

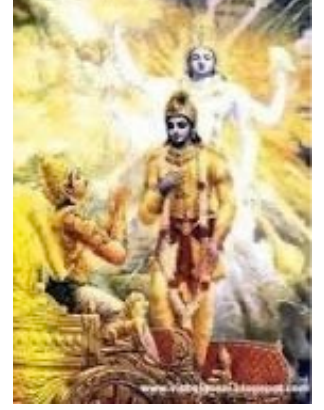
**Bhagavad Gita Chapter 6 online Class 4 dated 16/02/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**

**Subject: Verses - Chapter 6, Verses 9 - 13**

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.*

**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**'.

**Yoga** means - that which unites us with God. This union with God is only possible if we practice mind control. Here, *Atma* does not mean *Paramatma* – it means mind. The mind has to control itself. What does this mean? Mind means thoughts. In essence, there are two types of thoughts - positive thoughts and negative thoughts, spiritual thoughts and worldly thoughts, good thoughts and evil thoughts.

Mind control means good thoughts control the evil thoughts or the mind is able to reform evil thoughts into good thoughts. Worldly thoughts must be changed into spiritual thoughts. They can be changed. How do we get good thoughts or evil thoughts? I will discuss this shortly. It is the mind alone which has to battle with itself.

**What is a good thought and what is an evil thought?**

- Whatever thoughts are conducive to help us be ourselves, are good thoughts. Those thoughts which are not conducive to this, are bad thoughts. In modern psychology we hear the phrase “self-alienation”, which means separating oneself from the self. This means - I am not in tune with myself, I think I am somebody else. For example - a person called Rama thinks that he is Napoleon. This is called self-alienation.
  
- Second thing: when we recognise that someone else is thinking an evil thought, we need to remember that the person thinking the evil thoughts has no idea that his thoughts are evil or that he is doing evil things. Who is an “evil” person? In actuality, there are no evil people. A person whose mind is full of negative thoughts is called an "evil person" – this is not his nature (he is pure by nature), it is 'as if' these thoughts have been superimposed on his nature. This superimposed nature can be completely changed and eradicated. We are not thoughts and thoughts can be changed at any time. Ultimate mind control is to say to the mind, "I am not you and you are not me – “*Talak, Talak, Talak.*" (*Talak* means to divorce). I am not the body - means *Talak*; I am not the mind - means *Talak*. We need to separate our identity with the mind. What is the problem? Problem is - I am the body-mind or I am not the body-mind: both are thoughts only. One thought has to cut down the other thought and that is called 'mind control'. When evil thoughts dominate a person then such a person is called an "evil person". when good thoughts dominate a person then he is called a "good person".

### **How can we control our mind?**

Our first task would be to create more good thoughts, so that the good thoughts will slowly eliminate the evil thoughts. But this is not the final goal of life. (Final goal is to go beyond the mind, because the mind itself is bondage – but this goal is far away at the moment, let's concentrate on our first task). Our first task, as has been discussed is to fill our mind with good, positive, spiritual thoughts only. This is the meaning of controlling the mind. It is not like a dictator is controlling something. It means - to be a happy, healthy and a person of wisdom - Sat-Chit-Ananda.

There is a deep misunderstanding among us - we think that if we sit for meditation at a particular time – in a particular posture, concentrate for a short period and try to control the mind, then it gives us the freedom to behave in whatever way we like for the rest of the day! This is not going to work. There is a very deep and inalienable relationship between meditation and our external behaviour. In fact, when our internal thoughts are expressed in the external world - they are called actions. When our thoughts are evil then our actions are also evil and when our thoughts are good then our actions are also good. The dichotomy between thoughts and action is called '**split personality**' or '**hypocrisy**'.

**Shri Ramakrishna's beautiful definition of truth is - what we think, what we speak and what we do must be in accord.**

So, a person who wants to control his mind must practice appropriate outward behaviour. Every human being is a combination of body and mind - this is known as psychosomatic. *Soma* means body and *psychic* means mind. Our thoughts affect our body and our body affects our thoughts. Body means activities which we perform. If a person would like his mind to be calm and quiet then his bodily actions should be calm and quiet as well.

