

AUM AMRITESHVARYAI NAMAḤ

Swami Kaivalyanandaji's Talks on Bhagavad Gita, Part 39

Remembering the Guru Parampara, we begin our discussion on the Bhagavad Gita, Chapter 2, Verse 65.

**Prasāde sarvaduḥkhānām hānirasyopajāyate
Prasannachetaso hyāśu buddhiḥ paryavatiṣṭhate. 2.65.**

The Preface says, '*prasāde sati kiṁ syāt? Iti uchyate.*' The previous śloka spoke about chitta prasād, the poise, or serenity of mind. When the Jiva experiences objects, if the antaḥkaraṇa is free from attachment and aversion, the mind gains prasād, or poise. That was said before. When that happens, '*prasāde sarvaduḥkhānām ādhyātmikādīnām hāniḥ vināśaḥ asya yateḥ upajāyate.*' So it says, 'yateḥ.' It is speaking here about a Yati.

For the Yati, '*prasāde,*' when this prasād, this serenity of mind is gained, '*sarvaduḥkhānām,*' of all sufferings.. when this is said, it explains, '*ādhyātmikādīnām*' – we have explained this. The '*hāni*' of that, or '*vināśam,*' destruction.. This complete destruction happens. The fruit of *chitta prasād*, serenity of mind, is *duḥkha vināśam,*' the destruction of sorrow. Through the poise of the mind, suffering is destroyed.

The fruit of spirituality, of the spiritual life, is what is said here. This is the destruction of suffering, '*duḥkha nāśam.*' This is ultimate destruction. This means that this must be perfect. That must not come back again. That kind of '*duḥkha nāśam,*' is the fruit of spiritual life. Only through that can one attain ultimate cessation of suffering. All other methods give only momentary relief from sorrow. 'Kiṁ cha,' That's not all.

'*Prasannachetasah svasthāntaḥkaraṇasya hi yasmāt āśu śīghram buddhiḥ paryavatiṣṭhate ākāśamiva pari samantāt avatiṣṭhate, ātmasvarūpeṇaiva niśchalibhavati ityārthaḥ.*' It says, '*prasanna chetasah*' – once the antaḥkaraṇa gains this serenity of mind, what happens? It says, '*svasthāntaḥkaraṇasya,*' for this Jiva, whose antaḥkaraṇa is poised, '*āśu śīghram,*' at once, immediately,

‘*buddhiḥ paryavatiṣṭhate*,’ his buddhi becomes firmly established. What is the firm establishing of the buddhi? It says, ‘*ākāśamiva pari samantāt avatiṣṭhate*’ – like the sky, the buddhi ‘*samantāt*’ everywhere, ‘*avatiṣṭhate*,’ becomes situated.

In ādhyātma śāstra, taking the sky as an example, is primarily to show pervasiveness. The sky is the more pervasive than other material objects. So, the sky is given as a simile to the Atman’s pervasiveness. ‘*ākāśamiva*’ – like the sky.’ Then, this can be through other examples. It can be through its purity. The sky is pure. Even when other objects become impure, the sky doesn’t become impure. Thus, the sky can be used to give a simile to the Atman’s purity, in the same way as pervasiveness.

Other material objects are destroyed through the destruction of their parts. However, no one can directly see the destruction of the sky. Even though Advaita says ākāśa, material space experiences destruction, that destruction isn’t visible to the Jiva. An object that is devoid of parts is not destroyed.’ For giving an example of this, the sky is used.

Here, it says, ‘*buddhi samantāt avatiṣṭhate*.’ When this is said, the buddhi of the Yati becomes pervasive. Through Atma Bodha, the buddhi of the Yati becomes unlimited. This is bodha, awareness. The awareness of the ordinary Jiva is limited. The awareness in small creatures will be very small. The buddhi of man functions through the 5 senses and the mind. For other creatures, the transformations in the antaḥkaraṇa aren’t affected by the 5 senses in the same way.

Some creatures have only one sense organ, some have only two, and some three. In man, the five senses organs function equally. The antaḥkaraṇa transforms according to those five sense organs. When the mind modifies in that way, the transformation of the mind will be very narrow. This is for the Jiva in the human body. That is even more narrow in other creatures. The narrowest transformation of mind in man is ‘*deha-bodham*’ – body-consciousness. This is, ‘*dehoham*’ – ‘I am the body.’ That is most condensed transformation.

Then the ring of the mind expands. That is a fruit of Atma Bodha. That is what is called as ‘sarvātma bhāva.’ So, the buddhi that is limited to the body, the awareness, ‘I am the body.’ that awareness leaves the body and pervades everything. That is ‘sarvātma bhāva.’ In all bhāvas, have the bhāva of ‘I.’ That is

said in some places here. Otherwise, feel that everything is 'I.' Everything is 'I.' Feel that it is 'I' situated in everything. That is how the buddhi expands.

So, the narrowness of the mind is the primary cause of suffering. What does it say here? Through chitta prasād, the serenity of the mind, suffering is destroyed. Through that destruction of suffering, the mind becomes like the sky, 'samantāt,' everywhere, 'avatiṣṭhate,' becomes situated. When the antaḥkaraṇa is seated in this body, it transforms in the narrowest modification. There, there is the feeling of 'I' and 'mine' in the body. That continues, and the mind only stays in material objects. This becomes a cause for more suffering.

However much the expansion of the mind grows, according to that, suffering will diminish. So, there is a relationship between the expansion of the mind and the destruction of suffering. For a person whose mind is only situated in the body, his suffering will be more. The reason for this, we will say this in the next śloka, 'asāntasya kutaḥ sukham?'

This is because narrow-minded bhāvas become a cause for *duḥkham*. For a Yati, these narrow bhāvas connected to the body, or the somewhat more developed bhāvas, must not happen. If one is a gṛhasthan, body-consciousness will be strong. If that strong body-consciousness expands a bit, if it grows a bit more, it will include his family. It will pervade to wife, or husband, son and daughter, etc. Therefore, what happens? According to how that expands, their suffering becomes his own.

Then this 'I' isn't just situated in the body. That is contained now in one's family. Thus, all of their sufferings become his own. There, suffering will grow. The awareness will modify there also along with matters related to the body. The ahanta, the ego will be modified. Ego and attachment will come in all of those. Then, 'I' and 'mine' don't just belong to the body. They then belong to the family. Then, that goes to relatives. That is what happened to Arjuna. That can also happen to the Yati.

