

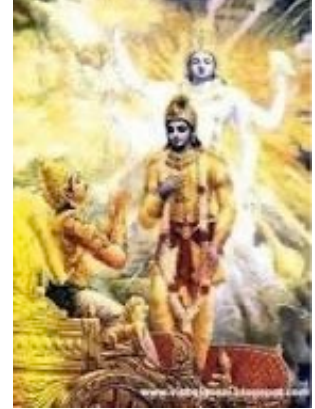
Bhagavad Gita Chapter 6 online Class 3 dated 09/02/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Verses - Chapter 6, Verses 8 - 10

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 सधीर्भोक्ता, दग्धं 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.

Recollection:

We are discussing the sixth chapter of the Bhagavat Gita which is very aptly called '**Dhayan-Yoga**' or even more appropriately, '**Atma-Sayam-Yoga**'.

However, out of the two titles, I would prefer to call this chapter '**Atma-Sayam-Yoga**'. Because, who can really do meditation / *dhyana*? Only a person whose mind is under control. So, control of mind comes first. I would say - both are closely related to each other. When we want to concentrate, then the mind becomes restless—When we are successful at controlling our minds, then our concentration improves and when our concentration is better, then control of the mind becomes easier. Subsequently, this concentration or *Dharana* evolves into *Dhyanana* and *Dhyanana* eventually matures into *Samadhi*.

[From the Raja-Yoga book by Swami Vivekananda:

Dharana धारणा - fixing the mind on the lotus of the heart or on the centre of the head or holding the mind to certain points is called *Dharana*. When Chitta or mind-stuff is confined and limited to a certain point / place.

Dhyana ध्यान or meditation - When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of *flowing* in an unbroken current, as it were, towards that point. This state is called Dhyana.

Samadhi समाधि - When one has so intensified the power of Dhyana as to be able to reject the external part of the perception and remain meditating only on the internal part or the meaning, that state is called *Samadhi*. *Samadhi* is called the super-conscious state
If the mind can be fixed on the centre for twelve seconds - it will be a *Dharana*, twelve such *Dharanas* will be a *Dhyana*, and twelve such *Dhyanas* will be a samadhi.]

The sequence is like this:

Dharana* → *Dhyana* → *Samadhi

and first *Savikalpa* samadhi then *Nirvikalpa* samadhi.

An important point which we discussed earlier:

- We must control our minds ourselves, nobody else can control our mind for us.
- What is the benefit of controlling our minds? If we can control our mind, then it will become our greatest friend. This controlled mind will give us tremendous happiness, power of discrimination and will help us to move forwards.
- However, if we are unable to control our mind then our mind controls us and becomes our worst enemy. What does this mean? A controlled mind takes us towards God. An uncontrolled mind takes us towards more bondage and unhappiness.

Conclusion: A controlled mind gives us more happiness and an uncontrolled mind gives us more misery. We must control our mind ourselves, nobody else can do this for us. There is no easy way to bring this mind under control except long unceasing practice for a long time. What happens next? When a person can control his mind then he becomes **जितात्मनः** **jitātmanah** i.e. a person who is master of his own mind; his mind becomes serene and serenity means happiness.

There are two types of happiness

1. Happiness comes from experiencing objects, known as **स्पर्शा** **sparśhān** i.e., touch. In essence, all sense organs are based only on touch. How? When a form touches our eyes then we are able to see; when a sound touches our ear drums then we are able to hear; when a fragrance touches our nostrils then we are able to smell. [Everything is only *sparsha sukha* / contact-born pleasures - pleasure which is derived by encountering objects.]

2. There is a higher type of happiness which does not come from any worldly object. This higher happiness comes from the mind itself. When the mind becomes serene, then a person experiences a higher type of happiness which is incomparable. That is what has been said in the seventh verse.

प्रशान्तस्य **praśhāntasya** - immediately a conquered mind becomes the most serene mind in the world. परमात्मा समाहितः **paramātmā samāhitaḥ** - for such a person as though God is right inside him. Shri Ramakrishna's beautiful saying is, "Your mind and Atman are one and the same."

