

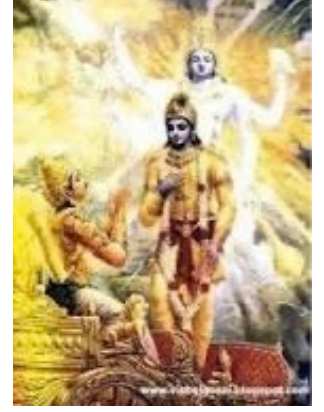
Bhagavad Gita Chapter 6 online Class 12 dated 26/04/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Verses 30 - 32

ॐ वसुदेवसूतं 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 ||**

Recollection of the previous Gita Class:

We are discussing the 30th sloka of the sixth chapter of the Bhagavat Gita.

As we have discussed, the sixth chapter is called **'Dhayan-Yoga'** or **'Atma-Sayam-Yoga'**. In our last class we completed the 30th sloka.

Bhagavat Gita: Chapter 6, Verse 30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्याति ॥ 30॥

yo māṁ paśhyati sarvatra sarvaṁ cha mayi paśhyati

tasyāhaṁ na praṇaśhyāmi sa cha me na praṇaśhyati

Meaning: A yogi who sees 'Me' everywhere and sees everything in 'Me', to him I am never lost nor is he ever lost to 'Me'.

Bhagwan Krishna is explaining to us that the goal of life is to see God everywhere. There is no distinction between 'Me' and everything else - **Sarvam khalv idam brahma**. सर्वं खल्विदं ब्रह्म।

How do we know that a yogi has attained to this state?

A person who sees 'Me' everywhere and who sees everything in 'Me' - I am not separated from him and he is not separated from 'Me' - this means distinction between God and such a yogi does not exist. Even to address such a person as 'a yogi' is not correct - when he reaches such a state, then there is no yogi: he is Atman and he is Brahman himself. This is the central idea which the Lord is going to expound in the further few slokas and He is going to give us a step-by-step description as to how to attain such a state.

All scriptures describe three things:

1. **Tattva** तत्त्वा – means, the ultimate truth.
2. **Hita** हिता - how to reach the state of realisation or factual experience. According to Vedanta, there are infinite paths and all paths fall into four categories or four yogas only – (i) karma-yoga, (ii) bhakti-yoga, (iii) raj-yoga, and (iv) jyana-Yoga. The ultimate goal is - to see only God, to know that I am God, and there is no 'I' or 'you'.
3. **Purushartha** पुरुषार्था - means to know that 'I am divine' and this is the final goal of every human life. He sees that not only is he divine but everybody else is also divine.

According to Vedanta, there are three types of differences:

1. **Vijaatiye-Bhedha** विजातीय भेदा – means, two different species. Suppose there are two types of trees - a mango tree and an apple tree. These two are completely different species. We have this type of knowledge and this type of knowledge is absolutely necessary to survive in this world. We should know - what is nectar? What is poison? What is good? What is bad? etc.
2. **Sajaatiye-Bhedha** सजातीय भेदा - means, the same species. There are two mango trees. Both trees belong to the same species. But, there are differences between the two mango trees - one is small and the other one large. One is a dry tree and the other is a lush tree, the fruits of one tree are sweet and the fruits of the other tree are sour and so on. So, we can distinguish two objects of the same species by various differences.
3. **Swaagat-Bhedha** स्वगत भेदा - this is a third type of difference and it is an even subtler difference. This means, differences within oneself. For example, here is a 'mango tree'; a 'mango tree' is the entire object which we see. This object or 'mango tree' consists of roots, a trunk, big and small branches, innumerable leaves of various types (some are new, some are old) and there are fruits of various sizes and shapes. So, there are innumerable differences even within one object.

How does this apply to our day-to-day life?

1. **Vijaatiye-Bhedha** विजातीय भेद - we see ourselves as human beings and see other creatures like insects, cats, dogs etc. as totally different from us.

2. **Sajaatiye-Bhedha** सजातीय भेदा - I am a human being but I am an Indian, I speak my own native language, I follow a particular religion; I am a spiritual being and others are not; I am a devotee of this particular group; we distinguish in this way all the time.
3. **Swaagat- Bhedha** स्वगत भेदा – then, there is so many differences within ourselves - sometimes I am hungry and other times not; sometimes I am very happy; sometimes I am unhappy. When we are asked, "Who are you? " then we say, "I am a human being and I have a human body." But, what do we mean by a human body? Just like a tree, this "body" is the collective name of several limbs and parts. If a person is asked to touch his body then he may touch his hand but that is his hand, not his body. Similarly, he may touch his leg or his ear, but these are only parts of his so-called body. All these organs or parts are arranged in a particular way and that is what we refer to as the human body. This is called **Swagat-Bhedha**.