The Yati will suffer. The suffering may be somewhat more. 'Ashram.' The suffering about that may become big, in the Yati's mind. Then there isn't a difference between him and the *gṛhasthan*. He becomes a big gṛhasthan, a mahā gṛhasthan. Then all of this becomes a big family. The mind remains there. There,

expansiveness doesn't come to the mind. There also, ego and attachment may come.

Before there were a few individuals to whom one felt ego and attachment. Now there are more people for these, ahanta and mamata. However, here it doesn't say like that. Here, it says, '*ākāśamiva*' – like the sky. That is for everything, without an instrument. In that way, the insignificant interests and bhāvas are destroyed. They aren't seen, in a Yati.

Otherwise, all of these will become a bondage for the Yati. The śāstras speak about the āsana of a Yati. They say that the greatest bondage of the Yati is his āsana, his seat. This is a thing we use to sit on. That is his greatest bondage. This is because we take this with us wherever we go. That is the greatest bondage.

This is said in the śāstras. They speak there about 3 or 4 things. One is that, the āsana. That becomes a bondage. 'I must go to this place. I must sit there.' This kind of thought will come. That is a bondage. 'āsana' is said as number one. Then the mind becomes narrow. The mind stays in that. This is because, the Yati imagines, 'I have conquered Māyā.' He has this bhāvana in big matters. However, where is the mind situated? It may be in very small things. One thinks that one has conquered big things, and then the mind grabs onto tiny things.

Then another thing is disciples. That is the second bondage. That is also said. Disciples may create a bondage for the Yati. That doesn't have to be explained. That becomes a big disturbance. This is 'śiṣya bandham.' That becomes a disturbance. Then, one thing that becomes a disturbance for the Yati is 'matham.' This is an āśram. Then the establishing of a math, and composing works. It says that all of these things may become bondages.

When this is said, what is meant by a 'Yati' is a person, who in the time when one should perform hearing, reflection, contemplation, and all of these sādhanas, in the time when he should strive to attain this state of Sthita Prajña, he withdraws from all of that, and goes to matters such as an āśram, disciples, etc. This isn't speaking about a Sthita Prajñan; this is about the Yati.

Each and every of these matters described becomes a bondage for him. 'Yateḥ bandhan kāraṇāt.' These become a bondage for the Yati. This is what āchāryas have said in old times. There, a person imagines that he has conquered

all things, including Māyā. At the same time, the mind is fit into small insignificant things. There, this pervasiveness of the mind, '*samantāt*' doesn't happen.

To give an example, there is 'rejection.' Wherever a small amount of rejection comes, a Yati can normally not suffer it. This is because when one even gets just a little of rejection, because he has been given respect and worship, he cannot bear it. He can't accept that. Therefore, the Yati is always careful. 'Am I receiving criticism anywhere?' He will be very careful to avoid that.

What is the reason? He will be thinking of how other people perceive him. Then, the respect and adoration from others becomes another bondage of the Yati. This is also said. The worship, adoration, and respect of others.. all of this becomes a bondage. This is because one will expect that everywhere. 'Everyone must worship me. They must respect me. That must adore me.' He will expect that.

No matter where it is.. sometimes, that can be in the disciples, or from society, or from devotees. Wherever it is, if any shortcoming comes, that will create disturbance in the mind. Then, he will think, 'I will teach him a lesson.' This becomes a cause for *duḥkham*. Therefore, respect and worship from the world; that also becomes a bondage for the Yati.

If these kinds of matter can create bondage for even a Yati, then what to say about an ordinary person? One important matter is kṣama, patience. However, a Yati may easily have impatience. If any kind of shortcoming happens to him, if others don't behave with him according to his liking or comfort, the Yati may suddenly become impatient.

This impatience, means the mind loses its poise. This becomes a cause for *duḥkham*, suffering. In this way, there are numerous things which may bind the Yati. What is the reason for this? It is because the mind doesn't experience the expansion described here. Here, 'Atma Bodha,' means when the ring of the mind becomes expansive. That must become expansive like the sky. There, the mind doesn't sit in such small and insignificant things.

There was a person who set out to make Brahman subservient to him. He goes to an āshram and does seva there. Otherwise, he performs hearing, reflection, and contemplation there. Or he practices japa, meditation, everything.

That is his goal. 'Somehow I must get Brahman in my control.' However, when a person sets out that intensely with such a goal, one day, when there was too much salt in the kanji, his mental poise is immediately lost. That is enough. In a moment, all of his sādhana goes. It may be correct again, but that immediately goes.

This is 'impatience,' 'lack of poise.' A small thing is enough. Why is that? It is because the mind doesn't gain the viveka to transcend these insignificant bhāvas. Mental poise is relative. According to how much mental poise comes, the mind becomes expansive. What does this Yati do? He imagines, having bhāvana. This isn't bhāvana about the Atman. This bhāvana of the Yati, has numerous imaginings about himself. He thus lives in a world of himself.

When he lives like this, these kind of insignificant matters will affect him. There won't be any place for Atma Bodha. Therefore, saying that a Yati must be careful, means that without placing the mind in such insignificant things, through Atma Bhāvana, '*ākāśamiva*,' - he must become like the sky. His patience must be complete. He must have completely conquered ahanta, the ego. Through bhāvana isn't enough. That must become experience.

These two are separate. In that way, the buddhi must become expansive. Through Atma Bhāvana, the awareness must become expansive. It says later, '*paṇḍitāḥ samadarśinaḥ*.' That equal vision, when this is said, this is through Self-Realization, this even-minded vision. Through Self-Realization, he views everything equally. In that way, one must renounce pride.

One must not let the mind grab onto small, insignificant things. One mustn't give the mind pride. That attitude must not come to the Yati. The attitude, 'I am self-controlled' is very insignificant. The attitude, 'I am a Yati.' That is a very insignificant bhāva. That must also be rejected.

That is what distinguishes the Yati from other Jivas. That is extraordinary aspect of the Yati. What is that? It is to be completely ordinary. That is what is extraordinary about the Yati. Otherwise, one must not make oneself different from others. The Yati must not make himself different from others through his bhāvana. This is to be totally ordinary. This isn't to move away from society. This is to exist, as society. That is what is said here. The mind becomes all-pervasive like the sky.