Bhagavat Gita: Chapter 6, Verse 7

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 7॥

jitātmanaḥ praśhāntasya paramātmā samāhitaḥ
śhītoṣṇa-sukha-duḥkheṣhu tathā mānāpamānayoḥ

शीतोष्णसुखदुःखेषु तथा मानापमानयोः **śhītoṣṇa-sukha-duḥkheṣhu tathā**

mānāpamānayoḥ - three pairs of examples are quoted here: his mind remains calm and serene in heat or cold, in happiness or sorrow and in criticism or praise. He also remains serene in victory or defeat and in profit or loss. (Please refer to C6 Class no 2)

To summarise - What is the highest characteristic of a yogi? One who has obtained mastery over his mind. As a result of this, he keeps his mind totally and absolutely serene.

Next Verse:

Bhagavat Gita: Chapter 6, Verse 8

ज्ञानविज्ञानतप्तात्मा कटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ 8॥

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

Meaning: He is said to be a steadfast yogi, who's heart through knowledge and realisation is filled with satisfaction, who has conquered his senses, never dissipates and to whom a clod of earth, a stone and gold are one and the same.

Life of Shri Ramakrishna - 'thaka mati mati thaka':

As we know, at one time Shri Ramakrishna has practiced this. He used to take a rupee coin and a clod of earth and used to say 'thaka mati mati thaka' (meaning, the rupee coin is the same as a clod of earth and the earth is the same as a rupee coin.)

We need to be very careful in interpreting this saying of Shri Ramakrishna. From a worldly point of view - a clod of earth will not serve the purpose of money or gold, similarly gold will not serve the purpose of earth. But from a spiritual point of view there is no difference between a piece of earth and gold.

Story of King Midas:

This is a beautiful story.

[Midas, in Greek and Roman legend, a king of Phrygia, known for his foolishness and greed. For his kind treatment of Silenus, Midas was rewarded by Dionysus with a wish.]

King Midas used this wish granted by Dionysus, to ask that all he touched might turn to gold. However, we must be careful what we wish for. When he went to embrace his beloved daughter, she turned into a beautiful golden statue. When he touched his food, his food became gold and when he touched water, it too turned to gold. King Midas nearly starved to death as a result. Eventually he realised his error. He came to his senses and realised that man should not be greedy. A man needs only a small piece of land 6 feet x 3 feet only, nothing more. The rest should go to others.

A yogi who has conquered his mind remains serene in heat or cold, richness or poverty, honour or dishonour, profit or loss and victory or defeat - for him **samatvam yoga uchyate**. समत्वं योग उच्यते || C2, V48|| दुःखसंयोगवियोगं **duḥkha-sanyoga-viyogaṁ IIC6 V23II** Such a person alone can attain to meditation; such a person alone can reach the highest realisation. He is called *Yuktah*. *Yuktah* means a person who is associated with God and such a person alone can be called a yogi-*"yoga yuktah yogi"* - one who is endowed with yoga is called a *yogi*.

Even if he faces an extremely unhappy situation, he remains blissful. Even in our case, when we are very happy then nothing bothers us. We are also very willing to give up a lower type of happiness for a higher type of happiness.

Illustration:

I will explain this with an illustration. Suppose on a cold winter night, a middle-aged man is lying down wrapped up in thick blankets but he is still shivering due to cold. Suddenly, he hears an announcement that anyone who can run the fastest for half a mile will be awarded one thousand dollars. Obviously, this man will throw his blankets aside, make himself lighter by taking off some of his clothes and will get ready to run in order to come first in this competition. He is ready to give up the warm blankets because he is hoping to get a much 'higher' happiness by winning this competition. Motivation makes all the difference in the world.

[Just to tell you a funny incident. There was a gentleman called Mr. Trivedi (means one who is expert in three Vedas). He came and asked, “Swamiji, what is a Veda?!”]

Coming back to a yogi who has conquered his mind -

विजितेन्द्रिय vijitendriyah - he has conquered his mind therefore all his sense organs, and all his thoughts are under his control. He does not suppress or oppress his sense organs but he says, “I don’t need you, because I am getting all happiness from within myself.”

Who is a Master?

We think that objects are tempting us. No! Who is the master of our sense organs? It is the mind. Is mind the master? No! It is the *buddhi*. *Buddhi* is the master. *Buddhi* says to the mind, “I want to enjoy the sweets. You are my slave. You go and command the sense organs to get me some nice sweets.” Now, the legs will move towards the shop, the hands will get the sweets and offer them to the mouth to enjoy. We should not blame the object or the sense organs or the mind, we should only blame the *buddhi*. That is why in Sandhya Vandana - we say, “O, *Kama* my *buddhi* is responsible for my downfall.”

