular species, in this particular type of body, जाति(jāti). Number two with a life-span, how many trillion breaths, we don’t count life-spans in years, we count them in number of breath, अयुः(ayuh), number of breaths allotted according to past actions. भोग(bhoga), experiences painful or pleasant in this life as a result of the past karmas. जाति(jāti), अयुः(ayuh), भोग(bhoga). So those actions which have already instituted the results are called prārabdha. And these sorrows and pains are the result of those prārabdha actions.

Enough for today. We’ll continue tomorrow.

Please form the habit of svādhyāya, study, research by yourself.

Thank you.

God bless you all.

2011-03-24 SVB Bhagavad Gītā II-56

Akhaṇḍa-maṇḍalākāraṁ chanting.

Mind returned to your person. Relax your forehead. Do saṅkalpa that for the next 2 minutes the mind will not travel anywhere except to feel the gentle, slow breath in the nostrils with your mantra. Begin now.

Om Hari Om.

There were 4 questions in the verse 54. First question is answered in the verse 55. The second question, किं प्र-षेत (kiṁ prabhāṣeta), “how does he speak” is answered in verses 56 and 57.

Number 56.

दुःखेष्वनुद्वग्मनाः सुखेषु विगतस्पृहः ।

वीतराग-यक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

duḥkheṣu anudvigna manāḥ sukheṣu vigata-spr̥haḥ ।

vīta-rāga-bhaya-krodhaḥ sthita-dhīr munirucyate ॥ 56॥

One whose mind is not agitated in sorrows, who has no attraction toward pleasures, he from whom attraction, fear, and anger have disappeared, such a meditator is called a person of stable wisdom. (II-56)

Śaṅkara’s commentary. We have read that, right? (Yes.)

No, we have not. We only started, right? Yeah, I read the Śaṅkara’s commentary yesterday. And we are in the middle of Madhusūdana Sarasvatī. OK.

(Jagat jee : I think you are explain the prārabdha-pāpa-karma.)

Yes, yes. So the three kinds of pains and sorrows.

आध्यात्मिक आधिदैविक आधि-भौतिक(ādhyātmika, ādhidaivika, ādhibhautika). Those that arise from within ourselves. Those that arise from other beings. And those that arise from forces of nature. And these are all pains and sorrow which are special vṛttis of the citta, of the mind-field, consisting of a burning inside oneself which is a mutation, alteration in the Rajas attribute of prakṛti and these occur

because of our prārabdha action out of the three kinds of actions, prārabdha, sañcita and kriyamāṇa actions.

The person who does not become agitated, that is to say, that his mind does not become disturbed because he is feeling helpless in removing this sorrow, in removing this pain. That was the meaning of the word, उद्वेग(udvega), disturbance, excitation, agitation because of feeling the helplessness in removing the sorrows and pains. Because they're arising from a cause called prārabdha karma, prārabdha action. And we cannot remove them until the karma has born his fruit. So we naturally feel helpless. And we become disturbed. Someone who is not wise, who has not attained the wisdom, when he comes across these sorrows and pains, he says "Oh, what sins have I committed? I am no good. I have to suffer so many sorrows and pains. Is there anybody who can take away my sorrows and pains? Who can I talk to? Who will soothe me?" This happens to the person who has not achieved wisdom.

This is a burning inside oneself. Reason after the fact of the sorrow, of the suffering, it consist of a confusion which arises from the Tamas, attribute of prakṛti. It is a particular vṛtti of the citta, of the mind-field called udvega.

If one could feel the same udvega at the time when one was committing transgression, says Madhusūdana, then not developing the causes the effect would not be there. So the arising of that pain and suffering, one would block and one would be successful in removing the pain and suffering. But now having planted the seeds and having come to the state of the prārabdha bearing fruit. There is no point in feeling this kind of burning inside. One should have felt this burning at the time of committing the transgressions of karma, karmic transgressions of which these sufferings are the result. At the time of experiencing the result, the cause is still present, then the effect cannot be moved. Therefore all these kinds of thoughts, 'why so much sorrow for me?', 'why so much suffering for me?' this is meaningless. This is all a confusing arising from lack of wisdom, but the person who is vivekin who has the discriminating wisdom, who is sthita-prajñā, who has stabilized in prajñā as we have defined the word before, he does not undergo this kind of sorrow.

This suffering, the actual suffering is caused by the fruition of the prārabdha actions, but not the confusion that we experience together with it, all of these that we have talked about. That is not the result of previous, is not the previous actions that is our own doing. So I always distinguish between having pain and suffering the pain to what degree you choose to suffer.

The question arises that 'can we not say that this confusion also is caused by some other prārabdha action?' He says, no not so. In the case of sthita-prajñā, a man of stable wisdom who has removed the ignorance which is originating cause of this confusion, there is no possibility of such confusion arising. Because there

is no such prārabdha. What happens is in his case that just enough prārabdha, just enough lingering effect of the past action remains. Remember that the result of prārabdha, the result of the actions that have just begun to bear fruit, the form that the result is jāti, ayuḥ, bhoga, what species, what kind of body we are born in, ayu, our life-span, how many breaths we will take during that life-span and what kind of painful or pleasant experience is that we will have during that life-span. Now one has arrived at the state of sthita-prajñā, otherwise known as jīvan-mukta, living in the body and yet being spiritually liberated, is a very common word in yoga, jīvan-mukta. When one has achieved that, a little enough residue, says Madhusūdana Sarasvati, a little enough residue of the prārabdha consisting of jāti, ayu and bhoga remains like if you burn a rope, the rope is burnt, but its twists are still there, if you have seen a burnt rope. So the enough prārabdha just remains to continue in the body as long as the yogi needs to remain in the body. But he just not have his confusions anymore.

So दुःखेष्वनुद्विग्नमनाः(duḥkheṣu anudvigna manāḥ), one whose mind is not agitated in sorrows and sufferings and सुखेषु विगतस्पृहः(sukheṣu vigata-spr̥haḥ), one who is free of स्पृह (spr̥ha). We'll define that spr̥ha. Let us say, attraction, attachment, one thing it again, when he, when such a being comes across sukhas, comforts, pleasures which are, what are pain and what are pleasure? They are particular vṛttis of the mind, particular operations of the mind. The pain is a mutation of rajas of prakṛti and pleasure, the pleasantness that you feel in your mind, in your comforts and pleasures is a prīti, a pleasantness which is a mutation of sattva attribute of prakṛti. They also arise from the past puṇya karma, good actions, meritorious actions which have prārabdha, which have begun to bear fruit. So one does not have the spr̥ha and attachment and the longing that 'may similar pleasure continue for me, may this pleasure not pass away, may this comfort not be taken away from me, oh! how can I remain in this pleasant state, how can I remain in this comfort, how can I keep enjoying this pleasure, this spr̥ha.' The yogi who is sthita-prajñā does not have that particular citta vṛtti, that particular vṛtti of the mind-field.

The udvega and spr̥ha, two words. Udvega was in the suffering and the pain. Spr̥ha is during enjoying the pleasures. The udvega was 'oh, I am feeling helpless, I cannot remove my pain and suffering, who can help me, what can I do?' And spr̥ha is that. Now that one he was trying to, previous one, the udvega. One is trying to remove the suffering without having, without being able to remove the causes. Udvega was that you are trying to remove the sorrow without removing their root causes. Now spr̥ha, the desire for continuity and repeat of the pleasure is again here trying to produce an effect without producing a cause, trying to produce an effect without producing a cause. What good actions, what meritorious and virtuous actions may I perform which may in future result in pleasure, of this kind for me. We don't think that. We forget that those pleasures

we have as a result of prārabdha actions, good actions, meritorious actions, virtuous actions. When you want a continuity of that pleasure without performing the meritorious and virtuous actions, it is a meaningless, illogical mental process. That is again a confusion, it is a vṛtti of the mind-field, it is bhrānti, it is a confusion and that is tamasic. So even though the pleasure itself is a mutation of sattva because it is through sattva that we performed the meritorious, virtuous, puṇya actions. But this confusion that we have, that we want to continue and repeat the pleasure without having to do the same kind of virtuous, meritorious action which resulted in this pleasure, that is confusion, and that is tamasic. And that happens only to one in whom the discriminating wisdom has not arisen. Because we forget that without producing a cause, the effect cannot happen. You don't have yarn and you want to make cloth. You don't have cloth but you want to tailor a shirt. You don't have seeds but you want a mango tree.

So just as the udvega, it was that in the presence of the causes for sorrow, may I not suffer sorrow. Similarly here, in the absence of cause, may I enjoy the effects. This is in vain. This is futile. This is useless. This thirst, craving. Because the prārabdha action of good quality, virtuous and meritorious one can only give you the present pleasure you are having, cannot ensure future pleasure. The word spṛha is this kind of joy. Also another explanation of spṛha. 'Oh, how blessed I am!', 'I have such comfort and pleasure.', 'Who in the three worlds is equal to me!' There is a whole chapter in the Gītā on that.

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे -विष्यति पुनर्धनम् ॥ १६-१३

idamadya mayā labdhamidaṁ prāpsye manoratham ।

idamastīdamapi me bhaviṣyati punardhanam ॥ 16-13

"This I have received today, this wish of mine I shall gain later; this I have, and this wealth shall yet be mine;(XVI -13)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं -गेगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४

asau mayā hataḥ śatrurhaniṣye cāparānapi ।

īśvaro'hamahaṁ bhogī siddho'haṁ balavānsukhī ॥ 16-14

That enemy I have killed, others too I shall destroy; I am sovereign, I am enjoyer, I am accomplished, strong, happy;(XVI -14)

आढ्योऽ-जनवानस्मि कोऽन्योऽस्मि सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १६-१५

ādhyo'bhijanavānasmi ko'nyo'smi sadṛśo mayā ।

yakṣe dāsyāmi modiṣya ityajñānavimohitāḥ ॥ 16-15

I am rich, I have influential relations. Who else is equal to me? I shall perform sacrifices, I shall enjoy myself. Thus deluded in ignorance,(XVI-15)

अनेकचित्तविभ्रान्ता (anekacittavibhrāntā) and so on. You can read it.

Today, I found this wealth, this success and this comfort, and that other desire of mine too I shall fulfill. Have you seen people boosting? Have you ever seen yourself boosting? Today, I have this much wealth and that much wealth, you will see, is going to be mine. That enemy I'll vanquish, one by one I am going to destroy all my other enemies too. And so on, so on. So this is false joy. It is a false joy, a feeling of inner fulfillment which is false, and that vṛtti of citta is also tamasic as here Madhusūdana Sarasvati quotes Vyāsa's commentary on the Yoga-Sutras which is also a coat in the Gītā somewhere else, that one whose attraction for these kinds of pleasures does not increase the way the fire increases when you add fuel to it. Such a person is विगतस्पृहः (vigataspr̥haḥ), free of spr̥ha. And so, Madhusudana is quoting another verse of the Gītā, the long verses, few three, four verses I just recited, that was Chapter 16. And he also quotes, Madhusudana Sarasvati also quotes न प्रहृष्येत् (na prahṛṣyet), the verse 20 of chapter 5 which is the echo, the same thing that we are reading here. All of these confusions, do not occur in the mind of one who has attained discriminating wisdom.

What are the other qualities of a man of sthit-aprajñā, man of stable and steady wisdom?

वीतराग-यक्रोधः(vītarāgabhayakrodhaḥ), राग(rāga), -य(bhaya) and क्रोध(krodha) have gone away from him.

राग(rāga) is an अ-निवेश (abhiniveśa).

Sandeep, where does the word abhiniveśa occur? (Sandeep: in Yoga sutra)

Where? (Sandeep: pañca kleśa) पञ्चक्लेश(Pañca kleśa). Very good. Somebody knows.

The word abhiniveśa, I translate as obsession, like the obsession we have with fear of death.

So राग(rāga), attraction and attachment. What is it? It is रञ्जनात्मकः(rañjanātmakaḥ), it is the process of coloring the mind by the presence of worldly objects. So that they remain an imposition on the mind, शो-नाध्यास (śobhanādhyāsa), the beautiful experience remains and impose on the mind and colors the mind. And when the mind is thus colored, it is in the state of rāga, it is an obsession.

So, that the words which we have this rāga, something pleasant by which our mind discolored, it may be your beautiful house, it may be your high level chair in the office, it may be a beautiful dress, it may be the kind of foods you enjoy, it may be a person whom you enjoy, any of these.

When someone, something arises that may take away from you the object of your rāga, something, someone arises that may take away from you the object of that rāga, and you therefore you at that time find yourself helpless not having the ability to remove that one, that thing that will take away your sources of pleasure, and therefore you go into a helplessness that is called fear, -य(bhaya).

राग(rāga) and then -य(bhaya). You are enjoying some pleasure, you are enjoying a status, you are enjoying a good house. Something, some situation will take it away from you. You are helpless, you cannot remove that something. So you go into a state of देनल्लि(dainya), a state of mental poverty, inability. As though counting yourself as nothing. All that is fear.

And at the same time, क्रोध(krodha), anger. राग(rāga) has two reactions. -य(bhaya) and क्रोध(krodha). Rāga has two reactions, bhaya and krodha, fear and anger. When one feels helpless about removing the causes that will take away your pleasure, then is fear. 'Ah, my house is going.' Or when one burns inside with 'I can remove this cause.' 'Who is that person that will deprive me of my pleasure?', that burning inside, thinking that you can is called anger. It may be unreal. You may not have the power to do it. So bhaya and krodha, fear and anger. These are the definitions of these two as results of rāga.

They all come in the category of the second of the five kinds of vṛttis that are taught in the Yoga-sutras. प्रमाण। विपर्यय। विकल्प। निद्रा। स्मृति(pramāṇa, viparyaya, vikalpa, nidrā, smṛti). The second vṛtti, viparyaya, incorrect

perception, incorrect knowledge. All of these, rāga and its two reactions, bhaya and krodha, these come under viparyaya.

One from whom all these have gone away, such a muni. We explained the word muni yesterday from the verb root √man, such a muni, contemplative who does deep thinking, sannyāsi, sannyāsi here does not necessarily mean somebody who wears a saffron, someone who has renounced is called sthitaprajña, a person of steady wisdom.

एवं लक्षणः (evam lakṣaṇaḥ), someone who has, someone whose being is now defined in this manner, स्थितधीः (sthita dhīḥ), whose intelligence is stabilized, he speaks by way of expressing his experience, स्वानु-व प्रकटनेन (sva-anubhava prakāṣanena), such a one teaches from his experience, the experiment he has made to conquer the udvega, spṛha, rāga, bhaya and krodha. What are the five things that we are conquering in verse 56 and after the end of this we will not have anymore? Udvega, spṛha, rāga, bhaya, krodha. So one who speaks from his experience because he has made the experiments to purify himself. And then, then for the teaching of disciples, he teaches them अनुद्वेग निस्पृहः (anudvega nisprahaḥ), freedom from udvega, freedom from spṛha and so on, and so on, such his speech, that is what he speaks about, that is what he's talking about, that is how speaks, so that his teaching may be effective for the disciples, for the students. So that he is more motivated, such a teacher, so sthita-prajña, such a person of steady wisdom as we read on whose very face this sense of satisfaction shows. Such a one is motivated by the thought that may another one who is seeking liberation, may also cease to become agitated in suffering or becoming exhilarated and excited in pleasures and may that other person also become free of rāga, bhaya and krodha, the colouring of the mind that results in fear and anger. I think I will close here today. Little shorter class, but enough to think about.

God Bless You All. Thank you.

Just one minute. After you hear all of these, do you go to your rooms and contemplate? Think about absorbing the teaching? Where am I becoming needlessly depressed? Where am I becoming needlessly afraid? Where am I becoming needlessly exhilarated? Why can I not have samatvam, equanimity? How do I create that? Do you contemplate? Do you think about applying the teaching to your state of mind? That is the purpose of the teaching. The purpose of the teaching is not to read the Gītā and pass the examination and write the thesis. That is not the purpose of knowledge. Is going back home, going back to

your room and spending time to become a मुनि(muni) and मुमुक्षु(mumukṣu). Let us write those two words again. To become a mumukṣu, muni. How may I become a contemplative sage, muni. How may I become mumukṣu, one who is desirous of spiritual liberation. That is the true ambition and not the one that we found in chapter 16 of the Gītā that we recited.

God Bless You All. Thank you.

2011-03-25 SVB Bhagavad Gītā II-57 – II-59

Akhaṇḍa-maṇḍalākāraṁ chanting.

Spine erect. Gather your senses. Relax your forehead. Do saṅkalpa, resolve that for next two minutes, there will be no external thoughts. Only feel the flow and the touch of your breath in your nostrils with your mantra, in your mind without a jerk in the breath. No break between the breaths. Feeling the flow and the touch in the nostrils. Do the saṅkalpa and begin now.

Hari Om tat sat.

We'll continue on the sthita-prajñā adhyāya, the chapter on the man of steady wisdom. We read the verse 56. Verse 56 and 57 are two verses in answer to the second question raised in verse 54, स्थितधीः किं प्र-षेत (sthitadhīḥ kiṁ prabhāṣeta).

We are reading Śaṅkara's commentary and Madhusūdana Sarasvatī's commentary.

Śaṅkara. Verse 57.

Chapter 2 Verse 57

यः सर्वत्रानि-स्नेहस्तत्तत्प्राप्य शु-शु-म् ।

ना-नन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७ ॥

yaḥ sarvatra-anabhisnehaḥ-tat-tat-prāpya śubhāśubham ।

nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ॥ 57 ॥

He who has no attachment directed toward anything, or upon attaining anything good or bad, who neither greets it nor hates it, his wisdom is established.(II-57)

Śaṅkarācārya's Commentary

The person who has no feeling of attractiveness towards all things such as the very body and this very life, he has no special affection for it. The body is come and go. The life changes. Therefore, holding on to transient, temporary, non-permanent, non-eternal things is not the mark of wisdom. The word, सर्वत्र (sarvatra) means everywhere, towards all things. So that towards all things means one's own body, one's own life. One has no special affection for it. That does not mean that one hates it. Aversion, please remember, is the worst kind of attraction. So not having attraction does not mean having aversion. When you have aversion about, towards something, you are constantly thinking about it. 'I don't like it, I don't like it.' That is a form of affection. That is the worst affection. Such a one when he gains something sweet, lovely beautiful, he does not greet it. When such a one attains, confronts, comes across something sweet and beautiful, he does not greet it. And comes to something not so sweet, not so beautiful, not so attractive, not so nice does not hate it. There is no aversion. Such a one who has risen above such exhilarations and depressions, one who has risen above such bipolarity, one minute exhilarated, one minute depressed, one does not have that towards attractive things or towards unattractive things, तस्य प्रज्ञा प्रतिष्ठिता (tasya prajñā pratiṣṭhitā), his wisdom, full wisdom, prajñā that we have defined before, his विवेकबुद्धि (viveka buddhi), his wisdom of the difference between ātman and anātman, between self and non-self is pratiṣṭhitā, is now established. That is Śāṅkara.

Madhusūdana Sarasvatī's Commentary

Madhusūdana Sarasvatī.

He repeats the same thought, one who has no special affection for, towards one's bodies, he says, bodies, not this body alone, the last body, next body, the one before that, the one after that. What kind of body did I have in my last life? What kind of body will I have in my next life? And also, may I continue to live? May I not cease to be? Oh, my God, death going to come to me also. No, everybody else will die, you will remain immortal. So one does not have such hopes and thoughts. He says the word, sneha, the word, sneha, actually in Sanskrit and spoken languages of India is a very sweet word for affection and love. But here it is talking of that love that makes a suffer. It is defined by Madhusūdana Sarasvatī.

यस्मिन्सत्यन्यदीये हानिवृद्धी स्वस्मिन्नारोप्येते स तादृशोऽन्यविषयः

प्रेमापरपर्यायस्तामसो वृत्तिविशेषः ।

(yasmin-sati-anyadiye hānivrddhī svasminn-āropyete sa tādrśaḥ-anyaviśayaḥ premāpara-paryāyaḥ-tamaso vṛtti-viśeṣaḥ |)

That this affection we are talking about is a particular vṛtti of the mind which is a tamasic vṛtti. Its object is someone else or something else by which the loss or gain happening in that one is imposed upon oneself. The loss or gain happening in that one, someone, other than self is imposed upon oneself. The loss or gain happening in that one, someone, other than self is imposed on oneself as my loss and gain which is actually false root. That kind of sneha, one does not have towards one's own bodies and life-spans and does not have for this reason, the sneha, the affection for non-self. Now non-self here is what? Non-self is here what? Other than ātman. Not that other person. We are not talking, starts from here. Whatever sources, causes of pleasure arise as the result of the past prārabdha actions. We have defined the word, prārabdha before. He does not start praising those with all kind of exhilaration. Nobody else is interested in hearing your stories, is very boring. Some people sit down and just keep talking about that person, that person, that person and their lives. He says nobody is interested. Don't impose on them. Hold back.

And similarly when one comes across the unpleasant which is the result of the prārabdha karmas also, one does not develop the malice towards it and does not censor it, does not blame it, does not talk ill of it. Because these things, this kind of behavior is a mark of a man who is ajñā, devoid of knowledge. A man of knowledge, a person of knowledge does not have these reactions. These reactions are of tamasic qualities. Similarly when you do not like someone, you start talking ill of his knowledge, his prosperity, his success. It's all nothing. This kind of censor of the malice, converting other people's virtues into vices.

This dveṣa, this aversion is also a vṛtti of buddhi, consisting of utter inner confusion. That is also tamasic. By praising the causes of your pleasure, you are not going to prolong those pleasures and by censoring somebody's virtue, good qualities you are not going to reduce their quality. So it's in vain, it's useless, waste. This kind of talk that we indulge in, how can such tamasic attributes consisting of confusion are even possible, how can they even be possible in the sthita-prajñā, in the person of steady wisdom who is शुद्धसत्त्व(śuddha-sattva) whose inner personality has become purified and is no longer confused? Such a one who is free of this polarities of exhilaration and depression, his, that is that muni, that muni's prajñā. What is prajñā here? परमात्मतत्त्वविषया(paramātmata-tva-viśayā), full knowledge regarding the entity called paramātman, supreme self, divinity, God is established. Established means that it bears all the natural fruits that occur by the establishment of such wisdom.

I want to tell you one thing. We are all neurotic. And we are all psychotic. No one is normal. We are functional to a limited degree. Beyond that we cannot

function. We cannot go higher. Same exhilaration and depression in milder qualities we have or seen a larger qualities, larger quantities, more intensity in those whom we have called neurotic and psychotic. But we all are in the same category. We have just worldwide agreed among ourselves, the majority among ourselves. 'Hey, let us make it a cutoff point.' Up to this point, we will call it normal. Someone who has more than this, we'll call him mad. Someone who has less than this, we'll call him mad mystic. None of us is normal. We all have this polarity. We are all bipolar. This, no joke. One minute exhilarated, one minute depressed. No equanimity. Never the समत्वम्(samatvam), the even flow of emotion. And the sthita-prajña is not bipolar. You know the bipolar disorder. The sthita-prajña is not bipolar like us. He is even flowing.

So such a one teaches to others that upon coming across something sweet and beautiful don't start praising it to high heavens and coming to something that is not so sweet don't start censoring it. Such a one does not speak, such a one does not speak the language of निन्दा(nindā) and प्रशंसा(praśamsā), censor and praise all the time.

These two verses define, what was it? These two verses answer the second question 'kim prabhāṣeta', 'how does he speak?'

In Sanskrit, Nyāya system, logic we have अन्वय(anvaya) and व्यतिरेक(vyatireka). Very simple. Those who have read Tarka Saṁgraha which most of our Indian students are supposed to have read. But I don't know how much they remember. Anvaya and vyatireka. Anvaya is a positive statement. Vyatireka is a negative statement. The verse 56 was an anvaya statement. How does he speak? The verse 57 was in the vyatireka category and how does he not speak. What manner he adopts, verse 56. And what other manner he does not adopt, verse 57.

Chapter 2 Verse 58

Now the third question, verse 58.

The third question, किं आसीत्(kim āsīta), how does he sit? This is answered in 6 verses.

So first question is answered in one verse.

Second question is answered in two verses.

And third question is answered in 6 verses.

The Sanskrit form ‘āsīta’, ‘how does he sit?’, is used here in the same sense in which we meet co-meditator and we say ‘do you sit?’ In modern language nowadays to sit, ‘do you sit?’ means ‘do you sit for your daily meditation?’ At least in our circles, it is in that sense of sitting.

Now so long as your prārabdha actions remain bearing fruit, व्युत्थान(vyutthāna), the fact of vyutthāna remains. Remember the word, vyutthāna, getting up from meditation. Getting up from meditation is two kinds, physical and mental. Physical, ‘Oh’ dong the mala, how much is left now? (looking at the mala beads) 5 more. Getting up is two kinds, mental and physical. Physical, you actually get up. And mental, you keep thinking of getting up. You are sitting in Rishkesh, but you are planning your shopping list for Los Angeles. both of these are called vyutthāna. This vyutthāna, this vyutthāna remains until the prārabdha karmas are exhausted. The past karmas which are bearing fruit in this life.

They keep from thing you to get up. People say, ‘why do all these thoughts keep occurring in my mind?’ So think about what are the thoughts about. Look at them the way you sometimes look at your dreams. Same way look at the thoughts that arise in meditation and what are they about? Which means that that part of your life is yet unfulfilled. Bring it to a fulfillment, bring it to a positive and beautiful conclusion. Complete that task. That is part of the reason many yogis also indulge in action. Payoff! So understand this principle. Why these thoughts arise? What makes us get up from meditation? Because your karma, karmic duties are not yet completed. So you will get up. But this is not in commentary. I’m explaining to you.

One thing happens. As you sit more and more and more, your actions, your prārabdha actions get fulfilled much faster. The more you sit, the less time you need actually for your worldly affairs to complete them. It happens. What you used to accomplish in one year, you manage to accomplish in one month. What you used to accomplish in one month, you manage to accomplish in one day. If you are a regular meditator, I mean in the sense of really ‘meditating’.

So sense is, sense is thrown about by the force of vyutthāna because of the pressure of prārabdha actions, the yogi gathers those senses back for the purpose of samādhi, and thereby he sits. That was Madhusūdana Sarasvati’s introduction to Verse 58.