### Bhagavat Gita: Chapter 6, Verse 9

सुहृन्मित्रार्युदासीनमध्यस्थ द्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 9॥

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

As we discussed in our last class, we interact with different types of people in life. These people can be divided into eight types:

1. **सुहृदया suhṛin** - means he who wishes well for us and does not desire anything in return. For example, parents always wish well for their children but this does not mean that they behave well as parents all the time. There is a lot of difference between the two. Parents want their children to be happy and successful. They are very happy to support and spend money for their children's education and bear all the expenses. A time comes when they want their children to get married and now this is the point when things change. A parent's duty is to feed the child properly, dress them properly, educate them properly and to make them strong and to see that they stand on their own two feet. Their duty ends at this point. Marriage of their children is not their duty. They should ask their children before pushing them for marriage. There are some 'wise' parents and some 'other-wise' parents! Wise parents will not force their children to get married or not to get married; if children wish to get married then they will help them. "Other-wise" parents force their children to get married because they want them to get married (the unconscious psychology of married parents is when we have suffered so much then what right have you got not to suffer like us!) Most marriages are not happy marriages. I can tell you that. It is only an adjustment. A married person loses his or her freedom. If a child wants to be a monk then his/her parents should bless them for the choice they have made.
2. **मित्रा mitrāra** - means friends. A friend means they are good to us, but if they give us something then we should also give them something back. It is a give and take relationship.
3. **उदासीन udāsīna** - they are neither good to us nor evil, just like good neighbours.

4. मध्यस्था **madhyastha** - they are not interested in us at all – it is as if we do not exist.
5. द्वेष्या **dveṣhya** - they actively wish bad for us. They are inimical to us.
6. बन्धुषु **bandhuṣhu** - means relatives.
7. साधुषु **sādhuṣhu** - means holy people.
8. पापेषु **pāpeṣhu** - means unholy people.

**sama-buddhir viśiṣhyate** - he who has equal regard for all these types of people. He who wishes to control his mind should develop a special type of relationship - friendly but at the same time totally detached.

### Usually two types of people want to control their mind:

1. Those who wish to have success in worldly life.
2. Those who wish to progress in spiritual life.

### Sage Patanjali describes 4 types of relationships:

मैत्री-करुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्य-विषयाणां भावनातश्चित्तप्रसादनम्  
(Yoga aphorism: concentration 1, verse 33. From Raj-Yoga by Swami Vivekananda)

1. मैत्री **Matriye / friendship** - if some people want to lead the same type of life as us then we should develop a friendly relationship with them.
2. करुणा **Karuna or compassion or mercy** - there are two types of people:  
i) There are some people who are really helpless, they suffer a lot even though they are good people. We should have an attitude of '*karuna / compassion*' towards them because we are unable to help them. ii) There are another type of people who hurt us due to their ignorance. For them also we should have an attitude of '*karuna*'. Why? Because these poor fellows are ignorant people and do not know what they are doing. If they would have the knowledge about their actions then probably, they would act differently.
3. मुदिता **Mudita or gladness** - there are some people who do not wish to live like us. They work hard and become prosperous and successful - we should feel very happy for them because they deserve it. (We should not feel jealous towards them.)

4. उदासीन **Udaseena or indifference** - There are other types of people- they deliberately harm us and create all sorts of problems. We should have an attitude of '*udaseena* / completely indifference' towards them. We cannot help them at all. (*Upeksha* उपेक्षा is different than *udaseena*. *Upeksha* means just keeping quiet. *Upeksha* also means expecting. This attitude of *Udaseena* or indifference, we have to cultivate deliberately.

A person who wants to become a yogi must develop these types of relationships. As a matter of fact, everyone should develop these attitudes towards the above four types of people.