Story of Vishwamitra

To explain this - let’s take the story of Vishwamitra. Vishwamitra was tempted by Meneka. Should we blame Meneka for his downfall? No! Do not blame an object. An object neither gives us happiness nor unhappiness. Do not blame the sense organs either because the command comes only from *buddhi*.

Veda Vyasadeva and the Gopis:

Another incident Sri Ramakrishna used to mention was about Vyasadeva. He was a great knower of Brahman. One day he wanted to go to Gokula and the river Yamuna was flooded. Just at that time, some Gopis arrived, carrying some milk and curds which they had not managed to sell that day. They could not find a boat and requested, “You are a great soul, please show us how to cross the river, we want to go home.”

Vyasadeva said, “Yes, I will take you to the other side, but first I am very hungry, please could you give me something to eat”. They had quite a good amount of food unsold and they gave everything they had. Vyasa ate the whole lot!

Vyasa was capable of eating a huge quantity of food, digesting it, and yet not snoring afterwards! He was able to have a full belly and merge into meditation. That was the greatness of our rishis and munis.

So, he ate the food, and the Gopis asked him again about crossing the river. He then uttered the strangest prayer: addressing the Goddess Yamuna. He

said, “O Yamuna! If I have not eaten anything, then let the waters part and allow us to cross to the other side.”

As soon as he had uttered this prayer, the waters parted instantaneously (as did the Red Sea for Moses and the Jews), and the Gopis reached the other side safely. Surely, the Gopis must have wondered, what is this phenomenon? Just now, he ate all that we had given, and then we heard him pray peculiarly, “O Yamuna, if I had not eaten anything?” So, what happened?

These are beautiful examples – Vyasa never thought in his mind, ‘I am a body, my body requires food and I am eating’. He simply says, ‘There is a body, inside that body, there is an indweller, he is the *antaryami* [अन्तर्यामी]. This *antaryami* requires food because there is a body, and I am offering through this mouth of course, all the food that is available to me.’ This is why the Yamuna parted, because Vyasa did not associate the consumption of his food with “me” and “I” That is the attitude of a spiritual realised soul.

[Please refer to Chapter 6 Class 2.]

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 (a *kutastha*), he enjoys everything. He is not affected by heat or cold, honour or criticism, happiness or unhappiness. All these experiences are related to the body-mind complex. He acts as a witness. He is not like a stone, but his mind is filled with *Satchidananda-Sagara* / ocean of bliss. His mind will not deviate from God.

[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.]

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. ***Jnana*** - means theoretical knowledge with absolute conviction. ***Vijnana*** - means direct experience.

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Coming to the next verse – a yogi’s behaviour reflects that his mind is under his control.

Bhagavat Gita: Chapter 6, Verse 9

सहन्मित्रार्यदासीनमध्यस्थदवेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 9॥

**suhṛin-mitrāryudāsīna-madhyastha-dveṣhya-bandhuṣhu
sādhuṣhvapi cha pāpeṣhu sama-buddhir viśiṣhyate**

He becomes 'premarpana-samdarshana', -he looks upon everyone equally. What does this mean? He looks upon everyone as God. We have similar verses in other chapters also, especially in the second chapter - *sukṛut* means he who wishes well for everyone even if someone wishes bad for him. Even if he slaps someone - it is for their spiritual benefit. God wishes our wellbeing. The Divine Mother wishes our wellbeing.

Few Examples:

- Shri Ramakrishna and Rani-Rasomani.
- In 'Chandi' the Divine Mother kills thousands of Asuras - it is purely for the benefit of Asuras (demons). When anyone is killed by the Divine Mother, then they get moksha - freedom from this samsara. There is no "Asura" for the Divine Mother. For Her - wise people are less ignorant and evil people are more ignorant. She does not categorise entities as demons or non-demons. We must remember - या देवी सर्वभूतेषु मातृ रूपेण संस्थिता । नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ Ya devi sarva bhuteshu matra rupena sangstitha । Namas tasyai Namas tasyai Namas tasyai , Namaha Namaha ॥
- Once, a funny incident happened with me (Swami Dayatmanandaji). A lady asked me, "When will Shri Ramakrishna grant me liberation?" I replied, "Your name is on the top of the list." She did not believe it. Then I said, "Shri Ramakrishna will give liberation to his devotees who are most troublesome because he wants to get rid of them!"
- Once, an American couple visited Jerusalem with the husband's mother-in-law. Unfortunately, the mother-in-law passed away. The funeral director asked him, "Shall we perform her funeral here or you would like to take her body to America." He said, "I will definitely take her to America." The funeral director asked, "Why do you want to spend so much money?" He replied, "I do not care about the money. I will take her body back to America." "But, why?" He replied, "I have been informed by some tour-guide that sometimes when people are buried here, they come back to life after three days [i.e. referring to Jesus]. I do not want to take any chances! I want to make sure that she never ever comes back!"