Śāṅkarācārya’s Commentary

Śāṅkara’s commentary. Very similar when यदा संहरते सम्यगुपसंहरते चायं ज्ञाननिष्ठायाम् प्रवृत्तो यतिः(yadā saṁharate samyag-upasaṁharate cāyaṁ jñāna-niṣṭhāyām

pravṛtto yatiḥ). The yati, there are two words that are commonly used for sādḥaka, yati and muni. यति (yati), a self-controlled one. And मुनि(muni), contemplated one, contemplative one. Yati and muni. Yati, self-controlled. So when the yati who is now inclined to establishing himself in knowledge and wisdom. And the yati, self-controlled one who is now inclined to establish himself in knowledge and wisdom. Then, the way a kūrma, a turtle pulls back all its limbs under the shell out of fear, out of fear, when it faces any threat, perceives any threat, so yogi is also afraid of the senses and the attractions of senses. And like a turtle, withdraws all his limbs from those senses into himself. It's not real fear, but it's just in analogy, just an example. He withdraws, gathers to himself, इन्द्रियाणि इन्द्रियार्थेभ्यः सर्वशः सर्वतः(indriyāṇi indriyārthebhyaḥ sarvaśaḥ sarvataḥ), from all sides, in their totality, from all sides, in their totality becoming ज्ञाननिष्ठः (jñāna-niṣṭhaḥ), established in knowledge and wisdom. He gathers all the senses from the objects, from all objects of senses. Such a one's prajñā, full knowledge of self-realization is established. That is Śaṅkarācārya.

Madhusūdana Sarasvati's Commentary

And I continue with Madhisūdana Sarasvati.

That when such a yogin sees that he is now gone into vyutthāna, he has gotten up, he is in world with activity. He again gathers all his senses back like a turtle gathering its limbs and his wisdom is established. Madhusūdana says that the previous two verses, the previous two verses, verses 56 and 57 speak of not having tamasic vṛttis during the state of vyutthāna. Vyutthāna, involvement and indulgence, in worldly activities and duties is not possible without some vṛttis. But such a one who is operation in the world, operates with sattvic vṛtti, with vṛtti of purity and harmony and sweet flowing energy does not act out of the tamasic vṛttis which we have defined before 5 conditions in verse 56 and then, 2 conditions in verse 57. So those two verses speak of not having tamasic vṛttis during vyutthāna, whereas this verse now speaks of having none of the vṛttis during samādhi.

Now the question arises. Verse 59. Because we have 6 verses on this topic. I did not recite the verse 58.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८ ॥

yadā samharate cāyam kūrmo'ṅganīva sarvaśaḥ |
indriyāṅindriyārthebhyas tasya prajñā pratiṣṭhitā ||58||

When, like a tortoise withdrawing his limbs, one withdraws each and all of the senses from their objects, his wisdom is established. (II-58)

Then, verse 59.

Chapter 2 Verse 59

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

viṣayā vinivartante nirāhārasya dehinaḥ |
rasa-varjam raso'py asya param dṛṣṭvā nivartate ||59||

When this body-bearer desists from food, the senses and their attractions turn away--- all except for taste. But taste also ceases upon seeing the supreme One.(II-59)

Śaṅkarācārya's Commentary

Verse 59, Śaṅkarācārya says, that the word, विषय(viṣaya) here means both the objects of senses and the senses themselves. Normally the translators translate the word, viṣaya as objects of senses, the objects that the senses experience are through which we, the objects that we experience through the senses. But he had said both. The objects of senses and senses themselves. The senses turn off, one is withdrawn from the objects of senses even when one is not eating, one is fasting. The word, निराहार(nir-āhāra) here is often translated as when not eating, but actually it means not taking anything in through the senses. Such as you can sit with your eyes closed, you can pretend to go into silence, keep the mouth shut, but you are not really in silence. You may not smell something because you have a heavy cold. You are too weak because you are ill. And some people who misguidedly, some people who misguidedly indulge in acts of very heavy asceticism. These are all called nir-āhāra, those who are not taking in something by for all of these different kinds of reasons. So in their case also the senses turn off, and the objects of senses are turn off too. But as soon as you feel better, all the attractions wake up. You stay in the ashram for a while. You don't want to

go to the movies hopefully. And then as soon as some of us will go back home wherever the home is, we are going to make up for the loss. People undertake half a day of silence, during half a day of silence, the TV still not switched off. Or after the half a day of silence without the TV and radio, as soon as the silence, when is the silence almost at the end: “still got 15 minutes, still got 10 minutes.” As soon as 1 o’clock, get on the phone and jabber for two hours. These are not the marks of a person who is practicing silence. All of these are understood here. So just simply because we are not eating, because we are fasting, or because we are not choosing to indulge in something, that does not mean that our interest in them, our rasa, our capacity to savor, their flavor, our rasa, our capacity inclination to savor, their flavor is passed, is gone, is disappeared. It is not. As soon as you come out of that illness or come out of that fast. I have known people fast for 3 days, and then on the evening of the fourth day eat six days’ worth. That is not equanimity. That is not evenness of emotions.

This **RS**(rasa), this rasa is the same as **राग**(rāga) that we have defined before which colors one’s mind. But it turns off for that yati, for that self-controlled one who has seen the highest reality, the transcendental reality, Brahman, **परमार्थतत्त्वंब्रह्म**(param-ārtha-tattvaṁ brahma), he has attained it, and has come to know ‘**अहम् एव तत्**(aham eva tat)’, ‘I am that’ as you constantly say in the formula ‘soham’. I am that the one to whom this has become reality, then his **विषयविज्ञानं**(viṣaya-vijñānaṁ), his experience, experiential cognition, that is the correct translation of vijñāna, in English experiential cognition of sense objects, senses and sense objects becomes **निर्बीज**(nirbīja), becomes seedless. The seedless in the sense in which we use the phrase, seedless samādhi in the yoga-sutras. Until such correct view, correct knowledge occurs the rasa does not cease. Our inclination to savor, the flavors does not cease. For this reason one should bring the stability and steadiness to the prajñā, to the fullest of knowledge, fullest of wisdom which consist of the correct view, the right view. The right view, not as an opinion, but has an experience, aham eva tat, I am that Brahman. That becomes experiential. That is the establishment of steady and stable wisdom.

Tomorrow we’ll read the Madhusūdana Sarasvatī’s commentary on verse 59.

Thank you all.

2011-03-26 SVB Bhagavad Gītā II-59 – II-61

Akhaṇḍa-maṇḍalākāraṁ chanting.

Gather the senses. Relax the forehead. Feel the breath in the nostrils, breathing gently and smoothly with your mantra. Resolve that for the next two minutes. The mind will not go anywhere else. No break between the breaths.

Om Hari Om Tat Sat.

When you practice this kind of two minute meditation, afterwards do what we call in Hindi and Sanskrit ātmane rikṣana, self-observation. In spite of my saṅkalpa, in spite of my resolve, other thoughts arise. Why did they arise? Where did they come from? What do they indicate? Is incomplete in my karmic scheme? What is it that I have not brought to positive conclusion in my life which is reminding itself to me, that you have not taken care of me? And how do I go about taking care of that conflict in such a way that in the place of the conflict harmony remains. A two minute meditation of this kind where you do the saṅkalpa, but we know that the saṅkalpa does not get fulfilled. The resolve does not get fulfilled. The thoughts still pop up in the middle of the breath, in the middle of the mantra. So what are they thoughts about? Why are they arising? Where in the karmic scheme of my life are they hiding, were they hiding from which they have now arisen and told me, ‘you have not taken care of this matter in a positive harmonious way.’ If you will take care of them in a way of conflict, they’ll keep arising. Remember that. They’ll keep arising. More conflicts arise. So you have to take care of those matters in such a way that brings harmony in your life, in the life of others about whom those thoughts have come to you. That is the secret. of constant self-purification or what we read in the Gītā, called मनः प्रसादः (manaḥ prasādaḥ), making the mind a clear and pleasant place.

So we read the verse 58 yesterday. And we started on 59.

I’ll read it again. No, I think we completed it. (Jagat : Not Madhusūdāna.) OK.

Let me go to Madhusūdāna on verse 59.

Madhusūdāna Sarasvatī’s Commentary

So we are still in the middle of the answer to the question, किं आसीत्(kim āsīta), question number 3. How does he sit? So we read,

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

viṣayā vinivartante nirāhārasya dehinaḥ ।

rasa-varjaṁ raso'py asya paraṁ dr̥ṣṭvā nivartate ॥59॥

When this body-bearer desists from food, the senses and their attractions turn away--- all except for taste. But taste also ceases upon seeing the supreme One.(II-59)

When one is not taking in the sense objects, not eating, not looking at things that normally pleased you, not listening to the sounds that normally attract you because you are unwell or because you don't have them present in your surroundings, that is no asceticism, that is no purification. I have seen people sometimes, 'I'm going to a mountain cottage for three months where nobody comes.' Three months they sit there in mountain cottage, 'ah, so peaceful here.' Come out. For three months they have not expressed any anger, now it all comes pouring out. So for that period of time you did not take in anything because it was not present there. And the moment something is there to trigger it, it comes pouring out.

So person who is निराहार(nir-āhāra), not taking in the objects of senses, such a देहिन(dehin), the body owner, in the Bhagavad Gītā we often come across this phrase, देहिन(dehin), देहोऽस्यास्ति इति(deho'syāsti iti), the body owner. Who is the body owner? Who owns your body? ātman, self. So when a dehin, body owner is not taking in the objects of senses, the senses and the objects remain turned off. But that does not mean that his rasa, his inclination to savour, the favours of those has disappeared.

The person who is also काष्ठतपस्विन्(kāṣṭha-tapasvin), there is very interesting phrase, a wood-ascetic, not an ascetic tapasvin who goes and sits in the woods, in the forest. That's not what it means. There are some extreme ascetics as the, used to be also in the Christian tradition and there are still in India, they would sit there like a piece of wood. Not respond anything. But the moment they break that then, they are back in same situation. 'How come you disturb me?' Sitting down to meditate, the children in the family make a noise, there goes your meditation. I'm going to become a swami. Where I can go and meditate and not

be disturbed? But swami is sitting here. How many children are disturbing me all the time? There is no end of the disturbing you come to my chamber. So that is not the answer.

So the अज्ञा(ajñā), the ignorant, one who has not yet received knowledge, his viṣayas, realm of senses, his objects of senses and his senses, for the time being, for that time remain turned off but his rāga, his colouring of the mind is not washed off. But the person who is sthita-prajñā, you should know this word. At least one Sanskrit word, you should know. स्थितप्रज्ञ(sthita-prajñā). Please write again. This is what this section of the chapter is. It is called sthita-prajñā chapter for those whose tongue is not used, sprain your tongue a little, says sthita, prajñā, sthita, prajñā, sthita, prajñā, sthita-prajñā, sthita-prajñā, sthita-prajñā, one whose prajñā, full wisdom and knowledge about the separation of self and non-self is sthita, stilled and stabilized. Remains with him at all times.

So person who is sthita-prajñā, he has seen the supreme transcendental purpose of being, a human being, परं पुरुषार्थं(param puruṣārtham). There is a word we often use in Sanskrit and all the languages of India, puruṣārtha. You could also break it, puruṣa and artha. पुरुषार्थ (puruṣārtha), पुरुष(puruṣa) plus अर्थ(artha). Thank you. I should not be looking at your board. I should trust you completely. Puruṣa artha, artha means purpose, puruṣa of being human. The purpose of being human.

And there are said to be four such puruṣārthas. धर्म अर्थ काम मोक्ष(dharma, artha, kāma, mokṣa). Dharma is the first one, virtue in accordance with the universal laws. Dharma, virtue, righteous conduct of the mind first, speech second, body third. The righteous and virtuous conduct mind, speech and body in accordance with the laws of universe, dharma. The last one, mokṣa, spiritual liberation, spiritual liberation, attainment of final total spiritual realization. And sandwich between the two are artha and kāma, sandwich between the two, only sandwich between the two. Artha, the worldly matters of economy, commerce, livelihood and so on. And kāma, fulfillment of desires such as marriage, children, this and that and so on. Sandwich between dharma and mokṣa by themselves they are your enemies, when taken out from between the dharma and mokṣa, separated from them, they are your enemies. Kāma, krodha, lobha, moha, māda, mātsarya, I will not go into that right now. But when they are sandwich between dharma and mokṣa, then they are puruṣārtha, then they are purposes of man.

In these, what is the param puruṣārtham? The supreme, the highest transcendent purpose, mokṣa, liberation, the supreme knowledge. So when one has seen that supreme puruṣārtha, the supreme purpose, transcendental purpose, that,

तदेवाहमस्मि(tat eva aham asmi), I am that, I am Brahman. इति साक्षात्कृत्य स्थितस्य(iti sāksātkṛtya sthitasya), one who has come to this realization, not only has come to that realization once in a flash, but sthitasya, remains stable and steady in it as his constant state, when that has become his normal state, then that rasa and rāga, that inclination to savor, the flavors and being subject to the colorings of the mind even towards the smallest attraction, comfort and pleasure of the world turns off, nivartate. So not only the senses but the objects of senses, both.

Thus the turning off of the viṣayas, turning off of the senses and objects of experiences together with the attraction is the definition of a sthita-prajñā.

And this cannot be reversed in the case of someone who is unwise, foolish because असति परमात्मसम्यग्दर्शने(asati paramātma-samyag-darśane), when you have not fully correctly received the darśana, the view, the realization of supreme self, there cannot be this eradication of the viṣayas, of the objects of senses together with rāga, together with the inclinations and colourings. Therefore one should make all effort, one should accomplish this with great effort, महता यत्नेन(mahatā yatnena), with great effort to obtain this स्थैर्य(sthairya), the stability that will become your natural state. The stability and steadiness of this prajñā, this realization, this wisdom which consist of सम्यग्दर्शन(samyag-darśana), correct view, not correct view as an opinion, but correct view from realization. And that alone eradicates the viṣayas, the objects of sense, the sense objects and inclinations of senses together with the rāga, together with the inclination, attraction and colouring of the mind. One should make all effort to obtain this state as one's natural state.

Now the next verse. Because the question kim āsīta, how he sits? continues until verse 63, so here verse 59.

विषया विनिवर्तन्ते निराहायस्य देहिनः ।

(viṣayā vinivartante nirāhārasya dehinaḥ ।)

This is 59, we have done that.

Verse 60.

Chapter 2 Verse 60

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रस-ं मनः ॥६० ॥

yatato hy api kaunteya puruṣasya vipaścitaḥ ।

indriyāṇi pramāthīni haranti prasabham manaḥ ॥60॥

Even though an intelligent man continues to endeavor, yet the turbulent senses forcibly draw his mind away. (II-60)

Śaṅkarācārya's Commentary.

Śaṅkarācārya's commentary.

The person who is desirous of obtaining, establishing this stability, this state as his natural state of prajñā, full knowledge, full wisdom whose definition is correct view based on realization. Such a person should first place his senses under his control. The result of not placing them under control, the result of not placing them under control is explained in the verse 60.

yatato hy api kaunteya puruṣasya vipaścitaḥ । indriyāṇi pramāthīni haranti prasabham manaḥ ॥

Even though one is making an effort, and one is normally wise learned man. And yet we see in the case of very wise and learned people, succumb, fall down, get attracted to the objects of senses. Because the senses are forceful, powerful, the word, प्रमाथीनि(pramāthīni) has a very special sense of ' they churn you up inside'. Churn you up the way you put something in a blender and churns up. We are blenders like that all the time churning up inside. And that is exactly what is expressed by the word, pramāthīni. This senses are the ones that churn you up.

The person who remains directed towards the objects of senses, him they keep agitated, and agitating him forcefully right in front of his eyes. They pull his senses away. What does it mean by saying paśyataḥ, प्रकाशम् एव पश्यतः(prakāśam eva paśyataḥ), right in front of his eyes. He says, you got all these wisdom and you're watching yourself and yet you are pulled away. That is Śaṅkarācārya. Very realistic!

Madhusūdana Sarasvati's Commentary

So Madhusūdana Sarasvati.

There are two non-general very special means to stabilize the prajñā, so it becomes your natural state. बाह्य इन्द्रिय निग्रह>(bāhya-indriya-nigrahaḥ) and मनो निग्रहः (mano-nigrahaḥ). Holding back of the external senses and holding back of the mind. Both. The word, nigraha suggests to the mind of a Sanskrit reader, the way you hold the reins of the horses. The moment you let go, the horses will carry you over. Teaches: he will hit your head on a branch of tree, and fall down. So you have to hold to the reins. And that is the sense of the word nigraha. Holding them like that. So bāhya-indriya-nigrahaḥ, the nigraha of the external senses and the nigrahaḥ of mind.

तदु-या-वि(tat-ubhaya-abhāve), in the absence of these both, प्रज्ञानाशदर्शनाद्(prajñā-nāśa-darśanād), we see the loss of wisdom. इति वक्तुं(iti vaktum), in order to explain this, first in the verse 60, he, that is the one who is teaching the Gītā shows the first flaw that occurs in the case of, the first one of these two, the absence of the nigraha, holding back the reins of the external senses. हे कौन्तेय(he kaunteya!), the name of Arjuna's mother was Kunti, oh, son of Kunti! Even though one keeps making repeated and intensive effort to see the flaws of indulging in the objects of senses. -ूयो -ूयो विषयदोषदर्शनात्मकं यत्नं कुर्वतः अपि(bhūyo bhūyo viṣaya-doṣa-darśanātmakam yatnam kurvataḥ api), even though what keeps making the effort to see the flaws in the indulgence in senses, there some subtle points of grammar here which we'll skip, and even though he's very wise and learned, even though his mind for a moment become free of corruption, even though his mind for a moment become free of corruption, yet his senses pull him, plunder him, kidnap him. The word हरन्ति(haranti), pull him, plunder him, kidnap him is the sense suggested by the verb root haranti. The sense is plunder him, kidnap him and bring his mind again to agitation and corruption.

When you have this wisdom which is the opponent of the vikāras, that two words here, विवेक(viveka) and विकार(vikāra). Viveka and vikāra. Viveka, you know by now is discriminating wisdom. And vikāra, agitation and corruption of the mind. So the wisdom is the opponent of the vikāra, constant agitations. So even though you have that wisdom, how is it then that the mind still becomes subject to vikāra? He says pramāthīni, same thing that Śaṅkarā said. प्रमथनशीलानि अतिबलीयस्त्वाद् विवेक उपमर्दनक्षमाणि(pramathana-śilāni atibaliyastvād viveka-upamardana-kṣamāṇi). The senses who by nature have this power to churn you

up, very powerful, capable of upamardanam, suppressing and crushing your wisdom. So that while the wise man is doing all the self-observations. He who is the swamin who is the master and viveka who is his guard, both of them are watching. And this power senses coming like a well-armed robbers and carry you away. He gives that metaphor.

They make the mind slip down, the mind that had entered the prajñā of viveka, fullest knowledge of that wisdom, discriminating wisdom, they pull that mind and make it fall down and get into the objects of senses.

There is a word here, it is well known, everybody knows this. He says, it is well-known how a rich man and his guard are standing there and watching and powerful robbers come and right in front of their eyes carry his wealth away. So इन्द्रियाणि अपि विषयसन्निधाने मनो हरन्ति(indriyāṇi api viṣaya-sannidhāne mano haranti), that is the way the senses come and plunder the mind.

Verse 61, Śaṅkara.

Chapter 2 Verse 61

तानि सर्वाणि संयम्य यु- आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

tāni sarvāṇi saṁyamya yukta āsīt mat-paraḥ ।

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥61॥

Therefore, controlling them all, joined in yoga, one should remain intent upon Me. He whose senses are under control, his wisdom is established. (II-61)

Has anybody started memorizing these verses? (some Hindi Conversation)

Joanne's Q : Which are the verses you want us to memorize?

The verses we are reciting. This sthita-prajñā chapter. If you can. For those who have language difficulty, it not easy. If you know the language, then becomes easy.

(Hindi conversation) Jagadananda jee is teaching. He is giving you the pronunciation. (Again Hindi conversation) I say something in Hindi, and I don't want to say in English. It's not for visitors and guests. It's for permanent

students. And I'll tell you one thing the people who are here from the West. What I can get away with the Indian students, I can never get away with the American or European students the way I can scold them. Because they are used to honoring elders. You are not used to it.

Śaṅkarācārya's Commentary

Therefore, says Śaṅkara, bringing all of them under control, यु-(yukta), dwelling in yoga, आसीत(āsita), one should sit, मत्पर(matpara), intent upon Me. Intent upon Me, he says intent upon Me, the Lord. What does it mean? अहं वासुदेवः सर्वप्रत्यगात्मा परो यस्य स मत्परः नान्योऽहं तस्मात् इत्यासीत(aham vāsudevaḥ sarva-pratyag-ātmā paraḥ ysya sa matparaḥ na-anyo'ham tasmāt iti āsita). There is a word, very common in Bhagavad Gītā, वासुदेव (vāsudeva). Vāsudeva. Say the word. Vāsu, vasu, vasu, deva, deva, deva, vāsudeva, vāsudeva, vāsudeva.

Kavita, in your Kannada, there are a lot of Sanskrit words. Half the words you know it from Kannada. 60 percent of the words in Kannada are Sanskrit. What's your problem? For those who don't know India, if you look at hundred rupee bill, the word hundred rupee is written in 15 languages. There 28 major official and semi-official languages. All in one republic. And they're all somewhat related. But there is a section. South Indian languages which is not quite related to Sanskrit, but had a lot of Sanskrit words.

I have some writings on the word, vāsudeva, somewhere, if you can ask, maybe Michael Smith or someone. Print them out. That one word, quite a few pages. Study of the vāsudeva principle. There is a verse in the Gīta somewhere that says, वासुदेव सर्वम्(vāsudeva sarvam), all is vāsudeva. Vāsudeva is all. It is the word vāsu, the indwelling, deva, deity, divine being. Vāsu, the indwelling divine being. That the one who is in me is the same one that is in you, and the same one that is in the tree, and the same one that is in the cow. Hence the non-violence. Hence the non-anger. Elsewhere in the Gītā, vāsudeva Kṛṣṇa whose other name is vāsudeva, Kṛṣṇa, he says that when people are angry with each other, it is me who they are hating because I am in both of them. This principle is called vāsudeva principle. So there can be no anger, there can be no hatred because the one you are hating is also the same vāsudeva that is in you, that is in the other. And that is why you cannot cut the tree, and you cannot kill a cow. or crush an ant willfully. Is all vāsudeva. In that sense, vāsudeva sarvam. It has other meanings. But I'll not go into that for now.

So the word, mat-parah, intent upon Me is explained by Śaṅkarā that who has reached this knowledge knows that I am the inward self of all, the indwelling deity in all and therefor I am no other than the devotee, I am no other than him. Of the devotee says that I am no other than vāsudeva. And that is the meaning of being intent upon me. And one should sit with that view. What is the meaning of the word, sit? In modern American English? Meditate.

OK. We'll continue tomorrow.

Thank you all.

One thing, the lessons are going much faster that I thought fortunately because I am controlling my urge to go into all kinds of explanatory directions that I normally do. This time I say I'm going to stick to just that and not be tempted to explain everything about vāsudeva and its connection with upaniṣad, and this and that, all the rest. So we are going much faster. So when we are finished with the sthita-prajñā chapter, the next step is the study of the seven verses which is the condensation of the Gītā. In the meantime, I want you to study those seven verses, I think we have distributed the copies. And your study on those seven verses will require actually for full understanding your study of the whole of Gītā. Why are those seven verses selected as the essence of the Gītā? As I told you on the first day, there is a tradition in India that long texts are then condensed into four verses or seven verses and so on. So why is it?

I've given this homework six years ago that look at those seven verses and tell me why are those seven verses considered the essence of the 700 verses of the Gītā. I'm still waiting for the homework. Everybody gets incomplete.

God bless you all even lazy as you are.

2011-03-27 SVB Bhagavad Gītā II-61 – II-63

(Swami jee's apology for the shortage of drinking water, inviting the donation for new filter and volunteer for transcribing of these series of lectures.)

Akhaṇḍa-maṇḍalākāraṁ chanting.

Gather your senses. Do saṅkalpa, the resolve that for the next two minutes. The mind will have no external thoughts. Relax your forehead. Relax all of your neuro-musculature. Feel the flow and the touch of your breath on your nostrils. Breathing gently, slowly and smoothly. With no break between the breaths. With your personal mantra. With saṅkalpa that for the next two minutes. The mind will have no other thoughts. Only this observation. Begin.

Continuing to feel the breath, gently open your eyes.

Hari Om.

Once again I repeat what I said yesterday. The thoughts that arise indicate, the thoughts that arise during even in short meditation indicate the karmic duties you have not yet fulfilled. The karmic duties that you have not yet brought to a positive, conflict-free, harmonious resolution and conclusion. Those are the thoughts they remind you that you need to take care of this issue and this issue. The thoughts about that continue to arise until you arrive at the harmonious conflict-free situation with regard to those thoughts. Conflict within you and conflict with others. Then those thoughts will not trouble you. Others will because there is lots of karma and lots of saṁskāras.

We were on śloka number 61. We read the śloka and we were still on the question, 'kiṁ āsīta', 'how does he sit?' in meditation and otherwise.

So this is explained, it is continuing to be explained that the yati, the self-controlled one. Remember we have these two words recurring yati and muni. The self-controlled one whose senses are under his control. Śaṅkara says अभ्यासबलात्(abhyāsa-balāt), by the force and power of his constant practice, abhyāsa-balāt, by the force and power of his constant practice. On this word, abhyāsa I have given detailed commentary in my teaching on the yoga-sutras. Those who have studied or listened to the recordings can find the full meaning of the word abhyāsa. I cannot do that here again. So one whose senses, the yati, the self-controlled one whose senses are under his control by the force and

power of his abhyāsa, his constant practice, his wisdom is established, is firmly established.

Going to Madhusūdana Sarasvati.

(Now once again an interjection. Swami jee explains to the visitors that this class is in the middle of the course and to understand whole lecture, get the recordings and listen.)

Madhusūdana Sarasvati's Commentary

So in the verse 60, we have spoken of these robber, plunderers, kidnapers. Remember? That perforce while you are watching and your guard, the viveka, your faculty and wisdom of the discrimination is watching right in front of your eyes they plunder your mind and kidnap it, and take it away. So Madhusūdana Sarasvati says, what is the prevention for that? To safe guard your wealth, you can build the whole wall around your house and another and another, but so far in history no fortress has been impregnable. All fortresses are breezed. So what do we do with these plunders and these kidnapers and these attackers? So,

तानि सर्वाणि संयम्य यु- आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

tāni sarvāṇi saṁyamya yukta āsīta mat-paraḥ ।

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥61॥

Therefore, controlling them all, joined in yoga, one should remain intent upon Me. He whose senses are under control, his wisdom is established. (II-61)

Remember that this word, āsīta, 'how may he sit?' occurs in the question that was asked in verse 54 and then, this word occurs here in verse 61. And on the basis of that recurrence of the word, Madhusūdana Sarasvati says, these six verses explain, answer that question.

