

Krishna the Teacher of the Gita

Om. A-sa-to ma sad gam-ma-ya. Ta-ma-so-ma jyo-tir gam-ma-ya. Mri-tyor ma a-mri-tam ga-ma-ya. Avir avir ma e-dhi. Rudra yat te dak-shi-nam mu-kham. Tena mam pahi nityam. Tena mam pahi nityam. Tena mam pahi nityam.

Lead us from the unreal to the Real. Lead us from darkness unto Light. Lead us from death to Immortality. Reveal to us Thy Resplendent Truth and evermore protect us, Oh Lord, by Thy Sweet and Compassionate Face, by Thy Sweet and Compassionate Face, by Thy Sweet and Compassionate Face.

Our opening service after the summer recess will be dedicated to Sri Krishna as is our custom, Sri Krishna, the great spiritual teacher of India. His birthday fell this year in August and we celebrated that with a special program of worship, meditation, music, etcetera. Some of you must have attended that. And, today we shall be dealing with his teachings of the Bhagavad Gita. His spiritual teachings are collected in that well-known book, Bhagavad Gita which is called the essence of the Upanishads -- the essence of Vedanta in all its phases, Karma, namely action, Bhakti, devotion, Jnana, knowledge and Yoga concentration. All these different aspects are dealt in the very powerful language in the Bhagavad Gita. Bhagavad Gita is also called the Yoga-Shastra, the Scripture of the Yoga.

Those of you who have read this book will remember the background of these teachings is a battlefield, the battlefield of Karukshetra¹ but that is symbolical. Really speaking the battlefield is the battlefield of life. We have, everyone of us has to face the battle of life and [ask]: "how to face this battle spiritually, effectively so that this battle does not bring us distraction and restlessness and bondage but the same battle brings us peace, harmony, freedom?" That is what it means by facing the battle spiritually. And in the beginning of this book, Bhagavad Gita, Sri Krishna elaborates this theme.

His listener is his disciple and friend, Arjuna, who was not... who was ready for the battle when he had not come to the battlefield, but when he came to the battlefield he was possessed by a kind of fear, a kind of depression, a kind of self condemnation that, "What I am going to do? This battle will entail the killing of many of our, my friends and relations. This is not karma. This cannot be the right path." So all these ideas possessed him and he told Sri Krishna, who was his charioteer, that: "I am not going to fight." So Sri Krishna has to boost up his spirits, because that battle was the battle of karma.

In our life we face many types of actions but we have first to determine whether the action that I am going to do is right, whether it is, it is not against the principles of duty, the principles of dharma. That is the first thing to do. Any work that we do, if it is motivated by some evil, clandestine, selfish motive, then that action is not my dharma. That is not my duty. We have to avoid that. But whence we have determined that the action we are undertaking is my duty, it is right, then we should not give way to any kind of fear or weakness or a false sense of virtue. We have to face this. So in the first chapter of the Gita, Sri Krishna says, "Klaibyam ma sma gamah partha."² [Gita 2:3] Partha is the name

of Arjuna. “Don’t be a weakling. Don’t be a coward.” That means, bringing the same teaching to our practical, everyday life, it means we have to face life boldly. Here it is not always a bed of roses. There are difficulties. If we have to perform our duty we have to sometimes undergo great suffering. But a spiritual seeker has to be bold, has to be calm. He has to face this battle of life once he has determined that this action, this duty is right. And so, no more any going back! We have to face it. We must not be a coward. We have to face it boldly.

But there is another secret. The most important secret is: action by itself is not binding, is not distracting. What is distracting is our attitude, our desire for... of too much worry for the result. So, Sri Krishna gives this formula, “Karmany evadhikaras te ma phalesu kadacana.”³ [2:47] “Your right is in the action. Do the... whatever duty has come, you do it meticulously. Do it boldly, but don’t waste your mental energy by immediately thinking of the result.”