‘*ātmavarūpeṇāiva niśchalībhavati ityarthah.*’ This is explaining more. That becomes motionless through the true nature of the Self. Otherwise, it isn’t like that. There, the Yati’s mind has no poise. If there is a small ‘slight to him, any kind of unfavorable thing, this makes the mind unsettled. Here, it isn’t like that. ‘*Niśchalībhavati.*’ That is the real Yati’s mind.

In what is favorable and in what is unfavorable, what is it? His bhāvana is only in Atma Bhāvana. Normally, one tries to become the Yati that the world imagines. ‘Whatever society thinks about him, he becomes like that.’ If that happens, if people respect him, ‘become like that.’ For the Yati, he doesn’t look at society for that. He doesn’t try to change, according to the view of society. He is situated in Atma Bhāvana, not in the society.

For such matters, how is the Yati? He is disinterested. In other words, ‘*ātmavarūpeṇa,*’ through ātma bhāvana, the Yati’s mind becomes motionless, peaceful. That is the sign of a Yati. It isn’t rudrākṣa or ochre. It is stillness of mind. That is to be known by oneself. That isn’t for others to recognize. This sign is for each person to recognize in themselves. One recognize oneself. ‘Who am I?’

Otherwise, don’t desire for others to recognize you. ‘Others must know me as a Yati.’ That’s not it. In the Yati’s mind, he constantly knows himself. This is self-recognition. What is that recognition? It is this state of stillness of the mind. This is the state of peace. This is in what is favorable and what is unfavorable. In what is favorable, there isn’t an ounce of pride. In what is unfavorable, there is not an ounce of disturbance. There, the condition of the mind isn’t broken. That doesn’t happen.

This is the state where the mind is ‘centered.’ That is what is called Sthita Prajñā. What the Yati gains isn’t through any other means or techniques. For gaining this, it is ultimately *viveka*, Atma Bodha, which aids. This isn’t any kind of mental ‘adjustment.’ When suffering comes, the mind must be like this. When happiness comes, the mind must do this. This isn’t some kind of training the mind in relation to each object.

Instead, this state of stillness in the mind can only be attained through Atma Bodha. Otherwise, one can gain momentary mental peace from other means. However, that peace is destroyed. That is ultimate. Therefore, what does

the Yati do for stillness of mind? He relies on Atma Bodha. Through that ‘sarvātma bhāva,’ .. we discussed this in the talks on Isha Vāsyā Upaniṣad. The mantra is ‘īśā vāsyamidam̐ sarvam̐ yat kin̐cha jagatyām̐ jagat.’ We discussed this in those classes. Through even-vision, through the bhāva of the all-pervasive Self, ‘ātmavarūpeṇa’ – through this, the mind gains stillness.

That is why it says, ‘ātmavarūpeṇa eva.’ When it says, ‘eva,’ this means that there is no other means. By chanting some mantra, or making the mind one-pointed for some time, meditating.. – just by doing these, one won’t gain this stillness of the mind in the true nature of the Atman. When one does japa, the mind has poise, but when one stops, the mind loses that. When one meditates, the mind becomes balanced, but when the meditation is finished, the mind agains loses its poise.

That’s not what is instructed here. ‘ātmavarūpeṇa eva.’ The mind must gain stillness through that. Through Atma Bhāvana, through Atma Bodha, the mind of the Yati becomes still. Then that can never be affected by body-consciousness. Then no other awareness in worldly experience can bother this Atma Bodha. What must the Yati renounce attachment to in the world? These are the things we said before; his āsana, disciples, āśram, all of these matters, everything. Without any of these affecting this Atma Bodha, all of these come under control of the light of Atma Bodha, for the Yati. Then, the remaining things will remain under that control. That is why it says next that the Yati is ‘kṛtakṛtyatā’ – he is fulfilled.

‘Evaṁ prasannachetasāḥ avasthitabuddheḥ kṛtakṛtyatā yataḥ.’ In other words, this isn’t speaking about the stillness of mind where one forgets the world and sits in samādhi. Instead, this is ‘prasannachetas’ – in worldly experience itself, that samādhi must come. ‘avasthitabuddheḥ’ – the buddhi becomes established. In the bhāṣyā, the same matter will be described through several words. Before it says, ‘avatiṣṭhate.’ That is the same as here, one with established buddhi.’ This is firmly situated; where? In the Atman, in Atma Bodha. For such a Yati, he is ‘Kṛtakṛtyatā’ – the meaning of this is, ‘kṛtam̐ kṛtyam̐ yena.’ This means one who has already done all that must be done. That is kṛtakṛtyatā.’

He has done all that he needed to do. Then he has nothing left to do. This bhāva.. this is called ‘āptakāma.’ The prompting behind karma, kāma, has been

obtained, ‘*aptakāma.*’ This means he has nothing that must be done. Even when he is constantly active in society, what is his bhāva? ‘I have nothing that must be done.’ He does what is there to be done.

‘*Udāsīnavadāsino.*’ This is later in the Gita. While performing karma itself, he is detached through this Atma Bhāva. This means that he non-attached, *niḥsaṅgaḥ.*’ That is the fulfillment of the Yati, *kṛtakṛtyatā.*’ Then, ‘*yataḥ tasmāt,*’ therefore, what is it? ‘*rāgadveṣaviyuktaiḥ indriyaiḥ śāstrāvīrudheṣu avarjanīyeṣu yuktaḥ samācharet.*’

The commentator is giving an instruction to sādḥaks. ‘*Rāgadveṣaviyuktaiḥ hi*’ – without the attachment and aversion of the mind being connected to the senses..’ Attachment and aversion aren’t in the senses; they are in the antaḥkaraṇa. When the senses become connected to attachment and aversion through the mind, they go towards favorable objects, and withdraw from unfavorable objects.

Here, both don’t exist. In the Sthita Prajñan here, there is no bhoga, and there is no tyāga. This is speaking about the condition where both don’t exist. Attachment prompts bhoga, and aversion prompts tyāga. What is it for the Sthita Prajñan? ‘*Rāgadveṣaviyuktaiḥ*’ – he is free from attachment and aversion. There is relevance for tyāga, only as long as bhoga is relevant. If there is no bhoga, then there is no tyāga.

