

AUM AMRITESHVARYAI NAMAḤ

Swami Kaivalyananda's Talks on the Bhagavad Gita, Shankara Bhashya, Talk 37

Remembering the Guru Parampara, we begin our discussion on the Bhagavad Gita, Shankara Bhashya, Second chapter, verse 60.

We have discussed before about the state of the Sthita Prajna. We said that raga, attachment, can still exist internally in a person who gains firmness in Wisdom. If there is no external longing for objects, even if the mind avoids the sense objects, attachment will exist internally. For that, we said, 'Param̄ dṛṣṭvā nivartate.' Only in the fullness of Jñāna will that raga be destroyed. 'That's what was said. Therefore, a Yati must live with great vigilance. That is said in the next shloka.

**Yatato hyapi kaunteya puruṣasya vipaśchitaḥ
Indriyāṇi pramāthīni haranti prasabhaṁ manaḥ. 2.60.**

We can look at the commentary. 'Samyagdarśanalakṣaṇaprajñāsthairyaṁ chikīrṣatā ādau indriyāṇi svavaśe sthāpayitvayāni, yasmāttadanavasthāpane doṣamāha.' It says, 'samyagdarśanalakṣaṇaprajñāsthairyaṁ.' Here it speaking about the state of Steady Wisdom, the state of stitha prajna. This is described as 'samyagdarśana lakṣaṇaṁ,' indicated by true knowledge. 'Chikīrṣatā,' for one who desires this stability of Wisdom, 'ādau indriyāṇi svavaśe sthāpayitvayāni.' The first thing he must do is to control the senses, the indriyas. What if the Yati doesn't do this? If the senses are not in one's control, the harm caused by this is said in the 60th shloka, 'yatato hyapi Kaunteya' ityādi.

It says, 'yatataḥ prayatnaṁ kurvataḥ.' A Yati, a sanyassi, strives for this state of Steady Wisdom. Even for such a striving person, Arjuna, he is not an ordinary person. 'Hi yasmāt kaunteya, puruṣasya vipaśchitaḥ medhāvinaḥ,' who

is discriminative, and intelligent. So, a discriminative person puts forth effort. That is what is meant by the two words in the shloka, 'yatataḥ,' he who strives, 'vipaśchitaḥ,' a discriminative person. Then Shankara says that these words should be placed together in the meaning. 'api' iti vyavahitena sambandhaḥ.' The literal order in the meaning would be 'puruṣasya, vipaśchitaḥ, yatataḥ api.'

Thus, such a one is human being, a Vidvān, striving for the Goal, endowed with good qualities. This is called sadhana chatuṣṭaya, the four qualities of an apt sadhak. Even for such an aspirant, endowed with all good qualities, the senses are impetuous. 'Indriyāni pramāthīni.' 'Pramathaśīlāni.' That is the nature of the senses. Where the senses are, it is their nature to be impetuous. Thus, Shankara says, 'the impetuous senses drive him towards objects and agitate his mind. Thus, by force, they carry the mind away, though he has clear perception of the right knowledge of discrimination.'

This is said as, 'indriyāni viṣayābhimūkhaṁ,' the indriyas, the senses become connected with the external objects and agitate man's mind. 'hi puruṣaṁ vikṣobhayanti.' This means that thoughts are created in the mind. These senses forcefully attract the mind. 'Akulīkurvanti.' The nature of the senses is attraction, to attract. Along with the aid of the impressions from previous lives, the senses forcibly drive away the mind. Both of these things occur. In one part, the senses are attracted to the external objects. In the other, the senses forcibly take the mind.

Here, 'forcibly,' means that the senses kill the Wisdom of the learned, intelligent man. They refute his discrimination. Thus, they go forcibly to the sense-objects. This means that these two, the senses and sense objects, are mutually attracted. What about when that happens? When the senses go like this, the mind also goes along with them. Thus, having caused the agitation of attraction to sense objects, they carry away the mind. This is, 'akulīkrtya cha,' having caused agitation, 'haranti manaḥ,' they carry away the mind.

This means the discrimination of the mind being destroyed, it becomes full of thoughts of the sense objects. Thus, it says, 'prasabhaṁ prasahya,'

forcibly, the mind is carried off. How is this mind? 'Prakāśam eva paśyato vivekavijñānayuktaṁ manaḥ.' We have discussed in several different circumstances. It says, 'prakāśam eva paśyataḥ.' 'The mind, seeing only Light.' This means a mind full of Atma Bodha, Self-Knowledge. This mind is conjoined with practical knowledge and discrimination. This mind is situated in the Light of the Self. It has withdrawn completely from the experiences of sense-objects, and is without even the thought of them. It is sattvic and pure.

Thus, even in that kind of mind, the mind of one with discrimination, the senses forcibly carry off the mind and take it to the sense objects. That is the nature of the senses. Then the evenness of the mind will be destroyed. Thus, the vivekī, a discriminative person, can experience this downfall. In other words, the ordinary man cannot overcome the experience of this downfall.

After practicing this much sadhana, and having attained progress on the spiritual path, danger is possible in any moment. That is what this says. This can happen even to the Sthita Prajna, the Man-of-Steady-Wisdom. All of this said for the sadhak, and must be taken very seriously. This isn't insignificant. Therefore, it is something that happens to people that one simply cannot believe.

The mind wouldn't be able to believe it in any circumstance. Even a person with discrimination wouldn't be able to believe that this could happen to him. This is because, within the sadhak are durvasanas, negative tendencies, and these tendencies can cause the sadhak to have a downfall. Therefore, one must have great strength. The most important strength, is to not let the mind engage in unfavorable situations. If the mind is allowed to engage in these, taking it as a kind of test, you won't win. There is no one who has passed such a test in history. Therefore, that must not be done.