Few examples:

- **Suppose there is a student** – sometimes the food may not be very good, sometimes people may not be cooperative; sometimes lectures may not be so well disposed towards him etc. When he encounters all these situations and continues to brood on them, then his mind will be scattered. If we do these attitudes as described in the above aphorism then our mind becomes calm, unaffected and unruffled. If something is affecting us, it means that thing is not in our control.
- **What happens when we sit for meditation?** All these relationships come rushing to our mind such as – “that fellow likes me and he is very good fellow!” (Not because he actually is a good person, but because he likes us, our emotions make us assume that he is a good person! A person who likes us is the best person in our eyes. This is also true for food. Food which gives us pleasure is good food in our eyes. Whereas, good food really means, food which is good for our health. However, even doctors say, "Food which we like is generally bad for our health.")
- **It is our duty to correct those who are working with us**, but our approach should be different. We should not expect anything from them, we should just think that it is my duty to correct them with good intention. Most people do not like it when they are corrected. Not because what we say to them is good or bad, they do not like because it is coming from us! They think - how can I ever go wrong? It is our problem and is called 'ego' problem / ego clashes. We should do whatever we have to do, whatever comes after that we should take it and not expect anything from them. We should not expect praise from them, rather usually they will do the opposite! (For example - whatever our PM Mr. Modi says - opposition party always opposes it, not because it is wrong, but because Mr. Modi is saying it!!)

**Three conditions need to be fulfilled for any type of success:**

1. **A definite goal** - if we have a definite goal then we are more likely to succeed.
2. **Concentration**, and

### 3. Self-discipline.

#### What is meant by targeted practice?

He who has equal regard for all types of people. What does this mean? He sees them as helpful divine people. He thinks that they are coming in these different forms for his own good. Yes, all these people are like targeted practice for us. Suppose someone comes and abuses us and if we receive it as an abuse then it is target practice for us. What should be our aim? How much and how well we can tolerate this person – is target practice. We should aim for - how can I make my mind happy in spite of all these things happening around us?

#### Example of targeted practice - Guru and a Disciple:

A guru said to his disciple, "Go and pay an hourly rate for someone to abuse you." He was a very sincere disciple. He went and paid people an hourly rate to be abused. He returned to his guru after six months.

He said to his guru, "I obeyed your instructions. I was paying by the hour to get abused. I did this for the six months."

Then the Guru told him to go to the *Basara* (a particular place). This disciple went to the *Basara* and as soon as he entered the cave, a very ugly looking old fellow started abusing him. This disciple started dancing with joy. This stumped the old man. The old man stopped and said, "What is this? I am abusing you and you are dancing with joy. Why?"

The disciple said, "Sir, I have been paying to be abused for the last six months. So, it is nice of you that you are giving me all this abuse for free!"

Every spiritual man, every successful man must encounter all these obstacles. A successful man is one whose focus is never deviated, he has self-discipline and the most important thing is - he must have a definite goal.

Then the Lord is telling us:

#### **Bhagavat Gita: Chapter 6, Verse 10**

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

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

**yogī योगी**- here yogi means a yogi who is not yet a perfect yogi but wishes to be a perfect yogi. A yogi is one whose mind is perfectly under control - such a person alone is deserved to be called a yogi. Certain qualifications are described here.

**yuñjīta युञ्जीत** - he strives constantly to become a yogi. How long?

**satatam सततम्** – means, all the time until he becomes a yogi. How to do it?

**rahasi sthitaḥ रहसि स्थितः** - means, he must do it secretly. Shri Ramakrishna said, "There are three types of devotees. *Satvica* devotees are very secretive. They meditate in the night. People who see them might think that they have not slept well in the night. Why *rahasi* / secretive? Because people may ridicule them, criticise them or sometimes praise them. All these are obstructions in spiritual life. It is a matter between the devotee and God and it has got nothing to do with anybody else.

**ekākī एकाकी** - means alone. Nobody is going to meditate for anyone else. Someone can meditate with us, but not *for* us.

