

AUM AMRITESHVARYAI NAMAH

Swami Kaivalyanandaji's talks on the Bhagavad Gita, Part 33

Remembering the Guru Parampara, we begin our discussion on the Bhagavad Gita, Chapter 2, Verse 51

Buddhyukto jahātiha ubhe sukṛtaduṣkṛte

Tasmād yogāya yujyasva yogaḥ karmasu kauśalam. 2.50.

50. *'Possessed of wisdom, one rejects here both virtue and vice. Therefore, devote yourself to Yoga. Yoga is skillfulness in action.'*

We are at the end of the bhāṣyā. It says, 'tad hi kauśalam yat bandhanasvabhāvānyapi karmāṇi samatvabuddhyā svabhāvāt nivartante. Tasmāt samatvabuddhiyuko bhava tvam.' It says, 'tad hi kauśalam,' that is dexterity, or skill. What is that? 'yat bhandhanasvabhāvānyapi karmāṇi,' karmas have the nature to bind their performer. How is that? This by producing samskāras, which become a cause for birth. This becomes a cause for the Samsāra. That is the nature of karma. Despite this, 'samatvabuddhyā,' through evenness of mind, from the performance of karmas with evenness of mind, 'svabhāvāt nivartante.' What does that karma do? It withdraws from its nature.

The nature of karma is destroyed. That same karma becomes an aid for attainment purity of mind, the attainment of Self-knowledge, and the destruction of karma, etc. Why is that? 'Samatvabuddhyā.' When karma is performed as karma yoga, this happens. 'Tasmāt,' therefore, 'samatvabuddhiyuko bhava tvam.' 'Tvam,' you, 'samatvabuddhiyuko bhava.' Become united with samatva buddhi, evenness of mind. This is a viddhi, an instruction. Here, this is an order.

Why is this called an order? This is in two ways. We said before, there is anuvādam and viddhi. In other words, when someone demands something that is already in action, that is anuvādam, or allowance. If a thing is demanded which is not

present, that is a viddhi, an order. That is the difference between the two. We discuss this before in the bhāṣyā in the matter of war.

It said that war here is not a viddhi, an order, but an anuvādam, an allowance. Why is that? It said, 'kṣatradharme yuddhe pravṛtte api.' Arjuna was already active in the war, which is the dharma of a kṣatriya. That is an action that is a duty. How is that? It is because Arjuna is possessed of the guṇa of a kṣatriya. Thus, Arjuna was already active in the dharma of a kṣatriya, war. The war had already begun. When Krishna again requests Arjuna to fight, that doesn't become a viddhi, an order.

That is something that is already at hand. Therefore, it is only an anuvādam, allowance. It is allowance to the performer of the action. However, even if Arjuna had already been active in the war, he hadn't begun to practice Yoga. For Arjuna, Yoga is a new thing. Arjuna knows about war, but he had never acted in relation to Yoga. Here, the Lord prompts Arjuna towards that. Here, both are combined; the war, which is svadharmma, and yoga. Then, the portion of war is the portion of Karma yoga about Dharma. According to Arjuna's svadharmma, the Lord gives allowance to perform this karma. In the portion of Yoga, the Lord's instructions become a viddhi, an order.

Here, Yoga is a kind of upāsana. When we talk about Jñāna, there is no viddhi there. That can be said. However, because this is a form of upāsana, this is a viddhi. Here, the Lord is impelling Arjuna towards this. Both of these are combined here. The Lord gives instruction in the matter of dharma, in which Arjuna was already active, and in the matter of Yoga, in which Arjuna had yet to act. Therefore, when we speak about Yoga, there is no Yoga separate from Dharma. This is about karma yoga. When we speak about Yoga, there is no Yoga that exists apart from Dharma.

Thus, yoga and svadharmma; both of these are combined in Karma Yoga. What is Yoga? It says here, 'samatva buddhi,' evenness of mind. Yoga is spoken of in two ways. What did we say before? 'Samatvam yoga uchyate.' Yoga is equanimity of mind.' That is accepted primarily. Then, after that it says here, 'yogaḥ karmasu kauśalam.' 'Yoga is skill in action.' How is this explained? 'The dexterity in karma; this skill is towards the karma. The nature of karma is to make bound the Jiva. Here, what does karma do? Because it is combined with Yoga, that karma leads the Jiva towards Liberation, Mukti.

The Yoga described here brings about this change in karma. Before, how did it speak about Yoga? This is the evenness in the individual performer. That is the difference between the two. Yoga has two sides. One is on the side of karma, and the other is in the mental state of the performer. Both are these are said in these two shlokas. That is the specialty of Yoga.

Now we can look at the shloka. 'Iha,' in this body itself, 'buddhiyuktaḥ,' with understanding in Yoga, united with evenness of mind, the karma yogi, 'sukṛtaduṣkṛte ubhe jahāti,' he discards both merit and sin. 'Tasmāt,' therefore, 'yogāya yujyasva,' become ready for Yoga, 'Yogaḥ,' Yoga, 'karmasu kauślaṃ,' is dexterity, or skill in action. This is the skill of karma.

Buddhyukto jahātiha ubhe sukṛtaduṣkṛte

Tasmād yogāya yujyasva yogaḥ karmasu kauśalaṃ. 2.50.

Karmajaṃ buddhiyuktā hi phalaṃ tyaktvā manīṣiṇaḥ

Janmabandhavinirmuktāḥ padaṃ gacchantyanāmayāṃ. 2.51.

51. 'Because, those who are devoted to Wisdom, becoming men of Enlightenment by giving up the fruits produced by actions, reach the state beyond evils by having become freed from the bondage of birth.'

We can look at the bhāṣyā. 'Yasmāt,' from this, the shloka says, 'Wise men united with the intelligence of evenness, discard, indeed, the fruits of works; they are liberated from the bondage of birth and attain the status which is free from all suffering.'

Shankara explains the words in the shloka. 'Karmajaṃ tyaktvā iti vyahitena sambandhaḥ.' Here, the first line of the shloka says, 'karmajaṃ buddhiyuktā hi phalaṃ tyaktvā.' Shankara says that the word 'karmajaṃ' and 'phalaṃ,' should be joined together. The meaning should be given after joining these two. In between these two words comes the word 'buddhiyuktā' and 'hi.'