Therefore, ‘*indriyaiḥ,*’ the sense-organs of the Yati, those of knowledge and action, ‘*śāstra avīrudheṣu avarjanīyeṣu*’ – These are objects that aren’t prohibited by the śāstras. That is ‘dharma.’ The Yati acts in those. Why does he act in those? It says, ‘*avarjanīyeṣu*’ – those cannot be avoided, because of the prārabdha of the body. The Yati doesn’t go somewhere and grab these. The Yati acts in objects that come naturally and cannot be avoided.

There, the Yati doesn’t make any plans or layouts, for himself to act. There is no need for the Yati to construct plans. These are already there with him. That is called ‘prārabdha.’ That’s why it says, ‘*avarjanīyeṣu.*’ This means what comes to him through prārabdha. That comes to him. He recognizes that. He recognizes through viveka. How does that recognition help? In that, he avoids what is avoidable, ‘*avarjanīya.*’ He accepts what is unavoidable, ‘*avarjanīya.*’ That is how the yati uses viveka.

There, '*yuktaḥ*,' being united in Yoga, '*samācharet*;' - this means to move, '*charan*,' correctly, '*samyak*.' He acts. It says that that is what a Yati must do. However, when Yatis come to the world, if they must not be affected by the harm of the world, they must act in the manner described here. One can't go to action, leaving behind Yoga. That is called, '*samācharet*.'

One must remain, '*yuktaḥ*,' united in Yoga. One must be in Yoga in all times. Don't leave Yoga for karma. Don't leave Yoga and go to karma. One must never let go of viveka. One must recognize in all times what it is that affects one, one's Atma Bodha, and makes the mind narrow. Only if one recognizes that, can you avoid it.

Don't make life for making others good. It must be for purity of the Self. Life must be for *Atma śuddhi*, Self-purity. That is what a Yati should accept. There is no point in a person who doesn't strive for Self-purity trying to make others good. A person instructs others without instructing himself, that is a waste. In truth, a person must instruct themselves, in all times. Each person should make themselves good at all times.

That is the meaning of the word 'yati.' This means a person who constantly strives. For what? For self-purity, Atma Viśuddhi. That is what our āchāryas say. '*Mama bodha viśuddhaye*.' 'All actions I performed are for the purity of my awareness.' Otherwise, it isn't to make the awareness of others correct. This is something that all of our āchāryas have said.

We will think, 'isn't that selfishness?' Definitely. That is true 'selfishness.' We have said this before. The word for selfishness is '*svārthatā*.' The word 'sva' means 'Atman,' one's Self. 'Artham,' for. 'For the Self.' The Yati must only act for the Self. It isn't 'parārtham,' for others. An Ajñāni acts like that. He must act with '*ātmārtham*,' for the Self.

All of that will do good for the society. How is that? Once a person becomes good, then society will become good. It's not possible for a person to be destroyed and try to make society good. That is what Mahātmās have shown in their lives. Because they were good, society became good. Buddha became good, then society became good. The society around Buddha became good.

Kṛṣṇa became good, then society became good. So, only when one becomes good themselves will society become good. Otherwise, if one doesn't try to make

oneself good, and goes to make the world good, the destruction in society will affect him. It won't become good. Therefore, here, the Yati acts with 'svārthataḥ,' 'Selfishness.'

In truth, it is that action which makes society good. Otherwise, it isn't through actions where one becomes destroyed through trying to make the world good. That is why āchāryas have said, 'mama bodha viśuddhaye.' 'All of my action are for the purification of my bodha, my awareness.' They aren't to make anything else good. This is for giving instruction, composing books.. all of these, are for making oneself good. That is what is said here.

Otherwise, there is no point in instructing. Here, through the senses, separated from attachment and aversion, in unavoidable objects, united in Yoga, one acts. That is the greatest 'social service.' This is what a yati must accept. 'Iti vākyaṛthaḥ.' This is the meaning of the śloka. In that way, conquer suffering. Our imagination itself is the cause for our suffering. Those 'sankalpas' will be very insignificant, limited, etc. Those must be avoided. We talked before about the expansiveness of the mind. That is what it says here. Here, it says 'expansiveness through Atma Bodha.'

Otherwise, the normal pity for suffering seen in ordinary people, helping others.. that's not what is here. When the mind becomes expansive through Atma Bodha, everything else will come. Only if the pity for suffering and helping others comes from that will it give peace to the Yati. Otherwise, if one steps into society with pity for suffering and desire to serve, all of that will be destroyed gradually, and one will fall.

So, the mind becomes still in the ātma svarūpa, the true nature of the Atman. In the way which helps in attaining that, 'samācharet' – the yati acts. Here, it doesn't say to sit in samādhi. It says to act among objects. 'Avarjanīyeṣu viṣayeṣu.' It says to engage in worldly activity. In that way, a person acting in the world must become 'kṛtakṛtyaḥ,' fulfilled. It isn't that one becomes 'kṛtakṛtyārtha' by not doing anything.

A person says, 'I am a kṛtakṛtyan.' I have nothing left to do.' It isn't like that. Here, it says a person must be fulfilled while doing everything. While doing everything, one must become someone who does nothing. That is what is said here, 'kṛtakṛtya.' Become that!

Now we can look at the śloka. ‘*Asya,*’ for the Yati,’ *prasāde,*’ when he obtains mental poise, ‘*sarvaduḥkhānām hāniḥ,*’ the ultimate destruction of all suffering, ‘*upajāyate,*’ happens. ‘*Hi,*’ why is that? ‘*Prasannachetasah,*’ for one who has obtained mental poise, ‘*buddhi,*’ the mind, ‘*āśu,*’ at once, ‘*paravatiṣṭhate,*’ he becomes established in the Atman. His Atma Bodha becomes firm.’ That is the meaning.

**Prasāde sarvaduḥkhānām hānirasyopajāyate
Prasannachetaso hyāśu buddhiḥ paravatiṣṭhate. 2.65.**

**Nāsti buddhirayuktasya na chāyuktasya bhāvanā
Na chābhāvayataḥ śāntir aśāntasya kutaḥ sukhaṁ. 2.66.**

We can look at the preface, ‘*sā iyaṁ prasannatā stūyate.*’ Here, it praises this poise of mind. Wherever the śāstras praise something, what is it? This is to create more taste in the mind of listener in that. It places that very high. ‘This is a great thing. A person should attain this through his efforts.’ Saying this, the śloka praises this *prasannatā.*’

Then the bhāṣyā. ‘*Nāsti na vidyate na bhavatītyarthaḥ buddhiḥ ātmasvarūpaviśayā ayuktasya asamāhitāntaḥkaraṇasya.*’ We said before, the mind must be concentrated; it must remain on the same level. When is that? That is in worldly experience itself. This isn’t in sleep or samādhi. In worldly experience, in one’s day-to-day dealings, one must be *samāhitā*. The normal meaning for the word ‘*samāhita*’ is *ekāgrata,*’ one-pointedness. Here, what is meant isn’t the concentration in the objects. When we say that the mind must be one-pointed in worldly experience itself, don’t misunderstand. Don’t think this means, ‘be one-pointed in the objects.’