If we look into ourselves we shall at once find that the energy needed for the work – uselessly we spend much of that energy in cogitating about the result. What will happen if we do not succeed? What will happen if failure comes? That attitude, Sri Krishna says is wrong for a yogi, for a person who wants to attain peace through this work, who is not really facing karma, but he is facing karma with the spirit of yoga so that this karma will lead him to his spiritual goal of peace, of freedom. So that being the goal then Sri Krishna says, you do your action, whatever duty, whatever work comes, you do it with great care, as if it is worship as if it is something spiritual. But don’t waste your energy in thinking of the result.

That does not mean if I do some work and a good result has come that does not mean I should say, “I don’t want good. Take it go away with that.” Not that, but it is a mental attitude. “I have worked. I have finished my job carefully, meticulously. Now if good results come, success comes all right.” I should not be elating, elating, elating in that success. And if failure comes, I should not be doomed. I should not feel depressed. That means we have to maintain our equanimity, towards the result of our actions.

It is difficult sometimes. We say, “Well what is this? I am doing something and if I do not care for the result...” It has been said, explained – [it is] not that the result if the result comes, good result comes we shall have to throw [it] away. Not that. But our minds should be in a balanced state. I should do the action and not waste my mental energy in thinking of the result. Thinking, useless thinking brings us restlessness. Useless daydreams-- makes us restless. So this should go. Useless daydreams should go. We should spend all our energy in performing the action with great care, attention, and faith. But we don’t think about the result. This is the first formula.

Another formula, he says—that those persons who have faith in God and who believe (just as Bhagavad Gita also says in a later verse) that this whole world, this whole universe really is operated by God, so all the actions that are going on – anywhere -- in human beings, in animals, in plants. All the activities of this vast universe are really proceeding from God. He is the real power behind everything. Just as: imagine in a vast building there are so many electrical gadgets. There are lights. There are computers. There are... this machine,

that machine. But all these different machines are drawing that power from that central electric line. If that is shut, all machines will stop. Something like that is happening on the... if we look on the spiritual plane. The central power of this vast machine which is this universe with endless variations, endless machines, but the central power, the power of our bodies, the mechanical power, the electrical power – all powers in nature, our mental power: everything is coming from God. Now if a person has that kind of faith in God, then what he should do? When he does all his actions he should offer the results to God. “You are the real doer and I am Your instrument. I am Your tool. Whatever duty has come, I have done this and so I am offering this result to you, just as a worshiper offers flowers and incense to God, so I am offering all my actions to You.” That is another formula.

Then there is another formula of karma yoga. Sri Krishna deals with all these formulas of karma yoga in the different chapters of this book. Another formula is: a person who has known that his real identity is not in his body or mind but in his soul. It is the soul, that pure spirit within us which is the real center of our existence. And the soul is timeless; the soul is not bound by any laws of nature. It is the eternal spectator. It is the eternal witness of this vast show that is going on. Now Sri Krishna says, a person who has that kind of philosophical attitude, in other words, he is a jnana yogi. He believes in his soul; he wants to remain in that knowledge of his soul, that I am that eternal, birthless, deathless, soul – the Self.

If a person is inclined to that kind of thinking then he can also be a good actor. When action comes, when duty comes, his attitude is that all these actions are going on in my body and mind. The mind is thinking. My muscles are working, but I am the soul! I am the eternal witness. All actions are going on in nature and I am the witness or perceiver of the nature. I am not touched by action. That is also another attitude of karma yoga. If he can maintain that attitude, he will see that actions are not touching him. Good... success or failure is not touching him. Not that he is running away from work. He is very active, but in his mind there is that attitude of witness. All that is happening, I as the soul, I as the Self, I am the witness of these activities.

So these are the three attitudes Sri Krishna prescribes, according to your temperament. If you are a bhakta, basically if you are a devotee of God, then you do all your activities, all your duties, but know that God is the real doer, so you give all the results of his actions to God. And if you do not believe in a faith... not really believe in God, then adopt the first attitude. Do all your duties. You need not think of God, but by a power of will, by an effort of will, you say, “I am not going to waste my energy by thinking of the result. If good comes, good. I am not jumping in joy. And if bad comes, failure comes, I am not going to lie flat on the ground. I will maintain my equanimity. Why? Because my goal of life is: through all these actions I have to get out of this wheel, of this wheel of this world. You see? And my path is this karma yoga – detached action.