Thus, there is a connection between the word ‘born from karma,’ and ‘fruit.’ Therefore, the bhāṣyā says, ‘karmajaṃ phalaṃ tyaktvā.’ This order, it says, ‘vyvahitena sambandhaḥ’ should be joined together. Through combining ‘karmajaṃ’ and ‘phalaṃ’ the meaning should be given. Thus, ‘the fruit born of karma,’ then, ‘iṣṭāniṣṭadehaprāptiḥ karmajaṃ phalaṃ.’ Here what does it say is the fruit born of karma? It is the attainment of favorable and unfavorable bodies. ‘Iṣṭadehaprāptiḥ’ means the attainment of bodies in worlds such as heaven, and ‘aniṣṭadehaprāptiḥ’ refers to the attainment of bodies such as animals, birds, etc. What is this? This is ‘karmajaṃ phalaṃ,’ the fruit born of karma.

Then, it says, ‘karmebhyo jātaṃ,’ this is produced from the performance of karma, these fruits. This means the most important result. The attainment of a body for a Jiva is born of karma. Through that, the Jiva attains favorable and unfavorable births. That is ‘karmajaṃ phalaṃ.’ ‘Karmebhyo jātaṃ,’ this is produced, or born from karma. Thus, the cause of birth is karma. Through karma, the Jiva attains rebirth. That is accepted in all of these sections. This is the theory of reincarnation, rebirth. That is agreed upon by Advaita. When some people commentate on the Advaita philosophy, they say that Advaita doesn’t accept this. There are some who explain like this. However, all of this is accepted. Therefore, those who write like this must have never seen these parts before writing.

Therefore, the fruit of karma is the attainment of favorable and unfavorable births. ‘Karmebhyo jātaṃ,’ this is produced from karma. What does he do with this fruit? ‘Buddhiyuktāḥ samatvabuddhiyuktāḥ santaḥ,’ those who are united with understanding, with evenness of mind. Where the Gita talks about ‘buddhi,’ it refers to this kind of buddhi, evenness of mind. For a person with this evenness of mind, ‘yasmāt,’ from which, ‘phalaṃ tyaktvā parityajya,’ he renounces the fruit. ‘Karmajaṃ phalaṃ tyaktvā.’ He renounces the fruit of karma.

What does one with evenness of mind do? After renouncing the fruit, ‘manīṣinaḥ jñānino bhūtvā,’ Those who are Jnanis, after renouncing the fruit born of karma, through evenness of mind. This means through karma yoga. Thus, through karma yoga, renouncing the fruit born of karma, which is rebirth, ‘manīṣinaḥ,’ people, Jnanis, what

do they do? ‘Janmabandhavinirmuktāḥ,’ they become free of the bond of rebirth. The bhāṣyā says, ‘janmaiva bandhaḥ janmabandhaḥ tena vinirmuktāḥ jīvantaḥ eva janmabandhāt vinirmuktāḥ santaḥ padaṁ paramaṁ viṣṇoḥ mokṣākhyam gacchanti anāmayam sarvopadravarahitam ityarthāḥ.’

So, it explains the phrase in the shloka, ‘janmabandhavinirmuktāḥ.’ It explains this compound word. ‘Janmaiva bandhaḥ janmbandhaḥ.’ It says that janma, birth, is a bondage. ‘To live’ is the bondage of the Jiva. If one is born, he must live and then die. Thus, birth itself becomes a form of bondage. ‘Tena vinirmuktāḥ,’ being free from that.’ What does it mean to be free from this? ‘Jīvantaḥ eva,’ while living itself, ‘janmabandhāt vinirmuktāḥ,’ through purity of mind and Self-knowledge, the sādhak becomes free of the bond of karma.

Paramaṁ padaṁ,’ the supreme state, ‘Viṣṇoḥ,’ the supreme of Viṣṇu; what is this called? ‘mokṣākhyam,’ that is known as ‘mokṣa.’ For that, ‘gacchanti,’ they attain. What is the specialty of that? ‘Anāmayam sarvopadravarahitam,’ free from all of these bondages, that state, which is free from the fruits of these bondages, being pleasure and pain, is not to be attained after death. This is said in particular. Instead, it is, ‘jivanta eva,’ while living itself. This means, they attain mokṣa while in this body itself.

Then, perform karma in this birth, and attain chitta śuddhi in another life, and in another life, attain Jñāna, and in another mokṣa.’ It’s not like that. There is no set progression like that. Here it says, ‘this can be possible in a single birth.’ ‘Jivanta eva,’ that is the meaning. And what about the part of the Gita that says, ‘sahasrānām manuṣyeṣu?’ ‘1 among thousands.’ And what about where it says that this is possible through several lives? For those who think that it takes several births, it will take several births. Otherwise, for those who think that it is possible in this life itself, it is possible. This means that it depends on the suitability of the individual.

If several births are needed, then one won’t feel, ‘it is possible in this life.’ Instead, if it is one who must attain in this life, he will become aware, ‘this is possible in this life itself.’ Therefore, there isn’t any general rule – ‘will it take several births, or can it be in this birth? While speaking about karma yoga, Shankara says that a person can gain Jñāna Prāpti, etc., and become free from bondage. What is said about Mokṣa in some

sections? 'That is eternally siddha, or attained. It is nitya prāpta, constantly experienced. 'Karatala āmalakavat.' It is as clear as the back of one's hand. In some parts, it says that it doesn't depend on Time.

In other words, material things depend on Time. That is how we have to act. How is that? We design 'plans' for the next 5 years, or next 10 years. After that, we implement our plan, and experience the fruit. That is all dependant on Time. That is why we say, 'you must wait for the right time. That is only made right through Time.' Then what is said about Mokṣa? That is never dependant on Time. That isn't something to be attained through planning and implementing. There is no relevance to the thought of Time in that.

Both the past and the future have no importance in the present moment. Then, why is that? This is because Mokṣa is something that is beyond Time, Kālātīta. Mokṣa is not something to be reached through awareness of limited Time. Some people say, 'if we forget both the future and past, then the present moment in Mokṣa.' That is a good thing to say. 'Forgetting the past and future will relieve the mind's anxiety. 'Live in the present, thus forgetting the past and future.' That is a sādhana, but not Mokṣa.