It is good when the mind is one-pointed in objects, while one is acting. That is a good thing. When one acts, the mind will be one-pointed there. That will help perform the action in the proper way. However, that isn’t what it says here. What is it?

‘*ātmasvarūpaviśayā.*’ Even when the mind is pervaded in objects, the one-pointedness in the *ātma svarūpa* must not be destroyed. Some will ask, ‘how can

the mind be one-pointed in the Atman, and be one-pointed in the objects, at the same time?’ When the mind becomes one-pointed in the ātma svarūpa, it doesn’t leave the Atman and become one-pointed in the objects, in the worldly experiences. This means that two one-pointednesses aren’t necessary.

For a mind that becomes one-pointed in Atma Bodha, that same bodha is engage in worldly experience, through the bhāvana of the object, which is contained within it. There, two forms of one-pointedness aren’t necessary. Instead, what happens? The Atma Bhāvana becomes firm in the body. In the worldly dealings of most people, Atma Bhāvana becomes subservient to body-consciousness. There also, there is Atma Bodha and body-consciousness.

Body-consciousness and the mind cannot exist without Atma Bodha. That is like how one sees darkness through light. There is also light for darkness. One can only see darkness through the aid of light. One sees darkness through the light. That is what ordinarily happens. Here, what it says isn’t like that.

Here, the bhāvana of the object will be under Atma Bodha. Through that bhāvana, the Jñāni becomes pervaded in the object. There, two forms of one-pointedness aren’t necessary. There is only one one-pointedness in the Jñāni. There, because of one-pointedness, he engages in objects. Therefore, there doesn’t come any bhāva of duality in the mind, when we think, ‘the mind becomes concentrated in the Atman, and then in the object.’

In Advaita, there is no way for the bhāva of dvaita to come. That doesn’t come. ‘*ātmavarūpa viṣayā*.’ The awareness of the Atman, that doesn’t come. For who? ‘*Ayuktasya*’ – we said before, ‘*yuktaḥ samācharet*.’ This is a person without Yoga in the *antaḥkaraṇa*. That doesn’t come. What happens to him? He will gain one-pointedness in the objects. ‘*Atma vismaranam*’ – forgetting the self, isn’t possible for anyone. One can forget anything else, but no one can forget the Atman.

That is what is said in Kathopaniṣad. ‘*Pratibodha viditām*.’ It’s not that Atma Bodha is an object that is destroyed. It’s not that one forgets Atma Bodha. There is no distinction in that between Jñāni and Ajñāni. What is the specialty of the Jñāni? He remains in objects, or the worldly experiences, along with Atma Bodha. That is the specialty of the Jñāni. What does the other do? This Awareness, which is ‘*pratibodha viditām*,’ known every moment.. he destroys this

and engages in worldly activity. He artificially destroys that which is Self-luminous.

The Sthita Prajñan doesn't destroy that. Instead, all objective awarenesses become subservient to that. That is there is no place for duality in awareness of Advaita, non-duality. '*Ayuktasya asamāhitāntaḥkaraṇasya*' – for one who is not united in Yoga, '*buddhiḥ nāsti na vidyate na bhavati.*' He has no discrimination, no buddhi. Here, this means '*viveka.*'

This is speaking about each matter which we said before. This is speaking here about an ordinary person. When we say 'an ordinary person,' this can mean 'a Yati.' Or this can mean an ordinary man. Both are the same. In both of these, there several bhāvas. Sometimes, the bhāva of 'I am a Yati,' can obstruct Atma Bodha. A normal person doesn't think like that. There, the person's body-consciousness prevents Atma Bodha.

For some the bhāva of sanyassa can obstruct. For others, worldly bhāvas will obstruct. Either way, what happens? '*Ayuktasya asamāhitāntaḥkaraṇasya.*' The antaḥkaraṇa of a person who doesn't practice this will be 'asamāhitaḥ.' This is a person who doesn't practice Atma Bhāvana. For him, '*na vidyate, buddhi* doesn't exist. He has no viveka.

These are mutually dependant matters. Each thing depends on each other. If one is not there, the other is not. According to how one grows, the other grows. '*Na cha asti ayuktasya bhāvanā.*' For one who has no Yoga, he has no bhāvanā. This is '*ātmajñānābhiniveśaḥ.*' This means the firm presence of Self-knowledge in the mind. Here, '*abhiniveśaḥ*' means a spontaneous interest in the mind. This isn't the ordinary use of the word '*abhiniveśaḥ.*'

There, the mind has a spontaneous interest in remaining in Atma Bhāvana. This is through practice. The mind doesn't leave that interest and go to objects. Even when the mind is in objects, because the mind doesn't leave that interest, the mind is constantly sustained in that bhāvana.

That is what it says here, '*ātmajñānābhiniveśaḥ.*' If it is a mind without that interest, then what? When one goes to the worldly dealings, this bhāvana is destroyed. Then objective awareness brings down and destroys Atma Bodha. At the same time, if the mind has this interest, the objective awareness will be contained within Atma Bodha. The object remains in Atma Bhāvana itself.

For that, it doesn't become necessary to leave Atma Bhāvana for any particular form of one-pointedness. That is called, '*samadarsanam*,' even-vision.

That happens only for a mind with that interest, this abhiniveśa in Atma Jñāna, being united in Yoga. '*Tathā na cha asti abhāvayataḥ ātmajñānābhiniveśam akurvataḥ śāntiḥ upaśamaḥ.*' What is *śānti*, the peace of the mind? Here it says, '*upaśamam.*' It is subsiding of the mind. That is peace of mind. This means to be without disturbance. What is it that makes the Yati's mind disturbed? Here, the bhāva of a Yati makes the mind disturbed.