Anyone may think, 'I have attained control of the senses. There is not even a single waver in my mind.' If a person thinks like this, he is already destroyed. Naturally, his vigilance will be lost, his śraddhā will diminish, and he will come under the grasp of the mind. Therefore, it is never possible for one to

think like this for oneself, even for a viveki. ‘My mind is under my control. None of that can happen to me.’ A person who thinks this, a viveki, as the bhāṣyā says, ‘prakāśam eva paśyato.’ This means that the mind only sees Light, the Light of the Atman, the Supreme Consciousness. There will not be a single thought of sense-objects; only the Light of the Self.

This is a person who is constantly situated in Self-knowledge. When it says that even his mind can be forcibly carried off by the senses, it means that no one is beyond this. No one can pretend that they are beyond these. The Atman is always beyond the senses. However, the mind is not ever beyond them.

When the scriptures say that ‘you are beyond,’ it isn’t referring to the mind, but the Atman. We must understand this. This will be said in several sections. ‘You are beyond everything.’ All of this is referring to the Atman.’ Whether the mind goes there or doesn’t go there, the Atman is beyond. However, the mind itself can never be beyond them. That is why it is said, as long as one has a body and mind, no one has the right to apramāthatvam, being beyond mistakes. No one has the right to ‘atītatvam,’ being beyond. This is said here very clearly. Shankara says, ‘prakāśam eva paśyataḥ,’ for one who sees the Light of the Self alone.’ Even when one is situated in this Self-knowledge alone, the senses still have the power to drag away the mind by force. This is revealing to the sadhak that practice, abhyāsa, is necessary.

Now we can look at the shloka. ‘Kaunteya,’ O Arjuna, ‘yatato puruṣasya,’ A Yati, a person, ‘vipaśchitaḥ api,’ though he is situated in Self-knowledge, ‘pramāthīni indriyāni,’ the senses, which agitate the mind, ‘manaḥ,’ the mind, ‘prasabham haranti,’ forcibly carry away to the sense objects.

**Yatato hyapi kaunteya puruṣasya vipaśchitaḥ
Indriyāni pramāthīni haranti prasabham manaḥ. 2.60.**

Because of that, ‘yataḥ tasmāt,’ the next shloka says, ‘

**Tāni sarvāṇi saṁyamya yukta āsīta matparaḥ
Vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭitā. 2.61.**

‘Tāni sarvāṇi saṁyamya saṁyamanam vaśīkaraṇam kṛtvā.’ Therefore, ‘tāni sarvāṇi saṁyamya,’ having controlled all of those senses, ‘vaśīkaraṇam kṛtvā,’ bringing them under one’s control, without ever letting the senses act as they like, ‘yuktaḥ samāhitaḥ san,’ being concentrated, without any mental fluctuation.’ Here what is the fluctuation of the mind? These are the mental sankalpas that take the mind to the objects. So, without these, without mental imaginings, ‘samāhitaḥ san āsīta,’ being situated, how? ‘Matparaḥ,’ with God as the highest goal. We discussed this before.

We said that the senses abduct the mind and carry it to the sense-objects. Then what is the solution? Such a person, if the senses stray away, if no one can be saved from this, then what is the use? Therefore, how can this be possible? If we say that a vivekī, or a sādhak cannot obtain complete control of the senses, won’t this be impossible? It says, ‘no, that’s not true.’ ‘Matparaḥ ‘aham vāsudevaḥ pratyāgātmā paro yasya saḥ matparaḥ.’ ‘Na anyo ‘ham tasmāt’ iti āsīta ityārthaḥ.’

We said before, that the mind and senses, etc., continuously act according to their nature. There is no place where these don’t function, except the Self. That is why the Self is called ‘atīṭa,’ beyond. In the transcendent Atman, none of these take place. So, what does the Sthita Prajnan do? ‘Aham vāsudevaḥ pratyāgātmā paro yasya saḥ matparaḥ.’ Such a person is ‘matparaḥ.’ So, ‘aham,’ or I am ‘paraḥ,’ beyond. I myself am the supreme refuge. Here, the ‘I’ is the ‘I’ of the Lord, Krishna, who is instructing. ‘Take refuge in Me as the supreme refuge.’ Don’t take refuge in Me as something separate. There is no benefit in that.

Why is that? Because the Lord is beyond, this doesn’t give any benefit to the sādhak. Instead, the sādhak must go beyond. That is why it says, ‘aham vāsudevaḥ sarvam pratyāgātmā.’ ‘I, Vāsudeva, am the Inner Self of everything.’

Thus, 'in you, the Inner Self within you is Me.' The Inner Self within one is Vāsudeva Himself, 'sarvapratyagātmā.' Take refuge in That.'

Thus, 'take refuge in Me, who am within you.' That is the summary. 'Yasya matparaḥ 'na anyohaṁ tasmāt.' 'I am not separate from That.' I am not separate from the Paramātmā dwelling within me, which is beyond all.' Thus, in my true nature of the Paramātman, none of this takes place. 'Iti āsīta,' being firm in this awareness, 'ityarthaḥ,' that is what the Yati must do.

One must never have the attitude that God is separate. When this is said, only then, through that īśvara bhāva can one transcend the force of the senses. That is never possible through the Jiva bhāva, the attitude of individuality. As long as one worships a separate God, remaining in Jiva Bhāva, God will remain beyond, while the Jiva will be controlled. Why is that? It is because one worships God in the attitude of a Jiva. Thus, knowing 'God is beyond all of this' doesn't do any particular good to anyone. However, knowing, 'God is my true nature,' one becomes 'beyond,' through that awareness.

'Na anyohaṁ tasmāt.' 'I am not separate from That.' 'Iti āsīta,' become firmly established in this awareness. In other words, only through the perfection of this awareness of God can a Yati transcend the control of the senses. That is only possible through the attitude of non-duality, advayam. This is because that doesn't occur in only one place; in the Paramātmā alone. As long as one doesn't become That, this will continue. Therefore, one must establish the mind in That. Obtain that bhāva. Only then will it be possible to transcend these.

