

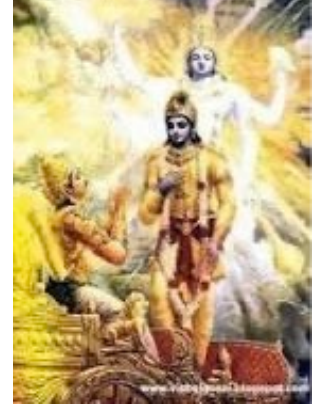
Bhagavad Gita Chapter 6 online Class 2 dated 02/02/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Verses - Chapter 6, Verses 5 - 8

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,
Devaki paramanandam, Krishnam vande jagat gurum**

I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.



सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।
पार्थो वत्सः सुधीर्भाक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanaha|
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

All the Upanishads are likened to cows. The milker is Krishna, the son of Gopala. Partha is likened to a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं ।
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**Mookam karoti vachalam pangum langhayate girim |
Yat-krupa tamaham vande paramananda madhavam ||**

I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.

In our last class we have discussed some beautiful verses from the sixth chapter which is called **'Dhayan-Yoga' or 'Atma-Sayam-Yoga'**.

The word 'Atma' has many connotations. It is used for the body, mind, sense organs, *buddhi* / intellect and of course, for the soul. We need to be careful and take notice of the context when the word *Atma* is used.

In the fifth sloka -

Bhagavat Gita: Chapter 6, Verse 5

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 5॥

**uddhared ātmanātmānaṁ nātmānam avasādayet
ātmaiva hyātmano bandhur ātmaiva ripur ātmanah**

उद्धरेदात्मनात्मानं **uddhared ātmanātmānaṁ** - Self effort is being praised here. God may bestow His grace upon us, but we need to be a fit person to receive it otherwise it can be counterproductive. How?

Example of Mathurbabu:

Mathurbabu was granted some spiritual ecstatic experiences by Shri Ramakrishna but he could not hold them. He came to Shri Ramakrishna and said, "I am going mad. I am unable to enjoy my normal life. Please remove them." Why? Because he was not ready for the spiritual experiences. We have to prepare ourselves to receive God's grace. This preparation is called 'self-effort'.

Definition of religion and education by Swami Vivekananda:

What is religion?

- Religion is the manifestation of divinity already in man.
- Religion is the eternal relationship between 'Eternal God' and 'Eternal Soul'.

What is education?

- Education makes man's mind one-pointed. We need to teach a child to focus his mind. We need to learn mind control to focus our mind. (But, unfortunately we can resist everything except temptation.)
- Education is the manifestation of perfection already in man. Swami Vivekananda used to say, "All knowledge is already within us." We need a stimulus or a suggestion to bring it out. We require books, teachers etc. to express it. For example, fire is already in the matchstick. What does a matchbox do? It creates a friction to light the match. It is wrong to think that knowledge comes from books. How do we know? If we take these books to a donkey, then knowledge will not be expressed! Why? The donkey is not the right instrument to express this knowledge; perfection is there but un-manifested. The donkey will be born as a man at some point and then would be able to express the knowledge.
- It is a profound law. We need to sit and meditate on it. Our misunderstanding is to think that everything is on the outside. I can extend this further. Is all wealth outside or inside? Is all success outside or inside? If wealth is outside, then how did Bill Gates become so rich? Because he performed many meritorious acts in his past lives. He was destined to be rich and as a result of this, brilliant ideas came to his mind. We need to remember that there are many equally intelligent persons in the world, but they have not become rich like Bill Gates. [Bill Gates founded Microsoft: Microsoft entered the operating system (OS) business in 1980 with its own version of Unix called Xenix, but it was MS-DOS that solidified the company's dominance. IBM awarded a contract to Microsoft in November 1980 to provide a version of the CP/M OS to be used in the IBM Personal Computer (IBM PC). For this deal, Microsoft

purchased a CP/M clone called 86-DOS from Seattle Computer Products which it branded as MS-DOS, although IBM rebranded it to IBM PC DOS. Microsoft retained ownership of MS-DOS following the release of the IBM PC in August 1981. Microsoft released Microsoft Windows on November 20, 1985, as a graphical extension for MS-DOS, despite having begun jointly developing OS/2 with IBM the previous August.]

We must not forget that these classes are spiritual classes. There are certain beliefs in spirituality. What are these beliefs?

- God exists;
- there are other worlds;
- there is a life after this life and there was a life before this life;
- this life cycle goes on and on until we reach our destination, which is God.