Here, what does it say that Mokṣa is? That is not dependant on Time. That is not something we attain in some particular Time. Therefore, here what does it say? 'Jivanta eva.' What is the most a person can think of? While situated in this body, not depending on Time or Place, a person attains Mokṣa. Ultimately, what is said? We feel that this attainment is dependant on Time and Place. So, we ask, 'when is this attained?' Then, you can say, 'today,' if you like. It's not possible to say beyond that. This is because this isn't dependant on Time.

Whenever this Bodha shines within a person, then, that day,' when this is said, there is no limitation of Time. Mokṣa is never something that can be limited by Time, like a material action. Therefore, what is said? It is 'nityamukta,' eternal freedom. Each Jiva is Nityamukta, eternally free. Mokṣa is not something to be obtained. Whatever is obtained is destroyed. Therefore, what is it? Mokṣa isn't something to be obtained and destroyed.

That is nityaprāpta, eternally attained. That is the condition of Mokṣa. Gain the awareness and discrimination for That. That's all. That only depends on Viveka. That is why the Jivanmukta doesn't have the awareness, 'I became free on this year, in this month, in this day, at this hour, on this second.' Some people say like this. 'I attained mokṣa while performing the pratiṣṭa of a temple.' Some say this. How is this? 'I was meditating, and I suddenly attained Mokṣa.' Mokṣa isn't like that. Mokṣa, or the Mukta isn't like that. What is the experience of the Mukta?

'I have never been involved in bondage.' That is the experience of Nityamukta, eternal freedom. Bondage is imagined. Therefore, Mokṣa is merely an imagining. That is the experience of the Mukta. Nobody obtains Mokṣa in such and such a time or place. Some people obtain something else, falsely think that it is Mokṣa and say that. 'I attained Mokṣa at this time, on this day.' They obtained some other things, but they think that it is Mokṣa. That's all.

Therefore, what is said? 'While situated in this body itself, one attains That.' When we discussed about karma yoga, we said, one can explain about karma yoga in the same way as about Jñāna. That is what the commentator says. 'Athavā,' otherwise, 'buddhiyogāddhañjaya ityārabhya paramārthadarśanalakṣaṇaiva.' In the 49th shloka, it said, 'buddhiyogāddhañjaya.' This is the 51st shloka. This was the shloka, 'buddhau śaraṇaṁ anviccha,' take refuge in Yoga buddhi, the knowledge of Karma Yoga.' Beginning from there, 'paramārthadarśanalakṣaṇa eva.' This buddhi that is being spoken of here, 'that is the knowledge of the Supreme Truth, itself.'

Then the bhāṣyā says, 'sarvataḥ samplutodakasthānīyā.' What did we say before? That supreme state is like a huge source of water. Everything is contained within that. Then, 'karmayogaja sattvaśuddhijanitā,' this buddhi which is produced from karma yoga and mental purity, for that, this is said here. Why is that commentated on? Before, we said that this was the buddhi of Karma Yoga. Here, it says that that is the knowledge of the Supreme Truth, gained through sattvaśuddhi, purity of mind. This is explaining the fruit of karma yoga.

Why is that said? 'Sākṣātsukṛtaduṣkṛtaprahāṇādihetutvaśravaṇāt.' This is because both sukṛta and duṣkṛta, merit and demerit, were previously destroyed. This is 'sākṣāt

prahānam.’ What causes their destruction? It is ultimately Jñāna, direct knowledge of the Self. In the Gita, this is called, ‘Jñānāgni,’ the fire of Knowledge. This fire of Knowledge destroys this completely. This is because, sometimes an object may be destroyed partially. Sometimes, the object destroyed can come back again.

Just from the word ‘destruction,’ we cannot assume that it is complete. If we say that we destroyed something, it may be partially destroyed, partially remaining. Here, what does the karma yogi do through the performance of karma? Sometimes, he may partially destroy karma. Then, and what about some times? Some karmas will be completely destroyed. However, there is the chance for other karmas coming.

However, Jñāna doesn’t work like that. The destruction through Jñāna is ultimate. That is destruction, where the object can never come back. It is complete destruction. That isn’t possible through Karma Yoga. What kind of samskāra does karma yoga destroy? It only destroys karma that is an obstacle for chitta śuddhi. The complete destruction of karma samskāras that are accumulated through countless lives is only possible through Jñāna. That is why the Lord says, ‘Jñānāgni sarvakarmāṇi,’ the fire of Knowledge burns to ash All Karmas. This is said in particular. What is it that destroys all karmas? That is the fire of Jñāna.

For the karma yogi, his only goal is to attain the chitta śuddhi that is necessary for Jñāna Prāpti. What takes place there is the destruction of karma necessary for that chitta śuddhi. That is all the karma yogi can gain through the performance of karma yoga. There also, there is ‘Buddhi Yoga.’ The true buddhi Yoga is in Jñāna Niṣṭhā, the discipline of Knowledge. The buddhi spoken of here can be used in both places.

‘This final Jñāna which destroys all karmas, and the Jñāna used as a sādhana for the karma yogi – in truth, these aren’t two kinds of Jñāna. Jñāna is only one. What is the difference? In one place, without having the perfection of that jñāna, the karma yogi performs bhāvana on that Jñāna, as a sādhana. This is the practice of the Karma Yogi.

In Jñāna Niṣṭhā, it isn’t like that. For one Jñāna Niṣṭhā, his indirect Jñāna of the Self has become firm. He has partially destroyed Ajñāna, doubts, and misconceptions, and strives for firmness in that Jñāna. That is Jñāna Niṣṭhā. In both places, even if there is only one Jñāna, the Jñāna of the karma yogi is joined together with Ajñāna, doubts,

and misconceptions. Therefore, he forgets this Jñāna, he confuses this Jñāna, and has doubts about Jñāna. All of these are natural for the karma yogi.

In Jñāna Niṣṭhā, the practice of Jñāna, all of these matters will be comparatively less.

The mind will have one-pointedness, and the waste of the mind will be almost eliminated. There, it is said, ‘sattvād samjāyate jñanam.’ Through sattva, Jñāna becomes manifest, in this condition. Like that, having attained firmness in Jñāna Niṣṭhā, as much as he reaches direct Jñāna, that becomes the perfected stage of Jñāna. So, this ‘buddhi’ can be used in any stage of this.