So this is karma yoga. In several chapters of this book, the teacher, Sri Krishna gives this comment. He says that there were in ancient times -- there were many kings – busy men, statesmen. But by practicing karma yoga they

attained perfection. They attained freedom, mukti – they got mukti by performance of karma yoga. So this is not something that I am prescribing out of my own idea. It is an ancient yoga. It is an ancient technique – a spiritual technique. And if anybody faces this battle of life with this idea, then through actions, through performing his duties he can rise above what is called this wheel of life.

Sri Krishna also speaks of bhakti. That means devotion. In devotion one needs to have faith in God. So, in the Gita we find many pictures of God. See? The idea of God is important. So Sri Krishna presents in different chapters the picture, the image of a universal God. God, as we read in the Upanishads, in the highest nature is His transcendental [aspect]. He's above creation. He is neither the creator. That absolute truth which Vedanta Upanishads, we read in the Upanishads, that highest truth which is beyond our mind, beyond our body. In many places of the Bhagavad Gita, Sri Krishna presents that highest picture.

But then, we in our practical life we need a God, because our mind has to work, our body has to work. At once our mind cannot go to the transcendental. So we need a God, which in vedantic books is called the God with Attributes, God who is the Creator, who is present everywhere, who is the master of our lives, with whom we can establish an emotional relation. Like that, we can call Him our friend, our companion, our father, our mother. So he gives a... he gives a picture of God, which we should use in our worship. Then he also says, you see God has entered into creation, every aspect of creation. This creation, this vast universe is the glory of God.

A devotee has to think in that line. He should try to feel the presence of God in this universe. And he gives us some practical advices – how to do that, in the tenth chapter of the Gita which is called the vibhuti⁴ yoga, describing [for] the devotees, the special glories of God. And in the eleventh chapter, a practical experience of this: the cosmic, the cosmic image of God. Now Sri Krishna says, really speaking anything that attracts you, anything that is beautiful in this nature, anything that is powerful, anything that attracts your attention and your love, know that it is coming from God. Associate [it] at once with God. When you see the great sun, the source of all the heat and light for us, now at once think, "This great power and energy of the sun is coming from God." You see the vast sky, the vast space where these millions of stars are embedded. Think... try to think, it is the cosmic form of God. See a great mountain, a beautiful mountain, snow-capped mountain, at once associate [it with] God. It is one, a part of the cosmic form of God.

So in the tenth chapter of the Gita, he gives these practical ideas: how to... in contemplation how to associate God with whatever you experience in life. You come across a great personality, a poet or an architect or a painter or a musician. At once associate [them with] God. This talent of that man is coming from God. It is a fraction of God's infinite power, God's infinite majesty and beauty. At once try to associate [it]. If you can do this, you will see more and more this whole nature, this whole world will be filled with God. Normally we live in the world of multiplicity, where we do not find any unity and harmony. And we are distracted. We are distressed. We are filled with doubts. But if through this

[these] kinds of contemplation we can bring God into this world, into our own life – that it is God who is appearing [in] anything that is attracting me, anything that is beautiful. If we can do that, then the mind becomes calm. The mind rises above his little individuality and begins more and more to feel his spiritual nature.

In the eleventh chapter of the Gita, the student, the listener, Arjuna wanted to have a practical experience of this cosmic presence of God. And Sri Krishna, gave him this. He says this is very difficult: unless the mind is really very pure and elevated one cannot have that cosmic vision-- the vision by which you see at once, that whatever is happening is happening in God, not a kind of belief or theory, a kind of practical experience, immediate experience.