मित्र mitrā - means one who is our well-wisher, but sometimes even friends become very jealous of us - why she is more beautiful than me? Why she has got a better husband than me? Interestingly, enemies may hate us, but they do not become jealous of us. What is ahimsa or non-injury? Swami Vivekananda gave us a most

beautiful definition of jealousy - "Ahimsa is absence of jealousy." A person with jealousy always wishes ill for his 'so called friend' and he feels very happy when his friend is in trouble. He gets satisfaction when someone else harms his 'so called friend' because he always wanted to hurt him but could not do it.

All people can be categorised into four general categories.

1. **suhridaya** सहृदया- our well wishers
2. **mitrārya** मित्र - our friends
3. **udāsīna** उदासीन - neither friends nor well-wisher, nor enemy. They are neutral people
4. **dveṣhya** द्वेष्या- they do not like us and hate us.

There is another type called **madhyastha** मध्यस्थ - they are pretty neutral but sometimes they are able to mediate between us.

bandhuṣhu बन्धुषु- means our relatives.

sādhuṣh साधुषु - people who are very good people.

pāpeṣhu पापेषु - people to whom we are not doing any harm, but they actively do some harm to us.

A yogi, whose mind is absolutely under control and serene. He has realised God. Whenever he comes in contact with any type of these persons - he remains **sama-buddhir** समबुद्धि i.e. equal sighted. He treats everybody with the greatest respect.

viśhiṣhya विशिष्यते this is the special characteristic of a yogi who has realised God.

We need to develop these qualities gradually.

How to meditate according to Swami Akhandanandaji?

Imagine that someone is pouring dirt on us; someone is pouring flowers on us; someone is offering first class materials like sugar, milk etc; someone is abusing us, someone is praising us; someone is cursing us, but remain serene under all these circumstances and think that - this is all Bhagwan's *lila* (divine sport).

We must feel that our well-wishers, friends, enemies, relatives, mediators etc. have only one goal in our life - they all are helping me to exhaust my *prarabhdha- karma*. We are also helping them to exhaust their karmas. This is a fact.

Illustrations and incidents in the lives of great people:

Saint Kabirdas

[Kabir Das was a 15th-century Indian mystic poet and saint, whose writings influenced Hinduism's Bhakti movement and his verses are found in Sikhism's scripture Guru Granth Sahib. His early life was in a Muslim family, but he was strongly influenced by his teacher, the Hindu bhakti leader Ramananda. Kabir was born in the Indian city of Varanasi. Kabir is known for being critical of both Hinduism and Islam, stating followers of both were misguided by the Vedas and Quran. During his lifetime, he was threatened by both Hindus and Muslims for his views.]

Saint Kabir Das was living in Varanasi and He used to go to take a bath in the holy River Ganges (Ganga) every morning. It so happened that living nearby there was a Muslim man who hated Kabir Das. Why? First, he did not agree or understand that Kabir Das being born into a Muslim family, - could be a devotee of Ramananda. Secondly, he thought that Kabir Das was neglecting the Muslim community and following Vedantic Philosophy instead and in spite of his "own" community. Kabir Das was a great soul and never got affected by these criticisms. On this day, this fellow was waiting for Kabir Das to come out of the river after his bath. As soon as Kabir Das came out onto the steps of the riverbank, he spat in Kabir Das' face. Kabir Das showed no reaction. Why? Because, for him it was Lord Shiva only who was spitting on his face. He went to clean himself, washed himself in the holy Ganga again and came out. This man spat in his face for a second time. Kabir Das showed no reaction and washed himself again. This happened nearly one hundred times. At the end of all this the Muslim man fell at the feet of Kabir Das. He became completely transformed and said, "I would like to be your disciple and follower" and he became a disciple of Saint Kabir Das.