In one place, it is in the form of a sādhana, in another, in the form of the fruit. In both places, Jñāna is only one. Therefore, the fruit of karma yoga is Jñāna Prāpti. The fruit of Jñāna Prāpti is Mokṣa. This is the conclusion about karma yoga. Through karma yoga, we will now discuss about Jñāna. ‘Karma Yoga, Chitta śuddhi, Jñāna Niṣṭhā, Aparokṣajñāna prāpti.’ That is the progression.

In some places, instead of ‘Jñānotpatti,’ it says, ‘Jñāna Niṣṭhā.’ In some, it says ‘Jñāna Prāpti’ instead of ‘Jñāna Niṣṭhā.’ There is a difference in both. What should we understand through the word ‘Jñānotpatti?’ That is rise of Knowledge within through purity of mind. However, in that, there will be doubts, misconceptions, and so on. That isn’t perfect Jñāna Prāpti. Through Jñāna Niṣṭhā, one attains perfect Jñāna Prāpti. In some places, this is called the firmness of Jñāna. This is called ‘Dṛddhāparokṣa Jñāna.’ That is gained through Jñāna Niṣṭhā.

Here, this ‘buddhi’ can be utilized in any stage. In the beginning, that is only a practice, a bhāvana. According to its maturity, that becomes one’s own experience. That is what is said here. This is explained in two ways. Now we can look at the śloka.

‘Buddhiyuktāḥ,’ those who are united with evenness of understanding, ‘karmajam phalam tyaktvā,’ having renounced the fruit of karma, ‘manīṣiṇaḥ,’ these Jñānis, ‘janmabandhavinirmuktāḥ,’ become free from the bondage of birth, ‘anāmayam padam,’ Mokṣa,’ gacchanti,’ they attain.

Karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ

Yadā te mohakalilam buddhivyatitariṣyati

Tadā gantāsi nirvedam śrotavyasya śrutasya cha. 2.52.

52. *When your mind will go beyond the turbidity of delusion, then you will acquire dispassion for what has to be heard and what has been heard.'*

The preface says, 'Yogānuṣṭhānajanitasattvaśuddhajā buddhiḥ kadā prāpsyate ituchyate.'

'Yogānuṣṭhānajanita,' that which is born from the practice of karma yoga, 'sattvaśuddhajā,' from mental purity. There are two. Through karma Yoga, one gains chitta śuddhi, and from that, buddhi, Jñana. That buddhi, 'kadā prāpsyate,' when is it attained? Here, where it says, 'buddhi,' we must take the meaning from both places. The first type of buddhi is in the form of sādhana. This can ask about that buddhi. What one accepts as a sādhana becomes one's experience. A person performs bhāvana on the non-attachment of the Atman, or he remembers the Lord. When does that remembrance become in the form of Realization? Or, when does that bhāvana become one's own experience? When does that happen? 'Ituchyate,' that is said, with the shloka.

'Yadā yasminkāle te tava mohakalilam mohātmakam avivekarūpaṁ kāluṣyaṁ yena ātmānātmavivekabodham kaluṣīkṛtya viṣayaṁ pratyantaḥkaraṇam pravartate, tat tava buddhiḥ vyatitariṣyati vyatikarmiṣyati, śuddhibhāvamāpatsyate ityarthaḥ.'

We said before, 'in what time is Jñana attained?' That's not possible to say. 'Yadā yasminkāle,' in what time? We can only say anytime. It can be this moment. That is possible. Everything, Karma Yoga, Chitta śuddhi, and Jñana Prāpti, can all happen at once. Otherwise, one will have to wait for infinite time. It's not possible to say. 'Yasmin kale,' in whatever time, 'te tava,' for you, 'mohakalilam,' the dirt of delusion, 'mohātmakam,' in the form of delusion, 'avivekam,' indiscrimination, 'kāluṣyaṁ,' the dirt of the mind, the impurity in the mind, what happens? 'Yena,' through that, 'ātmānātmavivekabodham kaluṣīkṛtya,' this discrimination between the Self and

non=Self becomes confounded. What does the karma yogi try to do? He strives to attain this viveka between the Self and non-Self. However, while practicing itself, what happens?

‘Kaluṣī kṛtya,’ the awareness becomes confounded. That awareness becomes veiled. Or, the Ignorance, doubts, and misconceptions mix within the awareness. ‘Viṣayam prati antaḥkaraṇām pravartate.’ What does this impurity do? It makes the antaḥkaraṇa function in external objects. This creates obstacles in the sādhana. How is that? This is through the inner impurity within, kāluṣyam, and through moham, delusion. What is that? That is this kāluṣyam. So, wherever one gains discrimination, viveka, that vivekī needs the awareness that impurity is still within him. This is vigilance. ‘I don’t have any shortcoming. I’m going on the right path.’ No one can have this kind of self-confidence. Otherwise, ‘I am pure. My mind is pure.’ A person thinking thus, must never put himself in a test. This is indicated here.

Some will do and think like that. ‘I have stayed in the aśram for so much time.’ Each person gives himself some kind of ‘credit’ to himself like this. ‘Now I have no more problems.’ ‘Now I can go anywhere. Nothing will affect me.’ Thinking this is wrong. No matter has the right to declare that. In any time, a downfall may occur. Why is that? It is because this kāluṣyam, the mental impurity that destroys one’s discrimination between the Self and non-Self is situated within everyone.

No one has the right to claim that they are beyond a fall. That can happen to anybody. Then you may ask, ‘then can that happen to a Jñani?’ The śāstras say that that can happen. That can happen in the form of prārabdha. That won’t affect them, but that can even happen there. There, some things may happen in the antaḥkaraṇa. This is because their samskāras remain in the form of prārabdha.

It is said, ‘vidvāmsāmapi kāśyati balavān indriyāgrāmo.’ The senses, mind, etc., is very strong. If that can destroy the discrimination of even a Vidvān, then what is the need of speaking about ordinary people? If someone thinks, ‘I have controlled the senses. Now nothing can affect me. Wherever I go, whether in the world or samādhi, everything is the same.’ No one has the right to claim that.

Why is that? It is because this kāluṣyam destroys discrimination. That is what is said here. ‘Yena ātmānātmavivekabodham.’ This inner impurity, kāluṣyam, destroys one’s awareness in the form of discrimination between the Self and non-Self, and makes one active in external objects. That takes the antaḥkaraṇa to the objects. The chance of that, even in the highest level of a sādhak, is there.