A person should control all the senses which are the instruments of jñāna and karma. Remember, very elementary lessons of yoga categories, jñānendriyas and karmendriyas, senses of cognition, cognitive senses and senses of action. So the senses that are the instruments of jñāna and karma. Here the word, jñāna is not in the sense of highest knowledge but perception. And our actions. Controlling those yukta, being in yoga, that is samāhita, staying in samādhi. In the verse we have the word yukta, established in yoga. And Madhusūdana translates that as samāhita, one who is sitting in samādhi, who is practicing samādhi. Remember, in our logo, if you have seen, some of you are wearing that logo shirt, from

downstairs, I think you got that shirt. The motto is ‘yogaḥ samādhiḥ’. This is from Vyāsa’s commentary on the first sutra of the yoga-sutras. Yoga means samādhi. So yukta means samāhita. One who is in yoga means one who is in the state of samādhi.

निग्रहीतमनाः सन्नः (nigṛhīta-manāḥ sann), holding his mind under control. And I had explained yesterday, it has the sense of the way a horse man or a charioteer chauffeur of the chariot holds reins firmly in his hand. One holding the mind in that way. आसीत (āsīta), one should sit. This is a difficult phrase, निर्व्यापारस्तिष्ठेत् (nirvyāpāras-tiṣṭhet), one should stay without any,.. ..how would you translate व्यापार (vyāpāra)? activity? (Jagat jee: engagement.) Engagement. Thank you. No, English is not my mother tongue. So every now and then, I stumble.

One should remain without engagement. How is it possible for someone to be alive and be without engagement? This is explained in the rest of the Gītā, but we are not here to discuss that. Just giving a hint. One who knows action in inaction, one who knows inaction in action. Understand the meaning of action. So even when indulging in the engagements, one remains above them. That is the meaning of not engaging. Because if you just lie there, inert like a log, you still engaging with something in your mind. Here, we are talking of holding the mind.

So Madhusūdana Sarasvati puts a question in the questioner’s mouth and says, ‘when these senses that churn us up, throw them in a blender and churn us up, how is it possible bring them under our control?’ So the verse says mat-paraḥ, by being intent upon Me. I explained the word, vāsudeva yesterday. And I have referred you to my writing on the word vāsudeva which can be made available. Just let us know someone will take care of that.

That I am the soul, the self of all. I am Vāsudeva, the indwelling deity. I explained yesterday, the same one who is in me is in you. Therefore when you are being angry, you are being angry at Vāsudeva, you are being angry at the indwelling deity within yourself. So I am sarva ātma, the soul and the self of all, Vāsudeva, the indwelling deity. I alone am the highest, the supreme one worthy of receiving, accepting, engaging with the one for whom I have become such. He is intent upon Me, that is my bhakta, my devotee, ekānta, my solo devotee. The devotee of Me alone. Not devotee to anything else.

तथ च उ-म् (tatha ca uktam), Madhusūdana coats a verse that those who are devotees of vāsudeva can encounter nothing unpleasant and undesirable. Just as in the ordinary world, the robbers and brigands, the outlaws are brought under

control by one who is dependent on the king. And they come under control of someone knowing this one, 'Ah, he has the king behind him.' Similarly, the senses come under control when they are made to realize that the owner of those senses has this antariyāmin, indwelling divinity behind him. If the king is behind you, everyone is under your control. So here your sense and your mind know that the Lord himself is behind you. And you are his devotee. You are his closest courtier ekānta mad bhaktaḥ. Therefore, they come under your control. And even the rough senses that were previously uncontrollable come under the control, knowing, 'Oh, oh, he is dependent on the Lord. He's got the Lord behind him.' Therefore, they come under control. This great effectiveness and power of bhakti, worshipful devotion to Bhagavān, we shall explain later in the text, wherever, when you study that. Remember the word, bhagavān? The six meanings of bhaga? One who is endowed those six attributes is bhagavān, the blessed Lord.

Madhusūdana Sarasvati continues, इन्द्रियवशीकारे फलमाह(indriya-vaśikāre phalam āha), then one states the fruit, then one states the fruit of bringing the senses under control, indriya-vaśikāre, by the second half of the verse, vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā, one whose senses are under his control he sits there, he is able to sit. I add here my own observation. That means that he sits means he does not go into vyutthāna state, getting up all the time, getting up mentally.

(Jagat jee : Maharajee, Maybe you can just since the vaśikāraṇam comes in the yoga-sutras...Just you can...)

Oh, yes. परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ।

(paramāṇu-parama-mahattvānto'sya vaśikāraḥ). This word वशीकार(vaśikāra) is very common. The sutra, paramāṇu-parama-mahattvānto'sya vaśikāraḥ. What is the sutra number? **Chapter I, sutra 40.** You can refer to that actually all the way through much of what we have read in the Madhusūdana and Śaṅkara has reference to yoga-sutras. That is a whole different thesis somebody can do.

Now, ननु(nanu), is a question particle, a but the minds leads us into all kinds of अनर्थ(anartha). How do you translate anartha? (Jagat jee: undesirable.) Undesirable situations, undesirable objects. The mind is the cause of all kinds of undesirable, unintended, unwanted situations for us through the inclinations and indulgences of the external senses. The question, Madhusūdana Sarasvati is raising which leads in the two verses proceeding, 62 and 63. So if we have brought our external senses under control, then they have become like a snake whose poison fangs have been removed. Right? They can't do anything. They can bite, but they cannot poison us. So once we have got the senses under our

control, in this way we have removed the poison fangs, then why do we have to control the mind? मनस्यनिग्रहीतेऽपि न काऽपि क्षतिः (manasi-anigrhīte’pi na kā’pi kṣatiḥ), no harm if you will leave the mind free so long as we keep the senses under control, is the question.

So there will be no indulgences in the external efforts, everyone will feel fulfilled as regards one’s spiritual life and duties. So the statement of previous verse, in verse 61, yukta āsīta, one should sit in the state of yoga and samādhi is all known since.

So Madhusūdana says that the next two verses explain that even if the external senses have been brought under control like a defanged snake, yet without the practice of yoga that is samādhi, one would still encounter all kinds of spiritually undesirable, unwanted situations, conditions.

We read verse 62.

Chapter 2 Verse 62 and 63

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

dhyāyato viṣayān pumsaḥ saṅgas teṣūpajāyate ।

saṅgat sañjāyate kāmāḥ kāmāt krodho’bhijāyate ॥62॥

As a person contemplates the objects of the senses, there arises in him attachment to them; from attachment arises desire; from desire anger is produced. (II-62)

I will read the verse 63 also.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

krodhād bhavati saṁmohaḥ saṁmohāt smṛti-vibhramaḥ ।

smṛti-bhraṁśād buddhi-nāśo buddhi-nāśāt praṇaśyati ॥63॥

From anger comes delusion; from delusion, the confusion of memory and loss of mindfulness; from the disappearance of memory and mindfulness,

the loss of the faculty of discrimination; by loss of the faculty of discrimination, one perishes. (II-63)

Śaṅkarācārya's Commentary

So verse 62. Someone who is going to be defeated by the senses, the real cause of, the real root of all the anarthas, all the undesirable and unwanted situations is explained here.

When one dwells in the mind thinks about the objects of senses, observes them in his mind, then that person's आसक्ति-(āsakti), this is a very common word in the Vedānta, Sāṅkhya, Bhagavad Gītā, his attraction and attachment and indulgence, attraction, attachment and indulgence. His प्रीति(prīti), his feeling of pleasantness towards the senses, towards the sense objects increases, gathers and increases.

And as this love of sense objects increases, there arises in him काम(kāma), desire, craving, thirst for them.

And when that kāma, that craving, that desire is frustrated by some source, some situation, some person who is not letting you fulfill your desire, then there arises anger. This is source of anger.

We'll go to the whole chain. Let us finish reading the verse 62, the chain continues to the end of verse 63. Let us go ahead. I'll read Śaṅkara on 63 also. Because Madhusūdana has done that, he has written both verses together, and then translated them together. So as not to break the chain.

From क्रोध(krodha), from anger arises संमोह अविवेक(sammoha aviveka), संमोहः

अविवेकः कार्याकार्यविषयः ।(sammohaḥ avivekaḥ kāryākārya-viṣayaḥ ।) There arises an absence of wisdom with regard to what one should do, what one should not do. We find ourselves confused. What should be done? What not to be done? And we go and indulge in things. We know we should not do, but we end up doing them anyway. And then we regret them afterwards. So that kind of confusion. We cannot first we cannot decide what is right from wrong, and then we end up indulging in the wrong, and then we are sorry for it.

संमोहः अविवेकः कार्याकार्यविषयः ।(sammohaḥ avivekaḥ kāryākārya-viṣayaḥ ।) क्रुद्धो हि

संमूढः सन् गुरुमप्याक्रोशति ।(kruddho hi sammūḍhaḥ san gurum apy ākrośati ।) A person in anger even starts cursing his own guru the way some of you resident here starts cursing me in your mind. In front of me, Swami jee, pranam, Swami

jee, this, Swami jee, that. Inside, sit down and meditation and cursing the swami. I know that. I know the human natures, so I don't pay attention. Fighting me all the time in their heads. No carry on. Because some desire of theirs is not being fulfilled, so the cause of that non-fulfillment of those desires is me. So you sit there and cursing. Sometime you don't say out loud, will goes on.

kruddho hi saṁmūḍhaḥ san gurum apy ākrośati | The person in anger thus confused, even starts cursing his own guru. **संमोहात् स्मृतिविभ्रमः**:(saṁmohāt smṛti-vibhramaḥ), through this saṁmoha, through this confusion, a further confusion of memory occurs.

This word, smṛti, I have explained in great detail in the sutra... not the 11, that's the regular memory. Sutra 20 of chapter 1. And I have now, I think whole appendix on this are very detailed commentary on it in the new version that I am writing on the first chapter of the yoga-sutras which Jagadananda jee is busy, editing for me. So I cannot explain the word, smṛti here, but smṛti is not just memory, is not just remembrance. It is the word for mindfulness. For example, in the Vyāsa's commentary the word smṛti-upasthāna is used for the practice of mindfulness. And the people who teach vipassanā used the word, sati-paṭṭhāna which is the Pāli version of the Sanskrit word, smṛti-upasthāna, mindfulness. It is in that sense. There comes a confusion of mindfulness. First one does not remember the right from wrong and one's mindfulness such as the mindfulness of breath, mindfulness of the body position, mindfulness of the sensations, mindfulness of the emotions. That mindfulness goes away. When I have taught you the text called visuddhi-magga in Pāli which is the language the Buddha spoke, the path of purification. There is a long discussion on different levels of smṛti-upasthāna or sati-paṭṭhāna, the practice of mindfulness. And there is a small booklet on the subject. Thank you. I can't remember what booklet. So many I've written. I'm trying to think where have I written this, where have I written this. Some remembering the sutras, I forgot the booklet.

So smṛti-vibhramaḥ that is **शास्त्राचार्योपदेशाहितसंस्कारजनितायाः स्मृतेः स्यात् विभ्रमो भ्रंशः स्मृत्युत्पत्तिनिमित्तप्राप्तौ अनुत्पत्तिः** । (śāstrācāryopadeśāhita-saṁskāra-janitāyāḥ smṛteḥ syāt vibhramo bhraṁśaḥ smṛty-utpatti-nimitta-prāptaū anutpattiḥ |) That is the saṁskāra that has been placed in you, the saṁskāra that has been placed in you from the study of śāstras, study of mokṣa śāstras, study of the scriptures that lead to liberation and through ācārya upadeśa, through the teaching, instruction of the preceptor, of the guru, the memory that arises out of that saṁskāra, that smṛti, that memory and mindfulness gets lost. Because the situations that would remind you bring that memory back, would refresh that memory, they're not present when there is this saṁmoha, when there is this krodha, when there is this kāma, when there is this saṅga, when there is this cintana, when there is this absence of mindfulness, arising from the confusion about what is right and

wrong to be done, which arises out of anger, which arises out of desire, craving, kāma, which arising out of attraction to the object which arises out of constantly thinking about the objects of senses. This is the reverse of the chain given here.

So situations, things that would remind you of that mindfulness which arises from the saṁskāra that have been placed in you through the teaching of the preceptor and through the readings, svādhyāya of the mokṣa śāstras, of the scriptures leading to liberation, they're not present there. And therefore the smṛti is lost, the mindfulness is lost. When the mindfulness is lost, lost buddhi-nāśa, the very faculty that instrument of the antaḥ-karaṇa which is the instrument of wisdom, is lost.

बुद्धिनाशात्प्रणश्यति (buddhi-nāśāt praṇaśyati), and by the loss of buddhi, praṇaśyati, one is lost, this word, praṇaśyati actually very powerful. Somebody disappears, we say naṣṭa, gone, lost, disappear. Somebody died, we say naṣṭa. So by the buddhi-nāśa one is as though one is dead, one is as good as dead.

Śaṅkara says, तावदेव हि पुरुषः यावदन्तःकरणं तदीयं कार्याकार्यविषयविवेकयोग्यम् ।

तदयोग्यत्वे नष्ट एव पुरुषो -वति । (tāvad-eva hi puruṣaḥ yāvad antaḥkaraṇam tādīyam kāryākārya-viṣaya-viveka-yogyam | tad-ayogyatve naṣṭa eva puruṣo bhavati |) The person exists only as long as his antaḥ-karaṇa, his inner instrument is capable of discrimination, the subjects that one should do, should not do, discriminating between the right and wrong action. When one is no longer capable of that, he is dead, he is as good as dead, naṣṭa eva puruṣa.

अतः तस्यान्तःकरणस्य बुद्धेर्नाशात् प्रणश्यति पुरुषार्थयोग्यो ऽवति । (ataḥ tasya-antaḥkaraṇasya buddher-nāśāt praṇaśyati puruṣārthāyogyo bhavati |) And therefore, through the nāśa, through the loss of bhddhi in the inner instrument, the person is lost that is he has become incapable of fulfilling the purposes for which a human being exists. Remember the four puruṣa-arthas that we mentioned yesterday one becomes incapable of fulfilling any of those four.

That is Śaṅkara's commentary on verse 63.

We will continue with Madhisūdana on these two verses. Tomorrow there is no class because I have a group of 30 children at this very time. If anybody wants to help me with children, you're welcome.

Thank you.

2011-03-29 SVB Bhagavad Gītā II-62 – II-64

Akhaṇḍa-maṇḍalākāraṁ chanting.

Gather your senses. Become stable. Saṅkalpa, resolve that next two minutes the mind will not go anywhere. Except feel the breath in the nostrils with your mantra.

Om Hari Om.

Make this experiment with your meditation. Repeat saṅkalpa that is when you ordinarily sit down for half an hour, the mind wanders all over the place. I'm not saying that this should become your permanent way, but the try it for a sometime. Every two, three minutes do saṅkalpa for the next two, three minutes, then again do the saṅkalpa, then again do the saṅkalpa. Next two minutes, I will not go anywhere. 'OK, I went away again.' 'Alright, next two minutes again.' Keep training the mind! Keep training the mind! Keep training the mind!

This vāsudeva paper needs a lot of editing trimming. So we'll work on it. If people want to read it in its own form, we can put it on a link for most people. But it's not really ready.

Where were we last time?

Madhusūdana Sarasvatī's Commentary

Verse 62 and 63. That Madusūdana Sarasvatī has written together and explain together because it is a chain.

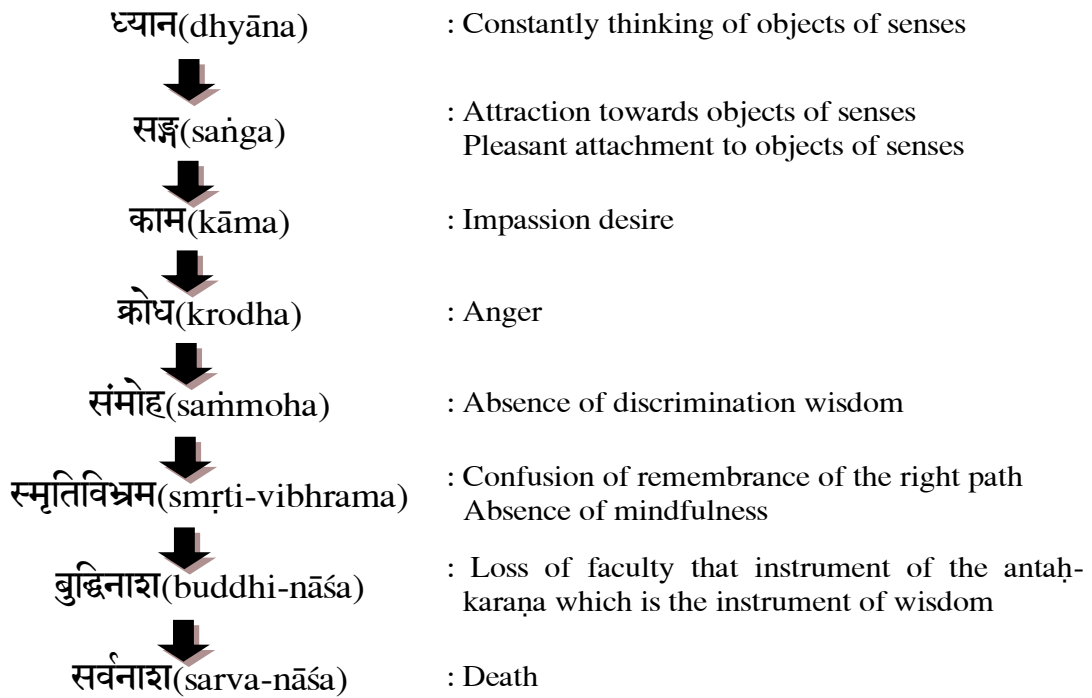
We recite the verse 62 and 63.

Madhusūdana actually repeats and the elaborates little on what Śāṅkara has said. The question was, if you remember, 'Ok, we mastered our senses, we have brought the senses under our control. So we can do with the mind whatever you want to do like some modern celibate monks.' They remain celibate outwardly, but inside they carry on with imaginations and fantasies. So sooner or later they're going to succumb. So the śloka say that even if one has pull the senses, external senses under control, but carries on, thinking and fantasizing on the objects of senses again and again, then one develops an attraction towards them. He says 'These are very pleasant thoughts. They are giving me great comfort.

One then, gets subjected to this what Śāṅkara has called शो-न अध्यास(śobhana adhyāsa). śobhana adhyāsa. This term adhyāsa is very common in Vedānta that is when you do an imposition of something unreal onto something real. It is called adhyāsa. For example, in the dark you were going and there was a rope. The famous snake and the rope analogy. And you say snake. It's also called अध्यारोप(adhyāropa). Imposition of snake on a rope. So imposition of good on something. That is actually going to lead you to pulling down of your mind from spiritual sense. So this adhyāsa, imposition of pleasure on something which is ultimately not pleasurable. That is not going to give you pleasure. That is going to pull you down and make you fall down from your spiritual station. Thus call śobhana adhyāsa, like the snake adhyāsa onto the rope. There is certain kind of pleasant attraction develops. And with that defined as cognition that this is my pleasure. There arises kāma, desire these objects. I've been thinking of 'may they become real for me.' So this kind of thirst and craving arises.

When this kāma, this desire and passion or impassion desire is being thwarted by some source from some source. Someone is standing the way of your realizing it. Or some object has come in the way. Or some situation has come in the way. That you cannot realize the desire. Then arises a burning inside you. That burning is called anger.

From that anger arises, saṁmoha. Let us write the chain.



Dhyāna, here is not meditation. Dhyāna means constantly thinking of objects of senses. From this dhyāna, this constant thinking of objects of senses, saṅga, attraction towards them, a pleasant attachment to them which becomes kāma, which becomes impassion desire, which impassion desire gives birth to anger. The anger causes saṁmoha. Saṁmoha means absence of discrimination wisdom as to what is right or wrong to be done. From that saṁmoha, smṛti-vibhrama, confusion of remembrance of the right path and absence of mindfulness. You don't even know that you got angry. "What? Me? Angry? I've never get angry." Have you met people like that? Have ever seen yourself doing that? No, never seen yourself doing that. You never get angry. It's other people who do. So lack of mindfulness, confusion of mindfulness, and lack of remembrance, remembering the right path. At that moment, 'I don't know what happen to me?' You know that situation? 'I don't know why I blurted like that? Now I'm paying for it.' Because smṛti-vibhrama, attention, the mindfulness is gone. Smṛti-vibhrama, the other meaning in the same sense actually that one loses the ability to apply, to contemplate and apply, one loses the ability to contemplate and apply the knowledge that was taught by the śāstras, by the mokṣa śāstras, by the texts that lead to the liberation and that was taught by the ācārya.

तस्माच्च समृतिभ्रंशाद् बुद्धेरैकात्म्याकारमनोवृत्तेर्नाशो विपरीत-वनोपचयदोषेण प्रतिब-

न्धादनुत्पत्तिरुत्पन्नायाश्चफलायोग्यत्वेन विलयः।(tasmāc-ca smṛti-bhramśād buddher-
aikātmyākāra-mano-vṛtter-nāśo viparīta-bhāvanopacaya-doṣeṇa pratibandhād-
anutpattir-utpannāyāś-ca-phalāyogyatvena vilayaḥ।)

From that smṛti-vibhramśa, from that loss of remembrance and mindfulness, one loses the state of mind, the state of antaḥ karaṇa, state of our inner instrument in which the buddhi experiences the oneness of Brahman and ātman. One meaning of this phrase, **अैकात्म्य**(aikātmya), oneness. The exact literal translation of the word, aikātmya, it should be bad English, oneness. That Brahman and ātman, the transcendental self and this ātman self is one and the same. And buddhi is not divided up. It is one single field. At present your mind and your buddhi are divided up. As one reaches the oneness of the realization of oneness of Brahman and ātman, the buddhi and mind no longer remain divided. They become a single field. The loss of that happens because the opposite has been cultivated. The opposite of that oneness has been cultivated. Everything you think of, you also think of its opposite. The knowledge you have, you indulge in your mind in the opposites of that knowledge. A person you feel love for, he doesn't wear the colour tie that you like, snap! Opposite! The opposite sentiments arise. So the buddhi and mind become divided up. But this does not happen. When the oneness of Brahman and ātman is realized. So here the chain of causation for our fall is mentioned by the flaw call the gathering of the sentiments and thoughts that are opposite to what we really want spiritually. These opposites block the arising of the right buddhi. They block the arising of

the right buddhi. And the person therefore, becomes incapable of pursuing all the puruṣārthas, the four puruṣārthas that we talked about. And as Śaṅkara said, so Madhusūdana Sarasvatī also says person who is not capable of pursuing the right puruṣārthas, right purposes of human existence, स मृत एव(sa mṛta eva), he is as good as dead. Now you have to decide whether you are alive or dead. That is why this called प्रणश्यति(praṇaśyati), he's lost, he vanishes, he is dead. Because without the control of the mind even if you control all the external senses through this chain of causation, you can fall into gate, loss, therefore with great effort one should control the mind.

अतो यु-मु-ं तानि सर्वाणि संयम्य यु- आसीत्।(ato yuktaṃ-uktaṃ tāni sarvāṇi saṃyamya yukta āsīt) He says quite rightly said in the verse 61 that controlling all of them, all the 11 senses. All of them means all the 11 senses, 5 cognitive senses, senses of knowledge and 5 active senses, and the mind which is both cognitive sense and active sense. 5 jñānendriyas, 5 karmendriyas and mind that is उ-यात्मकम्(ubhayātmakam) that is both.

Verse 64.

Chapter 2 Verse 64

रागद्वेषवियु-स्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४ ॥

rāga-dveṣa-viyuktais tu viṣayān indriyaiś caran |

ātma-vaśyair vidheyātmā prasādam adhigacchati ||64||

Conducting oneself with the senses, towards the objects of the senses, however, free of attraction and aversion, and under control of the Self, one cultivating the Self attains a healthy and pleasant state of mind. (II-64)

Śaṅkarācārya's Commentary

Śaṅkara says that the root cause of all the undesirable things, that can happen to you. The root cause of that is विषयाभिध्यानम्(viṣaya-abhidhyānam), attentive

thinking of the objects of senses. Now we are talking of the causes that lead to spiritual liberation, to mokṣa.

The inclination and movement of senses arising from राग(rāga) and द्वेष(dveṣa). Rāga and dveṣa are defined in the yoga-sutras also among the 5 kleśas, 5 afflictions in chapter II, sutra 7 and 8. सुखानुशयी रागः १७ (suchānuśayī rāgaḥ 17)

दुःखानुशयी द्वेषः १८ (duḥkhānuśayī dveṣaḥ 18) On that you can read my commentary on the yoga-sutras volume II. So attraction and aversion, colouring of the mind and consequent discoursing of the mind.

So the senses naturally inclined to act out of rāga and dveṣa, attraction and aversion, you cannot have only attraction. Your attraction is always accompanied by some aversion. And remember as I said before, aversion is the greatest attraction. Aversion is the greatest attraction. Dislike is the greatest like a King. Because what you dislike, you keep on thinking about it. 'I hate him, I hate it, I don't like it.' So remember that.

So when one is a mumukṣu, when one is a mumukṣu, desirous of spiritual liberation, he utilizes his senses, he uses his senses in a manner that they are free of rāga and dveṣa, that they are free of this attraction and aversion. And he uses it, is not that he no longer uses his senses. He uses his senses and employs them in matters that are not forbidden, that are neutral, that are not transgressions.

And आत्मवश्यैः(ātma-vaśyaiḥ), and keeping those senses, ātma-vaśyaiḥ, under his control. Therefore, he is a विधेयात्म(vidheya-ātma), one who is dedicated to cultivating his inner instrument. One who is dedicated to cultivating his inner instrument. At present you are busy cultivating your facial skin. You are busy cultivating your bank account. You are busy cultivating your sense of clothing. You are busy cultivating the polish of your car. You are busy cultivating a nice hair, appearance. But nobody is working, nobody is dedicated to cultivating his antaḥ-karaṇa, his inner instrument. But the person who is the mumukṣu, who is desirous of spiritual liberation, cultivates, dedicates himself to cultivating his antaḥ-karaṇa, his inner instrument.