Thus, it says, 'na anyoham tasmāt.' That is called, 'param dṛṣṭvā,' having realized the Beyond.' When one realizes that Supreme Being..' this is the meaning. Thus, even if one constantly practices discrimination, this happens only in the supreme state of discrimination. For that, make the senses under your, or begin the practice of that. Don't allow the senses to follow their own path. Don't allow the senses to lead one to prohibited objects. Along with the awareness of what is ordained and prohibited, the Yati control the senses, and has the bhāva, 'I myself am that Vāsudeva, who is the Inner Self in all beings.

In that Vāsudeva, none of this takes place. Therefore, none of this takes place in me.’

Having made this firm, ‘evam āsīnasya yateḥ,’ for the Yati, with this firm awareness, ‘vaśe,’ under control, ‘indriyāṇi vartante abhyāsabalāt.’ How is this possible? It is through the bala, the strength gained from practice, abhyāsa. That is the meaning.

General discrimination isn’t enough for that. Through practice, that discrimination must be made firm. That is the meaning. So, we will gain viveka through the hearing about this principle. Because of thinking about this tattva, the viveka becomes firm. However, the control of the senses doesn’t become possible through that. That viveka must become spontaneous, without hearing or thinking. That kind of state must be reached.

There, it isn’t necessary to think. It doesn’t become necessary to hear. Without either of these, it become spontaneous. That is called ‘abhyāsabalāt,’ through the strength of practice. Practice is needed. The practice of hearing and reflection is necessary. In that way alone, is the control of senses possible through discrimination. There is no other means for that. If you travel through any other path, in the end you will reach discrimination, viveka. Without that, control of the senses isn’t possible.

Then someone may ask, ‘a person performs a different kind of tapas, without hearing and reflection. He performs japa and meditation. He performs worship of God, externally. Isn’t it possible through these?’ Through these, it is possible if reaches this viveka prajñā, discriminative wisdom. If these don’t help one to reach this, then that is not possible. Therefore, viveka is primary. The firmness of that is primary.

Otherwise, all others who strive, what happens? According to the discrimination they obtain, these will remain. This is clear. It will say next, ‘whenever the senses stray from one’s control, and go to their objects, if it is a sādhak, it is when his discrimination is destroyed.’ If the viveka is awake, then

the senses will be under his control. In whatever moment the previous vāsana grow and overpower the discrimination, that time, the senses go to their objects.

That is what happens with ordinary people. When one performs actions without self-control, we say later, ‘my discrimination was lost.’ In that, one’s awareness of dharma and right action will even be lost. Here, awareness of dharma or right action isn’t enough for the control of the senses. Control of the senses isn’t possible just from that. Those are needed, but that isn’t enough for the control of the senses described here. For an ordinary Jiva, to live in proper āchāras, awareness of dharma and right action is enough. But that’s not enough for control of the senses.

There is only viveka for control of the senses. Atma Bodha, awareness of the Self is needed. Atma Prajñā is needed. Only through that is control of the senses possible. This means that control of the senses isn’t obtained by merely observing sadācharas, good customs. Why is that? We said this previously. Here, even after gaining control of the mind through awareness of God, the senses go after their objects due to attraction. There, awareness of dharma or right action won’t save you.

If that must not happen, what is needed? That rāga, attachment, must be destroyed. For that rāga to be destroyed, what is needed? Only firm discrimination can destroy that. ‘In that way, while rāga is within, how can one gain discrimination?’ We may have this doubt. ‘Won’t rāga stand as an obstacle to gaining viveka?’

Here, what is aimed at by ‘rāga,’ isn’t the attachment situated in an Ajñāni, who has no discrimination. That’s not it. Here, the gross desire for objects seen in ordinary people has been destroyed through constant practice. This means, for this person, in the normal circumstance, in the normal manner, the mind doesn’t go to the objects. That must victory over the sense is attained. This isn’t being said about a person whose senses are constantly active in their objects, devoid of control.

Here it is speaking about a Sthita Prajñan. Otherwise, this is aimed at one who is constantly striving for the state of Sthita Prajña. The rāga within him is never visible. That is very subtle, in the form of vāsana, or samskāra. That doesn't become visible in the normal manner. Just because that doesn't become visible normally, in the presence of sense-objects, doesn't mean that one should think that it doesn't exist.

And what about an ordinary person? There, rāga will be constantly visible in the mind, whether in the presence or absence of the objects. That is very gross. He doesn't think about destroying or controlling that. He is not even able to recognize that rāga. Here, it isn't like that. Here, for a Yati.. normally, this doesn't become visible, because he has destroyed that. He has destroyed the gross desire, the rāga that constantly takes the senses to their objects.

How is that? Through viveka. Through recognizing it, it is destroyed; through viveka. However, this isn't able to be recognized, because it is subtle. This doesn't become awake, even in the normal circumstances with sense-objects. However, due to the remains of prārabdha, that may awake and come. When that happens, he may experience a fall. Therefore, one must also destroy that subtle remains of desire.

For a Yati who is practicing self-control, there is no meaning in the mind turning towards the sense-objects. That has attained samatvam, evenness. However, even if that is in evenness, desire in its subtle form can break that in any time. The chance for that is there. Here it says, 'be careful of that, also!' 'Avoid that also!' Only then, 'tasya prajñā pratiṣṭhitā.' Only then does his Wisdom become established.

When it speaks about this 'steadiness of Wisdom,' 'Prajñā' is the antaḥkaraṇa. That is the antaḥkaraṇa. However, there is a difference between the antaḥkaraṇa of an ordinary person and that of the Sthita Prajñan. In the ordinary antaḥkaraṇa, there will be an accumulation of rajas and tamas. And what about the antaḥkaraṇa of the Sthita Prajñan? That will be sattvic.

For a person who is practicing Prajñā, the evenness of the mind, he uses his Will Power to sustain an even attitude in the mind. In other words, he makes the antaḥkaraṇa transform according to his will power, to evenness. What he depends on for this striving is rajas. This is the rajas in the antaḥkaraṇa. Depending on this rajas, he tries to sustain the antaḥkaraṇa in a sattvic bhāva.