**yata-chittātmā यतचित्तात्मा** - he must be determined - I will go on practicing unceasingly till I reach my goal.

**nirāśhīr निराशीर**- *ashi* means expectation. *Nirashir* does not mean hopelessness. Hopelessness is a very negative and dangerous habit. *Nirashir* means not expecting anything else except God. Because, both God and wealth, for example, cannot be expected at the same time. They do not go together. *Doormete viprite visuchi* दूरमेते विपरिते विशुची - they both go in opposite directions. It is like putting two legs in two different boats which are moving in two different directions.

**aparigrahaḥ** - parigrahaḥ means accepting things which are not needed. (This also comes in the Patanjali's *Yama and Niyama - Ahimsa, Satya, Brahmacharya, Aparigraha* etc.) We should only accept things which we really need, we should not even think about tomorrow. If we accumulate more objects than what we need then it is usually a burden.

### Example of a big house:

Suppose, we have a big house with six bedrooms, four toilets, two reception rooms and I live on my own. Who is going to clean it and maintain it? It is hard work. How many rooms can a person use? One room for sleeping, one bathroom and one small room for visitors. A spiritual aspirant may need just one room for sleeping and the same room can be used for study and visitors as well and he may have a small kitchen as well. That is all.

Similarly, suppose someone has got four cars. How many cars can we drive at any given time? Only one car but it is very expensive and a hard work to maintain four!

## A sadhu with one piece of clothing and a thief:

In Uttar-Kashi (a place in North India) there was a Sadhu. One day somebody stole his only piece of clothing which he had. The next morning, he went to a busy public place and started lamenting, "My mattress is stolen; my blanket is stolen, my cap is stolen, my bagging bag / *bhiksha jholi* is stolen; my upper clothing is stolen; my *dhoti* / lower cloth is stolen and my everything is stolen."

He was shouting very loudly and the fellow who stole his possessions was also present in the crowd. He came forward and said, "Sir, I am the person who took away your piece of clothing and it was only one piece of cloth. You are unnecessarily accusing me of stealing all these other things."

Sadhu said, "Hey, when I lie down on this cloth then it is my mattress; when I put it over me then it is my blanket; when I go for *bhiksha* / begging then it is my begging bag; when I cover my head with it then it is my topi / cap; when I just wear it then it is my upper cloth; when I put it around my waist and legs then it is my *dhoti* / lower cloth. It is my *sarvasva* / everything."

**Moral of these examples:** if we have more things, then we have to work hard to maintain them and it is greedy also. A sadhu can have a pressure cooker to cook his food - everything can be cooked in one vessel only - less cleaning. If we have only one pot then it is a 'pleasure cooker' if more than one then it is 'pressure cooker'! (Laughter)

**Meaning of verse 10:** A yogi should always try to concentrate his mind, retiring into solitude, and living alone, having subdued his mind and body, got rid of his desires and possessions.

**Definition of a yogi:** We are not talking about an ordinary meditator, here we are talking about a yogi. Definition of a yogi is - one who is trying to unite himself only with God. God does not require anything from us.

**Definition of spirituality is** - it is a journey from alone to the alone. Because God is alone, I am alone and when we become one then also it is alone only.

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### Bhagavat Gita: Chapter 6, Verse 11, 12 and 13

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ 11 ॥

**śhuchau deśhe pratiṣṭhāpya sthiram āsanam ātmanaḥ  
nātyuchchhritaṁ nāti-nīchaṁ chailājina-kuśhottaram**

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।



उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ 12॥

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13॥

**tatraikāgraṃ manaḥ kṛtvā yata-chittendriya-kriyah  
upaviśhyāsane yuñjyād yogam ātma-viśhuddhaye  
samaṃ kāya-śhiro-grīvaṃ dhārayann achalaṃ sthiraḥ  
sampspekṣhya nāsikāgraṃ svaṃ diśhaśh chānavalokayan**

**Meaning:** This yogi who wants to sit for meditation - what should he do? In a clean spot having fixed his seat, a firm seat neither too high nor too low, and having spread over it *kusha* grass, and then a deer skin, then a cloth, and sitting there he should practice yoga for the purification of the self, restraining the activities of his mind amid senses, and bringing his thoughts to a point. He should sit firm holding his body, neck and head erect and still, gaze steadily at the tip of his nose without looking around.