Then, what is the result of that? Contrasting from where we ended in verse 63. He's lost, he is as good as dead. Here, प्रसादमधिगच्छति (prasādam adhigacchati), he obtains prasāda. Please remember this word प्रसाद(prasāda). And we have studied this many many many many times in our study of the yoga-sutras.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्याविषयाणां -वनातश्चित्तप्रसादनम् ।३३ ।

(maitrī-karuṇā-muditopekṣāṇām sukha-duḥkha-puṇyāpuṇya-viṣayāṇām bhāva-nātaś-citta-prasādanam II-33I)

Sutra 33 of chapter I. We have constantly repeated that. And some years ago, all ashramites had memorized मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।(manah prasādaḥ saumyatvaṁ maunam-ātma-vinigrahaḥ ।) Who can recite? Jelle can recite. Piere can recite. Vishnu can recite. Who else can recite? Holland can recite. Canada can recite and one Indian can recite. I will go over that verse, manah prasādaḥ saumyatvaṁ which is a chapter 17 verse 16. I will digress, but not right now. Maybe tomorrow, I'll explain that verse.

So one attains prasāda. Śaṅkara translates this as प्रसन्नता स्वास्थ्यम्(prasannatā svāस्थ्यam), pleasantness. But it has more meaning than that. Making the mind the pleasant place, making the mind the clear place. The word prasāda means clear like a very clear stream and therefore, pleasant. Clear therefore, pleasant. These both meanings. Both of these meanings are contained in the single word, prasāda. Clarity and pleasantness. And he adds svāस्थ्यam, health. Today it occur to me, someone helps me I'll write the concept of svāस्थ्यa in the Bhagavad Gītā. It occurs in many many verses. Svāस्थ्यa is the common Sanskrit, Hindi and in all the Indian languages, the word for health. And this word svāस्थ्यa is condition of being, svāstha. Svāस्थ्यa from svāstha, sva + stha which may be translated in Latinized Italian better than in English, sustainable, self-stabilized. One who stays in his true nature that is called the person who is svāstha, who dwells in his true nature. And that is prasāda, clarity and pleasantness of the mind. That is the definition of the health. The clarity and pleasantness of mind is the definition of health.

So we read 64, and then 65, and then I will go to that verse as I said I will digress from our main course to explain that verse.

So we read Madhusūdana Sarasvati on verse 64.

Madhusūdana Sarasvati's Commentary

That someone was saying, a devil's advocate was saying that alright, first it was what? It was that we controlled the external senses, but leave the mind free to think whatever it wants to think. Now there was another proposition. OK, we'll control the mind, but we let the senses go wild. He says no no no no that. So that is now the beginning of the answer to 4th question. किं भ्रजेत(kim bhrajeta). How does he walk? How does he act? How does he behave? The English word 'walk' comes from this Sanskrit verb root √भ्रज्(bhraj). How does he walk? And

walking in the senses is not just walking with your two feet, but walking in life. Just as the previous one was āsīta. How does he sit? And that is explained. Now how does he walk?

The person whose mind is not समाहित(samāhita), has not reached the state of smāxn(samādhana). Samādhana means gathering everything into oneness of harmony. At present, the mind is asamāhita, gone here, gone there, gone there, divided up. There used to be long ago, 50 yrs ago, there used to be a film song. I do not very fond of watching film, but we used to hear all over India. It's dil ke tukre hajar hue, koi yaha gira, koi vaha gira... this heart shatter into pieces, one piece is fallen here, one piece is fallen there...very famous song in those days, 50, 60 years back. That is the state of our minds, divided into thousands pieces and all pieces are scattered all over the place. So samāhita mind is all the pieces of mind brought together.

So person who is asamāhita, whose mind is not gather together, such a person, even controlling external senses, if his mind remains sullied, stained with rāga and dveṣa, with attraction and aversion. And thereby he keeps on thinking of the objects of senses. पुरुषार्थार्द्ध भ्रष्टो -वति(puruṣārthārdh bhraṣṭo bhavati), slips from the real purpose of human existence.

Contrary to that, in contrast to that, a person whose antaḥ karaṇa, whose inner instrument is controlled and whose senses are under the control of his mind. So first his inner instrument is controlled, and thereby his senses are controlled by that controlled mind. The inner instrument, the mind is controlled and his senses are then controlled by that self-controlled mind. And what is the condition of those? Then those senses are free of rāga and dveṣa, they are free of attraction and aversion. Then, he applies the senses to the objects of senses which are not transgressions of the path. Which are not transgressions of the path, he applies them.

Thereby, प्रसादं प्रसन्नातां चित्तस्य स्वच्छतां अधिगच्छति।(prasādam prasannātām cittasya svacchatām adhigacchati ।) Thereby he attains prasāda, clarity and pleasantness, the cleanliness and purity of the mind field which Madhusūdana Sarasvati defines as the capacity, the qualification for the full realization of supreme self. Everybody wants to see God. But have you clarified, cleared, made your mind a pleasant place? Thus God want to come and the sit in such an unpleasant place? He's there, but does he want to manifest himself in that dirty place? Everybody wants to see God. You write to your mother and say, 'Mother! Come visit me my new house.' She says, 'Last time I came, it was filled with dirty. I'm not coming.' 'Clean it up first.' That is the invitation here.

Cittasya svacchatām is a clarity and pleasantness of the mind means making the mind qualified for capable of साक्षात्कार(sākṣātkāra), direct realization, direct experience of param ātman, the supreme self, the transcendent self, God himself. The senses that are applied with rāga and dveṣa, with attraction and aversion, they become causes of further stains. But when the mind is under control, then this rāga and dveṣa, the attraction and aversion no longer occur. And when they no longer occur, then the inclinations and indulgences, the word pravṛtti means both inclination and indulgence. The inclinations and indulgence of the senses are no longer dependent on arising from rāga and dveṣa. Therefore it is not that one no longer uses his senses, but he uses the senses in a positive way, in such a way that does not prevent us from the full realization of divinity. And thereby these senses do not become sullied, mind does not become sullied, your personality does not become stained and remains clear and clean.

So by this verse, if any doubt word to arise that doubt is clear. That if we are to remain completely free of thinking of the objects of senses, how are we going to survive? How are we going to continue to live in the body? So that answer is given. Live in such a way that our senses are not used, not misused, not used in a manner prevents you from your spiritual realization. That is the idea.

Tomorrow we'll read verse 65, and then we'll move on to a little digression in chapter 17 verse 16 on the meaning of prasāda. Then we'll come back to verse 66.

Thank you all.

God Bless you.

2011-03-30 SVB Bhagavad Gītā II-65 and XVII-16

Akhaṇḍa-maṇḍalākāraṁ chanting.

Mind and the senses gathered to yourself. Do saṅkalpa that for the next two minutes the mind will not travel to other thoughts. Just feel the flow and the touch of your breath in your nostrils. Breathing slowly, gently, smoothly with your personal mantra, keeping the saṅkalpa that for these two minutes, the mind will not go anywhere else. Just feel the breath in the nostrils with your personal mantra in the mind. Begin.

Continuing with the breath and the mantra, gently open your eyes.

Hari Om Tat Sat.

Where were we last? We finished the verse 64, right? Did we finish the verse 64? We finished the Madhusūdan? No. So we are on śloka 64.

In the commentary of Madhusūdana Sarasvati. I think we finished the śloka 64. Yes.

स्वार्धिनैरिन्द्रियैर्विषयान्प्रप्नोतीति च किं व्रजेतेति प्रश्नस्योत्तरमु- -वति ।

svādhīnair indriyair viṣayān prāpnotīti ca kiṁ vrajeteti praśnasyottaram uktaṁ bhavati ।

We are now on the fourth question that was raised in śloka 54. How does one walk? How does one move? Remember there was a question, किमासीत(kim āsīta), how does he sit? That was a third question. How does he walk? How does he move? How does he act?

स्वार्धिनैरिन्द्रियैर्विषयान्प्रप्नोतीति (svādhīnair indriyair viṣayān prāpnotīti), he receives the objects of senses with senses under his control, not he under the control of the senses. Senses under his control, not he under the control of senses. Verse 65.

Chapter 2 Verse 65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५ ॥

prasāde sarva-duḥkhānām hānir asyopajāyate ।

prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhte ॥65॥

Upon attaining such pleasantness of mind, there is a diminution of all sorrows. The intelligence of a person of such a pleased mind attends quickly upon him. (II-65)

Śaṅkarācārya's Commentary.

So we spoke of प्रसाद(prasāda) which was clarity and pleasantness of mind which was स्वास्थ्यम्(svāस्थ्यam), the true health. So when we have this prasāda, this clarity and pleasantness of mind and the true health of the mind, then what happens?

He says, प्रसाद(prasāde), when one has gained the प्रसादगुण(prasāda guṇa), the attribute of prasāda, then for this yit(yati), for this man of self-controlled, there is elimination of all the duḥkhas, all the pains, all the sorrows and sufferings. Remember that we went through the 3 kinds of sorrows, 3 kinds of sufferings, 3 kinds of pains. So all 3 kinds.

किञ्च प्रसन्नचेतसः स्वस्थान्तःकरणस्य हि यस्मात् आशु शीघ्रं बुद्धिः पर्यवतिष्ठते ।

kim ca-prasanna-cetasoḥ svasthāntaḥ-karaṇasya hi yasmāt āśu śīghraṁ buddhiḥ paryavatiṣṭhate ।

A person whose inner instrument is thus in full health. What was the word for health? स्वस्थ (svastha), sustainable, one who stays in oneself, is in one's own true nature, not in the operations, not in the विकार(vikāras), not in the corruptions of our nature with which we are living at the moment, but in one's pure nature that is the state of health of all the 3 levels, contrast into all the 3 levels of the sorrows. So someone whose अन्तःकरण(antaḥ karaṇa), inner instrument is thus svastha, his बुद्धि (buddhi) attends on him very fast. When your mind is clear and pleasant, whatever you will read, you will understand quickly. Whatever you

will plan, it will be sharp, focused, clear, requiring no changes, there will not be confusion. Sitting there for days and weeks and months, ‘do I do this?’ ‘Swamiji, do I do this?’ ‘Oh, I didn’t get a good answer from this swami. All right, to another swami. No, I will consult to my astrologer. No, I think I’ll go to the Tarot card.’ ‘No, I better go see my therapist.’ And whole life, can’t make a decision because the mind has not been made prasanna, the mind has not been made healthy, pleasant, clear. So when the mind is healthy, pleasant and clear, then the buddhi, the faculty of wisdom attends upon one quickly, आशु (āśu), quickly attends upon him. And the other part that happens with buddhi is that his buddhi is no longer limited to the vessel, the boundaries of this body. His buddhi is no longer limited to the boundaries of this body.

आकाशमिव परि समन्तात्वतिष्ठते । ākāśam-iva pari samantāt-avatiṣṭhate ।

It becomes like space, spread, expanded, extended all around everywhere covering the entire universe. This experience of buddhi is also given in sūtra 36 of chapter I of the yoga-sūtras. You can read it there.

So two things happen, when prasāda guṇa is developed. What was one? That his buddhi is instantly sent forward to give him guidance for decisive action and understanding of sciences and texts and knowledge and revelations. One does not linger on without any conclusion. And his buddhi, then experiences its existence as though it is pervading everywhere in the universe.

आत्मस्वरूपेणैव निश्चली-वति । ātma-svarūpeṇaiva niścalibhavati ।

And thus it knows it’s true ātman nature, its true self nature. When one’s mind is this way prasanna, clear, pleasant in health, and health again defined as svastha, in one’s own true, purest one’s nature, and his buddhi is attending upon him. There comes in him essence of fulfilment, not that ‘Ah, ah, all this years I lived, I accomplished nothing. I achieved nothing.’ ‘I didn’t get any happiness from my husband or from my wife.’ ‘I didn’t get any happiness from my children.’ ‘I didn’t get any success in my business.’ Sense of lack of fulfilment. But when your mind is made prasanna, then there is कृतकृत्यता(kṛta-kṛtyatā), a sense of fulfilment. ‘I have, yes, accomplished. I am satisfied what I have received.’ Because of this, therefore, one should act, move with the indriyas, with the senses, separated from the dichotomies and dualities of rāga and dveṣa, attractions and aversions, and indulge with the senses only in the objects which are not transgressions, which are not forbidden, but in the right things, in the virtuous things. This is Śāṅkara on śloka 65.

Madhusūdana Sarasvati's Commentary

And Madhusūdana Sarasvati. Somewhat repeats some of the same, same question. When one has this prasāda, then what happens to him? What does he get?

Because we are all fans of a particular radio station. You know that radio station that we are all fans of? WIIFM, What Is In it For Me. Anticipating our natural question. Madhusūdana Sarasvati and Śaṅkara both ask, 'OK, so you talk about this prasāda, what do I get?' What happens? Same thing is repeated by Madhusūdana also.

That in the prasāda of the citta, in this clarity, pleasantness and self-sustaining pure natural sustenance of the mind, all the 3 kinds of duḥkhas, sorrows, pains and sufferings are eliminated for this यति(yati), for this self-controlled one.

Because, Madhusūdana adds, अज्ञानविलसितानां(ajñāna-vilasitānām), because these sorrows arise out of ignorance, out of the absence of our correct knowledge, and they grow because of the absence of that correct knowledge. So through the correct knowledge, one has the clarity of the mind-field.

And Madhusūdana gives it a little subtler twist further, such a yati, such a self-controlled one who is प्रसन्नचेतस्य(prasanna-cetas), whose mind is prasanna, same, same, same healthy, healthful self-sustained in its purity, pleasant and clear, for him the buddhi attends upon him very quickly. What kind of buddhi? ब्रह्मात्मैक्याकारा(brahmātmaikyākārā), the buddhi in which one becomes identified with the singleness, with the unity of Brahman and ātman, that buddhi. And attends upon him because it is no longer blocked, because it is no longer being blocked by the cultivation of the opposites that we do all the time. All the time we are bound to diversifications, separateness. I am separated from somebody else. This object is separated from this object. We do not have the sense of ऐक्य(aikya), sense of unity, sense of oneness, no matter how much we talk about it. So we are constantly cultivating the opposites of everything. We arrive at the conclusion, immediately we start facing its opposites. And opposites of our knowledge. So this blockage by the opposites ceases. And that is why the buddhi blooms.

When the buddhi is thus stabilized in the state of prasāda, then the अज्ञान(ajñāna), the ignorance, the absence of knowledge that is opposite to that buddhi ceases, is withdrawn, is eliminated is turned off. And with the result, that all the sorrows and sufferings that arise from this absence of knowledge and absence of prasāda, they vanish. This is the sequence. This is sequence to be followed.

And this, a statement, that it would eliminate your habit of suffering. It will eliminate your habit of suffering. Suffering is a habit. You have the habit of suffering because of the lack of clarity, lack of pleasantness, lack of the health of the mind. And out of that habit, you keep suffering. Others have a habit of being happy because they have gained certain knowledge, gained certain wisdom.

So in order that people will make special effort to achieve this state, they are given this fruit that your suffering will be reduced and your suffering will be eliminated.

On this word prasāda, we go to chapter 17 verse 16 of the Gītā.

Anybody memorized it? Since yesterday, the day before? Yes. Chalo, achahe!

Chapter 17 Verse 16 – मनः प्रसादः (manah prasādah)

We often come across the 3 words, सत्त्व(sattva), रजस्(rajas) and तमस्(tamas) in our philosophy. Sattvic, rajasic, tamasic. What are the sattva, rajas and tamas? What are the sattvic, rajasic, tamasic qualities and attributes? This is explained in what chapters, Sandeep? Ramprakash? (Adhikari : 14) You get 30 percent marks. 14, 17 and 18. Kevalananda jee, thank you.(Pierre : 30 percent is passing mark in India.) Not in my school. In my school you have to be 101 percent. (Swamiji, Hindi speaking.)

So in the context of explaining sattva, rajas, tamas, as I said these words are explained in chapter 14, 17 and 18. In the chapter 17, this verse number 16 occurs in the context of 3 kinds of तपस्(tapas), 3 kinds of ascetic endeavour. The physical tapas, the tapas of the speech and tapas of the mind.

Now, very interesting that the silence is given in the list of tapas of the mind, not tapas of speech. (Swamiji's Hindi explanation) So मानसं तपः(mānasam tapah).

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

-।वसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१७१६ ॥

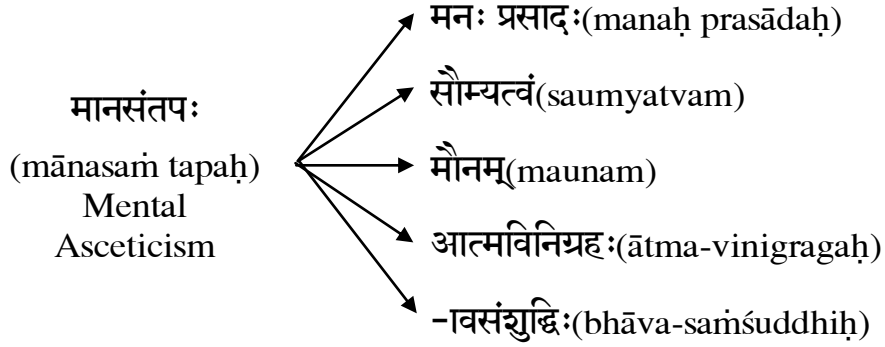
manah prasādah saumyatvaṁ maunam-ātma-vinigragaḥ ।

bhāva-saṁśuddhir-ity-etat-tapo mānasam-ucyate ॥17-16॥

Clarity and pleasantness of mind, peacefulness, silence, total control of one's self, purification of sentiments – this is said to be mental asceticism. (XVII-16)

The mental asceticism, mental tapasya, first I take Śāṅkara on that.

5 Definitions of Mental Asceticism



Śaṅkarācārya's Commentary

मनः प्रसादः मनसः प्रशान्तिः स्वच्छतापादनं प्रसादः ।

(manaḥ prasādaḥ manasaḥ praśāntiḥ svacchatāpādanam prasādaḥ |)

Full peacefulness, not occasional. Today I feel at peace. Tomorrow I hit somebody over the head. Today I'll speak nice, soft, gentle, flowery verse. Tomorrow I'll throw stones from my mouth. Not that, प्रशान्तिः (praśāntiḥ), full peacefulness of the mind.

स्वच्छतापादन (svacchatāpādanam), achievement of a clearness, cleanness of the mind. स्वच्छत (svacchata) means cleanness, clearness. You can say it is the principle of the hygiene of the mind. Svacchatāpādanam, that is मनः प्रसादः:(manaḥ prasādaḥ), is the first मानसंतपः:(mānasam tapaḥ), mental tapas, mental asceticism.

Where in the yoga-sūtras, is tapas mentioned? Kriyā yogaḥ as well as in the 5 niyamas. In kriyā yoga and in the 5 niyamas. So that tapas is explained. This manaḥ prasādaḥ.

सौम्यत्वं(saumyatvam) is again a beautifulness of the mind. (Hindi explanation)

This word सौम्य(saumya) for those who don't know any of Sanskrit or the Indian languages, is a very common compliment in India. He is very saumya face. He's very saumya person. The inner meaning is when you look at the moon, the kind of feeling that you get by looking at the moon, when you get that feeling by looking at someone's face. That person is called saumya. Looking at the person's

face or looking at his personality or listening to his words or listening to his voice, that's very saumya person. So saumyatvam, that quality of saumyatva, that is सौमनस्यम्(saumanasyam), a nice, beautiful mind, सुमनस्(sumanas). This word sumanas, beautiful mind is also the Sanskrit word for flowers. So the pleasantness that you get by looking at the flower, when you get that pleasantness by looking at someone's face, by looking at someone's personality, by being in his or her presence, that quality, saumanasya. Saumya which is the same as saumanasya.

And Śāṅkara says, this shows on the pleasantness of the face etc. that is face and the whole body language. It is an अन्तःकरणस्य वृत्ति(antaḥ-karaṇasya vṛtti). It is an operation, the state of one's inner instrument, one's inner mind.

मौनम्(maunam), the third. Give, how many?

मनः प्रसादः(manaḥ prasādaḥ), सौम्यत्वं(saumyatvam), मौनम्(maunam), आत्मविनिग्रहः(ātma-vinigrahaḥ), -त्वसंशुद्धिः(bhāva-saṁśuddhiḥ), 5 are the definitions of this मानसंतपः(mānasam tapaḥ), the mental tapas, mental asceticism.

So after manaḥ prasādaḥ and saumyatvam, the third one, maunam. We have dealt with this word maunam before. And here, Śāṅkarācārya says,

मौनं वाक्संयमोऽपि मनःसंयमपूर्वको -वति इति कार्येण कारणम् उच्यते मनःसंयमो मौनम् ।
(maunaṁ vākṣaṁyamo'pi manaḥsaṁyamapūrvako bhavati iti kāryeṇa kāraṇam ucyate manaḥ saṁyamo maunam ।)

That the control of speech occurs by control of the mind. Control of speech happens when it is preceded by control of the mind. And so by showing the effect, the cause is being implied. And that is मनःसंयम (manaḥ saṁyama), the control of mind. Here is मौन(mauna). वाग्विषय स्यैव मनसः संयमः मौनम् (vāgviṣayasyaiva manasḥ saṁyamaḥ maunam) OK. We will come to that just now.

So fourth one, आत्मविनिग्रहः (ātma-vinigrahaḥ). what is the difference between maunam and ātma-vinigrahaḥ? Control of oneself that ātma-vinigrahaḥ, control of oneself is control of the mind in all matters. And maunam that control of mind that leaves the control of speech.

-**वसंशुद्धिः**(bhāva-saṁsuddhiḥ). Śāṅkara has a little limited meaning of bhāva-saṁsuddhiḥ that in dealing with others, not being crooked, being straight, being honest, being simple. But it has a deeper meaning, we'll come to that as we read Madhusūdana Sarasvati on that.

Madhusūdana Sarasvati's Commentary

Madhusūdana Sarasvati repeats some of the same, but gives some original twists also.

मनसः प्रसादः (manasaḥ prasādaḥ), the prasāda of the mind, **स्वच्छता**(svacchatā), cleanness of the mind. And how does he define this svacchatā? This cleanness of the mind? **विषयचिन्ता- व्याकुलत्वराहित्यं**(viṣayacintāvyākulatvarāhityam), being free of the turmoils that occur along with or as a result of constant thoughts of the objects and experiences of senses. That is called cleanness of the mind. The freedom of the mind from the turmoil and the tornados that go in us which are associated with our constant dwelling on the objects and the experiences of senses. That is called manasaḥ prasādaḥ.

सौम्यत्वं(saumyatvam), that was the second attribute. He uses the same word.

सौमनस्यम् (saumanasyam), a flower-like personality, that is defined in 2 ways by

Madhusūdana Sarasvati. **सर्वलोकहितैषित्वं प्रतिषिद्धाचिन्तनं च**(sarvalokahitaiṣitvam pratiṣiddhācintanam ca), wishing well for the whole world, for everyone, wishing for what is beneficial to somebody.

I always talk to my administrators here. When we employ somebody in the ashram, we have 50 or 70 employees, when you employ someone in the ashram, I say, your job, employing is not how the ashram makes the progress by his, by taking this person in. By being in the ashram, how will this person make progress? That is the job of the employer. (Jagat jee : That's not capitalism.) That's opposite of capitalism. (Pierre : That's communism.) It's opposite of capitalism. How this person whom we'll employing how would he make progress. But people here, they don't listen. They have the same mind habits. No, I keep on repeating. I'll keep on. If they don't drop their habit, why should I drop my habit? I'll keep my habits.

So this **सौम्यत्वं सौमनस्यम्** (saumyatvam saumanasyam), the moon-like quality, the flower-like quality consists of thinking of what is beneficial to everyone, to the

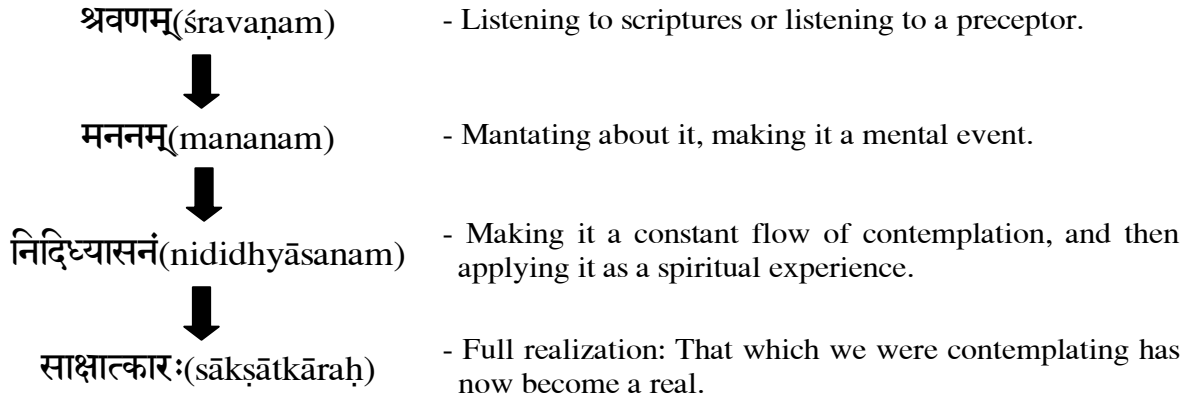
whole world. And प्रतिषिद्धाचिन्तनं (pratiṣiddhācintanam), not dwelling on forbidden thoughts. Dwelling, I give it an implication, dwelling on thoughts that lead to mokṣa, that lead to God realization and liberation. This particular thought I just had, does it take me a tiny step, tiny step closer to God? This last thought I had, does it take me a tiny step closer to mokṣa? Then it is not forbidden thought. So 2 meaning of saumyatva or saumanasya.

मौनम् (maunam) on silence, he quotes Śaṅkara that the control of mind which is the cause and source of the control of the speech. But he gives his own explanation.

मौनमं मुनि-व एकाग्रतयाः आत्मचिन्तनं निदिध्यासनाख्यं (maunam munibhāva ekāgratayāḥ

ātmacintanam nididhyāsanākhyaṁ) Now, in Vedanta this is well-known, there are 4 steps to realization. श्रवणम् (śravaṇam), मननम् (mananam), निदिध्यासनं (nididhyāsanam) and साक्षात्कारः (sākṣātkārah).

4 Steps to Realization in Vedanta



श्रवणम् (śravaṇam), listening the way you are listening. Many people only stop there. They listen, and then they forget and they go away. Śravaṇa, listening, listening to scriptures or listening to a preceptor.

मननम् (mananam), mentating, mentating about it, making it a mental event. Mananam, when we write in Hindi, we write manana. When we write in Sanskrit, we write mananam, neuter, nominative, singular form.