There are no mistakes in our life.

These are the lessons of life to make us move forward. As we say, suffering is a gift of God. It is a suffering from one point of view but from the other point of view, it is a great lesson which is taking us nearer to God.

There is no killer and nobody gets killed.

There is another very important point. There is no killer, and nobody gets killed; the killed and the killer both are due to their *prarabhdha - karma*. If the killer has got the feeling that he is the doer then he will get the *karmaphala* (results of his actions) as punishment. However, a person is not affected by his karma if he believes and feels that he is just an instrument in the hands of God. An incarnation comes to clarify these spiritual truths.

What does mind control do?

We must control our mind to manifest our perfection which is already within us. What does mind control do? It makes us a fit subject to manifest our own knowledge whether it is physical knowledge or scientific knowledge or artistic knowledge or any other type of knowledge. We should be very clear in our minds that mind control does not mean taking God's name all the time.

What is meant by God's grace?

God's grace comes in many forms. Just to be able to understand a particular subject / topic is God's grace. To get knowledge about anything is God's grace. That knowledge may make a person rich or poor, famous or not famous and that is a different issue. For example, suppose there are two musicians. One musician is more talented than the other. Sometimes, we will find that the less talented musician becomes more famous, popular and richer than the more talented musician.

God's grace should not be misunderstood. We should not think that God likes some people and dislikes others. His grace is always there. It all depends on our own capacity; how much water we can carry from the ocean will depend upon the size of the pot which we have to collect the water.

Difference between a selfish and an unselfish person:

Now, I would like to tell you something very interesting. Suppose there are two individuals, one is very selfish and other is unselfish. Both are very sincere towards their goals and acquire knowledge. The selfish person would achieve things in a selfish way, he may obtain objects of pleasure, but he will not be able to enjoy them. An unselfish person will get knowledge, acquire a few things and would enjoy these things very much.

Recollection of important points:

In our last class we discussed - let a man be lifted by his own-self. Let him not lower himself - meaning he should never cherish any negative thought. He should always cherish positive thoughts with regards to this world and everything else. A man is his own best friend and his own worst enemy. This is pure psychology. There are so many 'self-help' books and they are very popular. We must put into practice the advice given in these books, otherwise just book-reading for the sake of it, will not be helpful.

The Lord is further telling us.

Bhagavat Gita: Chapter 6, Verse 6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्ते तात्मैव शत्रुवत् ॥ 6॥

**bandhur ātmātmanas tasya yenātmaivātmanā jitah
anātmanas tu śhatrutve vartetātmaiva śhatru-vat**

A controlled and an uncontrolled mind

Same idea is expressed in this verse:

- Mind means thoughts. Our mind consists of both good thoughts and evil thoughts.
- A controlled mind is our greatest friend, well-wisher and an up lifter. The controlled mind means a mind which cultivates good, higher and positive thoughts. This will lead us to happiness.
- An unconquered mind is our greatest enemy. An unconquered mind means we have become a slave to negative, unsavoury, impure thoughts which will lead us to unhappiness.

Why is it very difficult to control our mind?

We naturally cultivate animalistic thoughts. This happens because we have cultivated all these negative thoughts in our previous lives. We must try to

slowly reduce these animalistic thoughts and replace them with spiritual thoughts. There are four activities which are common between man and animal - they are आहार *ahara* (eat), भय *bhaya* (fear), मैथुना *maithuna* (sexual activity) and निद्रा *nidra* (sleep). A man with lower tendencies only does these four things: eat, sleep, sexual activities and fear. Gradually he evolves - hears about God, hears about other worlds, hears about unselfishness, hears about purity of mind and by repeated hearing, these spiritual thoughts penetrate in his mind and an evolution takes place.

Our tendency is to identify ourselves to whatever thought is arising in the mind: Sequence is like this –

- Suppose an event happens - initially there is a neutral thought in the mind.
- This event brings about a reaction in the mind. This reaction may be a reaction of anger, for example.
- Initially we do not do anything with this reaction of anger but then this anger gets united with the mind.
- We become one with the thought of anger and become angry.
- There is always a tendency to identify ourselves with whatever thought is arising in the mind.
- This tendency will be there until a guru comes and tells us to replace this thought with only one thought.
- What is that thought? '*Tat Tvam Asi*' means 'Thou art That or You are God'. [Tat means You. Tvam means GOD. Asi means are.] Now this tendency comes to our aid. The spiritual aspirant takes this thought and identifies with this thought of '*Tat Tvam Asi* - I am Brahman'.
- First of all, the aspirant thinks that this idea of 'Thou Art That' is available to him. Then he thinks that this is also possible for him to achieve this. Then he comes to the conclusion that this is true and ultimately, he merges into 'I am Brahman'. This is the process.