No matter what high level one is in, ‘I am beyond this world.’ The thinking of this itself is ahanta, the ego. Saying, ‘nothing affects me’ is ahanta. However, wherever this is said, this chance is there. That is the meaning. This means even in the most pure mind, desire and anger are hidden within.

In the coming section, we will discuss this, in the shloka, ‘rasavarjam rasopyasya.’ This is in the section about the Sthita Prajñan. No matter what practices one performs, having made the mind clean, that ‘rasam’ is there. That is the meaning. Therefore, because the seed of desire is within, that may destroy one’s discrimination and make one act. ‘Tat tava buddhiḥ vyatitariṣyati vyatikramiṣyati.’ Whenever your buddhi goes beyond that. This is what is said later, ‘param dṛṣṭvā nivartate.’ In that Realization of the Paramātman, whenever your buddhi transcends that kāluṣyam.’

There is no meaning in saying that because a person attains chitta śuddhi, mental purity, he won’t fall prey to indiscrimination, or won’t become a slave to delusion, or won’t be taken to the external objects. That can happen anytime. Whenever, ‘tava buddhiḥ vyatitariṣyati,’ your buddhi crosses over this, transcends this, what happens? ‘śuddhibhāvam āpatsyate.’ One attains ultimate purity, atīśuddhi. Later this is described as ‘param dṛṣṭvā.’

In another words, till then is the time of testing. No matter how high one reaches in sādhana, a person doesn’t have the right to test himself. Everyone is in the time of testing. That is the meaning. Some are like that. They stay in the ashram for some days. First they stay as regular people in the ashram. Then they become a brahmachari. They get a ‘promotion.’ Once they get a ‘promotion’ to sanyassa, what do they think? ‘Now, nothing can affect me.’

‘Now that I’m a sanyassi..’ Then one thinks, ‘nothing affects me.’ Therefore, he has no hope. When one joins the police, he goes through promotions. Detective, then

higher position, and so on. He just gets more authority and rights. There is nothing special about wearing ochre. A fall can happen to anybody at any time.

Therefore, what is it? Whenever one transcends all of this, ‘tadā tasmin kale,’ in that time.. Before that, there were attractions to the mind. ‘Gantāsi prāpsyasi,’ you will attain, ‘nirvedam vairāgyam,’ dispassion. ‘śrotavyasya śrutasya cha,’ in what will be heard, and what has been heard. One attains vairāgyam. Here, what is said?

Where does the mind go? In one hand, it goes to ‘śrutam,’ the past experiences. This isn’t just in the present birth. One remembers even in previous births. There is no remembrance of objects in previous lives. However, one remembers the ‘rasam’ the desire tendencies from previous births. The mind goes to previous lives. Like that, in sankalpa, ‘śrotavyam.’ The mind goes to objects that will be experienced. If it wasn’t already experienced, the mind goes to objects that it must experience through imagination. Why is that?

Normally, we say this is because of the natural vāsanās in the Jīva. We say that these are natural. We say ‘vāsana’ in ordinary language. However, in the language of the śāstras, what is it? A person says, ‘how can I remember something I didn’t experience in this life?’ It is enough to remember one’s previous lives, the experiences in this life aren’t needed. The experiences in previous lives aren’t remembered as experiences. This is from the saṃskāra accumulated from previous experiences. Through that saṃskāra, one remembers the fruit of the experience. One remembers desire, which is in the form of the fruit of the experience. Or, one remembers anger.

When one remembers these, the mind again gains a desire. Otherwise, ‘what if it wasn’t experienced?’ Then one imagines. The antaḥkaraṇa prompts one to imagine. Or, the saṃskāra from the past prompts one. This can be through sankalpa, imagination. That is what is said here, ‘śrotavyam,’ what must be heard. This means, ‘what must be experienced.’ ‘śrutam,’ what was heard,’ means ‘what was already experienced.’

The sādḥaka’s mind constantly goes to both of these. No matter how high one’s mind is, it constantly travels between these two. These external dress and ornaments, are not a means for the mind going between these. Whether one rejects fame and position, ornaments, and so on.. the mind continuously goes between these two, to the śrotavyam

and the śrutam. This means, 'to desire.' The mind thus going to these, 'tadā śrotavyam śrutam cha te niṣphalam pratibhātīyabhiprāyaḥ.'

If one must withdraw from those, what is needed? One must reach the supremely pure state of Realization. Then what does one understand? 'Te niṣphalam pratibhāti.' These desires and unsteadiness of the mind are fruitless. This are useless.' Then one understands this. 'Pratipdyate' One experiences this for oneself. It possible to know that the running around of the mind is useless, only in the end. Until then, be careful.

Here, what is said, is explaining on the level of the mind. In different parts, it explains on the level of the body. The body has some natural qualities. What are these? One is hungry, excretion, and other matters happen to the body. This will happen to anyone with a body. This means, for a Tattvajñāni, he eats food, digests it and excretes it as well. So, the dharmas of the body continue as long as the body exists. So, if these dharmas, such as hunger and thirst exist along with the body, then emotions such as desire must also continue along with the body. These are called heyupādheya, which means that one must accept these things, such as hunger and thirst.

As long as we are seated in the body, we have to accept these. One will become hungry. Then there are emotions such as desire, which must be discarded. So, when seated in the body, these heyupādheyas will still exist. When this is said, what does it mean? This means that one may attain desire and emotions in the same way as one attains hunger and thirst. There is always a chance of attaining these. When this is said, it isn't to try and bring down the level of the Tattvajñani. Instead, it is for a sādhak to be more alert and aware. It is to make one aware, 'more vigilance is needed in this!'

Therefore, while seated in this body, to say, 'transcend those!' is a very difficult task. That is why one must have that much awareness. Otherwise, all of this will be destroyed. All of one's sādhana will become fruitless. That is what is said here as well. Till then, what is said? 'Mohkalilam,' this turbidity of delusion, will veil your buddhi, your discrimination. 'Vyatitariṣyati.' That can take you off of the path you are traveling on. It will destroy.