नपुंसक (napuṁsaka), प्रथमावि-क्ति (prathamā vibhakti), एकवचन (ekavacana).

श्रवणम् (śravaṇam), मननम् (mananam), निदिध्यासनं (nididhyāsanam), साक्षात्कारः

(sākṣātkārah). Whichever way, whichever language you use. So mentating about it, making it a mental event, thinking over it, analysing it.

निदिध्यासनं(nididhyāsanam), making it a constant flow of contemplation, applying it as a spiritual experience. Contemplation in that sense. Making it a constant flow, and then applying it to make it a spiritual experience. By that, your personality will be transformed. Your personality will change. Your way of speaking will change. Your way of sitting will change. That kind of very deep continuous contemplation. Nididhyāsana and,

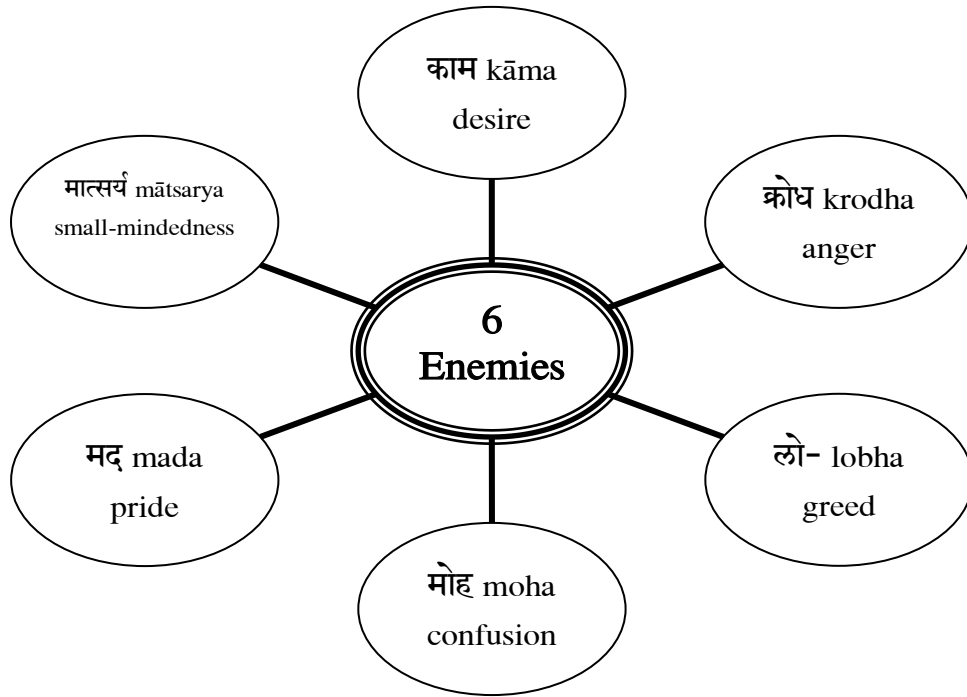
Fourth, साक्षात्कारः (sākṣātkārah), full realization. That which we were thinking about, that which we were contemplating has now become real to you. When we gave to our samnyāsins, their महावाक्य(mahāvākyas), at that time of the samnyāsi dīkṣā, we give a mahāvākya, the great sentence from upaniṣad which is their sentence for contemplation through the life. So they're meant to go through these four steps. And when it becomes real to them, तत् त्वम् असि ।(tat tvam asi), you are that, mahāvākya is given. प्रज्ञानम् ब्रह्म (prajñānam Brahma), Brahman is full and perfect knowledge. When it becomes truly real, not just mental, that is called sākṣātkāra. Then you are a realized being. Then you are enlightened being.

So Madhusūdana Sarasvati is very ambitious for us.

And he says, मौनम्(maunam) means becoming a muni. Remember the word muni, we have explained before, a person of contemplative nature. And therefore, ātmacintanam, constant contemplation of inner self, spiritual self, ekāgratayā, with one-pointed intentness called nididhyāsana. That is defined as maunam, a silence. For those who are practicing silence. So there are degrees of silence. This is the highest.

Then, manaḥ prasādaḥ, saumyatvam, maunam, आत्मविनिग्रहः(ātma-vinigrahaḥ), ātma-vinigrahaḥ, fourth. That total control, ātman here means mind, of all the vṛttis called the निरोधसमाधि(nirodha samādhi), असम्प्रज्ञातसमाधि (asamprajñāta samādhi) that you have read about in the yoga-sūtras according to Madhusūdana. He is very, Madhusūdana Sarasvati is very ambitious for us. So his ātma-vinigrahaḥ, self-control means total control over all the vṛttis, all the fluctuations of the mind. So that they are not experienced any more in the state of samādhi that nioidha samādhi, that asamprajñāta samādhi that as I have translated in my translation, the acognitive samādhi, that is called self-controlled.

Then, fifth one -वसंशुद्धिः(bhāva-saṁśuddhiḥ), he says, purification of the heart. What does the purification of the heart mean? He says, turning off the stains like kāma, krodha, lobha. Remember the word kāma? The desires, passions. Krodha, the consequent anger. Lobha, greed. There are six enemies that we count. You know those six enemies in our society all over? काम क्रोध लो- मोह मद मात्सर्य(kāma, krodha, lobha, moha, mada, mātsarya). In every decent family children are brought up to know that these are your six enemies. Kāma, krodha, lobha, moha, mada, mātsarya. Kāma, desires, passions, lusts. Krodha, anger. Lobha, greed. Moha, too much attachment and consequent confusion. Mada, pride and kind of wild frenzy about things, pride and frenzy. And mātsarya, small-mindedness. Here of someone making a high charity donation, 'Ah,.. ...' just showing off. Belittling other people's good qualities, kindnesses, speaking ill. Mātsarya. Six enemies.



So he says, bhāva-saṁśuddhiḥ means purification of the heart in the sense that these 6 stains are turned off and then, distinguishing it by the fact that once they're turned off, they should no longer arise. Then he quotes Śaṅkara's simpler explanation, also therefore in dealing with others absence of crookedness, simplicity and honesty.

इत्येतदेवंप्रकारं तपो मानसमुच्यते । ity-etad-evam-prakāraṁ tapo mānasam-ucyate ।

This kind of tapas is the mental tapas.

So tomorrow, we will continue with the next śloka.

Thank you all.

And what is the four stages? what are the three stages after listening?

मननम्(mananam), निदिध्यासनं(nididhyāsanam) and साक्षात्कारः (sākṣātkārah).

(Hindi speaking)

All right.

2011-03-31 SVB Bhagavad Gītā II-66 – II-67

Speak only when you are in silence. You know my sutra. Eat only when you are fasting.

Akhaṇḍa-maṇḍalākāraṁ chanting.

Pull your mind and senses to yourself. Do saṅkalpa that for next two minutes there will be no opposite thoughts. Feel the breath in the nostrils. Breathing slowly, gently, smoothly without the break between the breaths, without a break in your mantra cycle. With saṅkalpa, now, begin.

Continue with the flow and gently open your eyes.

So where are we? What did we complete? Did we complete the 17-16? (Yes) Both? Śaṅkara and Madhusūdana. (Yes.)

So verse 66.

Chapter 2 Verse 66

नास्ति बुद्धिरयु-स्य न चायु-स्य -वना ।

न चा-वयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६ ॥

nāsti buddhir ayuktasya na cāyuktasya bhāvanā ।

na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham ॥66॥

There is no discriminating wisdom in one who is not joined on yoga, nor is there any cultivating of contemplativeness for one who is not joined in yoga. One who has not cultivated contemplation has no peace; how can there be happiness for one who is not at peace? (II-66)

Śaṅkarācārya's Commentary

Śaṅkarācārya says that in this verse, that प्रसन्नता(prasannatā) is being praised and further explained. (Swami jee's apology for the visitors.) Prasannatā, this is very common word in Sanskrit, Hindi, Bengali, in all the languages of India. But people normally use it in the sense of being happy. But we are using it in a very technical sense as a person who is living in the mode of प्रसाद(prasāda) that we have defined is a प्रसन्न(prasanna). Prasāda, we explained. स्वच्छत (svacchata) of the mind, clarity of the mind. One who is in the condition of prasāda is prasanna. Prasannatā, his state, the state of being prasanna that is having the clarity, purity of the mind, pleasantness of the mind. स्वास्थ्य(svāsthya), the health of the mind. The word health was defined, sva + stha. The word health was defined as 'sva + stha', staying in oneself, staying one's nature. When one is asvatha, one is unhealthy, one is gone against nature, against one's own nature, one's own being. So that prasannatā, that pleasant state, clarity, health of the mind, the mind's staying in its true, pure nature, pleasantness of the mind is being praised further in the verse 66.

नास्ति बुद्धिरयु-स्य (na-asti buddhir-ayuktasya), someone who is ayukta. अयु-स्य असमाहिता- न्तःकरणस्य (ayuktasya asamāhitāntaḥ-karaṇasya), someone who is yuktaḥ whose antaḥ-karaṇa, whose inner instrument, samāhitānta, harmonized through samādhiḥ. And one who is ayukta is one who has not brought his antaḥ-karaṇa, his inner instrument to that state of समाधान(samādhāna), bring it together in one complete whole in the state of samādhi. Such an ayukta person, the buddhi does not attend. Buddhi does not arise. Buddhi here, is आत्म स्वरूपविषया(ātma svarūpa viṣayā), the buddhi that dwells on the true nature of ātman, the self. Buddhi that dwells on the true nature of ātman, the self.

न चायु-स्य -वना (na ca-ayuktasya bhāvanā), and such an ayukta who has not entered, who has not entered his antaḥ-karaṇa, his inner instrument into that state of samādhāna and samādhi, into that state of harmony and oneness, for him there is also no आत्मज्ञाना-निवेश(ātma-jñāna-abhiniveśa).

The word आ-निवेश(abhiniveśa), just write the word abhiniveśa, please. [In Hindi, SVB : Where does this word abhiniveśa occurs? Ram prakash? (Ram: Yoga-sūtra) Where in yoga sūtras? (Ram: pañca kleśas) Good.] The 5th

क्लेश(kleśa). There abhiniveśa means natural fear of death, but that is not the true meaning. Abhiniveśa is anything in which your mind is fixed on something. It can be good and obsession, a compulsive habit of mind or it can be mind settled on, naturally settled on the knowledge of oneself, the knowledge of ātman. That is abhiniveśa. Abhiniveśa means settling down onto something.

So one who is ayukta, one whose mind has not been brought together in one harmonious place through samādhi, hi buddhi that is, the dwelling of his buddhi on ātma viśaya, on the ātman as its true object does not happen. Na ca-ayuktasya bhāvanā, nor does he maintain this sentiment of being settled in the knowledge of ātman.

One thing, you sit down, you meditate and for 1 second, you feel ‘Ah.. I see a glimpse of ātman.’ That’s not what we are talking about. It, remaining in that. That, becoming the natural knowledge of oneself. That becomes the natural cognitive state as they would say in psychology. That is abiniveśa.

न चा-वयतः शान्तिः (na ca abhāvayataḥ śāntir).

One whose mind, whose buddhi is not thus settled on the self-knowledge, he will not have śānti. शान्ति(śānti) means pacification, pacifying all one’s senses, pacifying all the waves of the mind, pacifying all the disturbed emotions. That is the meaning of the śānti, उपशमः(upaśamaḥ).

अशान्तस्य कुतः सुखम् (aśāntasya kutaḥ sukham).

How can there be any happiness and comfort for someone who is not at peace. (Hindi explanation : How can there be any happiness and comfort for someone who is not at peace. What is the meaning of śānti? In our mind, senses, anger etc. are all pacified.) That they have all pacified, all the conditions of the mind and the senses.

What is सुख(sukha)? What is comfort and pleasure? According to Bhagavad Gītā, what is comfort and pleasure? Kṛṣṇa does not say big car is comfort. He does not say big comfortable pillow is comfort.

इन्द्रियाणां विषयसेवातृष्णातः निवृत्तिर्या तत्सुखम् (indriyāṅām viśaya-sevā-tṛṣṇātaḥ nivṛttir yā tat-sukham).

(Swami jee’s Hindi) सुखम्(sukham), pleasure and comfort, according to Śaṅkara’s explanation of this verse, the turning off the inclinations of the senses

away from the craving to serve the objects of senses is comfort and happiness and pleasure. Turning off the inclinations of the senses from the craving to serve the objects of senses. (Hindi explanation.)

विषयविषया तृष्णा । दुःखमेव हि सा ।(viṣaya-viṣayā tṛṣṇā | duḥkham eva hi sā |).

And duḥkha, pain and suffering is the craving for the objects of senses. ‘Why I’m not getting this?’ ‘Why I’m not getting that?’

न तृष्णायां सत्यां सुखस्य गन्धमात्रमप्युपपद्यते । (na tṛṣṇāyām satyām sukhasya gandha-mātram apy upapadyate |)

When there is this craving, there is not even the possibility of a little smell of comfort and happiness. Because in the craving you are restless, constantly restless. This subject is explained very much in detail in the yoga-sūtras, those who remember the sūtras.

That is verse 66. Then Madhusūdana Sarasvati.

Madhusūdana Sarasvati’s Commentary

What was said about prasāda by way of अन्वय(anvaya) is now being stated by way of व्यतिरेक(vyatireka). Do you remember anvaya, vyatireka? (Jagat jee : My class! We did it yesterday in my class. Ask Yeahee.) (In Hindi : Sukru, what is anvaya and vyatireka?) Korea wins. Jelle, you know? anvaya and vyatireka? (Jelle: yah, but keep mixing them up. One is stating indirectly, another one is stating directly.) Ha, one stating positively, one stating negatively. Invite all women. That is an anvaya statement. Invite only women. That is an anvaya statement. Meaning ‘do not invite men.’ That is a vyatireka statement. (Hindi explanation)

So Madhusūdana says that the same thing that was said in verses 64 and 65 especially, yes, in 64 and 65, explaining prasāda, answer in the question, 4th question, kim vrajeta, how does he walk, how does he move. Same that was said in anvaya form is now said in the vyatireka form, the denying the opposite possibility. One is a positive statement. One is denying the opposite possibility.

Here the word अयु-(ayukta) is explained differently. अयु-स्याजितचित्तस्य (ayuktasyājita-cittasya), one whose mind-field has not been conquered by him, one who has not conquered his citta is ayukta. His buddhi does not arise. What kind of buddhi? आत्मविषया बुद्धिः(ātma-viṣayā buddhiḥ), whose chief object of

contemplation is ātman, the self, ātman. श्रवणमननारख्यवेदान्तविचारजन्याः(śravaṇa-mananākhyā-vedānta-vicāra-janyāḥ), that the vedānta vicāra, the thought of vedānta, the ultimate goal of all wisdom called 2 first stages of learning. What are the 4 stages of learning?(śravaṇam, mananam, nididhyāsanam, sāṅskārah) So person whose buddhi does not arise with a thought of this vedānta at the śravaṇa and manana state, such buddhi will not arise in a person who has not conquered his mind. Śravaṇa, listening, manana, thinking about it afterwards.

तद्बुद्धय-वे न चायु-स्य -वना निदिध्यासनात्मिका विजातीयप्रत्ययानन्तरित
सजातीयप्रत्ययप्रवाह रूपा । (tad-buddhy-abhāve na cāyuktasya bhāvanā
nididhyāsanātmikā vijātiya-pratyayā-nantarita-sajātiya-pratyaya-pravāha-rūpā)

Now, pay very close attention to this definition of nididhyāsana, especially those who want to understand contemplation. A person who has not cultivated this buddhi, constant thinking based on śravaṇa and manana, for him the 3rd stage of learning nididhyāsana does not arise. That is the meaning of -वना (bhāvanā).

That bhāvanā does not arise. What is nididhyāsana? The Hindi translator has quoted Vedānt sāra. (Swami jee's Hindi) I'm in a bad mood today. The definition of nididhyāsana, when you have taken a thought. Now, before you start writing on that, understand. You have taken the thought of a mahāvākya.

अयमात्मा ब्रह्म(ayam ātmā brahma). This ātman is Brahman. तत्त्वमसि(tat tvam asi).

Thou art that. Or whatever you've taken that mahāvākya, the great sentence from the upaniṣad, that your guru has assigned to you. When that thought stops being a thought and becomes your awareness, becomes your natural awareness, at present your natural awareness is I am body, at present your natural awareness is I am body. So when that thought becomes your cognitive nature, that becomes

your baseline knowing of yourself, विजातीयप्रत्ययानन्तरितसजातीयप्रत्ययप्रवाह रूपा (sajātiya-pratyaya-pravāha-rūpā), and it flows as homogeneous cognition, in English, difficult English for some. I'll explain it in Hindi. Sajātiya-pratyaya-pravāha-rūpā, in the form of a flow of the homogeneous cognition,

विजातीयप्रत्ययानन्तरित (vijātiya-pratyayā-nantarita), not interrupted by the non-homogeneous cognition. That is the philosophical definition. That is (Hindi explanation) When that mahāvākya, vedāntavākya has been heard, śravaṇa, you have gone through manana, thinking about it and absorbing its meaning, analysing its meaning, thinking about it and all that, then your buddhi develops whose objects of thought and awareness is ātman, the self. And then when the bhāvanā develops, that nididhyāsana develops, that is a state of meditation develops in which only that thought remains your constant uninterrupted by other thoughts, other identifications. Here we're not talking of thought as a

neuronal activity. Your awareness is away, your present identification is with your body. That becomes, what is conveyed in the mahāvākya, that becomes your natural cognition, your natural awareness. That is nididhyāsana. (Hindi speaking)

न चा-वयत आत्मानं शान्तिः सकार्याविद्यानिवृत्तिरूपा वेदान्तवाक्यजन्या
ब्रह्मात्मैक्यसाक्षात्कृतिः । (na cābhāvayata ātmānam śāntiḥ sakāryāvidyā-nivṛtti-rūpā
vedānta-vākya-janyā brahmā-tmaikya-sākṣāt-kṛtiḥ ।)

One who has not done this bhāvanā, this cultivating of such a cognitive state, for such a one there is no peace. That is why you have no peace. Whole life long search for peace, nothing happens because that flow of self-knowledge is absent. Śāntiḥ, pacification that is full face to face realization of the unity of Brahman and ātman. Direct experience of Brahman, direct experience of the unity of Brahman and ātman, of the transcendent self and the eminent self, which arises from the teaching of Vedānta sentences. The nature of which is turning off of all ignorance together with its effects. That is bhāvanā, that is nididhyāsana, that is śānti. So next time you recite OM śāntiḥ, śāntiḥ, śāntiḥ, understand what we mean by the word śānti.

अशान्तस्यात्मसाक्षात्कारशून्यस्य कुतः सुखं मोक्षानन्द । (aśāntasyātma-sākṣātkāra-
śūnyasya kutaḥ sukhaṁ mokṣānanda ।)

How can one who has not pacified himself find any comfort or pleasure or happiness? The meaning of aśānta, meaning of one who has not pacified himself is one who is devoid of this direct experience of ātman, the self. How can he have the supreme bliss of mokṣa, spiritual liberation?

That is verse 66.

Verse 67. Śāṅkara.

The only use Indians have for Gītā is that they swear in the court by the book. It's a great **aid in speaking plane white wise in the court**. Feel sad. With such treasures this county is in such a mess.

Chapter 2 Verse 67

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्-सि ॥६७॥

indriyāṇām hi caratām yan mano'nuvidhīyate ।

tadasya harati prajñām vāyur nāvam ivāmbhasi ॥67॥

The mind that is applied to following the wandering senses, indeed such a mind plunders his wisdom as wind blows a boat in the water. (II-67)

Śaṅkarācārya's Commentary

Śaṅkara.

Where for, why is there not buddhi arising for someone who is ayukta who is not in yoga, who is not united himself through that samādhi?

Because, इन्द्रियाणां हि यस्मात् चरतां स्वस्वविषयेषु प्रवर्तमानानां यत् मनः अनुविधीयते

अनुप्रवर्तते तत् इन्द्रियविषयविकल्पनेन प्रवृत्तं मनः अस्य यतेः हरति प्रज्ञाम् आत्मानात्मविवेकजां

नाशयति । (indriyāṇām hi yasmāt caratām sva-sva-viṣayeṣu pravartamānānām yat

manaḥ anuvidhīyate anupravartate tat indriya-viṣaya-vikalpanena pravṛttam

manaḥ asya yateḥ harati prajñām ātmānātma-vivekajām nāśayati ।)

The mind that is left free to follow along with the senses, which are all widely wandering about each in its own object of senses, and the mind is following along them. And therefore it keeps shifting, विकल्पन(vikalpana), keeps shifting, changing from one sense to another one object to another. And that has become प्रवृत्तम्(pravṛttam), that has become its inclination. Such a mind destroys the person's prajñā, you would remember the word, prajñā, we have explained many times, of this yati, of this one who is trying to become a controlled person, takes away his prajñā which is the fullest knowledge born of the discrimination between ātman and anātman, self and non-self. (In Hindi: Rahul, which one is the non-self? Finger. I am happy a little as much as finger.) I asked him give me an example of non-self. He says finger. I said my mind is a little bit happier just a finger breath. How does it destroy the yati's prajñā, yati's realization? He says: the way the wind carries the boat in the water that you want to go one way and the opposite wind comes and pulls the boat in an opposite direction. Same way the mind takes the buddhi away from ātma vicāra, awareness of ātman and plundering it, kidnapping it, drops it into the viṣayas, into the objects of senses. (Hindi explanation)

So Madhusūdana Sarasvati.

Madhusūdana Sarasvati's Commentary

अयु-स्य कुतो नास्ति बुद्धिः ।(ayuktasya kuto nāsti buddhiḥ ।)

How come that someone who is ayukta, who has not entered yoga, who has not entered samādhi, he does not have this kind of buddhi, this kind of faculty of wisdom? The same śloka, same verse.

चरतां स्वविषयेषु प्रवर्तमानानामवशीकृतानामिन्द्रियाणां मध्ये यदेकमपीन्द्रियमनुलक्षीकृत्य मनो
विधीयते प्रेर्यते प्रवर्तते इति यावत् । तदिन्द्रियमेकमपि मनसानुसृतमस्य साधकस्य मनसो वा
प्रज्ञामात्मविषयां शास्त्रीयां हरति अपनयति मनसस्तद्विषयाविष्टत्वात् ।

(caratām sva-viṣayeṣu pravartamānānām avaśīkṛtānām indriyāṇām madhye yad ekam apīndriyanam anulakṣikṛtya mano vidhīyate preryate pravartate iti yāvat । tad indriyam ekam api manasānusṛtam asya sādhakasya manaso vā prajñām ātma-viṣayām śāstrīyām harati apnayati manasas tad-viṣayāviṣṭatvāt ।)

Don't get bored. Once I got a, we asked to our guests to give their feedback about the lecture we are holding downstairs, and we got the complaint. One of the speakers, it must have been our professor Jagadananda, one of the speakers just went on reciting long, long verses in Sanskrit which have no connection with us. So I'm in the same category. We like to read from the original. We like you to hear the sound. Learn to pick up the sounds.

Among the senses that have not been brought under control, and are, therefore, inclined to, indulge in their objects. When the mind is applied even to one of those senses and the mind is made to follow even one of those wandering senses, even that one single sense followed by the mind, takes away this sādha's mind's śāstrīyā, what is taught by the scriptures, such a prajñā, such a full wisdom regarding ātman, takes it away because the mind is now not upon the wisdom, the mind is now upon the objects of senses. When you follow even one single sense, the mind takes away the wisdom.

There is a rule here. Which is not Madhusūdana, I'm adding it for your knowledge. It has also been proved by modern scientific investigations. When you practice, no. When you allow, licence to even one single sense, all the other senses become licentious. When you allow the mind to follow one single sense wildly, all the other senses also become agitated and excited because no sense actually acts alone. And when you control even one sense, all other senses begin to feel control. For example, if you are fasting, the silence control should come together. Control of the wild sexual passion should come together with it. All of those controls will come together. So that is why he says even when the mind is following one single sense, it plunders our prajñā, our treasure of fullest knowledge.

दृष्टान्तस्तु स्पष्टः ।(dr̥ṣṭāntas tu spaṣṭaḥ ।)

The analogy given is clear. That Madhusūdana has a little twist on this analogy. The wind can carry the boat in wrong direction on the water which is naturally volatile, naturally moving, not stable. But it cannot carry it away if the boat is standing on firm ground. So if your mind is like water, then this wind of senses will carry it away. But if you are firm a ground, then the mind will not be able to plunder you. And you will stay stabilized in the state of your mind.

OK. Enough for today.

Thank you.

2011-04-01 SVB Bhagavad Gītā II-68 II-69

Akhanda-maṇḍalākāraṁ chanting

Gather your senses, gather your senses, pull your mind together. Relax your forehead. Do saṅkalpa that for the next two minutes the mind will not go anywhere else, only feel the flow and the touch of the breath in your nostrils. Breathing gently, slowly, smoothly, no jerk, no break between the breaths, with your personal dikṣā mantra begin with the saṅkalpa now for two minutes.

Without breaking this dhārā, this stream, gently open your eyes.

We will continue.. would you, I did not give you warning but I don't think you need a warning. Once I've done the verse 68, would you say a word on yā niśā sarva-bhūtānaṁ. I'd love to hear it. Let me do the verse 68 then we'll continue.

So we completed verse 67, both Śaṅkara and Madhusūdana.

Chapter 2 Verse 68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८ ॥

tasmād yasya mahābāho nigṛhītāni sarvaśaḥ ।

indryāṇīndryārthebhyas tasya prajñā pratiṣṭhitā ॥ 68॥

Therefore, O Mighty-armed One, he whose senses one and all are held in control and held back from their objects, his wisdom is established. (II-68)

Śaṅkarācārya's Commentary

Śaṅkarācārya says that this refers back to verse number 60, what was the verse number 60?

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रस-ं मनः ॥६० ॥

yatato hy api kaunteya puruṣasya vipaścitaḥ ।

indriyāṇi pramāthīni haranti prasabham manaḥ ॥60॥

Even a learned person, even though he is trying, who can watch, and yet his senses churn his mind and kidnap him, pull him away. So now having gone through that process of bringing all of that under control, in this verse 68, that answer to that question is brought to a conclusion. Yes the senses carry you away but oh महाबाहो(mahābāho), oh mighty hard one, this is an address to a warrior and we will see in Madhusūdāna, he says: what Kṛṣṇa implies here is that you are a mighty warrior, you can vanquish all the enemies so vanquish these, desires of senses, be a warrior.