Summary: We must be very clear in this concept. The concept which I am trying to tell you is - we have a tendency to identify ourselves with whatever thought arises in the mind. We are dealing with the mind from the beginning until liberation or *Mukti* is obtained. The last thought is called 'ब्रह्माकार वृत्ति *Brahmakar-Vryti*' meaning thought takes the shape of Brahman or God. (*Vryti* means thought.)

Four types or stages of liberation - सालोक्या *salokya*, सामीप्या *samipya*, सारूप्या *sarupya*, सायुज्या *sayujya*:

First, we say "I can't be God. I am a devotee of God or I am a servant of God or I am a friend of God or I am a mother of God or I am a child of God or I am a beloved of God." According to Hinduism there are four types or stages of liberation: *salokya*, *samipya*, *sarupya*, *sayujya*. Slowly, we come nearer and nearer to God - *salokya*, *samipya*, *sarupya*, *sayujya*

[*Sālokya* means - after material liberation, one is promoted to the planet where the Supreme Personality of Godhead reside.

Sāmīpya means – remaining as an associate of the Supreme Personality of Godhead.

Sārūpya means - attaining a form exactly like that of the Lord.

Sāyujya means - merging into the Brahman effulgence of the Lord.

These are the four types of liberation.]

Once we get identified with a thought then there is no dichotomy between “me” and the thought.

सविकल्प **Savikalpa** and निर्विकल्प **Nirvikalpa**

If only one thought is present, that is called सविकल्प *Savikalpa*. When the object and the subject become one, then this is called निर्विकल्प *Nirvikalpa*. We cannot understand this unless we have actually experienced it.

We always raise a question - if a person conquers his own mind and his mind is filled with all positive beautiful spiritual thoughts, then what does he gain? However, if we ask ourselves “what do we want?” then we get variety of answers. Some would like to have power; some would like to have money, some would like to have beautiful expensive objects etc. In the next verse, we get a most beautiful answer.

Bhagavat Gita: Chapter 6, Verse 7

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 7॥

jitātmanah praśhāntasya paramātmā samāhitaḥ
śhītoṣṇa-sukha-duḥkheṣhu tathā mānāpamānayoḥ

जितात्मनः **jitātmanah** - he who has conquered his own mind. What happens after this?

प्रशान्तस्य **praśhāntasya** - immediately a conquered mind becomes the most serene mind in the world. Serenity is known in Patanjali yoga sutra as - *yogah chitta vryti nirodah*. When all thoughts completely subside, just like when all the ripples subside in a pond. When all the ripples subside in a pond, then the water looks completely quiet, smooth and clean. When a person is happy then what is the state of his mind? His mind remains absolutely quiet. So, what happens next?

परमात्मा समाहितः **paramātmā samāhitaḥ** - for such a person as though God is right inside him. His mind is like a pure clean mirror and what is reflected on a pure mirror is God. However, this is his experience, but we do not know what this experience is like. However, he exhibits some qualities.

शीतोष्णसुखदुःखेषु तथा मानापमानयोः **śhītoṣhṇa-sukha-duḥkheṣhu tathā mānāpamānayoḥ** - three pairs of examples are quoted here. There are some common characteristics in all these examples - his mind remains calm and serene in heat or cold, in happiness or sorrow and in criticism or praise.

- 1) **शीतोष्ण śhītoṣhṇa heat and cold**: In winter it will be cold, in summer it will be hot. Hot and cold as such are not the cause of pleasure or pain. For example, in winter we would like warm blankets, warm water etc. and these warm objects will give us happiness. Whereas in summer, cold water and coolers will give us happiness. We need to understand that this world is constantly changing. Night changes into day and day changes into night, unhappiness changes into happiness and vice versa. Heat and cold in this verse represent physical conditions such as a clean house and a dirty house, a clean dress and a dirty dress, a clean carpet and a dirty carpet etc. The next example is -
- 2) **सुखदुःखेषु sukha-duḥkheṣhu happiness and sorrow**: the common factor in this example is also constant change - happiness changes into unhappiness and unhappiness changes into happiness. These two belong to the mind because our body does not know what happiness or unhappiness is. Next is -
- 3) **मानापमानयोः mānāpamānayoḥ criticism and praise** - some people like us and some do not. Some people honour us, and some dishonour us. Strangely sometimes it so happens that we are respected and disrespected at the same time. Just to give you few examples - suppose a person is very knowledgeable. Those who have less knowledge will respect him for his knowledge but those who have higher knowledge than him may look down on him. Another example is - all of us feel that we are beautiful in one way or another. Those who are less beautiful, may feel envious of us and those more beautiful may look down on us. Let us take the example of wealth. A rich person may look down upon a less wealthy person and a poor person may feel envious of a rich person. This is all due to circumstances and as we have discussed, circumstances are constantly changing.