The commentator is speaking here about a Yati. The Yati has numerous bhāvas about himself. 'Who am I now?' These are bhāvanas that arise from body-consciousness. 'I am fit to be worshipped. I am great, divine.' In this way, many imaginings will come. All of these bhāvanas make the Yati's mind unpeaceful.

Without practicing Atma Bhāvana, and artificially imagining, 'I am the Self - this will make the mind disturbed. That will also create disturbance for the mind. By trying to artificially pretend, 'I am the Atman,' this will simply give the opposite result. If a person artificially imagines, 'I am the Atman,' that isn't the correct way. 'I must become the Atman.' A person proudly declares, 'I am the Atman,' and tries to forcefully become that. That makes the mind disturbed.

What is all of this? These are things that produce disturbance, for a Yati. We see the Yati, but only the Yati sees the Yati's mind. That is what he must see. Seeing that, a person must recognize themselves. Why do we keep saying, 'Atma Bodha,' 'Atma Bodha?' That is recognition about oneself. Through artificial imaginings, the Jiva fails to recognize himself. The Yati may also do that.

Once the attitude, 'I am a Yati' comes, all of this goes. That recognition is destroyed at once. The mind must be made tranquil. For making the mind tranquil, it says here that this is possible only through, '*ātmajñāna abhiniveśam.*' Only if the mind is focused in Atma Jñāna is that possible, when one is in worldly experiences. That is only possible through practice, *abhyāsa*.

What is that practice? This *śravaṇa* and *manana*, hearing, reflection, and contemplation are that *abhyāsa*, for an ordinary person. Viveka must be obtained. Viveka that is accumulated in this life is necessary. Then this can also come naturally from previous merit. A single person among thousands can attain

viveka naturally, from punya. And what about those who don't have this viveka? They have to obtain it, through effort. A person who doesn't strive for that won't be able to get the mind under control.

If you want, you can sit in *Nirvikalpa Samādhi* for thousands of years. Even after that, it doesn't mean that the mind is in your hands. This is because for a person who is awake, that is a thousand years. This is because he has awareness of time. For the person sitting in Samādhi, there are no thousands of years. There is not even the moment. Because of that, nothing special happens. When he again comes to the awareness of time, it will be in the same condition as before. There won't be a single difference.

Even if you sit like that for endless yugas, when one comes back to the awareness of time, to the present, it will be the same as before. He won't obtain tranquility, *upaśamaḥ*. Tranquility can only be attained through viveka. That what it says here, '*ātmajñānābhiniveśaṁ akurvataḥ*' – that is what a person must do. Root of the word '*akurvataḥ*,' is '*kṛt*,' and means 'to do.' This shows effort. So, '*akurvataḥ*,' one who doesn't do this, one whose mind doesn't have that interest, '*upaśamaḥ nāsti*' – he doesn't gain this tranquility. He doesn't gain peace.

Even when we think that we have renounced great things, we haven't renounced small things. The attachment to big objects, that same attachment comes to small objects. That is what happens to the Yati. In other words, a person rejects his family, his relatives.. he even rejects his mother and father. That is a great tyāga. Those are big things. That is something that is impossible for ordinary people.

In that way, a person grabs ahold of insignificant things, and shows the same attachment that was there before towards these. Then there is no difference. It is the same condition. After rejecting everything, in the end, this attachment will be in one meter, his cushion. For that, this person will fight. The mind is affected by the presence or loss of that.

He doesn't think that he came here after having renounced such big things. He forgets this. This is because '*abhiniveśam*,' attachment will stay somewhere, anywhere. Māyā hasn't left him. Once he thinks he has left and succeeded over big matters, this will remain in tiny things. Therefore, this quality of being a 'yati'

is a matter that one must be careful of. Even if a person thinks he can be saved through that, Māyā doesn't agree.

That isn't his fault. The strength of Māyā is that big. Therefore, it says, '*akurvataḥ*' - here, effort is necessary. That isn't possible for a person who doesn't strive. The discrimination to recognize this is needed. What have I left? What am I holding on to?' This discrimination is necessary. So, '*ātmajñānābhiniveśam akurvataḥ*' - for a person without this focus in Atma Jñāna, '*na śāntiḥ*' - even if he is a sanyassi, he has no peace.

That is what some people say. 'Even though I have a nice house, I have no happiness.' '*Aśāntasya kutaḥ sukham?*' Where will a person without peace find happiness? There will be no happiness in the home, or in the ashram. Why is ultimate happiness destroyed? '*Indriyāṇām hi viṣayasevātrṣṇātaḥ nivṛttiḥ yā tat sukham*' - from the longing for objects in the senses, the cessation of that. When we say, '*viṣayasevātrṣṇā,*' you need not think that this means big objects.

We hear about 'the renunciation of 'woman' and 'gold.' These are big matters, where the mind goes. That may be possible for us to renounce. Even though the renunciation of 'woman' and 'gold' is very difficult, that is easily possible for some. For them, that's not a big thing.

However, the mind will remain in one's āsana. That is not like 'woman' and 'gold.' Though a person is able to renounce big things, he goes to tiny things. Why is that? It is because of the śakti of Māyā. Some people think, 'I am such a great tyāgi. I have renounced all of this.' He renounces very big matters, but in the end, it may be his attachment to his loin-cloth that binds him. It is true that he renounces everything else. However, the same attachment and identification he showed there, with the same intensity, will be in his own loin-cloth.

In that way, this attachment comes one's own small interests. He will keep big interests in small things. The mind will remain there. Therefore, when we say, 'the longing for objects,' this doesn't just mean dispassion from big matters. This is also dispassion from the attachment we have unknowingly for insignificant things.

'*Indriyāṇām hi viṣayasevātrṣṇātaḥ nivṛtti.*' That will come. The cessation of longing in the senses, means the cessation of longing in the mind. Because the

sense-organs are the primary instrument for that, the indriyas are mentioned here. In truth, the sense-organs are dependant. It is the mind that makes them act. So, from that cessation in the mind of longing, 'tat sukham,' that is happiness. From all big matters and small matters, the mind becomes free from *tr̥ṣṇā*, longing.

'*Na viṣayaviṣayā tr̥ṣṇā duḥkhameva hi sā.*' In whatever object it is, other than the Atman, whether big or small, what is the longing in that? It is '*duḥkhameva hi sā*' – that is suffering. That creates suffering. We keep very tiny forms of pride inside. After having great renunciation, we keep inside tiny forms of pride. What happens through that pride? These produce suffering.