When we give sannyāsa dīkṣā, the vows of a swami, there is a portion where we recite from the Yajurveda “appratirata sūkta” the hymn of the invincible warrior as the swami would be led to Ganga, to the river for his real initiation, the priest reciting the appratirata sūkta, the hymn of the invincible warrior, the hymn of the invincible charioteer, when he receives the dīkṣā and he is walking back, we do the same recitation. So he says: “You are a mighty warrior, you vanquish all those enemies, why can’t you vanquish these desires, and kāma and krodha, and these six enemies?” That is Madhusūdāna’s implication.

So Śāṅkara says: इन्द्रियानां प्रवृत्तौ दोष उपपादितो यस्मात् तस्माद् यस्य यतेः हे महाबाहो निग्रहीतानि सर्वशः(indriyānām pravṛttau doṣa upapādito yasmāt tasmād yasya yateḥ he mahābāho nigrhitāni sarvaśaḥ). Since we have studied all the flows, all the undesirables that arise by indulging in the inclinations of senses, therefore the यति(yati), the man of control, remember the two words yati and muni? He who has pulled back, remember the word निग्रह(nigraha), I’ve explained, gives the suggestion of someone holding the reins of the horses, of a chariot. So someone whose senses are held in this manner सर्वशः सर्वप्रकारैः मानसादि-दैः(sarvaśaḥ sarva-prakāraiḥ mānasādi-bhedaiḥ) in all different ways, including all the different types of the inclinations of senses, such as mental, vocal, physical, मानसादि-दैः(mānasādi-bhedaiḥ). So one who has held his senses from their object, तस्य प्रज्ञा प्रतिष्ठिता(tasya prajñā pratiṣṭhitā), his full wisdom, what was the meaning of the

word prajñā? ātma anātma viveka, the difference, the knowledge of the difference, separation, between Self and non-Self, clearing your spiritual identification. His prajñā, his full knowledge, his wisdom is pratiṣṭhitā, established and firmly grounded.

Madhusūdana Sarasvati's Commentary

Now we come to Madhusūdana. We read his explanation that a boat on the unsteady waters can be carried away by the force of a wind, but not a boat that is firmly anchored on the ground. So the Yogi is anchored firmly on the ground. His senses will not carry his boat away.

सर्वशः सर्वानि समनस्कानि(sarvaśaḥ sarvāni samanaskāni), all the senses including the mind, remember 5 jñānendriyas and 5 karmendriyas and mind which is a boat. Jñāna indriyas and karma indriyas, the cognitive senses and the active senses and mind which is boat, so all the senses including the mind.

हे महाबाहो(he mahābāho), Oh, mighty-armed One, which I just explained, that since you are capable of vanquishing all the, he is also capable of vanquish these enemies that are the inclinations of the senses. One whose senses are thus held, with the reins held fast, tasya, his, who is this “he” here? सिद्धस्य साधकस्य च(siddhasya sādhakasya ca), one who is already accomplished, who has become a master, who is an adept, who is a siddha and sadhaka, who is still going of the path, both of them.

Their prajñā, their full wisdom, fullness of their wisdom is pratiṣṭhitā, well established and firmly grounded, because what he is trying to suggest, says Madhusūdana here, is that this इन्द्रिय संयम(indriya-samyama), this control of the senses including the mind, is the definition, is the mark of someone who is मुमुक्षु(mumukṣu), who is desirous of मोक्ष(mokṣa), who is desirous of spiritual liberation and for him it is the means, the method, the instrument for attaining liberation. Someone who is mumukṣu, desirous for mokṣa, longing for liberation. For him this being established firmly in this wisdom is his mark and is also the sadhana, the means method for attaining that prajñā, attaining that wisdom.

Now we come to verse 69, which is a very complex verse, it will take me maybe a day or two to touch it.

Chapter 2 Verse 69

या निशा सर्व-भूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

yā niśā sarva-bhūtānāṃ tasyāṃ jāgarti saṃyamī ।

yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ ॥ 69॥

That which is night to the ordinary human being is day to the wise, and that in which the ordinary human being remains awake is night to the wise one who sees. (II-69)

I am a lazy man and I always love to pass on my work to others, would you give us the please. I'm going to anyway, pass on the microphone to you. I like to hear, I like to hear, I like to hear. No, I did not give you a warning, but... yah.

Professor Bettina Baumer speaks: For the sage, for the muni, what is night for all living beings, so what is the state of sleep for all living beings, night, that is the waking state for the one who has control over the senses and the mind, saṃyamī, but what is the waking state for all living beings is night for the muni, for the wise. So the state is just the opposite, the ordinary beings when they are sleeping or they are unconscious then the muni is awake, the one who has control over the senses. So this, Swamiji says, implies so much. About the reversal of the states, the muni is just in the opposite state of the ordinary being because he lives in another consciousness, another state of consciousness, and of course it is connected, I don't have here Śāṅkara but Swamiji will explain that is connected to the forces of जाग्रत्(jāgrat), स्वप्न(svapna), सुषुप्ति (suṣupti) and तुरीय(turīya) and once you are in another system, which I'm following that is the Kashmir śaivism, there is a fifth state, it is तुरीयातीत(turīyātīta), turīya is of course, a state of samādhi but तुरीयातीत(turīyātīta) is a state of awareness which pervades all the other states, so that there is no unconsciousness anymore because all of the states are pervaded by this supreme or divine awareness, that's called turīyātīta and it is the highest. But here is between the sleeping state of unawareness, state of unconsciousness and state of consciousness, so consciousness jāgrat is also not only the ordinary consciousness but open eyes be observed the observed etc. but

it has an other meaning for the yogi, for the yogi is also a state of प्रत्यक्ष(pratyakṣa), of direct perception, but I don't have the commentary.

There is a commentary by Abhinavagupta on the Bhagavad Gītā, it would be interesting to compare with Śaṅkara and Madhusūdana but I prefer that you explain.

Swami Veda: या निशा सर्व-भूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

yā niśā sarva-bhūtānām tasyām jāgarti saṁyamī ।

yasyām jāgrati bhūtāni sā niśā paśyato muneḥ ॥ 69॥

What, according to Śaṅkara and Madhusūdana, what is night for all the living beings, the saṁyamī, man of control, wakes in that night, yasyām jāgrati bhūtāni, that in which the beings are awake for a muni, contemplative sage, who paśyataḥ, who has the right view and right vision, for him that is a night. this verse can go on for a long time, because it has many many layers of meaning so Śaṅkara and Madhusūdana they speak of the truth, the reality to which most people are blind but the yogi is awake, and the truth to which the yogi is awake, to that they are blind and what they view to be a day, a state of wakefulness for him is a night because full of only dreams. This is the basic essence of their commentary and this concept of night and day goes back long into history, recently I've thought of writing an article on this Vedic Yoga concept of night.

There is an hymn to night in the Ṛg-Veda, while we are waiting for the text, and in one of my Christmas messages I have translated that hymn from the Ṛg -Veda, I'll read it for you.

Rig-Veda X.127.18 Hymn

Silent Night

“Night with myriad eyes in all directions

Has come bearing us the gift of

Discerning Wisdomā

Oh, how many glories has She besparked.

This expansive and immortal one

Has flooded the lower and higher places
With lightā She dispels, wards off, all that
is of darkness within us.

When this celestial Lady comes forth
She makes in her image Her sister Dawn,
and darkness flees in terror far.

She is ours today, and we are Hersā
We settle in Her ways as we are ledā
She settles us into Her shelter
like trees settle birds down.

All the nomadic groups have settledā
Those with feet, wings, have
settled. The hawks that fly hunting have
settled too.

Drive from us the violent beast
volverine and thiefā O Thou who ever come in waves.
Be thou our own more beauteous self†

Darkness has shaped us into its forms,
and black manifestation called the
worldā blow it away, O Dawn,
like a debt forever discharged.

I compose these words unto Thee,
Do accept my gift, Heaven's Daughtert†
They are paeon sung for Thee
victorious.

And I will read, for a change, Swami Rama's commentary, *Perennial Psychology of the Bhagavad Gītā*, actually the verse translation is mine, commentary is his.

That which is night to the ordinary human being is day to the wise, and that in which the ordinary human being remains awake is night to the wise one who sees.

Before I read the commentary, please understand that among the yogis night is a very sacred time, I discovered this when I was about seventeen, and I found that night and day is either artificial concepts, there is no such thing. Zarathustra in his Avesta, ten years he sits in the cave and then Ahura Mazda, the Lord of light appears to him and gives him knowledge. It is in the form of questions by Zarathustra, which the English speaking people pronounce Zoroaster. So in one place Zarathustra asks Ahura Mazda: "How do I know who can be a good priest?" priest means wise man, person who directs others, teaches, and he says, Ahura Mazda says: "If you see someone that sleeps at night he is not a good priest, if you see someone that stays awake through night he is a good priest". Mohammad Sahab, one of the Adhis, says: "God feeds me all the night through" and I tell you from my own experience that I've recently started sleeping during the night, those who are around me they know, recently, just recently, two weeks back, and what is poured into me at that time, during the sleep, what is poured into me by the Gurus, it takes me two hours in the morning to absorb it and to assimilate it, that's why I don't speak to anybody until this class, to absorb assimilate and to streamline the electricity.

So there is many meanings to this question of night and day. The entire science of Yoga Nidra is in this verse and the different stages of jāgrat-jāgrat, svapna-svapna, and so on, that we were studying in the śiva sūtra is an elaboration of this verse. We can study this verse for years.

Here Abhinavagupta

Bettina Baumer starts to speak again: Here the interpretation is not very different from Śāṅkara but that you'll hear from Swamiji. He identifies night, niśā, with Maya. The word night means Maya, which is the cause of the delusion of ordinary people. It's in contrast ordinary people and yogin is awake in that Maya. The question here is: how is it possible for yogin to remove the influence of Maya. Now the role of Maya in śaivism is different from Vedanta, it's not a complete delusion but it is only, actually, the śakti, the divine energy in its negative connotation. But it's nothing else but the same śakti, as deluding power, but the same deluding power can become a transforming and liberating power when is transformed into śakti. So in that sense Maya is not complete illusion or delusion but it is a phase or it is an aspect of the same śakti. But for the yogin

who is awake even in the state of Maya, so he has already transformed that Maya into śakti, into a Divine energy. But it doesn't say it here, just in the context of Kashmir śaivism it is to be understood. Now the question is: how is it possible for a yogin to remove the influence of Maya? The conditions of life in which ordinary people are awake, that is engaged in performing activities, these conditions are night for the yogin. This is because the yogin is not awake for worldly activities, this is very clear. People are so much engaged in the activities and they lose their central consciousness because they are diverted and distracted but the yogin remains concentrated, remains united, even in the activities of the world. He is not awake to the worldly activities cause he is still, he is always almost in samadhi. We can see, I'm just quoting, we can see that Maya imposes its influence in ordinary people by applying two different means: first it gives names and forms to various objects, second it gives a false experience of pleasure that is derived from the experience of various objects, so that's why the senses, because the senses have the tendency to go out to the objects, as we see this beautiful object or useful object then the senses run after them. So this is the second effect of what Maya is doing. This false experience of pleasure that is derived from the experience of various objects, it is because ordinary people fail to recognize the real nature of the objects, which possess various names and forms, they continue to live under the spell of experience based on pleasure and pain. This again important, the real nature of objects, which is actually nothing else than a manifestation of the divine according to this philosophy. The real nature, even the objects, are nothing but divine manifestation, but when they take them as separate, this bheda, as separate from consciousness, then they get distracted and they get attracted by the pleasure derived from the object. A Yogin on the other hand looks for the names to upload the very essence of this deluding nature of Maya. His tool is overcoming Maya, and in overcoming Maya is disregard for the second function of Maya which is instrumental in giving pleasure. The Yogin is capable of doing this because he has destroyed all ignorance to right knowledge. So this would be very close to Śaṅkara's interpretation I suppose. These two statements by the Lord that the yogin sees day in night and night in day through right knowledge is an extraordinary statement. This is to say that a yogin stays awake in knowledge where all people are deluded and that he is completely unaware of the ignorance in which the other people live. I think this commentary is not very different from the Vedantic. He could have, Abhinavagupta could have brought in here other aspects of his own philosophy or spirituality. For example in the Vijñāna Bhairava, Bhairava is meditating upon at night, so the divine, Swamiji just said, the divine is found in the night, in the darkness, and that is why śūnya emptiness, is found in emptiness and that is night. But he doesn't, Abhinavagupta doesn't put it here, I mean he could have, but according to some scholars, this is an early work from Abhinavagupta, so he has developed his experience and his ideas from this and other works. So I don't think this is very much different from Śaṅkara's but..

Swamiji: Śaṅkara, Abhinavagupta, Madhusūdana, Swami Rama, they had the same approach, for them there is an experiential approach, that is not in the books, they will not write about it.

2011-04-02 SVB – Bhagavad Gītā - II.69

Om Hari Om

Akhanda-maṇḍalākāraṁ chanting

Sankalpa to do that the mind will not go anywhere for 2 minutes. Only feeling the flow and touch of the breath in the nostrils with your mantra. Do the sankalpa, no wondering for two minutes and then begin.

Continuing to maintain the breath awareness and the mantra, gently open your eyes.

Hari Om

We are on verse 69 and what is the topic? what is the question? Question number? the question is answered in how many verses? Mahanta? The question is answered in how many verses? Up to 71, that is how many verses? व्रजेत किम् (vrajeta kim) is how many verses? So we read the śloka yesterday:

या निशा सर्व-भूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī ।

yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ ॥ 69॥

I told you about the Rātri Sukta, the hymn to the night,

This is Swami Rama's commentary, I will read for you on this verse, we have not been reading on this and you have not been reading what I had recommended the first day, Jñāneswarī. At least these: Swami Rama's commentary, Śaṅkara's, Madhusūdana Sarasvati, Jñāneswarī, you must read. Abhinavagupta some other time.

Swami Rama says: “This verse contains unique wisdom, the behavior of the sadhaka and the yogi is explained by saying that that which is night to the ordinary human beings is day to the wise, and that which is night to the wise is day to the ignorant. The song of life of a sadhaka is well understood and assimilated in this verse. The song of life is the eternal song and the entire music of the cosmos forms an orchestra that plays one and the same song with many variations. The wise person is able to hear that song by making his all being an ear. That song is not heard by the ignorant one for he is busy listening to the gross jarring nerve shattering and disturbing sounds of contemporary society. The sadhakas who have experienced the higher dimensions of life, who are able to have a glimpse of the eternal and who have touched the infinite are awakened to truth, but others remain sleeping, unaware of truth. While the ordinary man identifies himself with the worldly activity of the day, the sage remains unaffected by the mundane happenings and finds his joy in quiet hours late at night. Ordinary people do not know how to utilize the calm serene stillness of night but the yogis enjoy this calmness in the practice of samadhi. For them night drops the blossoms of their sadhana and they pick up those blossoms dropped by night.” This is Swami Rama’s contribute of this verse and he has this poem there:

Swami what do you do? People ask: “What do you do”

I gather blossoms dropped by the night

For them night drops the blossoms of their sadhana

and they pick up those blossoms dropped by the night.

Such fortunate sadhakas are blessed.

Those rare ones sleep in the day time and remain awake at night.

for ordinary and ignorant people that is an impossibility.

Those whose feet walk in light have a peculiar but wonderful way

of using the span of life.

That is not understood by ordinary people.

When everyone in the world remains sleeping

Sadhakas remain awake.

And when the all world is awake and preoccupied with the pursuit of sensory pleasure and selfishness

the sadhaka sleeps. He remains unaffected and uninfluenced by the rush and roar and distractions created by the day.

śri Kṛṣṇa hints that the differences in the thinking and behavior of these two kind of people, the enlightened ones, true seekers and sadhakas who are constantly aware of the truth,

and the ignorant, who are totally unaware, who chew the weed that grows in the water to quench their thirst rather than drinking the water.

The external allurements do contain pleasures but they have no capacity to quench the thirst.

The thirst for happiness is the perennial thirst of men, it is only quenched by the knowledge of the real Self.

I told you from the Avesta, Zarathustra, the sage of Iran, sat in the cave attending the sacred fire for ten years, then Ahura Mazda, the great light of God, God of fire and sun appeared and he said: “Why are you sitting here in the cave, I gave you the power to become an emperor, rule the world, enjoy all the pleasures, now you have the power to enjoy every thing, I gave you all the powers” and he said: “No, I just want answers to my questions.” So then Ahura Mazda answered the questions and one question that Zarathustra asked was: “How do I know who is a qualified priest?” Priest is not someone who performs rituals, but a teacher and guide, a spiritual person and Ahura Mazda said: “ If you see him sleeping in the night he is not a priest”. Azra Mohammad said: “God feeds me all the night through.” Only yogis can understand the meaning of this.

But what is the night and what is the day? I pointed out yesterday that this śloka, this verse, also contains the secrets of Yoga Nidra. On that you have to study separately. You can have the cds of our Yoga Nidra courses we recently did a prolonged course and I have distributed a sheet of definitions of Yoga Nidra and this verse refers to the forth state of Yoga Nidra. So when you’ll understand Yoga Nidra then you will understand this śloka.

Śaṅkarācārya and Madhusūdana Sarasvati, they give more a philosophical explanation, because they did not teach advanced practices and in their books they only hinted and advanced practices only taught by person to person.

Śaṅkarācārya’s Commentary

योऽयं लौकिको वैदिकः च व्यवहारः स उत्पन्नविवेकज्ञानस्य स्थितप्रज्ञस्य अविद्याकार्यत्वाद् अविद्यानिवृत्तौ निवर्तते । (yo'yam laukiko vaidikaś ca vyavahāraḥ, sa utpanna-viveka-jñānasya sthita-prajñasya avidyā-kāryatvāt avidyā-nivṛttau nivartate ।)

The worldly engagements and behaviors that we have as well as the rituals ascetics perform, vaidiko vyavahāra, when the cause, the source, called avidyā, lack of correct knowledge, ignorance is removed, this kind of behavior we indulge in, that we are engaged in, the cause has been removed, having been removed the effect of that cause, our inclination to indulge in this behavior also ceases. Avidyā is cancelled by Vidyā.

To explain this, to make it elaborately understood, Kṛṣṇa says: “या निशा सर्व-
तूतानां(yā niśā sarva-bhūtānām)” etc.. the verse.

Śaṅkara says:

या निशा रात्रिः सर्वपदार्थानाम् अविवेककरी तमःस्व-वत्त्वात् सर्व-तूतानाम् सर्वेषां -तूतानां । (yā niśā rātriḥ sarva-padārthānām aviveka-karī tamaḥ-svabhāvatvāt sarva-bhūtānām sarveṣāṃ bhūtānām)

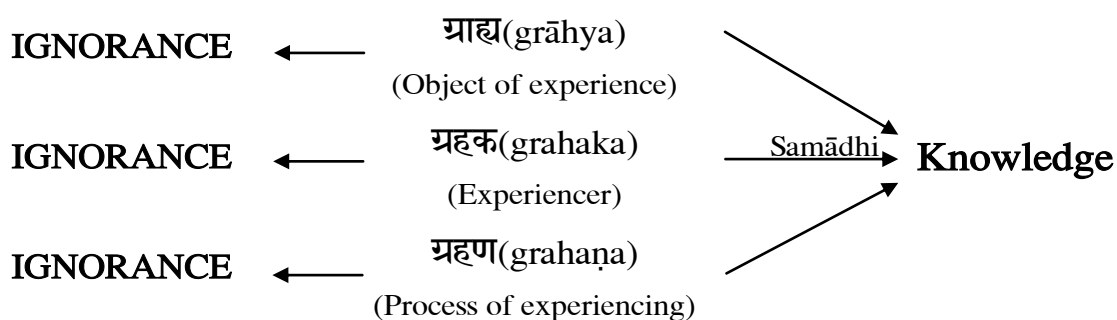
The night of all living beings, having the nature of tamas, chapters 14, 17 and 18 that explain the three Guṇas. So the word, tamas will not be understood without going through the chapters 14, 17 and 18 of the Gītā.

So the night for all living beings is of the nature of tamas, or darkness that is causing अविवेक(aviveka), non-discriminating wisdom, absence of discriminating wisdom about all matters, about all realities. And what is that transcendent, supreme, highest reality which is the object of contemplation for a sthita-prajña, for a person of stabilized wisdom? As for the night creatures what is day to people is night for them. Similarly the ignorant, who have not awakened their buddhi in this matter, the परमार्थतत्त्व(paramārtha-tattva), the supreme truth, the transcendental reality, is not visible to them, is not open to them so it becomes like a night to them.

For an average person the highest reality is like a night, is an area of darkness and in that what is night to others, the संयमी(samyamī), one who has conquered his senses, the yogi, who has awakened from the sleep of ignorance, he remains alert, he remains awake, because he is now dwelling in the reality which is the highest transcendental truth. This night of ignorance is defined by the fact of our

seeing differentiations between ग्राह्य(grāhya) and ग्राहक(grahaka). The state of Samadhi, in the Yoga-Sūtras, in the chapter one, is defined as that consciousness in which the one who is a ग्राहक(grahaka), who is an apprehender, who is an experiencer, who grasps a subject, an object, ग्राह्य(grāhya), the object of that grasping through the senses or through the thoughts and there is a third word in the Sutra, ग्राहण(grahaṇa), the process and the instrument of that grasping of knowledge and information, the entire cognitive process, the triangular cognitive process. So the one who is grasping the cognitions, the cognitions that are being grasped, objects of cognitions that are being grasped, the process and the instruments of grasping, the one for whom these three remain separate, is in ignorance.

I'm this, I'm grasping the information about this book by a process and instrument of my mind. When this differentiation in the single universal reality is abolished, that is knowledge.



Swamiji speaks in Hindi.

When this triangular process comes into a single one pointed awareness so that there is no differentiation between me and you and you and me. So long as we are in this differentiation, then the beings are sleeping but as a person in sleep sees dreams and in the dream he thinks he is awake, that way, in the sleep, the dream of this differentiation we are experiencing, we think we are awake.

Madhusūdana has given the same explanation of जाग्रति(jāgrati), of remain awake, an appearance of being awake, but actually you are dreaming and as a dreaming person thinks he is awake in the dream then when he wakes up he says: “No no no no, that was a dream” but he hasn’t woken up yet, he is still in the dream, so this is the night of ignorance.

But the muni sees the highest reality and does not live compound to this triangulation, this difference between grāhya, grahaka and grahaṇa.

So all the ritual acts and external prayers are assigned not for one who has reached the highest vidya, who has reached the highest knowledge, when the vidyā, knowledge, wisdom, awakening occurs, then the way upon the rising of the sun, the night's darkness vanishes, so also avidya vanishes. At present we take the avidyā, our ignorant experiences as a proof of reality. At present we take our ignorant states and ignorant experiences as our reality. So that being a false proof, it separates us, divides us between the act and the doer, and we think of ourselves as a doer, and we become the cause of our own actions, we become the source of our own karmas, and then to counter our negative karmas we have to perform positive karmas such as rituals and those acts.

But when you realize that this avidyā is अप्रमाण (apramāṇa), is no proof of reality, what you are experiencing in this ignorance is no proof of reality, then that avidyā ceases to be the cause of your karmas and your actions and your indulgences in those actions. Then such a person still performs the actions because they ought to be performed but they don't carry the karmic force, they do not bear the undesirable fruits of the kriyamana karma, now being done, agami karma, that will be done in future.

So someone that has become alert to the fact that all of this is avidyā, all these experiences we have, all these indulgences we have is avidyā, it's like a night, such a one is आत्मज्ञ (ātmajñā), the Self knower, knower of Atman and he is now qualified for the theme that Śāṅkara keeps repeating in his interpretation of the Gītā, सर्वकर्मसंन्यास (sarva-karma-saṁnyāsa), renunciation of all acts.

Renunciations of all acts in the Gītā does not mean that you sit down doing nothing, because even if one is not doing, one is doing something with the mind. So sarva-karma-saṁnyāsa the renunciation of all acts means the renunciation of desire out of which actions arise and renunciation of the fruits of those actions. Desires behind the actions and the fruits of those actions, not sitting idle, that is **akarmanyata**, idleness, not renunciation.

As Śāṅkara says Kṛṣṇa will tell us later in chapter 5 verse 17:

तद्बुद्ध्यास्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥५१७॥

tadbuddhayas-tadātmānas-tanniṣṭhās-tat-parāyaṇāḥ ।

gacchanty-apunarāvṛttiṁ jñāna-nirdhūtakalmaṣāḥ ॥ 5-17॥

They whose buddhis are now assimilated in Brahman, they for whom their Atman has become Brahman, they who are intent upon that awareness and that reality, who are totally pursuing that reality, they attain the state of not return,

not returning to the karmic cycles because their state of darkness have been washed through knowledge and wisdom. So Śāṅkara says: this shows that when we are established in this knowledge, only then we have the power and the capacity and the qualification to renounce and become sannyāsi.

Now a days people walk in here, “I want to become a Swami”, they stay here sometime, one year, two, three years “Swamiji I want to become a Swami.” No you are not ready, “What’s wrong? I have to be, I don’t mind anything else” No. Then they go away from the ashram, next day they come back wearing saffron colors because some Swamis are very happy to have a disciple. I don’t allow that. I’m very very strict on that.

One gentleman came from Canada, he was a priest in a temple, it was a very hot day and we did not have this grass at that time so, very new ashram, and this along here was all full bevels, sharp bevels and was very hot and I said:

“Alright, from here walk with me, take off your shoes”

“What does that have to do?”

“Well I’m seeing whether you are a sannyāsin” and he couldn’t, couldn’t walk on those hot bevels, one step, I walked. So he left the Ashram, two days later he is coming back wearing saffron colors. (Swamiji speaks Hindi) “I become Swami.” We don’t allow this kind of Swami here, and they went through a lot of difficult times.

So one who is established in knowledge, such a one is qualified and has the capacity for renunciation of all actions, all karmas.

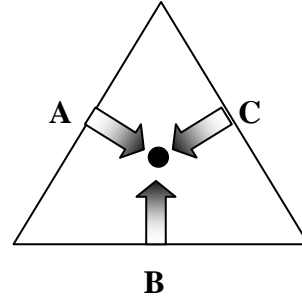
I will not go into the rest of Śāṅkara here, becomes a little too much into dialectics, but I’ll summarize it for you.

He is speaking of the proof of realities, says: There is one reality that requires no proof and that is the reality of Atman, everybody knows “I am”. Is there anyone who denies being? What is the proof of your being to your self? That requires no proof. Your being is the proof in itself, it is what we call in logic स्वतःप्रमाण(svataḥ pramāṇa), self-evident.