The Lord is telling us about a person who has conquered his mind and whether it is heat or cold, happiness or sorrow, honour or dishonour - he remains calm and tranquil. How? Because he does not depend on the outside world for his happiness and his mind is God's mind. When people are under anaesthesia then they do not feel pain. This person is under God's anaesthesia and therefore the outside world does not affect him. What does the outside world do? It tries to pull our minds down.

There are many examples like Raman Maharishi, Swami Turiyananda, Shri Ramakrishna etc.

Life of Shri Ramakrishna:

Once Shri Ramakrishna was asked by some priests to leave the temple. He started walking out of the temple gates. Mathurbabu was informed about this and he ordered the temple priest to call Shri Ramakrishna back with respect. As soon as Shri Ramakrishna was requested to return, he simply accepted this

request and came back. He took this as his Divine Mother's Lila. There was absolutely no grudge in his mind - My Mother wanted me to go and now She would like me to come back. For Shri Ramakrishna, Divine Mother is outside and inside and everywhere. He could not be separated from his Divine Mother – he had total dependence on the Divine Mother.

So, conquering the mind, getting self-knowledge, feeling the presence of God and total dependence on God are synonyms. This is also called 'Samadhi' meaning perfect control of our thoughts. That is why it is said in the Patanjali Yoga-Sutra योगः चित्त-वृत्ति निरोधः - complete control of the mind is called yoga. What happens? तदा द्रष्टुः स्वरूपेऽवस्थानम् - he abides in his own nature. This is called as Samadhi or control of the mind or presence of God - whatever name we choose to use.

Next verse describes further qualities of a yogi with a controlled mind.

Bhagavat Gita: Chapter 6, Verse 8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८॥

**jñāna-vijñāna-triptātmā kūṭa-stho vijitendriyaḥ
yukta ityuchyate yogī sama-loṣṭāśhma-kāñcanaḥ**

ज्ञानविज्ञानतृप्तात्मा **jñāna-vijñāna-triptātmā** - he becomes completely satiated with two things - *jnana* and *vijnana*. *Jnana* and *vijnana* both give satisfaction but there is a vast difference between these two.

What is *Jnana* and *Vijnana*?

Jnana - means theoretical knowledge with absolute conviction. *Jnana* means only theoretical knowledge, without direct experience. A spiritual aspirant is fully aware of the truth that 'Ahaṁ Brahmāsmi अहं ब्रह्मास्मि I am God' - he has no doubt about it, but he has not experienced it directly.

Vijnana - means direct experience.

Example of milk and sugar:

Imagine someone has heard about this thing called "sugar". Someone has seen it but has not actually eaten or tasted sugar itself. So, *Jnana* equates to a person who has heard about sugar or has seen sugar but not tasted it. When we only hear about something (and not experience it) then there remains a doubt about the existence of that object and also about the knowledge of that object. When we see an object such as sugar (in the above example) then we know that sugar exists, and we can get some knowledge about it but still we have not actually experienced it. Suppose one grain of sugar is brought very close to our tongue - our

experience and real knowledge about the taste of the sugar will still remain nil. The moment a grain of sugar touches the tongue, we will get absolute complete knowledge of sugar and its taste; this knowledge is permanent and is for eternity. This is called *vijnana*. This is a common interpretation of *jnana and vijnana*. (The above example can be used using milk as an example as well.)

Shri Ramakrishna's interpretation of *Jnana and Vijnana*:

Shri Ramakrishna's interpretation of '*jnana and vijnana*' is slightly different. For Shri Ramakrishna, realisation of the impersonal aspect of God is called *jnana*. For example, Totapuri - Totapuri had experienced Brahman and he was joyful, but not as joyful as Shri Ramakrishna. When Shri Ramakrishna used to come-down from his state of samadhi (impersonal aspect of God) to '*saguna brahman / personal aspect of God*' - he used to realise that what he had experienced in the samadhi state is exactly the same as *saguna brahman*. This is called a complete knowledge of Brahman. He used to enjoy both aspects of Brahman ('*Nitya and Lila of Brahman*') – and this he used to call *vijnana*.