So, by the grace of this teacher, Sri Krishna, Arjuna had that vision which is called the visvarupa⁵, the cosmic vision. In that vision he at once felt that the God, this whole universe is God's body. Whatever is happening! Beautiful things are happening. Terrible things are happening. There is life. There is death. People are meditating. People are doing all kinds of things but everything is happening in the cosmic body of God. Now that is a really very difficult... I mean very difficult to bear that vision, and not only that, he saw in that vision, the present, the past and the future. He saw, that --as you know all these dialogues were in the battlefield-- now in that vision he saw all the soldiers and the leaders and the commanders—those who will die they're already dead. In that vision in God's body they're all lying dead. You see?

So in that vision he saw in God's body, past, present and future. Whatever is happening far, whatever is happening near—everything is happening in God. He is really the operator. He is the totality of things. He had that vision. Sri Krishna says, "For a devotee of God, whatever... what is needed is constant remembrance of God, knowing that God is my ultimate power. He is my father; he is my most beloved object in life. In life I am in Him and after this life, after death there won't be any break with Him. He is my eternal companion. So a devotee should spend time in contemplation, communion with that most beloved goal, namely God. So Sri Krishna says "Man-mana bhava mad-bhakto, mad-yaji mam namaskuru. Mam evaisyasi yuktvaivam atmamam mat-parayanah."⁶ [9:34] "Engage your mind always; when you are working think of God. When you are doing any other chore, think of God. Whenever it is possible, bow down to God."

When you see one fine moonlight night, the vast sky, the moon and the stars, fill your heart with an emotion of love, with an emotion of reverence. Oh, how wonderful! At once bow down your head. Whenever there is any opportunity, you bow down your head to God, because in ignorance we put much emphasis on my ego. All the time we are saying, "I, I, I." That is a wrong habit in the spiritual life. Instead of saying, "I, I, I" try to always say, "Thou, Thou, Thou." So he says, let your mind be always in "You." "Madhabkhata. Be my devotee. Let your love be all directed to Me." That does mean that you would not – you are not permitted to love your wife or children or your house. No. But know that all love is a manifestation of that infinite love which is God. When you love somebody, love that somebody through God! If you can do that, your little love will be transformed. Your human love will be transformed into divine love. That

is what is meant by be my... God's devotee. That means associate that great power and emotion of love with God. Then you will see that your love will be very strong. Your love will be extended everywhere. Your love will not remain a little selfish love. It will be...It will be an infinite love. That is what is meant that "direct your love to God." Direct your mind to love, direct your love to God and not judge. Direct your actions to God. Whatever you are doing, at once bring: it is God's power. That is the power in my hands. That is the power in my brain. That is the power in my feet. So with all your actions, you bring God into the picture.

Direct all your actions into God. In other words, your whole life should be, not merely centered but pervaded by God. Your thoughts, your emotions, your actions, your attitudes-- all these things should be connected with God. If you can do this, he says, "mam evaisyasi"⁷ [18:65] "You will attain me", because God is the great ultimate goal of our life. And if we can through everyday actions, through everyday feelings and thinkings we can bring God with us, then higher and higher knowledge and experience will come. And we shall be able to reach our spiritual destiny, which is freedom.

In the sixth chapter of the Gita, the teacher, Sri Krishna gives us some practical counsels about concentration. This is called the yoga of meditation, jnana yoga-- the concentration, how to practice concentration. Before practicing concentration one needs some basic moral disciplines. Then one should regularly sit, how to sit, how to... these practical detailed instructions on how to keep your spine straight, and slowly watch your mind. All the time thoughts are trying. By an effort of will, he calls, he gives emphasis on abhyasa⁸, practice. Normally the mind is very restless and it seems to be an impossible task to control the mind, but in this yoga it is the yoga of self-control, that here it is not a question of bhakti or not a question of jnana or knowledge. You, by your own effort you are directly trying to control the mind. When thoughts are coming you try to remove ~~that~~ [those] thoughts and concentrate on a point. That point may be a flame inside your heart, or it may be an idea of God, or it might be a mantra, a holy name. But the mind should be directed to that object of concentration and whatever thoughts and distractions are coming, by an effort of will, one has to remove these.