Therefore, through karma yoga, having gained chitta śuddhi, obtain Jñāna Niṣṭhā. In that way, destroy all karma samskāras. Till then, it's not possible to end those.' Here,

it is making the listener aware of the seriousness here. So, beginning with karma yoga, this destruction of karma samskāra ends in Jñana Prāpti. That is where it ends. Otherwise, it doesn't end merely through karma yoga. That happens when one goes through karma yoga, Jñana Prāpti, and Jñana Niṣṭhā. When it says, 'yadā gantāsi,' where is that? There, one reaches Jñana Prāpti. This is speaking about when the sādhak reaches aparokṣānubhūti, direct Knowledge of the Self, through the progression. 'Ityabhiprāyaḥ,' that is the meaning. Now we can look at the shloka.

'Yadā,' in whatever time, 'te,' your, 'mohakalilaṃ,' this turbidity of delusion, 'buddhiḥ,' your discrimination, 'vyatitariṣyati,' transcends.. When your buddhi transcends the turbidity of delusion, when your intellect becomes free from the grip of delusion, 'tadā,' then, 'śrotavyasya śrutasya cha,' what must be heard, and what was heard,' or 'what must be experienced, and what was already experienced, all of these, 'nirvedaṃ gantāsi,' you will attain Vairāgya, dispassion. Who? Your buddhi, your intellect will attain dispassion. This is called 'Vairāgya,' or 'Paravairāgya,' etc. This is the unperturbed condition of the mind. That is then attained, through Tattvajñana. However, before that point, one may fall at any time. There is a chance of a fall always. Therefore, remain vigilant.

No one can claim the right to being free from a fall. No one should think, 'that cannot happen to me.' Never put yourself to test.' That is what is said.

Yadā te mohakalilaṃ buddhivyatitariṣyati

Tadā gantāsi nirvedaṃ śrotavyasya śrutasya cha. 2.52.

We said before that in that period of time, when it says, 'śrotavyam śrutam,' this doesn't refer to the way we interpret this now. In that time, one would only think of the śāstra related to the śrutis, the Vedas. That is what is said next.

Śrutivipratipannā te yadā sthāsyati niṣchalā

Samādhāvachalaṃ buddhistadā yogamavāpsyasi. 2.53.

‘When your mind that has become bewildered by hearing will become unshakable and steadfast in the Self, then you will attain Yoga that arises from discrimination.’ We can look at the preface.

‘Mohakalilātyayadvāreṇa labdhātmavivekajaprajñāḥ kadā karmayogajam phalam paramārthayogamavāpsyāmīti chet, tat śṛṇu.’ So, it says ‘mohakalilātyayadvāreṇa,’ the complete destruction of this turbidity of delusion, the destruction of indiscrimination.. Does this complete destruction of aviveka happen on any particular ‘date?’ No. This is something that must happen constantly. What does the Karma Yogi constantly obtain through his performance of karma? It is chitta śuddhi. What is chitta śuddhi? It is this destruction of aviveka, indiscrimination. Along with the growth of chitta śuddhi, the indiscrimination within the mind is destroyed. That is called as, ‘mohakalilātyayadvāreṇa.’ Through the destruction of this indiscrimination, this turbidity of delusion, ‘labdhātmavivekajaprajñāḥ,’ a person who has obtained the Wisdom of Self-discrimination. That is constantly obtained. That is why we say in some parts, the mumukṣu is Mukta. This is ‘labdhātmavivekajaprajñāḥ,’ one who has obtained the Wisdom of ātmaviveka, the discrimination of the Atman.

One constantly obtains this Self-discrimination. If we talk about the ‘Atman’ to a common person with no saṃskāra, that won’t shine in his knowledge. He won’t feel anything in particular in his buddhi. However, according to the saṃskāra of the buddhi, when one hears the word ‘Atman,’ the awareness that each person attains from this is different. The word that is used is one. This awareness is created through the word. Where? The śruti is in the form of the spoken words, the words of the Guru. The śāstra is composed of śabda, spoken words.

So, wherever it is, we depend on śabda for gaining discrimination. And what about thinking? Thinking is through śabda. Even thinking is through the medium of śabda. The only difference is that the śabda is in the form of a sankalpa, imagining. ‘Manana, reflection depends on śabda. Even nididhyāsana depends śabda. Of course, is śravaṇa, what happens? We rely on gross śabda, the external śabda. In the other stages, what happens? We rely on śabda in the form of sankalpa.

We depend on language. When we try to make a person aware of this through language, the awareness the listener experiences depends on the maturity of his samskāra. This means that this awareness becomes firm gradually. So, according to the chitta śuddhi gained by the karma yogi, his discrimination becomes firm. According to his firmness of viveka, he firmer in the practice of karma yoga. These are mutually dependant. Each one depends on the other for its progress.

Therefore, what is said here? ‘Mohakalilātyayadvāreṇa.’ There is a path here. ‘Labdhātmavivekaprajñah.’ A person obtains the Wisdom of Self-discrimination, through the progression. When this reaches it level of full maturity, ‘kadā karmayogajam phalam paramārthayogamavāpsyāmi.’ It says that the phalam, the fruit of karma yoga, is ‘paramārthayoga.’ This is when one’s Jñāna becomes firm through chitta śuddhi. When does one attain that Paramārtha Yoga? ‘Avāpsyāmi.’ When will I obtain that?’ This is in Arjuna’s mind. How much time is necessary? When will this happen?’

Considering that doubt, the Lord says the answer, ‘tat śṛṇu,’ listen to this. This is showing a question. In other words, the person listening to this Tattva obtains jijñāsa, interest. There will be constant questions in his mind. That is only if there is jijñāsa. That is why it is said, ‘medhāvī puruṣo vidvān uhaboha vichakṣaṇah.’ What is this uhaboha? That is the answer to the questions constantly raised in the mind through this jijñāsa. This is shown repeatedly in the commentator, as question and answers, between the Purva Pakṣa and Siddhanti. That’s why it always says, ‘iti chet, iti chet,’ and so on.

This is something that occurs in one’s own mind. Through the side of guru and disciples, there are questions and answers. From the side of the Guru, the answer is said. From the side of the disciple, questions are raised. That is called the Purva Pakṣa. Both of these happen in the same place. According to the listener’s samskāra of the śāstras, and condition in sādhana, the questions will constantly change. There are constant questions.

These questions are created within a person. The commentator imagines a Purva Pakṣa to the Lord instructions. ‘If this kind of answer must be given, this kind of question will be asked. Such a question will come naturally.’ This happens constantly. So, śrutivipratipannā’ bewildered by hearing.. it says, ‘śrutivipratipannā

anekasādhyasādhana sambandhaprakāśanaśrutibhiḥ śravaṇaiḥ vipratipannā
nānāpratipannā śrutivipratipannā vikṣiptā sati te tava buddhiḥ yadā yasmin kale
sthāsyati sthirībhūtā bhavṣyati niṣchalā vikṣepachanavarjitā sati samādau.’