'*Na tr̥ṣṇāyām̐ satyām̐ sukhasya gandhamātram apyupapadyate ityarthah.*' That is the meaning here. Here it says, '*tr̥ṣṇāyām̐ satyām̐*' – where there is longing.. in whatever form, in whatever bhāva, '*sukhasya gandhamātram api na upapadyate*' – there is not even an ounce of happiness.

Even if one says one is such a great tyāgi.. A person renounces the kingdom, the position of emporer, his family, relatives, wealth.. Even after renouncing everything, the mind will go somewhere, anywhere. Once it stays there, there will be *tr̥ṣṇā*, longing. It leaves one place and goes to another. One never knows where Māyā is controlling one. Somewhere, anywhere, it will stay.

Once a sādhu stayed in the Himalayas for a long time and performed tapas. When we was talking about his tapas, he said, 'I sat for 6 years with only a rupee in my hand.' While performing severe tapas, he kept a single rupee. There was only one rupee. Another sādhu said, 'why did you keep a rupee?' He said, 'in case something was necessary.'

This person had nothing else. He had previously had a high-paying job. Every month, he received a large salary. He rejected his job and went to the Himalayas. He did tapas there for years. But in six years, he held onto a single rupee. 'What if I need something?' He renounced his job, all his friends – all of that is tyāga.

However, this single rupee held in his hand completely destroyed his tapas of 6 years. There, all great matters were possible. However, small things destroy him. The tapasvi didn't have the viveka to recognize this. Then what happened to this one rupee?' Someone asked this. He said, 'when it was necessary, I spent it,

when I needed 'cash.' Then I got some cash for my necessities, and I haven't had a problem since.'

Again one goes to the old place. This isn't tyāga. There also, there is longing in the mind. That's why he held onto a rupee. However, tṛṣṇā changed from thousands and thousands of rupees, to that single rupee. There is abhiniveśam there, attachment. This is what normally happens to Yatis. This is the condition they reach through their 'tyāga.'

As long as that remains, the mind won't find poise. The mind will have anxiety. Wherever the mind has interest, when that object is destroyed or lost, the mind loses its poise. Thus, it says, '*na viśayaviśayā tṛṣṇā*' – happiness in not in longing for objects. '*Sā duḥkhameva hi*' – that only gives suffering.

'*Na tṛṣṇāyām satyām,*' if the mind has this longing, '*sukhasya gandhamātram api upapadyate*' – then there won't be even an ounce of happiness. Therefore, a person doesn't become happy, just because he is a Yati. You should never think that. Within him, longing may enter in any kind of bhāva. Otherwise, Māyā śakti will enter. That will cause suffering.

That won't allow the Jiva to ever transcend that. For understanding that, this is explained in several parts, repeating. Now we can look at the śloka.

'*Ayuktasya,*' one without Yoga, '*buddhiḥ nāsti,*' has no discrimination.

'*Ayuktasya,*' one without Yoga, '*na bhāvanā,*' has no interest in Self-knowledge.

'*Na cha abhāvayataḥ,*' one who doesn't have this interest in Atma Jñāna, '*na śāntiḥ,*' doesn't experience this tranquility, peace. '*Aśāntasya kutaḥ sukham,*' a person without peace has no happiness. Here what it says is to obtain happiness through Atma Jñāna. It says to accept Atma Bhāvana as a means for that. Through that, one needs things such as control of the senses, control of mind, etc. All of these aid in Yoga.

All of these must be practiced in worldly experience itself. That is the summary of what is said.

**Nāsti buddhirayuktasya na chāyuktasya bhāvanā
Na chābhāvayataḥ śāntir aśāntasya kutaḥ sukham. 2.66.**

Indriyāṇām hi charatām yanmano' nuvidhīyate

Tadasya harati prajñām vāyurnāvamivāmbhasi. 2.67.

The preface says, ‘*ayuktasya kasmādbuddhiḥ nāsti ityuchyate.*’ A person without Yoga has no viveka. Yoga is a practice, *abhyāsa*. This is primarily a practice of viveka. Through that practice of viveka, viveka must become firm. This practice of viveka aids in self-control, sense-control, all of these. That is what is said here.

The commentator explains the śloka. ‘*Indriyāṇām hi yasmāt charatām svasvaviśayeṣu pravartamānānām yat manaḥ anuvidhīyate anupravartate, tat indriyaviśayavikalpanena pravṛttam manaḥ asya yateḥ, harati prajñām ātmānātmavivekajām nāśayati.*’

Here it says one matter. This is that the mind follows the senses. One thing we should understand from this is that Yati also has to act through the senses. We said before, *avarjanīyeṣu viśayeṣu* – there are objects that cannot be avoided. In the path of truth, in which the Yati travels, the path of Dharma.. it speaks here about such a Yati.

Where one acts in this way, ‘*indriyāṇām hi yasmāt charatām*’ – where is that? ‘*svasvaviśayeṣu.*’ Each sense-organ acts in its own objects. The organs of knowledge and the organs of action act. ‘*Pravṛttamānānām,*’ they constantly act. What does it say here? This is that one can’t prevent this. A person can’t avoid the functioning of the sense-organs while awake. If that must be prevented, one must either sleep or go into samādhi. Otherwise, one must lose consciousness in swoon.

In that way, it is possible to prevent the functioning of the sense-organs. The senses of the Yati function. ‘*Svasvaviśayeṣu*’ – along with awareness of Dharma, he engages in worldly matters. In that way, ‘*yat manaḥ anuvidhīyate anupravartate*’ – the mind goes according to that.

There is never *samatvam*, evenness in worldly experience. Worldly experience is full of highs and lows; gain and loss, fame and dishonor, victory and defeat. This is no matter who acts, whether the Yati or a worldly person. For the action, it will be like this. It’s not that because the Yati acts, there must only be gain, and no loss. There must only be success.’ One must not think that.

That is the nature of action. That will be seen. That is of the nature of the dvandvas, the pairs of opposites. That doesn’t function from only one side. So,

there will be hardships and losses, everything, even in the actions of the Yati. However, '*yat manaḥ anuvidhīyate*' – once the mind goes to that, '*anupravartate*' – once the mind goes to the action, and the fruits of the action, his viveka is destroyed.