At the same time, what about the Sthita Prajñan? He doesn't depend on that rajas to sustain the mind in sattva. Instead, through the strength of previous practices, he doesn't have to use his own Will Power. The mind transforms sattvicly, of its own, through the strength of previous saṃskāra. If in one place, a person uses Will power to sustain the mind in sattva, it will be the rajas guṇa that aides him. This is a Karma Yogi.

And what about the Sthita Prajñan? There, Will power isn't necessary. The rajas guṇa isn't necessary. The sattvic modification of the mind becomes spontaneous. 'Spontaneous,' means 'through the strength of practice.' That's what is said here. What is that strength of practice? The strength of practice is saṃskāra. Through the force of that saṃskāra, there Will Power isn't needed.

We normally say, 'even while hearing satsang, the negative emotions remain.' Why is that? There, the mind is being forcefully engaged in satsang. The rajas guṇa is what aides in that. There, effort is necessary. After the satsang is finished, the mind again goes to its ordinary state. Then the evenness is destroyed. Why is that? It is the rajas guṇa which helped bring the mind to evenness. That rajas guṇa again becomes active, in the objects.

This is because that is the kind of saṃskāra for the person. He hasn't gained the strength of saṃskāra from previous practice for transcending that saṃskāra. At the same time, the Sthita Prajñan isn't like that. Through the practice of the firmness of this Wisdom, he transcends that condition. There, the mental waste of rajas and tamas are diminished. That is called 'chitta śuddhi,' purity of mind.

So, spontaneously, from the strength of samskāra, the modification of evenness is sustained in the mind. Then there is no need to use will power. The karma Yogi uses will power. He must think, consciously. Here, that isn't necessary. This will spontaneous and constant in the mind. However the condition of Ajñāna is continuous in the Ajñāni, how it is tamas, in the same way, the mind of the Sthita Prajñā is continuously in the condition of sattva. That is what is called 'abhyāsa balāt,' from the strength gained through practice.'

That becomes possible for one through the strength gained from practice. Like that, when that becomes firm.. this 'rāga' is a product of rajas guṇa. There is such a specialty about the guṇas. If one guṇa increases, another guṇa will decrease. That won't allow another guṇa to be active. That is a specialty about the guṇas.

So, when more rajas is accumulated, that rajas can take the mind to satsang.. at the same time, that same rajas can take the mind to the sense-objects. This is because of the strength of that. Rajas will overpower sattva and tamas, and be active. Then, what about when sattva grows, through chitta śuddhi? That will overpower rajas. Because it overpowers rajas, that doesn't allow 'rāga' do function.

Rāga is a product of rajas. That will obstruct rāga. That will prevent rāga, this sattva. Once a blockage is created for rāga, then that rāga can no longer control the senses and bring them to sense-objects. That happens from the strength practice. Once sattva becomes firm in the antaḥkaraṇa, all of this happens.

That sattva overpowers rāga, attachment. Then the sense don't become connected to that rāga. Then, even if the senses are acting, that rāga is not able to go to the sense-objects. Then, his Prajñā becomes established. This takes place in the antaḥkaraṇa. This is the condition where sattva overpowers rāga, attachment. Through practice, the sattva guṇa is developed in the mind. From that is the condition which is being described here.

How does the sattva guṇa develop?’ In one way is through chitta śuddhi, mental purity. That is a primary matter. When a person gains chitta śuddhi through Karma Yoga, the sattva guṇa increases. That is a means. Even for that, the primary means is ‘ātma bhāvana.’ That is what is said here. Become ‘matpara’ – having Me as your supreme Goal. That is called ‘viveka.’ This will be said later. ‘Sattvāt samjāyate jñānam.’ Viveka develops Sattva. Sattva makes viveka firm. These are mutually dependant things, that make each other firm.

So, according to how one obtains viveka.. there, one’s own effort becomes necessary. Gain viveka through effort!’ ‘Etadekapatrat .. This is said later. To say, ‘matpara,’ to have God as one’s supreme Goal,’ means ‘constnatly sustain īśvara bodha, awareness of God. That is it. That can be through the bhāva of bhakti. Or, it can be through Tattvajñāna. Either way, fine. That can also be through the bhāva of bhakti. Here, ‘bhakti,’ means the bhakti where one knows the Tattva behind God. Through that bhakti.. And what about the bhakti without awareness of God? That is useless.

‘Na me bhakta pranaśyati.’ This is said later. ‘My devotee is never destroyed.’ However, that must be true bhakti, with īśvara bodha, awareness of God. Otherwise, this isn’t a bhakti of base emotion and madness. Through the bhakti made firm in ātma bodha, that can happen. Only then will this matter happen.

Otherwise, this can be through Tattvavichāra, enquiry into the Truth. That can also be through that. No matter through which one, according to how the sattva guṇa is developed, how the rajas and tamas guṇas are overpowered, this viveka is what primarily helps one. One may be a bhaktan, but if there is no viveka, it is useless. Only if there is viveka can that be ‘bhakti.’ Then there is no need to obtain any particular kind of ‘bhakti.’ Therefore, it says, ‘na anyo aham tasmāt.’ Have this awareness, ‘I am not separate from that.’ This is said as a means.

Become firm in viveka. In that way, ‘yateḥ vaśe hi yasya indriyāṇi vartante.’ Like that, the sense become under the Yati’s control.’ Through karma yoga, one

obtains mental purity. Through Tattvavichāra, one's Atma Bodha becomes firm. In that way, through these two, a person's senses become under control. Some people say, 'the senses aren't tumultuous by nature. I don't have such a problem with my senses.' Some say like this.

What they say is correct. This is because he doesn't know where these are going. That is why. He doesn't recognize this. A person who recognizes will understand, 'these are causes of danger. These must be controlled.' That is all.

Otherwise, there are other practices being taught. 'Sense indulgence' – 'don't go and control the senses like that!' 'If you try and control the senses, it will create mental conflict.' 'You will feel that life is interesting.' 'Therefore, give senses their own path. Let them experience their objects. When you experience those, you will feel peace.' This way of thinking is refuted here. This isn't accepted.