So, it says, ‘śrutivipratipannā.’ We said before, the samskāra of that time is different from today’s samskāra. The śruti of that time is different from the śruti today. The meaning of today’s śruti is different. At that time, śruti means ‘the Vedas. A person gains knowledge from the Vedas. Whether there is good or evil in the mind, that will be influenced by the Vedas. Therefore, it says, ‘śrutivipratipannā.’ At that time, small children studied the Vedas. That is what Arjuna had done. He had studied the Vedas. He had a samskāra of the śāstras. For that, it says, ‘anekasādhyasādhana sambandhaprakāśanaśrutibhiḥ.’ From that, one understands about numerous forms of sādhana and fruits. There are numerous fruits, such as heaven, sons, wealth, cattle, etc. What are the means instructed for obtaining those? This is primarily the performance of Yāgas, and other Vedic karmas.

So, the śrutis reveal numerous sādhanas and fruits. ‘If you perform this karma, you will obtain this result.’ If you desire this fruit, you must perform this karma.’ Here, there is a relationship between the sādhana and the results, given in the śruti. That what is said, ‘sādhyasādhana sambandham.’ The śruti, or Vedas, is what reveals these. ‘śravaṇaiḥ,’ having heard that.’ This is speaking about something that people thought about in those days, according to their way of living. This has no relationship with how we think today. ‘śravaṇaiḥ,’ how is that? ‘pravṛttinivṛttilakṣaṇaiḥ,’ that is in the form of Pravṛtti and Nivṛtti, action and renunciation.

The śruti says to renounce prohibited karmas. These are violence, consuming alcohol, eating meat, etc. The Vedas say to abstain from all of these. Then, the Vedas say to perform certain karmas, such as Yagas. It ordains the dharmas of the classes and life-stages. Through all of these, ‘vipratipannā, nānāpratipannā,’ people have understanding based in plurality. In those days, the people with such a samskāra will have interest in this kind of abstinence of ordinances. They will go to different kinds of karmas. They will strive to obtain certain fruits. That is ‘śrutivipratipannā.’

What happens? ‘Vikṣiptā,’ the mind becomes tossed about. The mind becomes scattered through desires. This is the desire, ‘I must obtain this, and that.’ However, it is the śruti which prompts that. ‘Vikṣiptā sati.’ However, when we think today, the śruti doesn’t influence us. We don’t study the Vedas, nor do we know about their karmas. We don’t know about the fruits such as heaven. Therefore, this kind of ‘vikṣiptam’ isn’t in our minds.

What is today’s śruti? This is what we obtain from the world. This is the knowledge we obtain. This becomes a prompting of desire. This then prompts us to actions. That is what we should understand for today. Otherwise, if we say, ‘you must not desire svargaloka, heaven,’ we have never desired svarga. We’re not even sure that there is a svarga. Then when it says to reject the desire for heaven, we feel that it is very easy. This is because that isn’t something we have had interest in. Therefore, ‘it’s enough is we renounce that desire, and hold onto our other ones. That is important.’ That is what one will feel.

Then what is it? This śruti, śruti, is said to those with a different samskāra in those times. Today, this ‘śruti’ is different. What we hear about today is today’s śruti. From that, also, we gain attachment towards objects, and that creates desires in the mind. So, whenever your buddhi withdraws from those, ‘te tava buddhiḥ yadā yasmin kale sthāsyati sthirībhūtā bhaviṣyati.’ That is the meaning.

So, whenever our buddhi withdraws from the diverse attractions of the world, and ‘sthāsyati sthirībhūtā bhaviṣyate niśchalā vikṣepachalanavarjitā sati,’ when it is without the movement of bewilderment.. This vikṣepa, or bewilderment, is when the mind thinks of numerous objects and follows after them. That is vikṣepam. Without that, ‘samādhau samādhīyate chittamasminniti samādhiḥ ātmā.’ The mind, ‘samādhīyate chittamasminniti samādhiḥ ātmā.’ So, whenever the mind becomes one-pointed in the Atman.. ‘samādhīyate,’ this means ‘placed together.’ ‘Samyak ādhīyate.’ This means to place fully. This means to make the buddhi firm in the Atman. This means to be without delusion, Ajñāna, or doubts – whenever the mind, ‘chittam asmin,’ becomes firm in the Atman..’ That is the meaning.

So it says to make the chitta, the mind firm in Samādhi. What is the meaning given to the word ‘samādhi?’ It is the Atman. That is the part, ‘samādhīyate chittamasminniti samādhiḥ ātmā.’ Whenever the chitta, the mind becomes one-pointed in the Atman, when it withdraws from all objects, that is called ‘Samādhi.’ So, what is ‘samādhi?’ It is ‘ātmā,’ the Self.

This isn’t speaking about the normal kind of samādhi we are familiar with, like savikalpa and nirvikalpa samādhis. Shankaracharya isn’t very interested in any of that. This means that it isn’t the kind of samādhi spoken of in Yoga śāstra here. The samādhi spoken of here means ‘the Atman.’ Whenever, ‘samādau,’ in the Atman, your buddhi becomes situated, devoid of doubts and fluctuation..’ That is the meaning. That is the part, ‘samādhīyate chittamasminniti samādhiḥ ātmā.’

In whatever the mind must be made firm, devoid of fluctuation, is samādhi. Therefore, samādhi is the Atman. Thus, it says, ‘tasmin ātmani,’ in that, the Self.. The word ‘samādhau,’ in the saptimi, the 7th conjugation of samādhi, meaning, ‘in samādhi, in the Self.’ So, whenever your buddhi becomes firm in that, the shloka says, ‘samādhau achalā buddhiḥ.’ Whenever this motionless buddhi becomes firm in the Atman..’ This is in two ways. When the mind becomes firm in the Atman, that condition can be called ‘samādhi.’ Saying that is correct. Once the mind is made firm in the Atman, and is free from fluctuation, that condition of the mind can be called ‘samādhi.’ However, the meaning given to ‘samādhi’ is ‘the Atman.’