### How to meditate?

There are three slokas and six lines - all about how to sit and strive to meditate. These slokas are very important for anybody in any part of the world who wants to meditate. If a person wants to meditate then he must do following things. He must keep his body erect. The back, the neck and the head should be erect. Swami Vivekananda explained the reason behind it. If the meditator is sitting in a slumped posture then the lungs also become slumped. Our lungs should be free, because the quality of our thoughts is very much related to our breathing. Our breathing will not be perfect if these three parts are not in a straight line.

We have to observe certain rules if we want to meditate.

### Verse 11

शुचौ देशे प्रतिष्ठाप्य **śhuchau deśhe pratiṣṭhāpya**- It must be a clean place. Why? Otherwise unwanted vibrations or smells may come and they will be a distraction. That is why sometimes we use incense etc. to create good vibrations.

स्थिरमासनमा **sthiram Asana** - there should be an unwavering, immovable and comfortable *asana* or seat. (For example, some beds such as water beds are moving all the time and can be quite disturbing and may not be helpful at all.) When the seat is comfortable and not movable then slowly the mind stops moving.

‘The Theory of Vibration’. - for example

- When we use the same seat for a number of times then an association develops between us and the seat and we would like to use the same seat.

- This is well known to us, when we are sleeping then we would like to sleep on our own bed with our own pillow and usually we change our bed sheets after few days rather than every day unless we stay in a good hotel. Why? Our body is emitting a kind of smell and our bed sheets etc. are permeated with this particular smell. We do need some familiarity. Sometimes, we may not notice the odour but dogs do. Let me narrate to you a very interesting incident.

### A female astronaut and her dog:

There was a very interesting piece of news a few years ago. There was a female astronaut and she had been on a mission to space. She returned back after 328 days and her husband went to fetch her when her spaceship landed. They had a pet dog. The moment they approached the house, the dog from within the house smelled her and dog immediately began scratching the door. The moment the door was opened it could not contain its excitement at seeing the astronaut and it became mad with happiness. The dog had not seen her in over a year and still remembered her and her smell. It licked her face all over with happiness. It was a scene to be seen - somebody loves us. Of course, it is God's love in the form of a dog.

### Mother and her baby:

There is another well-known interesting example about smell. Sometimes, when babies are restless then our well-known remedy is to get an old used piece of the mother's clothing, wrap it around the baby and the baby gets the familiar smell and immediately falls asleep.

### Shri Ramakrishna's parable of 'The fisherwoman's basket':

And, we all know the famous parable of Shri Ramakrishna called 'The fisherwoman's basket'! Please refer to previous classes.

So, back to our sloka:

नात्युच्चैरितं **nātyuchchhritam** - means not in a too high place because when meditation gets deep then person may fall.

नातिनीचं **nāti-nīcham** It should not be in too low of a place because there might be insects crawling, water may be flowing or may be some sort of smell is coming etc. Anything which is likely to disturb the meditation should be avoided.

चैलाजिनकुशोत्तरम् **chailājina-kuśhottaram** - these were things which were used to make an asana or seat in the olden days. As described in the sloka, there are three layers in this seat - a) *Darbha grass* - first of all put a special type of grass called '*darbha grass*' it is believed to be very helpful spiritually. (There is another type of grass called '*munja*' very sharp - we get the description of this in the Katha-Upanishad.) b) Deer skin - the seat of the grass may be a bit spiky and pinching, so

put a piece of deer skin (Skin of a deer who has died naturally.) c) A piece of cloth - now, on the top of this deer skin put a piece of cloth. (Nowadays, it is a different issue, we can buy a cushion, may be one inch thick, it should be soft but firm.)

## Verse 12 -

तत्रै **tatrai** - sitting on that seat.

मनः अग्रम् कृत्वा **manaḥ āgram kṛtvā** - trying to make the mind one-pointed.