That is a momentary means. That is something that has been tested and rejected. Momentarily, it is true, that that will give peace. However, one will go there again. So, here what is said? 'Atma ratiḥ, ātma kṛīdaḥ.' Instead of this delight of the Self, it is 'indriya rati,' delight in the senses. The mind will go there. Having gone again and again, without distinguishing between the bliss of the Self and happiness through the senses, these people who delight in the senses destroy themselves. Therefore, being attracted to such false philosophies and trying to practice them is dangerous.

Here, this is how the Lord is instructing. What is that? 'ābhyāsa balāt.' This means that practice is necessary. It doesn't say to indulge the senses; it says that one must control them. It doesn't say to lead the senses to their desired objects; instead, it says to control the senses from those. That is what was said; 'kūrmoṅgānīva' – like the limbs of a turtle.

The difference of opinion is to what means to accept to attain that. There is no argument that the senses must be controlled. Then, 'how must one control them?' Is it through indulgence that one control them? Or is it through

disciplining them?’ That is the question. Here it says that disciplining is indeed necessary, not indulging them.

Some say that one should control them through indulgence. That is very novel idea; acceptable by everybody. Control the senses – at the same time, ‘indulge!’ That is something that everybody likes. That is what the Charvakas said. The Charvakas also spoke about sense control. However, that isn’t what the Lord says. He says that one must discipline them; not indulge them. Those must be disciplined.

Then what means should be accepted to discipline them?’ It is like disciplining children. How is that? It isn’t through beating, but through discrimination. Through obtaining viveka in the antaḥkaraṇa, control the senses. That is the primary matter here. It says that one must discipline the senses, not indulge. But how should one discipline them? That is through viveka, discrimination.

Those must be disciplined through viveka, through viveka prajñā, the Wisdom of discrimination. That must be obtained. Otherwise, it doesn’t ever instruct sense indulgence here. Those must be controlled through viveka. For that viveka, gain mental purity through karma yoga. Then control these through viveka. No matter who, even for a person who thinks himself a Sthita Prajñan, one must constantly control the senses. That is what is said.

All of these instructions aren’t for the Sthita Prajñan; instead, they are for a sādhak. We discussed that matter before. We can look at the śloka.

‘Tāni sarvāni saṁyamya,’ having controlled all of them, ‘matparaḥ,’ with Me, the Lord as your Goal, ‘yukta āsīta,’ being situated, united with Yoga, ‘yasya vaśe indriyāṇi,’ for whoever has the senses under control, ‘tasya prajñā pratiṣṭhitā,’ his Wisdom becomes established.

**Tāni sarvāni saṁyamya yukta āsīta matparaḥ
Vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā. 2.61.**

In that way, a person striving for firmness in Wisdom may fail. How does that happen? The progression of that is said next.

**‘Dhyāyato viṣayān puṁsaḥ saṅgasteṣūpajāyate
Saṅgātsañjāyate kāmaḥ kāmātkrodhobhijāyate. 2.62.**

‘Atha idānīm parābhaviṣyataḥ sarvānarthamūlaṁ idaṁ uchyate.’ What is going to be said? ‘Parābhaviṣyataḥ,’ one who is controlled..’ A person who is striving becomes controlled, unknowingly. ‘Sarvānarthamūlaṁ.’ This becomes a cause for all disaster. In another place, it says, ‘śraddhayopetaṁ.’ The Yati has śraddhā, interest, and faith. Even though he is striving, the Yati’s efforts may decrease sometimes. He will feel ‘enough’ in the mind. This can happen in several ways.

Sometimes one will lose one’s enthusiasm in the effort. Sometimes, through the adoration, respect, and worship of society, when this ‘image’ comes, he may feel, ‘this isn’t needed.’ ‘Haven’t people accepted me as a Sthita Prajñan?’ Thinking this, sometimes, the feeling of disinterestedness will come. Then, he thinks, ‘I finished the work of making myself good. Now I can start to make the people good.’

Then, this can happen. ‘Parābhavan’ – he becomes controlled. Primarily, a person must strive to make himself good till the end of the body. Part of the striving to make oneself good is making others good. Otherwise, if one stops the work of making oneself good and goes to make others good, that will make a disaster. That is called, ‘parābhavan.’ How does that happen?

It says, ‘dhyāyataḥ chintayataḥ viṣayān śabdādīn viṣayaviśeṣanāt alochayataḥ.’ When one is along with the body, no matter where, whether in the home or the ashram, It isn’t possible to live without thinking. One has to think about the realm of action where one works. We have to think about society. We have to think about our surroundings. So, it’s not possible to avoid thought. This is, ‘chintayataḥ dhyāyataḥ viṣayān śabdādīn.’ It says, ‘sound and other objects.’ This is connected to the senses.

So, any kind of thought will enter the mind. Suppose one is a karma yogi. One has to think about numerous things in the realm of one's action. It isn't possible to perform karma, while thinking of God alone at all times. When one performs karma, one has to also think about karma. One has to think about every side to that; about dharma, about adharma, about good and bad, about the good and bad paths.. Only a person who knows these can perform karma.

One can only withdraw from the bad path, if one knows what that is. A person can withdraw from adharma, only if he knows what that is. Otherwise, he will think that adharma is dharma and act. He will think that the bad path is the good path and act. Therefore, one will constantly think of objects. That is necessary; the nature of the mind. However, when one thinks like that, what happens? 'Viṣayān viśeṣanāt alochayataḥ.' In that, some objects will enter the mind. They will enter and grab the mind. Attractive objects will enter the mind. That is the danger in the field of karma. A person in the field of karma must deal with all matters equally. However, in some places, the mind will be affected. Unknowingly, that becomes impressed in the mind.

Then the thought of that becomes firm. Then one forgets momentarily that this is a sādhana. 'Puṁsaḥ puruṣasya saṅgaḥ asaktiḥ prītiḥ teṣu viṣayeṣu upajāyate utpadyate.' Unknowingly, attachment comes to the mind. This is speaking about those who are striving to eliminate attachment, not about ordinary people. What is said here isn't a subject for them - 'is there attachment, or no attachment?' They don't recognize this. This isn't discussing about a person with no discrimination.