So: न हि आत्मस्वरूपाधिगमे सति पुनः प्रमाणप्रमेयव्यवहारः सम्-वति । (na hy ātma-svarūpādhigame sati punaḥ pramāṇa-prameya-vyavahāraḥ sambhavati l)

When one has attained the knowledge of the true nature of oneself, then this duality of proof and provendum, proof and that which is to be proved, that duality ceases.

My knowing of my being that is the proof, there is no differentiation between the proof and the provendum. प्रमाण(pramāṇa) and प्रमेय(prameya), pramāṇa, proof, prameya, provendum and प्रमातृ(pramātṛ) the prover. This triangle.



Pramāṇa proof, prameya provendum, that which is to be proved and pramātṛ the prover. In the ātma jñāna, in the knowledge of ātman, in the knowledge of Self, the 3 become one. I'm the prover, I'm if you think to be proved and I'm the proof. In the ordinary world we see this, that when you wake up, the proof that you had of some reality during dream that ceases, so when you wake up to knowledge, what you were thinking of as a proof in this world ceases to be a proof.

A - प्रमाण(pramāṇa): proof

B - प्रमेय(prameya): provendum

C - प्रमातृ(pramātṛ): prover

● Bindu : ātma jñāna
knowledge of self

The one who knows Atman the Self, he no longer indulges in the external proof and external rituals, yet he performs the acts because they ought to be performed, but he does not become subject to the desires behind them, the claim to doership, कर्तृत्वबुद्धि(kartṛtva-buddhi), he does not become involved and identified with the desire for those acts, he does not have kartṛtva-buddhi the claim to doership, and he does not have indulgence in the desire for the fruit, that is what renouncing the actions means. (Swamiji explains in Hindi). This is the renunciation of actions.

Hari om

We'll read Madhūsudana Sarasvati on the same verse tomorrow. Then we have three verses left on this chapter. All right?

God bless.

2011-04-03 SVB-Bhagavad Gītā II-69- II-70

In your transcription, the day before yesterday I recited this translation of the hymn to the night, we'll need to put that in there. Whether you are doing or you are doing in that section.

Akhaṇḍa-maṇḍalākāraṁ chanting.

Saṅkalpa, resolve that for next 2 minutes the mind remain centred, only feeling the flow and touch of the breath in the nostrils with your mantra. No break between the breaths. No break in the mantra smarana cycle. Do saṅkalpa. Begin now.

Gently open your eyes. But let the flow continue.

We are still on verse 69 on 'what is night? what is day?'

We read the translation of the hymn to the night from the Ṛg veda. We read Swami Rama's commentary on this verse. We read Śaṅkara's commentary. Now we read Madhusūdana Sarasvati. It is still continuing the question of ik< ijet(kiṁ vrajeta), how does a person of stable wisdom walk, behave in the world?

Madhusūdana Sarasvati introduces the verse

You are from Turkey. Right? Can you check for me one of the recent prime minister's Turkish translation of the Gītā? I collect those translations. I don't know which one. Not the current one, I think the last one. Either the current one or the last one.(F.Y.I. : In 1974, Bulent Ecevit) It's bit in the last 10 – 15 years. (She: I found a lot of translation. But which one is correct?) The one by the prime minister of Turkey. I'm forgetting the name. Recent within the last 10-15 years, in Turkish.

Madhusūdana Sarasvati's Commentary

Madhusūdana Sarasvati introduces the śloka, introduces the verse.

Thus someone who is मुमुक्षु(mumukṣu), desirous of मोक्ष(mokṣa), desirous of liberation, should make an effort. With that effort one should establish control over the senses for the purpose of stabilizing his wisdom. This has been said.

This is one who is walking on the path but one who is already established in wisdom, his control of all the senses is taken for granted. When we speak of all the senses, what do we mean by that? When we speak of सर्व इन्द्रिय(sarva indriya), all the senses? Anyone knows the answer we've done that. Yes. (Joanne: 5 karmendriyas, 5 jñānendriyas and manas.) And? (Joanne: the mind) And the mind. So when we speak of all the senses we need to include the mind. Thank you, Joanne. (Hindi Speaking) In the case of sthita-prajñā, one whose wisdom is already stabilized, the control over all the senses, स्वतःसिद्ध(svataḥ siddha), is taken for granted. Then the verse.

The prajñā, the full and complete wisdom, what is that full and complete wisdom? Arising as a realization from the teachings of Vedānta, that I am. Complete the sentence. (Student: ahaṁ brahmāsmi |) I am Brahman. The full wisdom that I am Brahman which is the realization developing from the teachings of Vedānta for other living beings or other people, it is like a night because they have no light of this knowledge. So that knowledge of ब्रह्मविद्या(brahma vidyā) which for other beings is like a night because they have no illumination of that. In that the sthita-prajñā, a person of steady wisdom still awake because he has woken up from the sleep of ignorance, sleep of अज्ञान(ajñāna). And सावधान(sāvadhāna), he is now alert mindful and therefore, he is संयमी(saṁyamī), one with control of the senses.

That अविद्यानिद्रा(avidyā nidrā), sleep of ignorance which is the opposite of अहं ब्रह्मास्मि |(ahaṁ brahmāsmi |), which is the opposite of 'I am Brahman', which consist of द्वैतदर्शन(dvaita darśana), seeing duality. In that sleep, the living beings, when they are in what they call 'wakeful state', they're actually asleep. But their wakefulness is like the wakefulness that we have in the dream. In the dream we think we are awake. And all this wakefulness is like that dream in that sleep. That night for someone who is sthita-prajñā, a person of steady wisdom, who sees the अत्मतत्त्व(ātma-tattva), reality of ātman, reality of pure spiritual self, अपरोक्षतया(aparokṣatayā), right in front, not something behind one's eyes, has a direct experience. For such a one that night in which people are asleep, is no illumination, he does not enter into that night.

A dream lasts only as long as one is lying in bed, sleeping. When he wakes up, the confusion of the dream ceases, and one is awake and realizes that 'oh, that was no wakeful experience, that was a dream.' The Yoga-Vāsiṣṭha goes into

great detail on this, on the whole concept of cosmic dream. I wish you could read that text in the original.

तत्त्वज्ञानकाले तु न भ्रमनिमित्तः कश्चिद्व्यवहारः । (tattva-jñāna-kāle tu na bhrama-nimittaḥ kaścīd vyavahāraḥ ।)

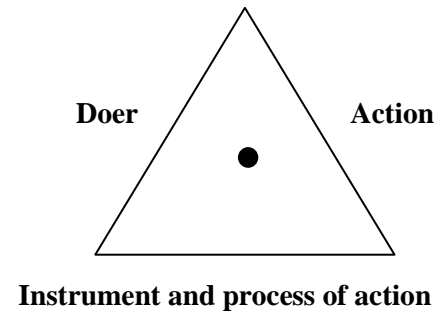
At the time at which we have tattva-jñāna, direct personal knowledge of true reality, then no conduct is caused by this kind of confusion.

Madhusūdana Sarasvati coats some commentary. I cannot find that commentary. In 2 verses.

So long as they're remains in you, the concept.

Does it say? (Jagat jee : Ah, he says that, yah, he's got the) Oh, Vṛhadāraṇyaka vārtika, Sureśvarācārya. Oh, wonderful. All right. That's good. Sureśvarācārya was one of the first 4 Śāṅkarācārya's home, the Adī Śāṅkarācārya, the first Śāṅkarācārya has pointed on the 4 seats. Sureśvara was one of those, long story about that.

So long as they're remains in us the cognitive behaviour of concepts like doer, action, instruments and processes of action, until that time, so long as this triangulation remains, the pure reality cannot be seen. And when the pure reality is established, then this triangulation of doer, doing and being done work object of experience, that ceases.



So for the ignorant on one hand and the one who knows ātman, this संसार(saṁsāra), this world of transmigrations is like the night of a crow and an owl. What is night to the crow is the day to the owl. And what is night to the owl is day to the crow. This is the example given here. So you can figure out, who is the owl and who is the crow.

One who is seeing opposite of reality is not seeing reality and when one has seen reality, then he was not seeing the unreal. So when one is awake to the supreme truth, one does not see the world. When my master initiated me and I was 3 days and 3 nights not aware of the identification with the body. And then he, in between that time, every now and then, he would bring me out, force me to come out. And a, it.. such a.. world of ananda at light, and now he opens my physical eyes and I see this, 'what is this?' He says, 'what?' 'What are you talking about?' When the realization occurs, you, at present you have doubt about God. But God-realized one has doubt about this world. This I can tell you. The unrealized have doubt about God. "Must be... there may be... there probably

is... we don't know... we cannot figure out..." But the one who has God-realization, the world may be.... This is the reality.

So when one has seen the reality, then the opposites, unreality becomes invisible. Because unreality is then refuted, blocked by the real. That is why we read in the upaniṣad, let me know that commentary, Bṛhadāraṇyaka Upaniṣad. Bṛhadāraṇyaka Upaniṣad, the upaniṣad of the great forest.

यत्र वा अन्यदिव स्यात्तत्रान्योऽन्यत्पश्येत् । यत्र त्वस्य सर्वमात्मैवा-तूत्तत्केन कं पश्येत् ॥

(yatra vā anyad-iva syāttatrānyo'nyatpaśyet | yatra tvasya sarvam-ātmaivābhūt-tat-kena kaṁ paśyet ||)

When there is as though there is some other than I, the Brahman, I, the ātman, when there is as though there is some other than ātman or Brahman, then this other sees the other. To me, you are the other. To you, I am the other. So other sees the other. Which one is the other? It's like a Jewish story. There a rabbi was standing on the other side of the river. And the man wanted to cross, he was on this side of the river. And he shout, so what was, 'rabbi! how can I get over there?' He says, 'you are over there.' This man says you are over there. He says you are over there. Which one is over there, which one is over here? So which one is the other? To me, you are the other. To you, I am the other. The other sees the other.

यत्र त्वस्य सर्वमात्मैवा-तू (yatra tvasya sarvam-ātmaivābhūt), but when everything becomes ātman, then who will see whom as the other? This is the system of विद्या(vidyā) and अविद्या(avidyā), knowledge and ignorance. Repeat the same analogy of the crow and the owl.

So far तत्त्वदर्शिन्(tattva-darśin), for someone who sees reality as it is. Now let me explain the word, तत्त्व(tattva). We come across this word repeatedly.

तत्त्वज्ञान(tattva-jñāna), तत्त्वदर्शन(tattva-darśana), तत्त्वदर्शिन्(tattva-darśin).

तत्त्व(tattva) which we normally translate as reality. But if you look at the Latin background of the word, reality, it is wrong answer. It is a wrong translation. The word, reality comes from Latin 'res' which means a 'thing'. We are not talking of things. Therefore the word reality is unreal. It's not appropriate. The exact translation of the word, tattva which is normally translated as reality, is 'that-ness' in abstract quality. The book-ness of the book is the reality. Tattva. The ātman-ness of ātman is the reality. The word, tattva means 'that-ness' of that something, anything.

So one who is tattva-darśin, who has seen the reality, how can there be for him the behaviour and conduct as though it is based on the triangulation of doer, doing and what is being done which is based on avidyā. And when one has risen above this triangulation, स्वतः सिद्ध एव तस्येन्द्रियसंयमः (svataḥ siddha eva tasyendriya-samyamaḥ), then his control of the senses is taken for granted.

Now we come to verse 70. It's a beautiful verse. I wish I could sing it for you, but I cannot. That is one thing I have not been granted. When God was teaching singing, I was probably sleeping. When I was a married man, and had children, and the children did not listen to me, I said, 'You don't listen to me, I'll start singing.' They said, 'no, no, no, don't sing. I will do what you want me to do.' So I wish I could sing it. (Joanne: Dr. Arya used to sing ślokas beautifully.) No, no, no, no, no, that's chanting, not singing. (Jagat jee: Swami jee, students will sing it.) OK. Let's sing āpūryamāṇam.

Chapter 2 Verse 70

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७० ॥

āpūryamāṇam acala-pratiṣṭham

smudram āpaḥ praviśanti yadvat ।

tadvat kāmā yaṁ praviśanti sarve

sa śāntim āpnoti na kāma-kāmī ॥70॥

As waters enter the ocean, which is totally full yet whose basin and boundaries remain stable, he whom all the desires enter similarly attains peace, and not one who desires the desires. (II-70)

(Students sing.) Oh, wonderful. Thank you. There is something in which the students are far ahead of me. We have a saying in Sanskrit.

सर्वतो जयमन्विच्छेत् पुत्रात् शिष्यात् पराजयम् । (sarvato jayam anvicchet putrāt śiṣyāt parājayam ।)

One should try to be victorious in all fields except from one's own son and one's own disciple. One should seek to be defeated.

So you've done well. Thank you.

Śaṅkara introduces the verse.

You should make a recording of this. If they are singing all the way the whole of sthita-prajñā, we should call someone to be able to. (With instrument.) Pardon? (with the instrument) Yeah, if you would do that, that will be just wonderful. We can do the whole section of the chapter. We can put the CD along with the booklet. All right.

Śaṅkarācārya's Commentary

Śaṅkara introduces that the विद्वन्(vidvan), the knowing one who has abandoned his एषण(eṣaṇas). (In Hindi, ask to Sw. Uttam jee what are the 3 eṣaṇās.)(Uttam jee: Putra eṣaṇ, vitta eṣaṇ, loka eṣaṇ) Very good. When they take the vows of renunciation, sannyāsa, they raise their hand standing and announce to the world. I renounce putra eṣaṇa, vitta eṣaṇa, loka eṣaṇa, the 3 eṣaṇas. 3 kinds of cravings and desires. The desire for generation, sex, progeny. Vitta eṣaṇa, desire for wealth and comfort. And loka eṣaṇa, desire for honour and fame. So someone who is vidvan, who has the knowledge, who has abandoned the 3 desires, who is sthita-prajñā, whose wisdom is stabilized, who is a yati, who is a controlled one, he alone can achieve mokṣa, spiritual liberation. Not someone who has not become a sannyāsin, sannyāsin does not necessarily mean somebody wearing saffron clothes. One who has renounced.

One who has not renounced and still desires the objects of desires, कामकामी (kāma-kāmī), still desires the desires, such a one cannot achieve mokṣa.

This is explained by an analogy, by a दृष्टान्त(dṛṣṭānta).

āpūryamāṇam acala-pratiṣṭham smudram āpaḥ praviśanti yadvat |
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī ||

This is a longer verse than the other usual verses.

The ocean which is completely filled, there is no part of the ocean that is empty. Otherwise it'll not be called an ocean. This part of the ocean is empty. You can't say that. So आपूर्यमाणम्(āpūryamāṇam), it is filled all over. अचलप्रतिष्ठ (acala-pratiṣṭham), and remains, more or less except in the case of tsunami, but it is a

general quality that is counted, which remains stabilized in its boundaries. The way the waters of the rivers from all directions enter that ocean and are absorbed. And they do not disturb the ocean no matter how many they were flowing into the ocean, the ocean remains where the ocean is, it absorbs them all.

Similarly, a person who is आत्मस्थ(ātma-stha), dwelling in the self, dwelling in the spiritual self, अविक्रियमेवसन्तम्(avikriyam eva santam), in whom no corruption, no transmutations, no constant alterations and modulations occur. That even in the presence of the objects of the attraction coming from all directions, sailing him from all directions, those experiences of those objects just enter him, but they do not corrupt him, do not bring a reaction from him, do not alter his state of consciousness. They just come in and they get absorbed in ātman, the self.

न स्वात्मवशं कुर्वन्ति ।(na svātma-vaśam kurvanti ।), they do not make him come under the control of those objects of desires.

स शान्तिम् मोक्षम् आप्नोति ।(sa śāntim mokṣam āpnoti ।), the verse says, he attains peace. Śāṅkara defines the word, peace as mokṣa, as liberation, spiritual liberation. Not a state between 2 balls. śāntim mokṣam āpnoti. He attains peace, quietude, quietness, calmness which is the true quietness, is which? That is mokṣam.

न इतरः(na itaraḥ), the other one who is kāma-kāmī, desirous of desires, he cannot attain that kind of peace.

If you ever attain peace by pursuing desires, let me know. I'll start pursuing desires.

If anyone says, I found peace in pursuing desires, and my mind went to peace, I'll start pursuing desires. I'll leave all the Gītā and yoga-sūtras aside.

Madhusūdana Sarasvati.

I'm not well today. I am..... I have to close. I can't go on. Tomorrow, we'll continue.

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Akhaṇḍa-maṇḍalākāraṁ chanting.

Quiet mind. Pull the senses to yourself. Do saṅkalpa. Resolve that next 2 minutes the mind will not wander to any other place. Only to feel the slow, gentle, smooth breath in the nostrils, touching and flowing in the nostrils with your mantra. Begin.

Continue with the stream and gently open your eyes. But continue.

Om Hari Om Tat Sat.

Where are we? How far did we go?

(Jagat jee: We are starting Madhusūdana 2-70)

We read and sang the śloka 70, āpūryamāṇam acala-pratiṣṭham, according to Śaṅkara. We read the commentary.

Now Madhusūdana Sarasvati.

Madhusūdana Sarasvati's Commentary.

It's a beautiful verse. Someone who has achieved the state of sthita-prajña, whose wisdom becomes steady and stabilized. All his विक्लेष(vikṣepa)s come to शान्ति(śānti). [In Hindi : Manoj, what is this vikṣepa? (Sandeep: vṛtti of the mind.) And what? Niranjan? Uttamananda? (Manoj : vyādhi, styāna, saṁśaya, pramāda.. ..) Very good. I am happy a little.] Happy. There are 5 states of the mind-field, kṣiptam. [In Hindi: What is coming after kṣiptam?] (Sw. Vacanananda: mūḍha is coming.) क्षिप्तम् मूढम् विक्षिप्तम् एकाग्रम् निरुद्धम् (Kṣiptam, mūḍham, vikṣiptam, ekāgram, niruddham). So of the 5 states, 3rd state is vikṣipta, disturbed by the vikṣepas. And vikṣepas are explained in? Yoga-sutra?

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध-भूमिकत्वानवस्थितत्वानि

चित्तविक्षेपस्तेऽन्तरायाः । १३० ।(vyādhi- styāna- saṁśaya- pramādālasya-virati- bhrāntidarśanālabdhabhūmikatvānavasthitatvāni citta-vikṣepaste'ntarāyāḥ | I-30|)

Illness, mental idleness doubt, negligence, sloth, non-abstention, confusion of philosophies, failure to gain a ground and instability are the distractions of the mind-filed; they are the impediments. (Y.S. I-30)

How many? (Students: 9) 9. The 9 distractions of the mind from the path of meditation, also called अन्तराय(antarāya)s. Sutra number? 30th. Those are the vikṣepas. So all the vikṣepas come to śānti, come to peace. The word, śānti has been explained differently. We have read that explanation. It's nothing less than mokṣa itself, samādhi itself. So sthita-prajña attains the śānti of all the vikṣepas, all the 9 distractions from the path of samādhi. It is अर्थसिद्ध(ārtha-siddha), accomplished as the goal is implied, it is implied in his being the sthita-prajña, being a man of stable wisdom.

सदृष्टान्तमाह(sa-dṛṣṭāntam āha), then there is a dṛṣṭānta, there is an analogy, there is an example.

While the ocean is being filled by all the rivers, at the same time huge rains fall in the ocean, and yet that ocean remains within its boundaries. Or the other meaning of it is that huge mountains like मैनाक(maināka), these are old very ancient geographical terms used in the purāṇas, the huge mountains like maināka, maināka can fit into the ocean. For example, in the modern terminology, the deepest part of the ocean is Mariana Trench near the Philippines which is 36,000 feet. So if you take Mount Everest and put it there, the peak of the Mount Everest will be 6,000 feet below the surface. So acala-pratiṣṭhaṁ, the place in which the ocean in which the mountains can stay there underneath without making the ocean overflow. This shows his depth, depth of a man of sthita-prajña. So just as the ocean is not corrupted, not altered, not modified by this constant inflow of rivers and waters and, even if you throw mountains in it. Similarly, a sthita-prajña remains निर्विकार(nirvikāra), without any corruption of the mind, without anything changing his mind, affecting his mind.

The kāmas, the objects of desires which are desired by the ignorant worldly people. All the objects of desires, all kinds of attractive sounds and so forth, they would enter his mind. It is not that he's blocked this sounds, it is not that he cannot smell. He can hear more than us. He can smell more than us. His senses become acute.

Big conference's going on in Chicago and we think master is not present. All the lectures are going on. He sitting outside, outside the lecture hall, all the doors are closed. I can't hear anything. And he tells me what I spoke about. He is hearing. So it's not his senses become dull. By the practice of meditation, your senses become more acute. Yet they do not disturb and corrupt the mind. They are

happening because of the force of the prārabdha karmas. He has to exhaust those karmas. And so he has to remain in the body and use the senses expertly. Yet while taking in the information, taking in the information, may be given by the senses, his mind is not affected by that information. He is like a great ocean. He has attained śānti.

सर्वलौकिकालौकिककर्मविक्षेपनिवृत्तिं(sarva-laukikālaukika-karma-vikṣepa-nivṛttim), he has turned off the vikṣepas that arise out of worldly actions or ritualistic actions. For those who are Christian background, the word karma is used in the traditions and in the language, in the same sense in which Christian theology uses the word ‘acts’, ‘acts of prayer’, ‘acts of ritual’ on one hand and the ‘acts of general life’. Both are included in the word ‘acts’. Same way the word, karma denotes both. So he has turned off the vikṣepas, the distractions arising out of these karmas, all of the secular or religious acts.

He also obtains, achieves the turning off, बाधितानुवृत्ताविद्याकार्यनिवृत्तिम् चाप्नोति (bādhitānuvṛttāvidyā-kārya-nivṛttim cāpnoti). There is a very technical Nyāya logic word here, बाधितानुवृत्त (bādhitānuvṛtta). I’m not sure exactly how to translate into English, I will explain it to you.

बाधित bādhita	+	अनुवृत्त anuvṛtta	=	बाधितानुवृत्त (bādhitānuvṛtta)
fallacies illogical statement		follow upon, repeated, carried on		Illogical statements, illogical thinking which are carried on and repeated by themselves
हेतुआ-स (hetu- ābhāsa)				

The word, bādhita is a technical term in the Nyāya darśana, in the philosophy of logic and refers to fallacies, illogical statement called हेतुआ-स(hetu-ābhāsa).

When you are dealing with logic, you are presenting a हेतु(hetu), cause. The white things are easily stainable. This sheet is white. So it is easily stainable. That is a hetu, that is an example of giving a cause of something. But hetu-ābhāsa, appearance of a logical argument which is not logical is called, one of those kind of, many different kinds of hetu-ābhāsas, one of those is bādhita. Let me remember what was the example we learned of a bādhita, hetu-ābhāsa. Fire is not hot. Fire is cool. Because some objects are cool. And fire is an object. That’s a hetu-ābhāsa. That’s a fallacious statement. There is no logic. And we are operating in our life with this kind of bādhita, hetu-ābhāsas, this kind of fallacies which are contradicted by our experiences. Yet the अनुवृत्त (anuvṛtta), it is technical term arises from grammar, but I will not go into it. Those fallacies of our life, our experiences, our way of thinking. They carry on, they repeat

themselves. John was a man, he hurts me badly. Andrew is a man, therefore he will hurt me. Marry was a woman, she hurts me badly. All women are hurtful. Therefore, Susan will also hurt me. These are bādhitānuvṛtta. There are words for this kind of logic or illogical thinking that we all indulge in by our emotional associations.

So this is very detailed subject in psychology, here it is expressed only by this technical term, bādhitānuvṛtta, which is avidyā, which is ignorance, which is absence of knowledge and its effects. So the sthita-prajñā has obtained the ability and has, therefore, turned off this kind of the effects of ignorance. How has it turned it off? ज्ञानबलेन(jñāna-baleṇa), by the force and power of his knowledge.

नकामकामी(na kāma-kāmī), but one who is by nature inclined to desiring the objects of desires, such an ignorance person does not obtain the śānti, the pacification, the peace that we have defined earlier that's samādhi. Such a person, however, सर्वदा लौकिकालौकिककर्म विक्षेपेण महति क्लेशाणवे मग्नो वृतीति

वाक्यार्थः।(sarvadā laukikālaukika-karma-vikṣepeṇa mahati kleśāṇave magno bhavātīti vākyaṛthaḥ ।). Such a person, because of the vikṣepas, distractions from the worldly as well as a religious acts drowns himself in the great ocean of kleśas. [In Hindi : Uttamanan jee, how many kleśas? (Uttam : 5 kleśas) which, which one? (avidyā, asmitā, rāga, dveṣa, abhiniveśa) If you study, you don't need to think.] So he enters, he drowns himself in the ocean of, great ocean of kleśas, 5 afflictions. These 5 afflictions are defined in the first part of the chapter II of the yoga-sutras. We don't need to go into them now.

एतेन ज्ञानिन एव फल-भूतो विद्वत् संन्यासः (etena jñānina eva phala-bhūto vidvat saṁnyāsaḥ), therefore it is to be concluded that only the ज्ञानी(jñānī), only one who has obtained this knowledge, this wisdom, then natural fruit for him is विद्वत् संन्यास(vidvat saṁnyāsa), the renunciation of someone who has come to know.

There are 2 kinds of saṁnyāsa in our tradition, nowadays nobody distinguishes between the two. One is called विविदिषा संन्यास(vividiṣā saṁnyāsa) and other is called विद्वत् संन्यास(vidvat saṁnyāsa). विविदिषा संन्यास(vividiṣā saṁnyāsa) and विद्वत् संन्यास(vidvat saṁnyāsa). विविदिषा संन्यास(vividiṣā saṁnyāsa), you renounce with the desire and hope to get to know to receive the knowledge. All of you swamis here are in the state of vividiṣā saṁnyāsa. Saṁnyāsa with desire to know,

the divinity, but you have not obtained the divinity. Then you have to stay under the guru and you have to receive the guidance so that you may later on become a विद्वान्(vidvān), someone who actually knows. The विद्वत् संन्यास(vidvat saṁnyāsa) is when one has come to know, the truth, realization is occurred, **yad ahareva virajet, tad ahareva pravrajat**. Then whichever they, he becomes free of the dust and stain, attains vairāgya, let him walk off. Such a vidvat saṁnyāsa does not even require another swami, senior swami to give the vows. One can just go, take immersion in the Gaṅgā, throw up all his clothes and walk off. That is vidvat saṁnyāsa. So these swamis, Śaṅkara and Madhusūdana Sarasvati, they were in the vidvat saṁnyāsa category. They don't talk of anything, any lesser stations. They don't talk of any lesser stations. They talk of vidvat saṁnyāsa. And that is what, where they are speaking from.