यतचित्तेन्द्रियक्रियः **yata-chittendriya-kriyaḥ** - there are two points. **Chitta** चित्ता means mind, mind should not be allowed to wander around. इन्द्रिया क्रियः **endriya-kriyah** - eyes should not be darting here and there, ears should not be straining to hear; all five organs of knowledge and even all five organs of actions should be under control.

उपविश्यासने **upaviśhyāsane** - having firmly determined.

युञ्ज्याद्योगम् **yuñjyād yogam** - one should practice this yoga as directed by a *Sadhguru*

आत्मविशुद्धये **ātma-viśuddhaye** - for the purification of the mind. Here, *Atma* word is used in the sense of body, in the sense of *Indriyas*, in the sense of *Ahmkara*, in the sense of mind, in the sense of the memory etc.

There are conditions as described by Shri Ramakrishna and also by Bhagwan Shri Krishna in the thirteenth chapter of the Bhagavat Gita. *Vivikta desh svitvam* विविक्तदेश सेवित्व (C13, V10) - *vivikta* means absolute aloneness, calm and quiet where there are no disturbances - such a base should be selected if we want to meditate. Mind produces enough noise inside us therefore it is important to have quietness at least outside. (If we are lucky to have a soundproof room then it is the best.) When a yogi is sitting in such a place where there is less disturbances then further instructions are given in the next verse.

## Verse 13

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।  
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13॥  
**samaṁ kāya-śhiro-grīvaṁ dhārayann achalaṁ sthiraḥ**  
**samprekṣhya nāsikāgraṁ svaṁ diśhaśh chānavalokayan**

समं कायशिरोग्रीवं **samaṁ kāya-śhiro-grīvaṁ** - keeping the back bone, the head and the neck in a straight line.

धारयन्नचलं स्थिरः **dhārayann achalam sthiraḥ** - keeping the body absolutely still, as if it is a piece of rock.

सम्प्रेक्ष्य नासिकाग्रं **samprekṣhya nāsikāgram** - always gazing the tip of nose with half closed eyes. What does it mean? Normally, if we close our eyes then we may go to sleep, if we keep our eyes open then we see everything and get disturbed. For meditation, be completely awake, neither go to sleep nor watch everything outside. Sometimes, people close their eyes to hear but after some time they are neither 'here nor hear'.

दिशश्चानवलोकयन् **diśhaśh chānavalokayan** - eyes must not be darting here and there.

स्वं - one's own (nose)

We should watch also whether our body is moving or not, shaking or not. If we do this with complete alertness then we must focus our mind on our own Ishta Devata / Chosen Deity.

This is the formal way of developing concentration of mind.

### **Difference between concentration and meditation:**

There is a difference between concentration and meditation which we will discuss in our future classes. Just briefly –

- Anybody can develop concentration. As a matter of fact, all the *rakshasas* / demons were able to develop the greatest amount of concentration. How do we know? They obtained boons from God Himself. As mentioned by Swami Yatishwaranandaji – Hitler had the greatest amount of concentration, but he turned out to be the cause of destruction and death of millions of people. This is from a worldly point of view, not from a spiritual point of view. Who created the World War? Who created the Kurukshetra-War? Who created the Rama-Ravana-Yudha? It is God Himself. It is all Divine Mother's will only.
- The point which we need to understand – both goodness and evilness require concentration of mind. Here, goal may be different, but concentration of mind is required to reach that goal in both situations.
- Now coming to meditation, no evil person can do meditation. An evil person can have concentration, but not meditation. Why? Because in meditation - concentration is always on God / on divinity. One can have concentration on any worldly subject. For example, if a scientist wants to discover something then he must concentrate on his subject.

These are some of the differences. We will discuss in our future class - what are the conditions for developing concentration? What are the harmful effects if those conditions are not fulfilled?

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 वन्दे जगद्गुरुम् ॥

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

**Om Shanti Shanti Shanti**

**With kind regards**

**Mamta Misra**