It says that the word ‘Samādhi’ means ‘Atman.’ Therefore, it says in the shloka, ‘samādau achalā buddhiḥ,’ the buddhi becomes firm in Samādhi. Then you may ask, ‘what about the samādhi we are familiar with?’ Can’t this mean that the mind becomes firm in that? Is saying that wrong?’ According to the commentary, that explanation isn’t wrong. Why is that? Because it says that wherever the buddhi becomes firm and devoid of fluctuation, that is samādhi.

So, in either way of saying this, there is nothing wrong. However, with that meaning of ‘samādhi,’ one won’t get this meaning here. Why is that? This is because samādhi can be in any object. That isn’t what is meant here. Whenever the mind becomes one-pointed in an object, it will experience the condition of samādhi. If the

mind can gain samādhi through concentration on any object, then this doesn't become the samādhi of the Sthita Prajña, the Man-of-Steady-Wisdom.

If it must be the samādhi of the Sthita Prajña, the mind must become firm in the Atman, free from fluctuation. When we say, 'become firm in the Atman,' it isn't enough to merely imagine some kind of Atman. A person imagines the Atman to be the body. Then, if one makes the mind firm in the body, that won't become this samādhi. A person imagines desire to be the Atman. There, the mind becomes firm. That doesn't become samādhi. The mind can be made firm in anything, but none of that is samādhi. It must be made firm in the Atman itself. One must understand the true nature of the Atman, and then make the mind firm. That is needed.

We said before, 'nitya sarvagataḥ sthānur achaloyam sanātanaḥ.' This is the kind of true nature of the Atman - Eternal, All-pervading, Stable, Still, Everlasting.' That is the true nature of the Atman. One may have some kinds of imaginings of the Atman. That isn't enough. One must understand the true nature of the Atman. Through that, one identifies with the Atman as one's own Self, and makes the mind firm in the Atman's true nature. That is the Samādhi said here.

If we ask, where is this samādhi? It is in the Atman. Thus, it says, 'ātmā tasmin ātmani ityetat. Achalā.' There, how will the buddhi be? It will be achalā, still. We said before, 'Bahuśākhāśchānantaścha.' The buddhi of the indiscriminate is many-branched and endless. That must not happen. The buddhi must not become many-branched and endless. 'Tatrāpi vikalpavarjitā ityetat.' Vikalpas, fluctuations, must not happen. The buddhi must be one-pointed. 'Vyavasāyātmikā buddhiḥ.' This is what we said before. What is the buddhi? It is the antaḥkaraṇa, the inner instrument. That is clear here, the mind.

'Tadā tasmin kale,' in the time when the buddhi, the mind becomes firm in the Atman, 'yogam avāpsyasi,' you will attain Yoga. What is the Yoga that is attained? Because it says, 'samādhi,' there can be two meanings of this. 'When the mind becomes one-pointed in the Atman, what happens? 'Vivekaprajñām samādhiṃ prāpsyasi.' You will attain the Samādhi of Discriminative Wisdom, Vivekaprajña.' This vivekaprajña is the same as aparokṣajñāna, direct Knowledge of the Self. One attains that Samādhi, that

Jñāna. This isn't ordinary samādhi. This is vivekaprajñā. This means, 'Atma bodha,' Self-knowledge.

Having removed the awareness of the body, identifying with the Atman mentally, one gains the awareness, 'ahaṁ brahmāsmi.' That is vivekaprajñā.' In the language of Shankaracharya, that is 'ahaṁ brahmāsmi.' That vivekaprajñā itself is Samādhi. Jñāna isn't obtained in Samādhi. Instead, Jñāna itself is Samādhi. That is what is said here. We said that the Atman is samādhi. Then, it says, what does it mean to make the mind firm in the Atman? It is to be established in the awareness of 'ahaṁ brahmāsmi,' I am the Absolute Brahman.' Who is this? The Jiva.

Therefore, that awareness, that Bodha, is samādhi. 'Samādhiṁ prāpsyasi.' You will attain that bodha, that awareness. That awareness itself is Samādhi. Otherwise, it isn't that the mind attains Bodha in one level and Samādhi in another level. One doesn't obtain Jñāna after Samādhi. Jñāna itself is Samādhi. Jñāna and Samādhi aren't two. That is the meaning.

The name given to Jñāna is Samādhi. It says here that the word 'samādhi' means 'ātmā.' So, for a person who is situated in Atma Bodha, that Atma Bodha is samādhi. Also, the Atman is samādhi. How does that come? For a person situated in Atma Bodha, there is no Bodha besides the Atman. It isn't that, 'the Atman is one, and Bodha is another.' There isn't two. When one gains awareness of an object, what happens? They become two. This happens in worldly experience. There, the object is one, and Bodha is another. We studied in Brahma Sutra classes, 'viṣayaviṣayinoḥ,' the object and awareness.

When one gains Bodha of the Atman, why do we say that Bodha is samādhi, and the Atman is samādhi? It is because they aren't two. Why aren't there two? When we gain awareness of an object, the the thing becomes an object of awareness. Otherwise, awareness contains that object within it. And what about the Bodha of the Atman?

There, the Atman exists as the true nature of Awareness. The Atman doesn't exist as an object. In the worldly level, when we gain objective knowledge, the objects remain as objects. Knowledge contains those objects. Why is that? Because of Ajñāna, the object

and knowledge are separate. The knowledge of the object arises and is destroyed. That is what happens.

In Atma Bodha, the true nature of Atma Bodha is the Atman. Therefore, the Atman doesn't become an object. The Atma Bodha and the Atman are not two. Therefore, it is said that both Atma Bodha, and the Atman are 'samādhi.' Both are the same. Duality doesn't come there. This isn't a condition where one has awareness about the Atman, and grasps It. That is inseparable. That is why it is free from vikalpa, fluctuation. Whenever there objective awareness, there is a vikalpa. In Atma Bodha, there is no vikalpa. That is the meaning.

'Yadā,' in whatever time, you who have gained discriminative Wisdom, attain That..' The Lord is revealing to Arjuna that a person must have vivekaprajña, discriminative Wisdom to attain That. This is a start to the description of the Sthita Prajña next.

**Śrutivipratipannā te yadā sthāsyati niṣchalā
Samādhāvachalam̃ buddhistadā yogamavāpsyasi. 2.53.**

Aum̃ Amṛteśvāryai Namaḥ