Swami Bhavayanandaji at the Vedanta Centre UK

Swami Bhavayanandaji had some very troublesome people at the Centre. One day he went to attend a Buddhist Retreat. Swami Bhavayanandaji asked the head of the monastery, "Do you have troublesome people in your monastery?" The Buddhist monk gave a beautiful reply, he said, "Yes, God is very compassionate. He provides us opportunities to become monks."

Message for us: If everyone praises us all the time then there is no challenge or chance for us to grow. Only when these types of challenges present themselves in our lives, a transformation can happen. Like in the life of Tulsi Das - he became a great saint. How? A great wife was necessary to make him a great saint!! So, God creates all these unfavourable circumstances in order to help us.

How to do it? Next Verse -

Bhagavat Gita: Chapter 6, Verse 10

योगी यञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ 10॥

**yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ
ekākī yata-chittātmā nirāśhīr aparigrahaḥ**

Certain qualities of a yogi are being mentioned in this verse.

yogī योगी- here yogi means a yogi who is not yet a perfect yogi but wishes to be a perfect yogi.

yuñjīta युञ्जीत- he strives constantly.

satatam सततम् – means, always.

ātmānam rahasi आत्मन् रहसि– means, secretly. Here, it means solitary place.

Shri Ramakrishna's third commandment is - now and then go to a solitary place *Majey majey nirjan esthaney jabe* माजे माजे निर्जन स्थाने जाबे. What is meant by *nirjan* निर्जन? Jan जना means people. Nirjan means no people. Here, 'no people' means that there is no person in this world who can take us to God. People are helpless themselves; how can they help others? I will tell you a beautiful story related to this subject.

Story of a King and a Bhagavatam Pandit

There was a King who wanted to learn and study the Bhagavatam. So, he appointed a pandit to help him study and understand the Bhagavatam. It is written in the Bhagavatam that those who understand the Bhagavatam should be able to free others from the bondage of this world. The pandit used to come very regularly to the King and narrate the holy scripture to him. Many years passed like this. One day, the King realised that even though this pandit had been helping him to understand the Bhagavatam for such a long time, he still did not feel that he was free from the bondage of this world.

So, one day the King called the pandit and said, "You are an expert in the Bhagavatam and by now you should have been able to free me from the bondage of this world." The pandit replied, "O, King I do not know the answer." The King said, "You should bring me the answer by tomorrow morning otherwise I will chop off your head!" The pandit went home. He was very worried and unable to eat anything. He had a very intelligent eight-year-old daughter. Noticing her father's discomfort and worry, she asked, "Dear father, what is the matter? Why are you not eating?" He told her the whole story. The daughter said, "Do not worry. Take me to the King's court tomorrow and tell the King that I will answer his question."

The next morning, the pandit went to the King's court with his darling daughter and said, "My daughter will answer your question today instead of me." The King said, "I do not mind if your daughter chooses to give me the answer instead of you, I just want an answer!"

The little one asked the King, "Sir, what is your question?"

The King replied, "Your father has been teaching me the Bhagavatam for years, but he has not been able to free me from the bondage of this world. Why?"

Without hesitation, the daughter said, "You will get the answer you desire, but you need to do whatever I ask you to do." The King agreed.

The pandit's daughter called a servant and asked him to bring two ropes. She said, "Please, bind the King all around with one rope and bind my father all around with the other rope." In doing so, now, her father and the King were both bound.

Then she asked the King, "O' King, please release my father by removing his rope."

The King said, "How can I do this? I, myself am bound!"

The young daughter smiled and said, "This is the answer to your question. You were asking my father to free you from the bondage of this world. He may be a Bhagavatam pandit, but he is also a bound soul. How can one bound soul set another bound soul free? One bound person cannot free another bound person, only a free person can free another bound person."

Moral of the story: Only a realised soul can help a bound soul.

rahasi sthitaḥ रहसि स्थितः- a place where we are less likely to be disturbed. It is easy to pray to God in solitude. Some aspirants choose to go to a cemetery to meditate.

Shri Ramakrishna used to give a very good example to explain this. In order to make curd, one should mix a little 'curd culture' in the milk and then leave it undisturbed overnight.