This is discussing about a person who is striving for the state of Sthita Prajña. He has viveka. 'One must not have attachment!' 'One must not have attachment to women and gold.' He has this discrimination, but is in the field of karma. The mind will grasp all objects. When he is situated like that, attachment can come in that individual unknowingly. Interest comes in the mind. That is recognized too late.

‘Prītiḥ teṣu viṣayeṣu.’ That will sometimes be in the form of compassion. It will sometimes be in the form of a spiritual attitude. That can be also. This can also be wordlly. This is a spiritual person. Therefore, when attachment comes, it may sometimes be in spiritual attitudes. However, ‘asaktiḥ prītiḥ teṣu viṣayeṣu’ – in these matters which he should reject, ‘upajāyate utpadyate,’ this happens in a way that he doesn’t recognize. ‘Saṅgaḥ’ – the attachment of the body, of the mind, all of these are equal. ‘Attachment’ doesn’t just mean mental attachment. Through the physical presence, mental attachment grows.

The body becomes close to things that should be renounced. A person thinks, ‘the body is present, but not the mind.’ That’s not so. Constant acquaintance, and behavior is the closeness of the body. That is ‘saṅgaḥ,’ attachment. The mind is there. ‘Saṅgāt prītiḥ,’ From attachment comes liking. Without knowing, the feeling, ‘I like this,’ grows in the mind. Prīteḥ sañjāyate samutpadyate kāmaḥ.’ This liking becomes more liking.

That is how some people come to this path and then have a downfall. They were good people before coming to this path. Then after coming to this path, they become bad people. After beginning spiritual practice, they go wrong. That is also possible. That can happen to anyone. Why is that? This is a matter that happens unknowingly. Liking comes, then ‘prīteḥ sañjāyate samutpadyate kāmaḥ tṛṣṇā.’

The mind has discrimination, so what does one do consciously? He avoids all unfavorable situations, and comes to favorable circumstances, such as an aśram. Then one pays attention to spiritual practices. A person avoids a lot of desire for objects. In that circumstance, because the person’s saṃskāra is firm, even a tiny thing is enough. The mind will grab onto that. Once a small desire comes into the mind, then.. Before it wasn’t like that. Because the mind was pervaded in several objects, it didn’t have to grab something firmly. However, when one withdraws from other objects, here, in these kind of circumstances, if the mind gets something small, it will grab it forcefully.

Then it becomes impossible to separate the mind from that. Here it says, 'kāmaḥ tṛṣṇā.' Then desire grows. 'Tasmāt kāmāt kutaśchit pratihatāt krodhaḥ abhijāyate.' Through desire, anger comes.' Through the unfulfillment of desire, anger is produced. 'Anger' doesn't mean a person goes to cut someone with a sword. In the mind, the attitude of anger comes. That is 'krodha.'

We said before, we have the attitude of 'friend' and 'enemy' in the mind. We feel liking towards some, and aversion towards others. Why do we create friends and enemies? In truth, wherever it is the mind goes, when there is an obstruction to desire, the turbulence produced from that causes this. A person doesn't recognize where this happens. This happens anywhere. Wherever there is an obstacle to the fulfillment of desire, this happens in all places, unknowingly. Where there is aversion, this creates a transformation in the mind. Whenever the mind feels aversion to someone, wherever this desire is obstructed - 'a person may not recognize this. However, when that transformation modifies into anger.. that can happen anywhere. That why it is commonly said, 'a person who fails in the market goes home and beats his mother.'

To feel anger towards someone for no reason, to feel aversion towards anyone, to make oneself perturbed, and perturb others - all of these, are the constant program of these people. Who? These Swamis and brahmacharis. What is the cause for all of this? It says, the obstruction of desire. That is where one must be careful, where desires are obstructed. One doesn't recognize this. The desire grows, and grows, and then there is an obstacle to that. Then, the transformation in the mind produced from this is 'krodha,' anger.

A person doesn't recognize that this happens. Then, he feels the attitude of 'friend' and 'enemy' towards others. This is all done to oneself. He makes all of this happen to himself; not anyone else. He merely imposing this on others. Others are disturbing me. I'm not going to any disturbance, anyone.' There, both disturbing people say this. Both people are disturbances. Both say, 'I don't give any disturbance to others.' However, they are both disturbed within.

There, what truly happens, is that all these disturbances are in the mind. These are inside. The meaning of the word 'disturbance,' or 'śalyam,' is 'thorn.' That is in the mind. That is desire. Then, there are the obstructions that come to that. This creates the thorns of the mind. That is what is said here. There is no greater psychology than this. For us recognizing the means out of this, this is explained. The means is to be aware, 'this can never satisfy me.' If a person must obtain freedom from the condition of the mind, then it isn't fulfillment of desire, but transcending desire.

When an obstruction comes for desire, won't the mind become peaceful through the fulfillment of desire?' Can't anger be avoided in that way?' Don't think like that. If that happens, we said before, 'havisā tṛṣṇavat eva.' If fuel is poured in the fire, it will again demand more. That will never give completeness. That will give momentary completeness. That is never a means for evenness of mind, for the state of Sthita Prajñā. This must be destroyed from the root.

How is desire destroyed from the root? It is through viveka. Some people have a different way of thinking. They say, 'if desire must be destroyed, it must be brought outside. It cannot be destroyed inside. One must bring it out and destroy it.' How does one bring it out and destroy it? This means to make oneself experience sense-objects, and destroy. Some people like that idea. However, that will only give the opposite result. To bring desire outside, to enjoy, means that one lets the mind and senses experience, and then say, 'enough.' No one has felt 'enough,' through experience. There is no record of that in history.

One can't destroy desire like that. One can't bring it outside and destroy. It must be destroyed while inside. One must destroy the seed of that. Through the fire of Knowledge, through discrimination, one must discard that. Otherwise, if one brings it outside and experiences, that will only grow. 'One brings it to the level of objects. Then, destroy it.' That isn't possible. It will grow there, become double.