Through that action, being situated in that action, that action destroys the discrimination he has acquired. The Yati obtains viveka while being situated in action. This is the kind of Yati being spoken of here. Especially when the Lord is instructing, we have to place the Lord's life in front of us and think. The Lord was situated in the midst of worldly activity, especially in this scene.

Even while acting in actions such as war, what is it? The mind must not accept the pairs opposites within that action. This is what we discussed before, that it's enough for the Sthita Prajñan's mind to become one-pointed in one place; it's enough for it to become established in the Self. Then everything else will be contained within that. Perform in worldly actions, while in Atma Bhāva. Then the worldly activity is nothing that can disturb the mind.

That is what is said here. The mind is situated in Atma Bhāva, while the senses act among their objects. This is repeated in several parts. '*Guṇā Guṇeṣu vartante.*' '*Indriyāṇīndriyārtheṣu vartante iti dhāraya.*' This is said in many sections. There, there isn't any fluctuation of mind. The senses move. When those act, that will naturally show the nature of karma.

Even if it is in dharma.. that is '*svasvaviṣayeṣu pravartamānānām*' – there were favorable and unfavorable aspects of that action. There will be results of the dvandvas, in the form of success and failure, etc., even for a Yati. '*Yat manaḥ anuvidhīyate anupravartate*' – there if that failure goes to the mind.. It says that that must not go there.

'*Tat indriyaviṣaya vikalpanena pravṛttam manaḥ*' – The mind will function like this. How is that? '*Indriyaviṣaya vikalpanena*' – through the fluctuations cause by the connection of the senses and their objects.. these are in the action, and in the result of the action. Both of these are '*vikalpas.*' When the senses act among their objects, this produces a modification. Then, the fruits obtained from that are also modifications.

Therefore, '*pravṛttam manaḥ*' – if the mind chases after these, '*asya yateḥ prajñām haranti*' – this destroys the Yati's discrimination. The mind of the Yati

must not go there. ‘*ātmānātmavivekajām nāśayati.*’ How is this Prajñā? It is ‘*jām,*’ produced from viveka. This means it is obtained through self-effort. First, it must be obtained, and then must become spontaneous. It won’t become spontaneous without first obtaining. This destroys that *Prajñā*.

Therefore, the Yati must be careful. Without the fluctuations and imaginings about the objects, the Yati acts among the objects. We should be aware that this means, ‘objects which aren’t prohibited.’ One can’t be proud, and say, ‘I can act in any kind of object, without having fluctuations or sankalpas.’ What the Yati acts in is dharma, his svadharma. The Yati only acts in svadharma.

If the Yati must gain evenness of mind, he can only gain that through his svadharma. The mind must gain evenness, while in svadharma. Otherwise, it isn’t possible to gain evenness while performing adharma. When it says that evenness of mind is needed when one acts in the objects, don’t misunderstand this.

We will think, ‘if that is so, then isn’t it enough to perform adharma, while keeping the mind in evenness?’ Negative vāsanās will make one think that. That negative promptings within will teach that to the mind. ‘I can act on the wrong path. It’s enough for the mind to be in evenness. None of this affects the Atman. I can do whatever I want.’

That’s not what it says here. When the Yati acts in necessary actions, in the path of dharma, what does he do? He obtains viveka. We said before, the Yati practices samatvam, evenness of mind. He develops Atma Bodha. He develops Ísvara Bhāvana, and ātma bhāvana. He makes all bhāvanās that are favorable to spirituality firm.

In that circumstance, his Prajñā becomes firm. If the attitude of disinterestedness comes in that to the mind, then if he goes unknowingly to objects, beyond control, that destroys his Prajñā. That destroys what he has attained. ‘*Katham?*’ How is that?

‘*Vāyuh nāvamiva ambhasi udake jigamiṣatām mārḡādudhṛtya unmārgē yathā vāyuh nāvam pravartayati.*’ This is a good example. A person enters a boat, with the aim of crossing over the river. There, what happens? The wind blows, and that boat is destroyed. ‘*Vāyuh nāvamiva*’ – like the wind destroys a boat, ‘*ambhasi udake jigamiṣatām*’ – he has the desire to cross over the water.

‘*Mārgād udhṛtya,*’ he becomes forcibly grabbed and moved away from his path, ‘*unmārgē,*’ to the wrong path. ‘*Yathā vāyuh nāvam pravartayati*’ – in the way that the wind destroys the path of a boat in water.

Similarly, ‘*ātma viśayām prajñām hṛtvā*’ – in this way, ‘*evam,*’ this abducts the Wisdom of Self-knowledge.’ ‘*Viśayaviśayām karoti*’ – this turns the mind towards sense-objects. The wind turns the boat from the correct path to the wrong path. The same thing happens here. This happens to the mind. The mind’s prajñā becomes destroyed. That is the summary of this.

When the yati is engaged in external actions, and goes beyond his control, then the mind follows the senses, and falls to the worldly activity. When that happens, that abducts and takes away the viveka which he strived so hard to obtain. Therefore, one must be very careful.

‘*Prajñām hṛtvā*’ – this abducts one’s Wisdom, and destroys it. Then what does the mind do? It comes to the worldly level. This means that what he acquired is destroyed. We discussed before, ‘*svalpamapyasya dharmasya*’ – even if there a bit of this dharma, ‘*mahato bhayāt trāyate*’ – it will save one from great fear. However, at least a little is necessary. If everything is destroyed, then there is not even a bit. Then, there is no way to be saved.

Therefore, this is explaining the way to not let that be destroyed. This means that there is danger always. No one should feel proud about themselves. No one can have the attitude of being disinterested. ‘I have conquered the mind. I have conquered the senses.’ No one should ever pretend in front of others, or think about themselves. This is because the mind can destroy Prajñā in any time. That is how strong it is.

So, this means that a person must strive. This is particularly speaking about self-effort, pauruṣam. Now look at the śloka.

‘*Charatām indriyāṇām,*’ the senses which are pervaded in objects, ‘*yat manaḥ anuvidhīyate,*’ when the mind follows these, ‘*tat*’ that mind, ‘*asya,*’ of the Yati, ‘*prajñām,*’ that discrimination, ‘*harati,*’ abducts. ‘*Ambhasi vāyuh nāvam iva*’ – like a boat abducted by wind in the water.’

**Indriyāṇām hi charatām yanmano’ nuvidhīyate
Tadasya harati prajñām vāyurnāvamivāmbhasi. 2.67.**

AUM AMRITESHVARYAI NAMAH