Going back to Shri Ramakrishna's third commandment, there are two meanings of a 'Nirjan place'.

1. A place which is favourable for concentration.
2. A place in our minds where we should not rely on any person except God.

Back to our verse:

ekāki एकाकी- this place is also called 'ekaki' It is said in a book called 'Jivan-Mukti-Viveka' that a place where there are two sadhus is called a '*graam* / village' and if more than two then it is like a city. (What does this mean? Where there is more than one person, then time is often wasted in gossiping.)

yata-chittātmā यतचित्तात्मा - **yata** means to strive - a mind which is determined like Bhagwan Buddha. What did Lord Buddha say on the last day before his enlightenment day?

इहासनेशुष्यतुमेशरीरंत्वगस्थिमांसंप्रलयंचयातु

अप्राप्यबोधिं बहु कल्पदुर्लभां नैवासनात्कायमतः चलिष्यते.

This verse as said by Bhagwan Buddha stated that “this body is not going to get up from this seat until I (Buddha) obtain Bodhi. (Which is possible to obtain only after many eons.) If I do not obtain that, then my body may dry up on this seat. Let this flesh and bones disintegrate.” It was with this determination that He achieved illumination and enlightenment.

nirāshīr निराशीर- one should not entertain any regrets, should not look back and should be totally dependent upon God.

Meaning of Verse 10: A yogi who is concentrating his mind, retiring into solitude, living alone, having subdued his mind and body and got rid of his desires and possessions, is a true yogi and is one with God.

Krishna Kishore Ekadashi

There was a devotee called Krishna Kishore. He used to do fasting on ‘Ekadashi’. Once Shri Ramakrishna visited him on ‘*Ekadashi*’ and saw that although Krishna Kishore was not eating rice, he was happily munching a big bowl of bread soaked in milk with some sugar in it as well! Not only this, he kept some bread soaked in milk aside in case he got hungry again! That what he called ‘Ekadashi-fast’!

Shri Ramakrishna named this way of fasting as ‘Krishna Kishore Ekadashi’. Once Shri Ramakrishna said, “I would like to observe ‘Krishna Kishore Ekadashi’ and fast the same way as Krishna Kishore did! He did exactly that but afterwards he said, “My stomach was in such pain and aching that the next day I had to religiously observe the real Ekadashi fast. I could not eat because of my bad stomach!”

Let’s remind ourselves of the five wonderful commandments of Shri Ramakrishna -

Five Commandments of Shri Ramakrishna:

1. Repeat God’s name and sing his glories.
2. Sadhusanga - keep holy company.
3. Niranjana - Go into solitude now and then.
4. Discriminate - Always between real and unreal.
5. Live like a maidservant in a rich man’s house.

These are the qualities which will definitely take us towards God.

Indra's Apsaras or Celestial Nymph:

There was a man who was a student of the Purana scriptures. He read in one of the scriptures that "as soon as a person starts doing tapasya/practicing deep meditation, Lord Indra sends a beautiful *Apsara*/celestial nymph to disturb him. So, he decided to go into a forest, sit down under a tree and start doing his meditation. He was so impatient that he kept on opening his eyes every few minutes to see whether this celestial beautiful nymph had arrived or not to distract his *tapasya*! One should not think like this gentleman!

Important point: God inspires Indra to send these beautiful beings. Why? To point out to us that there are hidden desires inside us. When a person gets angry then he should not blame a person or an object or anything else. This anger was already inside him and given an appropriate opportunity, it came out. If a person decides - not to get angry then no one can make him angry. God sends opportunities in case we are not aware of our shortcomings. God makes us realise that an object does not make us fall, but it is our own shortcomings which make us fall.

I will give you an interesting example.

Swami Vivekananda and Swami Sharadanandaji:

Once Swami Vivekananda (Swamiji) became very angry at Swami Sharadanandaji. Swamiji used some very harsh words but Swami Sharadanandaji kept calm and showed no reaction. At the end, Swamiji smiled and said, "Sarat, your blood did not boil. You remained very calm." We must attain this state.

Class ends with these beautiful slokas, stories, illustrations and teachings.
To be cont'd

Vasudeva sutham devam kamsa Chanoora mardhanam,

Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वैन्दे जगद्गुरुम् ॥

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

Om Shanti Shanti Shanti

With kind regards

Mamta Misra