Example of *Jnana and Vijnana* (Two Musicians):

We have two musicians. One musician has got a detailed theoretical knowledge of music, he knows all the scales, chords, ragas etc., but he has not practiced and cannot sing well. People will appreciate his theoretical knowledge but not his singing. This is an example of *jnana*. Whereas, the second musician has got full theoretical knowledge about music, also has a very impressive personality and has practiced his music very well. As a result of all this, he sings to the perfection and can mesmerise his audience. He enjoys music and his audiences enjoy as well. There is more happiness in making other people happy. This is an example of *vijnana*. *Vijnana* is a richer knowledge than *jnana*.

This is equally applicable in the case of two businessmen. One has got theoretical knowledge of business but has no practical experience or very little practical experience and is not very successful in his business. So, his enjoyment is less. This is an example of *jnana*. Whereas, the second businessman has got perfect theoretical knowledge about business and is also very successful in his business on a practical, tangible level. His enjoyment is far greater than the first businessman. This is an example of *vijnana*.

कूटस्थ *kūṭa-stha* - to understand this, let's take the example of a blacksmith. The blacksmith has got a very hard instrument called an anvil. He puts a very hot iron piece on this anvil and strikes the hot iron piece very hard with his hammer. All changes take place in the piece of iron, but the anvil is not affected at all in this process.

This word *kutastha* is laden with very deep meaning. Whatever waves or experiences pass through this person, he enjoys everything. He is not affected by heat or cold, honour or criticism, happiness or unhappiness. He is not like a stone, but his mind is filled with *Satchidananda-Sagara / ocean of bliss*. His mind is filled with so much bliss / ananda that there is no place for any other reaction. He feels

that God comes in the form of *sukha* / happiness and also in the form of *dukkha* / unhappiness. Everything is God only.

To summarise this word “*kutastha*” – who is a *kutastha*?

- 1) No external event will disturb this person.
- 2) He is filled with immeasurable, inexpressible and infinite happiness.

विजितेन्द्रिय vijitendriyaḥ - he has conquered his mind therefore all his sense organs, and all his thoughts are under his control. Limitedness of his thoughts is replaced by unlimited-ness. Unlimited-ness belongs to God only.

समलोष्टाश्मकाञ्चनः sama-loṣṭāśhma-kāñchanaḥ - three things are described here:

- a) *Loshta* लोष्टा means a clod of earth.
- b) *Ashma* अश्मा means a piece of stone, and
- c) *Kanchana* काञ्चना means a piece of gold.

Whether it is a clod of earth or a stone or a piece of gold - for him they are all valueless. It doesn't mean that he is not aware of the differences between them. He will react appropriately. For example, if a tiger suddenly appears, then Shri Ramakrishna will also run away. But there is a difference - when we look at the tiger, we see a tiger, but when Shri Ramakrishna looks at the tiger, then he sees divine Lord Narayana only.

So, such a person who has got jyana and vijnana, who is ever content; who never reacts to anything and filled with bliss, his body and mind are under his full control.

Such a person **युक्त इत्युच्यते yukta ityuchyate** - he is endowed with yoga. *Yukta* means - a person who is associated with God, such a person alone can be called a yogi. He looks upon everything as God. There is a beautiful verse in the Chapter 5, Verse 18 (This verse we have discussed.)

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ C5 / V18॥

**vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśhinaḥ**

Important points:

There is a very important point which I would like to mention before we close today.

- A yogi sees God all the time, everywhere and in himself.
- However, as long as his body is alive – literally he sees a man as man; he sees a woman as woman; he sees a scorpion as a scorpion; he

sees an earthworm as an earthworm; he sees a beautiful house as a beautiful house, he sees a rich-man as a rich-man.

- What I am trying to say is this - he sees everything as we see it, but he perceives things and behaves differently.
- Shri Ramakrishna would not like an impure person to touch his feet. He would not spend his time with a worldly person. Why? Not because he hates him, but because it is a waste of time for him as well as for the other person. He knows and experiences that God has become a good person or a bad person, because he sees God in everything and everyone, good and bad. This is called perfect knowledge as described in Verse 8.

Class ends with these beautiful slokas and teachings.

To be cont'd

Vasudeva sutham devam kamsa Chanoora mardhanam,

Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.

Om Shanti Shanti Shanti

With kind regards

Mamta Misra