This is tedious, no doubt, but Sri Krishna says [success will come] by practice and if all, if side by side with the practice there is "vairagya." That means the spirit of detachment. Why I am doing this? Why I am struggling with my mind to make it calm? Because I want the experience, spiritual experience. I want to touch my soul. So there should be a spirit of detachment. If there is a spirit of detachment and along with the spirit of vairagyam there is this practice, Sri Krishna says, a time comes when the mind really goes to the depth inside and see that basic, the real center of our individuality, namely our soul.

One can touch the soul by the practice of this concentration. Slowly by concentration the mind becomes calm. The mind goes inwards – and inwards is not a vacuum. Inwards there is our different organs, physical organs. There is a prana. There is mind – all these things. But farther, farther, farther, there is our soul, that eternal flame of our soul. So through the practice of this concentration the mind becomes gradually so calm and one-pointed and inward that it can

touch that soul. So this is called the yoga of meditation, jnana yoga. And he gives detailed directions how to practice this concentration.

Finally, in many places Sri Krishna speaks of what is called jnana – self-knowledge. He, in fact, in the beginning of the Gita, he speaks of the immortal nature of soul. When Arjuna, his student and listener says, “Well, so much death; well, so many people will die” at once Sri Krishna protests. “Why are you speaking of death? The human, the man is really deathless. If a man can understand his true nature then he sees that he has no death. So these people the death happens to this body, but the soul of man is deathless.”

So many wonderful verses are given in the second chapter of the Bhagavad Gita. “Na jayate mriyate va kadacin”⁹ [2:20] “The human soul is never born. It never dies, and it is not burned by fire. It is not withered by the sun. It is not drowned by water.” Nature, any force of nature cannot affect the soul of man. In many beautiful verses, Sri Krishna presents that immortal truth of man – the soul within man. But one can by spiritual inquiry, by spiritual contemplation, one can slowly have a direct experience of... of his soul. He says that this can be done by the path of karma, or the path of bhakti, or the path of yoga concentration or by the path of analysis, self-analysis which he elucidates in the thirteenth chapter of the Gita.

He says, you see this vast universe is really two things are coming in our experience. One is the seer and the other is the seen. Metaphorically he says, imagine there is a farmer and his grounds, his field where there are crops or there is orchard. He is the owner of a garden, field, but he is the farmer. He is the master of the field. Similarly, metaphorically and logically he says, man should consider himself. The soul of man is standing in this great field of this universe. This universe is made of our sense objects, sight, sound, smell, objects we see, objects we hear, objects we touch, objects we desire. All these things are included in this field, shetra. But man should consider himself as the master of the shetra. He is the soul. He is the self. He is separate from this objective universe. Normally we are mixed up. Normally the soul is mixed up with the objective experience. But by analysis, by self-analysis, one has to separate the two, just as we read in the Upanishads.

So the thirteenth chapter of the Gita describes this self-analysis. He has to start with the idea: that I am the observer, as if I am the owner of a field and the field is not me. I operate on the field. I grow things on the field, but I am not the field. I am separate from the field. So the soul of man, our true self is the observer of anything that is happening: sight, sound, smell, touch, my body, my mind, my thoughts, my desires. Everything belongs to the objective universe, the field. But the soul of man – man as he is really, spiritually, he is the observer. He is the soul. In this way he has to separate the object from the subject. This is the practice of jnana yoga, separate from what is called technically in other works of Vedanta it is called the discrimination between the drik, the seer and drisya, means seen. And the same thing in the language of the Gita is, the field and the farmer. In this way when he goes on analyzing and trying to detach himself as the soul from his body, from his mind, from his prana, from his ego, from sense objects, slowly he really gets an experience of himself. He really

begins to feel that I as the soul, I am really timeless. I am of the nature of knowledge, of consciousness. And whatever is happening is happening outside me. It cannot affect me.