So someone who has attained the jñāna, his fruition is in this vidvat saṁnyāsa and there comes for him the state of जीवन्मुक्ति-(jīvan-mukti), jīvan-mukti, the state of jīvan-mukti. Jīvan-mukti. There is 2 kinds of mukti. Mokṣa that you achieve the liberation and you leave the body. Jīvan-mukti is you achieve the liberation, but you remain in the body for 2 reasons either because some prārabdha is yet to be fulfilled or because you wish to serve the world. There is a text by great Vidyāraṇya Muni, Jīvan-mukti–viveka. Every Saṁnyāsin should study it someday, I will do a class, well, I don't know. In 2018. After I come out of my silence, I may teach that text and I will like many, many swamis from all ashrams to attend that class. Jīvan-mukti–viveka. The analysis of what jīvan-mukti is. Remind me in 2018. 2019, maybe. And that explains the state of jīvan-mukti, living liberated.

And what is that? दैवाधीनविषय-भोगेऽपि निर्विकारत(daivādhīna-viṣaya-bhoge'pi nirvikārata), even if because of his previously gathered fortune of karmas, he has to remain in the world of the objects of senses. Yet he remains nirvikāra, he remains incorruptible. Incorruptible means that no wrinkles can occur in his mind. Somebody shouts curses, he sees shouting. I'm not shouting. So why do I have to be affected by it? Somebody throws mud at me. He throws the mud. I didn't throw the mud. So what's the problem? Somebody spoke harshly. Well, he was disturbed. I should do something to reduce the disturbance. Not become disturbed by it myself. That is called nirvikārata.

यस्मादेवं तस्मात्(yasmād evaṁ tasmāt), and because it is so, therefore, Verse 71.

Chapter 2 Verse 71

विहाय कामान्यः सर्वान्पुमांश्चरति निस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥७१॥

vihāya kāmān yaḥ sarvān pumāṁś carati niḥspr̥haḥ ।

nirmamo nirahāṅkāraḥ sa śāntim adhigacchati ॥71॥

The person who wanders free of attachment, having abandoned all desire, devoid of ego and of the concept of 'mine,' he attains peace. (II-71)

Many places, Madhusūdana Sarasvati who was immersed both in the knowledge of Vedānta and was a great bhakti yogi about which Dr. Jagat jee can tell you more. And, I'm going to make an illogical statement, very illogical, he said to me 'I'm the one who has introduced bhakti in Vedānta in the form of Madhusūdana Sarasvati.' So he introduce bhakti in Vetānta. So Madhusūdanan Sarasvati often repeats the phrases exactly from Śāṅkara like यस्मादेवं तस्मात्(yasmād evaṁ tasmāt). Exact phrase in Madhusūdana and in Śāṅkara because it is so, therefore.

Śāṅkara's commentary.

Śāṅkarācārya's Commentary

The saṁnyāsin, saṁnyāsin here as I said does not mean only someone who wears saffron, who has renounced, having abandoned all the desires अशेषतः(aśeṣataḥ), in their entirely completely. जीवन्मात्रचेष्टाशेषः(jīvan-mātra-ceṣṭāśeṣaḥ), all his movement, all his action of the body is simply for the continuity of the body. But निःस्पृहः(niḥspr̥haḥ), having no attachment to that. So that शरीरजीवनमात्रेऽपि निर्गता स्पृहा यस्य सः निःस्पृहः(śarīra-jīvana-mātre'pi nirgatā spr̥hā yasya saḥ niḥspr̥haḥ), one who has abandoned all attachment to even staying in the body. It is his duty to stay in the body for the sake of paying off any past karmas and for the sake of the benefit of others. But he has no particular attachment to staying in this body. 'Oh, I'll die.' 'Oh, I'll cease to be.' 'May I not die.' And since he has attained this state of being niḥspr̥ha, he becomes निर्मम(nirmama).

There are 2 words for use, अहम्(aham) and मम(mama), I and mine. So one who has abandoned the mama, mine, that is all claims to anything that we claim as mine. My clothes, my good name, my reputation, my fame, my property, my house, my child, my family, my this, my that. When there is no more mama, concept of mine, in Latin meum, ego and meum, I and mine. You can write ego and meum, aham and mama.

So who has abandoned this in spite of the fact that he has to keep a grasp, keep a hold on what has been thrown in his way, by way of the body and continuity of life, yet he has abandoned the अि-निवेश(abhiniveśa) that this is mine. Abhiniveśa here is obsession. This word abhiniveśa is used in many different senses in the texts. There can be good abhiniveśa, and there can be bad abhiniveśa. Earlier we have read of आत्मज्ञाना-निवेश(ātma-jñāna-abhiniveśa). I'd explained to you. There abhiniveśa, something that settles down in your personality, in your being. Your abhiniveśa of the knowledge of your ātman, yourself. And here, he says, abhiniveśa, undesirable abhiniveśa that is mine. He has abandoned this abhiniveśa, निरहंकारः(nirahamkāraḥ), he has abandoned all aham, all I and all pride. So that he does not mistake that he's having informational knowledge makes him a great soul. Some people brag about their knowledge. He has become humble. He has abandoned the pride even of knowledge. Leave alone, wealth and comfort and property and all that. The pride of knowledge is more dangerous than the pride of wealth and fame and property. And so he has abandoned this pride.

Such a sthita-prajña, such a person of steady wisdom, ब्रह्मवित्(brahmavit), who has become the knower of Brahman, शान्तिं(śāntim), attains śānti, attains pacification which is defined here again, सर्वसंसारदुःखोपरमलक्षणां निर्वाणाख्याम् अधिगच्छति प्राप्नोति ब्रह्म-भूतो -वति इत्यर्थः । (sarva-samsāra-duḥkhoparama-lakṣaṇāṁ nirvāṇākhyāṁ adhigacchati prāpnoti brahma-bhūto bhavati ity-arthah |). He attains that śānti which is called निर्वाण(nirvāṇa), blowing off of the candle of worldly experience and worldly being. The mark of which is this turning off of all the pains and sorrows and sufferings that arise through our involvement in this world of transmigration. Which means ब्रह्म-भूतो -वति (brahma-bhūto bhavati), he becomes one with Brahman.

Madhusūdana Sarasvati.

Madhusūdana Sarasvati's Commentary

यस्मादेवं तस्मात्(yasmād evaṁ tasmāt), and because it is so as we have explained before, therefore.

प्राप्तानपि सर्वान्बाह्यान्गृहक्षेत्रादीनान्तरान्मनोराज्यरूपान्वासनामात्ररूपांश्च पाथि

गच्छंस्तृणस्पर्शरूपान्कामांस्त्रिविधान्विहायोपेक्ष्य शरीरजीवनमात्रेऽपि निस्पृहः सन् ।

(prāptān-api sarvān-bāhyān-gr̥ha-kṣetrādīnāntarān-manorājya-rūpān-vāsanā-mātra-rūpāṁś-ca pathi gacchāms-tṛṇa-sparśa-rūpān-kāmāṁs-trividhān-vihāyopekṣya śarīra-jīvana-mātre'pi nispr̥haḥ san |)

That even though these identities come in his way. What identity is? I'm adding the word 'identity' from myself, it is not in the original. The desires. What are the 3 kinds of identities arising from desire? The lowest kind, the external one.

गृहक्षेत्रादीन्(gr̥ha-kṣetrādīn), my house, my rice field, my garden, my jewellery, my velvet and silk clothing. And for someone who walks about wearing only one kaupīna, the attachment to that kaupīna, the attachment to that loincloth. Even if you take off all your clothes, there is still attachment.

Swami Rama writes the story in his *Living with Himalayan Masters*. Does he write in there or he was telling a story? He was walking in the mountains. There were these 2 naked sadhus who were living in a cave. All they had was some straw, heaps of straw to cover themselves in the cold of the night, nothing else, no clothing. And they were in silence. They were keeping silence. So he's walking by and hear the sound, ham, um-, ummmm-, um. So it peeks him. These 2 sadhus are fighting over which portion of the straw belongs to whom. So some people think if they leave the house, they are great swamis. And they take off all their clothes, they are great swamis. He says none of that.

So बाह्यान्गृहक्षेत्रादीन् (bāhyān-gr̥ha-kṣetrādīn), the external object such as house and field.

आन्तरान्मनोराज्यरूपान्(āntarān-manorājya-rūpān), the internal objects of desire. He uses a beautiful phrase, मनोराज्य (manorājya), the kingdoms of the mind. You know we all carry our kingdoms of the mind with which identify ourselves. And we have 2 phrases in Sanskrit, मनोराज्य(mano-rājya) and मनोरथ(mano-ratha). In the kingdoms of the mind, you walk about, you travel around on mano-ratha, on the chariots of the mind. And what do you eat? मनोमोदक(mano-modaka), (in Hindi : laddu(sweet) of the mind). I can't translate into English. Mental cakes,

mental pastries. Modaka is laddu, a kind of pastries. So ruling over the kingdom of the mind, touring that kingdom on the mind chariots and eating the modaka, the pastries of the mind. So this mano-rājya.

And वासनामात्ररूपान् (vāsanā-mātra-rūpān), where these are not yet manifest, but the past proclivities, past inclinations in the form of deepest impressions which give us our inclinations. Inclinations arising out of our past saṃskāras.

These 3 kinds come in the way of someone who is walking on the path of peace but they are, it's common phrase again I give here, पाथि गच्छंस्तृणस्पर्शरूपान् (pathi gacchams-trṇa-sparśa-rūpān). This idiom occurs in many philosophical text, something that happens incidentally. That one is traveling, walking from one village to another, along the way his feet happen to touch the grass. So it's incidental. He did not go out to touch the grass with his feet. So for the yogi, for the sthita-prajña, all these 3 are incidental, along the way. But he himself is निस्पृहः (nisprahaḥ), not attracted even to the idea of the continuity of the body and this life. Because he has become निरहंकारः (nirahaṅkāraḥ), free of ego. What is defined as ego? शरीरेन्द्रियादावयमहमित्यामानशून्यः (śarīrendriyādāv-ayam-ahamity-abhimāna-sūnyaḥ), free of abhimāna, free of identification with the body and senses that I am this. This word, अिमान (abhimāna) occurs both in sāmkhya and vedānta about the concept of identification. That with which we identify ourselves is called abhimāna. I am this, I am man, I am woman, I am body, I am beautiful, I am ugly, all these abhimāna. I am human, I'm an Indian, I'm Chinese, I'm American, all these abhimāna, false identifications. So one is free of all of these identifications.

विद्यावत्त्वादिनिमित्तात्मसम्भवनारहितः (vidyāvatttvādi-nimittātma-sambhāvanā-rahitaḥ
l)

He is now free of the possibility of considering himself to be a great learned man well-informed and being proud of that. He's free of that. अतः निर्ममः (ataḥ nirmamaḥ), therefore he has no concept of मम (mama) because he's nirahaṅkāra, therefore he's nirmama. Because he's free of ego, because he's free of false identifications, same way he's free of mama, it is mine, this is mine. Free of this abhimāna.

The person, such a person experiences the objects of senses that are presented to him as भोग (bhoga)s, karmic experiences. The word, bhoga may be defined as

karmic experiences. He goes through those because of the force of the past karmas. As they come, but he himself wanders free.

स एवं-तः स्थितप्रज्ञः शान्तिं सर्वसंसारदुःखोपरमलक्षणामविद्यातत्कार्यनिवृत्तिमधिगच्छति

ज्ञानबलेन प्राप्नोति ।

(sa evaṁ-bhūtaḥ sthita-prajñāḥ śāntim sarva-saṁsāra-duḥkhoparama-lakṣaṇām-avidyā-tat-kārya-nivṛttim-adhigacchati jñāna-balena prāpnoti ।)

Ah, just about exact quotation from the Śaṅkara commentary.(coughing.. ..) I'll continue just now. Such a sthita-prajñā, such a person of stabilized wisdom obtain śānti, peace that is the turning off of the effects of ignorance as well as ignorance itself. Turning off the effects of the ignorance as well as ignorance itself which is marked as the termination of all the pains, suffering and sorrow arising from the involvement in the worldly transmigrations. He attains that through the force of jñāna, through the force of knowledge.

तदेतदीदृशं ब्रजनं स्थितप्रज्ञस्य(tad-etad-īdṛśaṁ vrajanaṁ sthita-prajñasya), such is the walking, behaving, conducting of oneself of a sthita-prajñā, of a man of stable wisdom. So in these 8 verses, the 4th question is answered.

परिसमाप्तम्(parisamāptam), brought to complete conclusion and perfect answer.

One verse remains. I was hoping to finish today, but I cannot. So tomorrow we'll complete this course. 72, verse 72.

After that I will teach 3 times a week. I'll announce the dates. And I'll teach until 21st of April 3 times a week. And I'll tell you which days. And then, I have to leave, I have to go out. Then I'll teach from 2nd or 3rd May to 12th of May. Then I'm leaving.

The next part of this course will be Sapta-śloki Gītā, the Gītā of 7 verses. I hope you have memorized those verses. No. 1, between now and tomorrow look up where in the Gīta, those 7 verses occur and what you can understand of them that I'll teach. Alright.

Hari Om.

If you all can arrange the recording of recitation with the help of Sri Chatterji, Pierre, but rehearse them because the last recording that they did of the prayers, the voices are not.. the way should be in a chorus. They start well, then the one was going this way, one was going that way. So you and Mr. Chatterji need to first train them and do a rehearsal before we do final recording. OK.

Thank you.

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Akhaṇḍa-maṇḍalākāraṁ chanting.

Mind gathered to yourself. Senses dissolved into that mind. Saṅkalpa, resolve for next 2 minutes, no outside thoughts, only feel the flow and the touch of your breath in your nostrils. Breathing slowly, gently, smoothly, no break between the breaths, no break in the mantra cycle of thought. With the saṅkalpa, begin now.

Without breaking the flow of consciousness, gently open your eyes.

Hari Om. God bless you.

When you are doing the transcription of courses, take the verses and the translation from here (Swami Rama's *Perennial Psychology of the Bhagavad Gītā*). Translations here are mine. The commentary, Swami Rama's. There is a quite a story about those translations too. The entire translation of the Gītā was done in 24 hours. I used to get this commands from the master. I get the command on Thursday. Kamal calls me, 'Swamiji is in Manali, he's dictating a book on the Gītā, he wants the whole translation of the Gītā by Monday.' I was suffering from malaria and I was shivering. And the shiver, on Friday I was performing a wedding in the meditation centre. And then driving to retreat centre because we had our annual weekend retreat. Retreat was going on, my secretary, Mary Gail, she was such a hard working secretary, 24 hours she used to work. 24 hours she used to work. And go and give a lecture, 3 lectures a day, come back. She had a typewriter. I sit there dictate, 24 hours done. Monday, sent. This translation was done, so it's a, it's written here, in the acknowledgement, Pandit Usharbudh Arya provided the translation of the Sanskrit text. So we can use that.

So today is the last session of the sthita-prajñā adhyāya, the chapter on the person of steady and stabilized wisdom. And you understand the meaning of the word, prajñā.

The last verse.

Chapter 2 Verse 72

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२ ॥

eṣā brāhmī sthitiḥ partha nainām prāpya vimuhyati ।

sthitvāsyām-anta-kāle'pi brahmanirvāṇam ṛcchati ॥72॥

This is the Godly state, O Son of Pritha; attaining this, one is no longer confused. Remaining in it even at the final hour, one finds absorption into Brahman. (II-72)

So we got the answers to the 4 questions raised in verse number 54.

स्थितप्रज्ञस्य का -षा समाधिस्थस्य(sthita-prajñasya kā bhāṣā samādhi-sthasya),
question 1.

स्थितधीः किं प्र-षेत(sthita-dhīḥ kiṁ prabhāṣeta), question 2.

किमासीत(kim āsita), question 3.

व्रजेत किम(vrajeta kim), question 4.

And the last question took 8 verses and that is completed. It was 71.

And the conclusion.

Śaṅkarācārya's Commentary

सा एषा ज्ञाननिष्ठा स्तूयते(saḥ eṣā jñāna-niṣṭhā stūyate), says Śaṅkarācārya, that firm establishment in knowledge is now being praised.

This that we have defined and described in these verses. This is ब्राह्मी स्थितिः(brāhmī sthitiḥ), a state of being in Brahman, the state of being in Brahman. That is सर्वं कर्म सन्न्यस्य(sarvaṁ karma sannasya), after renouncing all acts. This word, acts, we have explained before. After renouncing all acts,

remaining only as Brahman, I am Brahman. ब्रह्मरूपेण एव अवस्थानम् इति एतत्(brahma-rūpeṇa eva avasthānam iti etat). This is it.

Oh, Son of Pritha, न एनां स्थितिं प्राप्य लब्ध्वा विमुह्यति मोहं न प्राप्नोति ।(na enām sthitim prāpya labdhvā vimuhyati moham na prāpnoti) A person who has attained that state never becomes confused again.

स्थित्वा अस्यां स्थितौ ब्रह्म्यां यथो-याम् अन्तकाले अपि अनते वयसि अपि ब्रह्मनिर्वाणं ब्रह्मनिर्वृत्तिं मोक्षं ऋच्छति गच्छति ।(sthitvā asyām sthitau brahmyām yathoktāyām antakāle api ante vayasi api brahma-nirvāṇam brahma-nirvṛttim mokṣam ṛcchati gacchati) And one stays in that Brāhmī sthiti, in that, dwelling in Brahman state as we have explained. Then such a one, even at the end, at the last moment of his life, he achieves Brahma nirvāṇa, blowing off the small candle into the great fire of Brahman. He attains mokṣam, the liberation, the spiritual liberation.

किमुव-व्यं(kim-uvaktavyam), what more to say as I told you that the great ācāryas like Śaṅkara and Madhusūdana Sarasvati, they were brahmacaryas who took sannyasa state from brahmacarya. There are those who go through the 4 आश्रम(āśrama)s, ब्रह्मचर्य(brahmacarya), ग्रिहस्थ(grihastha), वनप्रस्थ(vanaprastha),

and then do सन्न्यस(sannyasa). There are those who go only through 3 āśramas, brahmacarya, grihastha and vanaprastha. They are those only go through 2 āśramas, brahmacarya and grihastha. And nowadays there is no brahmacarya. So there is only grihastha. eka āśrama dharma. There is no concept of brahmacarya. So the option give in the Upaniṣad is that the highest, most blessed state is that you become a sannyasin straight from brahmacarya. And because Śaṅkara and Madhusūdana were of that category, they never went through grihastha through household experience, so they praised that state. But it is not for everyone.

What more to say, says Śaṅkara. One who goes into sannyasa direct from brahmacarya and throughout his life remains in Brahman, he attains the निर्वाण(nirvāṇa) in Brahman.

The one comment here, the word, nirvāṇa is normally associated with Buddhist teaching. In Buddhist teaching, nirvāṇa means total extinction of selfhood, selfness. Because there is a doctrine of what we call in Pali language, anata or in Sanskrit anātman, non-self. There is no such thing as self. In the Vedic tradition, we use the word, ब्रह्मनिर्वाण (brahma nirvāṇa), mergence into Brahma.

Alright! So this is the verse 72.

इति श्रीमहा-रते शतसाहस्र्यां संहितायां वैयासिक्यां -भूमपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥२॥

iti śrīmahābhārata śatasāhasryām saṁhitāyāṁ vaiyāsikyām bhīṣmaparvaṇi śrīmad-
bhagavad-gītāsūpaniṣatsu brahmavidyāyām yogasāstre śrīkṛṣṇārjunasaṁvāde
sāṅkhyayogo nāma dvitīyo'dhyāyaḥ ॥2॥

This in Mahābhārata which is a saṁhita, a text collection of 100,000 verses, composed by Vyāsa, in the Bhīṣma section, in the account on Bhīṣma, you can read my book on Bhīṣma, in the upaniṣads, song by the blessed Lord. Because remember: The name of the text is Bhagavad Gītā Upaniṣad. In the Upaniṣads, song by the blessed Lord, in the Brahma vidyā, in the science of Brahman, yoga-śāstre, in the text on the science of yoga, śrīkṛṣṇārjunasaṁvāde, in the dialogue between Kṛṣṇa and Arjuna. This title sāṅkhya-yoga, yoga of the wisdom of discrimination between self and non-self, dvitīyo'dhyāyaḥ, ends the second chapter.

That is how we recite the end of the chapter.

And now, Madhusūdana on that verse.

Madhusūdana Sarasvatī's Commentary

By the pretext of answering the 4 questions.

All the marks of a sthita-prajña, of a person stabilized wisdom have been explained as the duties to be undertaken by someone who is mumukṣu, desirous of mokṣa.

Now, उपसंहरति(upasaṁharati), he brings all together, briefly states by way of the fruit, by way of the result that is obtained by way of the result, सांख्यनिष्ठा(sāṅkhyaniṣṭhā), the fully faithful establishment in sāṅkhya, we are not talking of the text of sāṅkhya, we are talking of the discriminatory knowledge, knowledge that discriminates between self and non-self., which sāṅkhyaniṣṭhā, which establishment in the sāṅkhya is the result of karma yoga. Karma yoga as I had defined in 7 different ways earlier in our study.

Do you remember 7 different ways? Who remember the 7 different breaks up the word of karma yoga? Do you have? let me see, Italy and Korea and Holland, the 7 breakups of the word, karma yoga? It's little bit complex for those who do not know Sanskrit grammar. (Pierre: 7 vibhaktis) OK. Good. Alright. Canada is the cricket champion of today. The last 2-3 days they were in this.. great crazy in

India about India winning the cricket world cup, whatever that is. I don't know what that is. (Hindi speaking) Excuse my language. (Hindi) To gain something, you have to renounce something.

So I will not go into that. Oh, maybe Pierre, can you explain what vibhaktis are and what happens in the word, karma yoga? Come, come, come, try here. We'll record it.

(Swami jee reciting the declension of the word, karman.)

(And Pierre explains the 7 vibhaktis, cases and the translation of 7 karmas. It's explained in the lecture of March 22 with table. : so leave this out.)

Let me explain this 7 vibhaktis, 7 cases. He explained with a nominative case, objective case, instrumental case, dative case, ablative case, genitive case, locative case, same as in Latin and Greek. You have that in Turkish? Same way? The word changes? It's easier for you. (Hindi explanation) Nominative, objective, instrumental, instrumental of accompaniment, and instrumental of instrument, instrumental case has 2 purposes. Instrumental of accompaniment and instrument. Dative case, ablative case, genitive case, locative case. Vocative does not apply in this case.

So he explains the sām̐khyaniṣṭhāḥ, being established in sām̐khya which comes to being as the result of karma yoga in all these senses of the world.

एषा स्थितप्रज्ञलक्षणव्याजेन कथिता । एषा तेऽहिता सांख्ये बुद्धिः ।

(eṣā sthita-prajña-lakṣaṇa-vyājena kathitā, eṣā te'bhīhitā sām̐khye buddhiḥ |)

Previously there was a verse, verse 39. I have explained to you this buddhi, about sām̐khya. And now listen to it with regard to yoga. And so this refers back to that śloka, that verse.

That buddhi by the pretext of explaining the qualities, the attributes, the marks of sthita-prajña, that buddhi has been explained, which is निष्ठा(niṣṭhā), firm establishment, firm and faithful establishment consisting of brahma-viṣaya, where only Brahman is the object, Brahman is the only real, marked by the knowledge of supreme self, preceded by sannyasa, by the renunciation of all acts. All means laukika and ālaukika acts, the acts, worldly acts whose results we expect in this world and the religious acts whose results we expect in the next world. दृष्ट(dṛṣṭa) and Anūaivk(anuśrāvika), in the sūtra 15 of yoga-sūtras.

हे पार्थ(Oh, Son of Pritha), one who has attained the state, no one who has attained the state, no one who has attained this state, ever again becomes confused,

because the ignorance that has been refuted, eliminated through jñāna, through knowledge. It is not possible for it to come back again because it cannot be born. It was there forever, but it has been blocked. In this state, one who stays even at the end the last minute in the last breath, such a person attains Brahma nirvāṇa. ब्रह्मणि निर्वाणं निर्वृत्तिं ब्रह्मरूपं निर्वाणमिति वा (brahmaṇI nirvāṇam nirvṛttim brahmarūpaṁ nirvāṇam-iti vā), nirvāṇa blowing off the candle of one's ego self, blowing of the candle flame of one's ego self into Brahman, or moving on to the state of becoming the very form of Brahman. He attains this. अ-देन(abhedena), through non-distinction between the self and Brahman.

Madhusūdana paraphrases or quotes the same that Śāṅkara has said. किमु व-व्यं (kimu vaktavyaṁ), what more is there to say one who has renounced, who has become a sannyasin right from brahmacarya, and remains in that state through life. One who renounces from brahmacarya itself, and remains in that state forever throughout his life, he attains Brahma nirvāṇa as we have defined.

Madhusūdana Sarasvati composes a verse, summarizing the chapter.

ज्ञानं तत्साधनं कर्म सत्त्वशुद्धिश्च तत्फलम् ।

तत्फलं ज्ञाननिष्ठैवेत्यध्यायेऽस्मिन्प्रकीर्तितम् ॥

jñānam tat-sādhanaṁ karma sattva-śuddhiś-ca tat-phalam ।
tat-phalaṁ jñāna-niṣṭha-ivetyadhyāye'smin-prakīrtitam ॥

Knowledge, the instrument of that knowledge, knowledge, the instrument and the means of that knowledge, that is karma, action. The result of that action, sattva-śuddhi, that was saumyatva, saumanasya and all those qualities becoming saumya, becoming moonlike, becoming flowerlike, that is the result of that. And the result of that again, jñāna niṣṭha, becoming established in knowledge. That fruit is been explained in this chapter, 2nd chapter.

Remember that we have not done verse 1 to 53. We have only done sthita-prajñā chapter. This chapter should become your companion. Alright.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम

द्वितीयोऽध्यायः ॥२॥

iti śrīmad-bhagavad-gītāsūpaniṣatsu brahmavidyāyāṁ yogaśāstre
śrīkṛṣṇārjunasaṁvāde sāṅkhyayogo nāma dvitīyo'dhyāyaḥ ॥2॥

Om Tat Sat Brahma Panamastu. Om sham.

May this be a surrendered offering, surrendered worshipful offering to Brahman.

Now very interestingly, where we end in verse 72 taking about the last moment of one's life, that is where the 7 verse Gītā begins, and continues.