Therefore, it isn't possible to destroy it like that. That is what our Purāṇas say. Ravaṇa had ten heads. Even when each head of Ravana was cut off, that would continuously grow back again. One can't destroy through cutting each head. This means that it isn't possible to destroy manifest desire. Then how does one destroy it? It is destroyed through the Brahmāstram. What is the Brahmāstra? That is Atma Vidyā. There, Brahman becomes the astra, the weapon. The Atman itself becomes the weapon. Only through that, can all heads be destroyed. If one takes each one separately, that will continue to grow.

That is why it says, 'viveka.' For understanding, 'how does this come?,' this is said. One can only destroy the enemy if he is recognized. Where does that begin? One must go to its root and destroy it. One must go to its cause and destroy. One cannot destroy a tree by cutting its branches. One must uproot it. Then one must find the root. Where is that? For that, it says that this begins from the thought of objects. From the thought of objects, comes attachment, then, 'saṅgāt saṁjāyate kāmaḥ.' From attachment, comes desire. 'Kāmāt krodhobhijāyate' - from desire, comes anger.

This comes to the gross form. We all recognize anger. That is the level of recognition. However, we don't recognize what comes before that. We may not recognize the longing that comes in the mind. That is only recognized, once it becomes firm. That is the progression that is said here. 'Kāmāt kutaśchit pratihatāt krodhaḥ abhijāyate.' Anger comes.

Now look at the śloka. 'Viṣayān dhyāyataḥ,' from imagining about objects.. here, 'thinking' means 'imagining, fancy of the mind - 'puṁsaḥ,' a person, 'teṣu saṅgaḥ upajāyate,' he gains attachment. 'Saṅgāt,' from that liking, 'kāmaḥ saṁjāyate,' desire becomes firm. Pay attention to this. It isn't that desire is produced from mental fancies. The desire that was already there becomes firmer. That is 'saṁjāyate.' It isn't that desire comes when one has sankalpas, imaginings. Those are there. That desire prompts the imagining. That is subtle. However, through that fancy of the mind, the desire becomes firmer.

‘Kāmāt,’ from that firm desire, ‘krodhaḥ abhijāyate’ – this means the result is anger. This doesn’t just indicate ‘anger.’ This means all emotions such as anger. By saying ‘anger,’ this doesn’t just mean the anger produced from unfulfillment of desire. This also indicates other emotions – jealousy, ego, etc. From this unfulfillment of desire, all of these emotions are produced. ‘Krodhaḥ abhijāyate.’ The most manifest form of these that we experience is anger. That is why this is said in particular.

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**‘Krodhāt bhavati saṃmohaḥ saṃmohātsmṛtivibhramaḥ
Smṛtibhramśādbuddhināśo buddhināśat praṇaśyati. 2.63.**

‘Krodhāt bhavati saṃmohaḥ avivekaḥ kāryākāryaviṣayaḥ.’ Once anger comes.. when this said, this doesn’t just mean the time when anger comes. Once anger comes, and even after anger goes away.. Even after it goes, from its influence on the mind, ‘saṃmohaḥ avivekaḥ.’ Indiscrimination is produced. This is in ‘kāryākāryaviṣayaḥ’ – knowing what should be done and what should not be done is ‘kāryākāryaviṣayaḥ.’ ‘Kārya’ is what should be done, and ‘akārya’ is what shouldn’t be done.

This kind of discrimination becomes destroyed. That is the meaning. An angry person, a person who becomes a slave to anger .. the acts who does while being a slave to anger, and what he does after that anger leaves, everything, will be influenced by these matters described. There is the influence of desire, of the unfulfillment of desire, of the anger he experienced before.. so what does he do? ‘Kruddho hi saṃmuḍaḥ san gurum api akroṣati.’

When one becomes subservient to that rage, through the unfulfillment of one’s wishes, he goes down the path of anger.. ‘Saṃmuḍaḥ san,’ his discrimination is destroyed. Then, whether he becomes angry or not, through

lack of discrimination, 'gurum api akroṣati' – he curses the Guru. He even blames the Guru. He commits 'cursing the Guru' – guru ninda.' That is what happens.

Desires are of different kinds. When things don't happen according to a person's desires, what does he do? He places all the blame, not on himself, but on the Guru. 'Everything that happened to me is because of the Guru.' He thinks this. 'A Guru shouldn't be like this.' Thinking this, what does he do? He blames the Guru. He blames the Guru for all the mistakes that happened to him. Then, what does he say?

'After coming to the Guru's presence, I was destroyed. I became bad. That isn't my responsibility. That is the Guru's.' 'I was destroyed in the Guru's presence. That was the Guru's responsibility.' Here, what does he do? He blames the Guru. He didn't do what he should've in the Guru's presence. However, he doesn't remember such matters. 'Did he listen to the Guru's instructions, or follow them?' He doesn't think about such matters.

Instead, what does he do? He places all blame on the Guru. There is a logic for that, even. There is a logic for anything. He puts the Guru to blame. This happened to me because of the Guru's fault.' He thinks this. This is said, 'kruddhaḥ' – this isn't in the time when one is in anger. After one has become a slave to anger, when one has anger through the unfulfillment of desire, that is anger. This doesn't mean that one must be angry externally. We said before, 'parābhavan.' That will happen, he becomes controlled.

Then, his interest in spirituality decreases. From all of this, he tries to find defects. He will find blame and defects everywhere, in the Guru, the ashram, in Atma Vidya. Finding these defects, he tries to become distanced from these. This is the fundamental cause of that. He doesn't pay attention to his sādhanā. Therefore, we will think, 'he came to live near the Guru. Then why wasn't he saved? Why is each person leaving the Guru?' Or, 'why are each of these people having to complain about the Guru?' Why does this happen?'

‘Where is the problem? Is it in the Guru, or the disciple?’ In that way, the mind will have doubts. Here, it says how that happens. The commentator says, ‘gurum api akrośati.’ Without listening and making practical the Guru’s instructions, a person stays in the Guru’s presence. It isn’t that a person becomes good from that. Even if the person stays close till death, it won’t do any particular good. If it is a person who must benefit, a single darśan is enough.’ One sight of the Guru, a touch, hearing a single time – all of these are enough to save a person.