In this way, self-knowledge begins to develop. Not in one day, but through the practice of this analysis, one is able slowly to detach himself from all objects, sights, sounds, smell, time, space. Everything goes to the field and the farmer is the soul, the shining light of consciousness. Then when this practice goes on, he really gets a glimpse of his soul. Then he begins to know and feel that I am, I as the soul I am not limited to this body. I have really no limit. I am not in space, nor in time. I was, I am, and I shall be through all points of time. I am here. I am there, because here and there are special concepts.

A material object can, can be here or can be there. But the soul is everywhere! See the idea of space and idea of time has to be separated from the soul. In this way, self-knowledge is built up, bit by bit, bit by bit, till one day the seeker understands that as the self, I am that one reality, that one reality on which the whole universe is standing. Just as the material universe is really standing in space, infinite space, but the soul, the self as consciousness is more fundamental than space and time.

So this knowledge slowly comes, bit by bit one day that man can feel that I am really everywhere and I have no death. I have no birth; I have no change. And when this self-knowledge becomes still more enriched, then he begins to feel that I as this whole universe which I have rejected, in the course of my analysis that was necessary because a student passes through first grade, second grade, third grade, eighth grade. And then he graduates. Then he goes to college. So self-knowledge also grows.

So self-knowledge comes to that stage when this seeker knows that what I had rejected as non-self, as material, as mental, is really consciousness. Self includes everything: space, time, matter, mind, energy, life. All these things are nothing but projections of the self. Everything is the self! That is called the knowledge of unity: self as that non-dual reality, including everything. Whatever you experience is an experience of the self. This rich knowledge can come – the knowledge of the ultimate unity of things, unity not in matter or space or time, but unity in consciousness.

Consciousness is the most fundamental reality and other grades of reality are there. We need not reject, but we should know they are in consciousness. So the self becomes the ultimate reality. Then the self becomes one with God, see, because see when we think of God, we think of the Creator, the Support of this universe. Now through self-knowledge a man has come to that stage when he sees his own self as the ultimate reality. And whatever is happening is happening in that infinite reality which is his Self. So when this self-knowledge comes, the man becomes cosmic. Sri Krishna describes that in some of the verses of the thirteenth chapter. I can read some of these verses of the thirteenth chapter.

When that kind of self-knowledge has come, he... “Samam sarvesu bhutesu tisthantam paramesvaram. Vinasyatsv avinasyantam yah pasyati sa pasyati.”¹⁰ [13:28] “He really sees who sees that one infinite reality is present in

everything, in all bodies it is that reality which is his own self. You can call him God, you can call him Paramesvara.” But that real Paramesvara when self-knowledge comes is your self. Your self is the self of everything – your self, my self, the self of everything. There is only one self and that is called Paramesvara, the supreme ruler, the supreme God. And he who is able to see that supreme God, his own self in every being, then he really sees.

Normally we see this world is a changing world. Everything is changing – a world of flux. But when self-knowledge comes, he sees the changeless, eternal self in all changing things. For him there is no such thing as change. If there is change, that change is also eternal. This knowledge. So this verse says, he who has this kind of vision, he really has come to the summit. “Yada bhuta-prthag-bhavam eka-stham anupasyati. Tata eva ca vistaram brahma sanpadyate tada.”¹¹ [13:31] When this man sees that everything is coming from the one and everything is returning to the one, this multiplicity is the play of the one, the unity is never lost. It is that one who is becoming the many and the many are going back to the one. When a person has this kind of vision, then really he has knowledge of Brahman. He has knowledge of the self.

“Yatha sarva-gatam sauksmyad, akasam nopalipyate. Sarvatravasthito dehe tathatma nopalipyate.”¹² [13:33] Just as the space, akasha, the akasha is not touched by anything. It is not really involved in anything. Things happen in space. Even we read in astronomical books that even in the cosmic space sometimes stars collide and become broken into pieces. So many things [are] happening all the time. Tornadoes are coming, see? There is flood is coming. So many things are happening in space, but is space affected? You see, space remains the same space. Just as space remains unaffected by anything that is happening in space, so the self of man, that atman is not affected by anything. It is... All the time it is unaffected. It is the same.

So, in many other places of the Gita, Sri Krishna also praises this self-knowledge. He says, just as if there is a fire and you put some firewood into the fire, what will happen? The firewood will be burned into ashes. So when the fire of knowledge becomes kindled in man, that fire burns everything: his karma, his impurities, his blemishes, his desires, his bondage. Everything is burned – by the fire of knowledge. “Na hi jnanena sadrsam pavitram iha vidyate.”¹³ [4:38] In another verse Sri Krishna says, “There is nothing so purifying as knowledge – self-knowledge. When self-knowledge comes see all distinctions, all dualities vanish.” This is good. This is bad. This is friend. This is enemy. See? All these things are... they melt away, you see.

So he praises also this great, great ideal of jnana. But he has...many times he has spoken of the harmony. According to your temperament and your inclination you become a karma yogi, or a jnana yogi, or a bhakti yogi. Doesn't matter. But the goal is freedom. The goal is peace. Whatever path you choose, you go. But you have to be a yogi! Over and over again! As the teacher, Sri Krishna says, “If you are a spiritual seeker, you have to be a yogi.” See? Yogi does not mean you have to go to the forest and you have to have [long] locks of hair. Not that! Yogi is an attitude. It is a life principle. It is a practice. Communion. Communion with spiritual reality. You can... that spiritual reality

can be your true self, can be God, whatever. But that spiritual attitude has to come and a man's goal is that ultimate freedom. So a man if he has, if he is awakened to the necessity of the spiritual goal, not that every man can become a yogi. He makes it clear, "Manusyanam sahasresu kascid yatati siddhaye."¹⁴ [7:3] "Thousands of men, one maybe becomes interested in spiritual life, in spiritual goal. Others have to wait. Maybe after several, several births, then this inclination, this awakening comes. So he makes it clear that every man cannot be a yogi.

First that spiritual inclination has to come. How does spiritual inclination come? Through experience, it comes; sometimes through frustration, sometimes through suffering. See? But one day this spiritual inclination comes. Who am I? What is the goal of my life? These questions begin to occupy our mind, so when that spiritual interest has been grown, then one should be a yogi. One should, just as one takes care of his physical health, just [as] one takes care for his education, so this is a part of his life – the most important part of his life, because we do not know what man is. We do not know what our possibilities are. We think if we can get... through education we can one day get a Master's Degree, get a good job, if we can build up our health, if we can raise a family that is all [there is] to this life. And we are insulting the possibility of man!

The scriptures tell us, spiritual seekers tell us, man is really far greater than you think. Man... man's goal is not just physical or mental. Man's real goal, ultimate goal is spiritual. He has to discover his spiritual nature. He has then, man says, "Oh I was... I was really ignorant to know that I was just this much." So man, when man comes to his spiritual life, when he becomes a yogi, things open up. This world open[s] up. His own mind opens up. His body also opens up. In this way, he more and more gets spiritual experience. Doubts go. He knows this is life; this is my goal.

So the whole book gives us this goal, how to receive the... attain this goal. And so these yogas are prescribed. And he says, one **has** to be a yogi, if we want your spiritual well-being you have to be a yogi. This should be a part of your life. This should be a part of a life. You are a man of action; you are a man of emotion; you are a man of introspection. At each phase you can be a yogi. And you can combine [them]. See? So the emphasis of this book, Gita is very practical. It is not a theology or a kind of intellectual philosophy. It points out the goal of man and asks man to be bold, to be courageous and slowly work out his salvation, his own freedom.

Om saha na va vatu; saha nau bhunaktu; saha viryam kara vavahai. Teja svi nav adhi tamastu ma vidvi shava hai. Om. Shanti, shanti, shanti.

May Brahman, the Truth Eternal, protect and nourish us, both the speaker and the listener. May we have the requisite strength and vigor for the pursuit of self-knowledge. May our study of the Vedanta be fruitful in the realization of Truth, and may we cherish no ill feeling toward anyone. Om. Peace. Peace. Peace be unto us all.

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