Then, even though there is constant physical presence, if a person doesn’t become good, what does it mean? That isn’t the defect of the Guru. That is the defect of the disciple. Because that is the defect of the disciple, he leaves the Guru. Otherwise, he blames the Guru. That is what happens.

A person serves the Guru for a long time. We say, ‘he is like the Guru. He is a great siddha.’ For such a person, he disappears one morning. Where did he go? Where the siddha disciple go? Then, we feel sad in the mind. ‘He was a great siddhan. What happened to him?’ This is what happens here. That is what is explained. ‘In the mind, aversion comes. Then anger comes. How did that happen? It is through the previous matters.

This isn’t because of staying near the Guru. The mind wasn’t in the Guru. The mind was somewhere else. That’s how it is. I once heard something from a sanyassi. I’m not saying this aimed at anybody. If this is aimed at someone, it’s not my responsibility. I’m just saying something I heard. No one should think like that. No one should become angry by thinking like that.

When a person enters an ashram, he first looks at the ceiling. He looks to see, ‘what kind of painting is there?’ In old ashrams, there were numerous paintings on the ceilings. Why would he look like that? It is to find out how much wealth is in the ashram. How much assets does the ashram have? Looking at this, he would decide whether to accept the Guru or not. This is decided on assets. That is why they look at the ceiling.

This person stayed in the ashram for some time. He decided after seeing the ceiling. After a long time, he became a siddhan, and finally, he leaves the Guru and the ashram. This happens everywhere. That's why it is said. Then why does this happen? The psychology is being explained here. 'Gurum api akrośati.' For that, some virtue is needed. A person needs the merit to see the Guru, to recognize the Guru, to serve the Guru. One also needs the merit to attain the Self, through that. Only if all these are there, can a person be saved.

'Sam̐mohāt,' what happens from delusion? 'Sm̐ṛtivibhramah̐' - one's memory becomes confused. 'śāstroāchāryopadeśāhitasam̐skārajanitāyāḥ sm̐ṛteḥ syāt vibhramah̐ bhram̐śaḥ sm̐ṛtyutpattinimittaprāptau anutpattiḥ.' So, this person has strived quite a bit. How? Through, 'śāstra āchārya upadeśa' - through the scriptures, and through the instructions of the Guru.. therefore, 'āhitasam̐skārajanita'- through that, he gains sam̐skāra. This isn't a bad person, but a Siddhan. The sm̐ṛti, or memory born from that sam̐skāra, .. 'janityāyā sm̐ṛteḥ' - he has this memory.

This isn't how we are thinking. This person is a Siddhan. That's why it says, 'the sam̐skāra gained through the the śāstras, the Guru, and the Guru's instructions.' He had this. However, what is needed from that sam̐skāra? Memory is needed. One must have remembrance of viveka. However, for a person who obtains this sam̐skāra, having heard the Guru's instructions, performed tapas in the Guru's presence, everything - then having gained sam̐skāra, the memory that is produced from that sam̐skāra - that becomes confused, 'bhram̐śaḥ.'

That is the failure of such a prominent disciple. Even though he had obtained sam̐skāra, we said before, in the previous class, 'this depends on the rajas guṇa. Through will power, he gains sam̐skāra, depending on the rajas guṇa. From that sam̐skāra, comes remembrance of viveka; through devotion to the Guru, etc. All of that must remain in remembrance, but that becomes confused, 'bhram̐śaḥ.'

‘Smṛti utpatti nimitta prāptau’ – when the causes of that remembrance are obtained; what is that? He should become aware, ‘I am going to fall.’ This remembrance should happen, but it doesn’t. ‘Anupattiḥ’ – that doesn’t happen. Why not? It is because sankalpa came in the mind, then desire, then likes and dislikes.. it isn’t just anger, but likes and dislikes as well.. That is what we said before. This is describing the danger a person who strives to reach the level of Sthita Prajñā faces.

Such a person who stays by the Guru, and performs all of these practices doesn’t gain this discrimination in the proper time. This is when he thinks that something is unfavorable. ‘This isn’t right.’ When he begins to think this, inside, this remembrance should appear. That is said as ‘smṛti utpatti nimitta.’ Whenever the mind has an unfavorable attitude towards spiritual life, or the Guru, at that time, this remembrance must come to help him.

That is what is said later, as ‘udaret ātmanātmānam.’ Each person must save themselves. This remembrance should come to his aid. The samskara gained from the Guru, śāstras, and instruction must come as the form of remembrance. This means that it must become discrimination. However, that discrimination doesn’t happen at that time. Because that doesn’t happen, all the other things come after. He then has to curse the Guru. Otherwise, he has to leave the Guru. He leaves the ashram. All of this happens.

Otherwise, he rejects the spiritual path. Here it says, ‘how does that destruction happen, step by step?’ It isn’t enough to obtain samskara from the śāstras and the āchārya. That samskara must be made practical in the necessary situations. If that remains in the form of samskara, we won’t recognize it. That must change into discrimination, into Wisdom. That must become a firm remembrance. When that doesn’t happen, the sankalpas from the past become desire and enter the mind, unknowingly. This happens in a way that one is unable to recognize. Sometimes, it may be because that is subtle. Otherwise, that may be due to the remains of the person’s prārabdha. That is how it comes.

Otherwise, it can be due to a lack of the Guru's Grace, of God's Grace. Because of this, this indicates that a downfall can happen to one in any time. No one can think that they are great. That is what it says. Then, from that destruction of memory, comes the destruction of discrimination. Then, everything is destroyed. That is what we will continue to discuss. That will be in the next discussion.

**‘Krodhātbhavati sammohaḥ sammohātsmṛtivibhramah
Smṛtibhramśādbuddhināśo buddhināśāt praṇāsyati. 2.63.**

AUM AMRITESHVARYAI NAMAH