Spiritual life is to get rid of these differences. Let's take them one by one:

1. **How to get rid of Vijaatiye Bhedha?** We must feel that there are no differences between various species. All species are manifestations of the Divine Lord. The distinction between two species will disappear with this knowledge.
2. **How to get rid of Sajaatiye-Bhedha?** Some human beings are good and some are not so good. But, all human beings are manifestations of God. That is why, Swami Vivekananda used to address them as- "*murkho devo bhava* मुखे देवो भवा, *daridra Narayana bhava* दरिद्र नारायण भवा, *rougi Narayana bhava* रोगी नारायण भवा etc.". We should consider them as Narayana, look upon them as Narayana and serve them as Narayana. That is how Saajatiye Bhedha is removed.
3. **How to get rid of Swaagata-Bhedha?** When it comes to our own personality then we must become a witness and say to ourselves, "sometimes this body is healthy, sometimes this body is unhealthy, sometimes this mind is worried and sometimes it is care-free etc." If we can look upon all these changes with a 'spiritual eye' i.e. it is the nature of the body to change, it is the nature of mind to change, inside me is the परमात्मा Paramatma who is playing this divine Lila. If we can do this, then we would be able to remove *Swaagata-Bhedha*.

All differences must be eliminated. When all these differences are removed then what remains is समदर्शना **samadarshana**.

Essence of Verse 30: This is what has been indicated in verse 30: He who sees 'Me' in everything and everywhere all the time, he who sees everything as a manifestation of the Divine, manifestation of Narayana, such a person is never separated from 'Me' and I am not separated from him. Because to have "*Sarvatra-Atma-Darshana*-सर्वत्र आत्म दर्शना' is called God-realisation (means God alone becomes real). This is the goal of life, whether we opt for it now or later. We all

must become spiritual because there is a teleological urge within each one of us to become what we potentially really are. Evolution is another name for it, which takes us gradually and almost unconsciously to know what we really are.

This is what we discussed in our last class.

In today's class we will discuss a few verses beginning with 31st verse.

Bhagavat Gita: Chapter 6, Verse 31

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ 31॥

sarva-bhūta-sthitaṁ yo mām bhajatyekatvam āsthitaḥ

sarvathā vartamāno 'pi sa yogī mayi vartate

Meaning: he, who having been established in oneness worships 'Me' dwelling in all beings, that yogi in whatever way he leads his life, lives in 'Me'.

This is a most beautiful sloka.

सर्वभूतस्थितं यो मां **sarva-bhūta-sthitaṁ yo mām** - I am in every being.

भजत्येकत्वमास्थितः**bhajaty ekatvam āsthitaḥ** - means, a yogi who sees that oneness or one God or one Divine or one Brahman is being manifested in the living as well as the non-living, then nothing is excluded from him.

Bhajaty भजन्ते - means he who looks upon the whole world as nothing but the manifestation of Brahman. This word **Bhaja** भजा is a very wonderful word. We commonly use the word **bhajana** भजना meaning to sing devotional songs or chant slokas etc. and in Sanskrit this word **bhaja** has many shades of meanings.

Bhaja sevayam भजा सेवयम् – means, to serve somebody. A starving man requires food, a naked man requires clothes, a man suffering from sickness requires medicines, a person without any education requires educating, a blind person who wants to cross the road requires help, a deaf person who cannot hear needs help. Seeing a blind person, a deaf person, a sick person, a poor man, a rich person, an intellectual or an ignorant person and everybody in this world as nothing but the manifestation of God - is the greatest service.

What happens when we see the world like this?

Let's take an example of a sick person. Normally, when we come across a suffering person, then although we see that this person is suffering, we may or may not feel pity on him. We may not feel like extending any help to him or sometimes we may feel helping him, but in a most measured and miserly manner. Are there so many shades of serving the Divine Lord? No! First, see the Divine Lord everywhere. A person who really sees God everywhere - he will love God, he will offer himself in the service of everyone as a service to the Divine Lord.

This is being expressed here - a yogi who sees God within himself and everywhere else, such a person alone is entitled to be called a yogi.

सर्वथा वर्तमानोऽपि **sarvathā vartamāno** - even in the case of a yogi, there is a body and there is a mind. Therefore, a yogi also behaves like anybody else, he may eat, he may sleep, he may be prone to anger, he may sometimes beat people and sometimes he may even need to kill people. Suppose a soldier becomes a yogi and he is still a soldier, then he may be required to kill as many people as possible pursuant to his duties. He does it as a service to the Lord, not for the purpose of glory or not for merely obeying the commandment because he has been paid for this.

स योगी मयि वर्तते **sa yogī mayi vartate** - such a person, who sees 'Me' everywhere and reacts to 'Me' in that particular spiritual way, he constantly lives only in 'Me'.

Significance of this verse to the followers of Shri Ramakrishna:

Shiva Jnane Jiva Seva & Atmano mokshartham jagat hitaya cha.

This verse has a special significance especially to the followers of Shri Ramakrishna. As we know once Shri Ramakrishna was discussing the main *Vaishnava Tenants*. There are three main foundational theories of *Vaishnavism* -

2. **Namey ruchi** नामे रूची: this means, taste in the Divine Lord's name.
3. **Vaishnava seva** वैष्णव सेवा: this means, serving all devotees to the best of our abilities and as required. (It does not mean devotees of Vishnu only, but any devotee).
4. **Jiva Daya** जीवे दया: means, having compassion on all beings.

Shri Ramakrishna approved the first two theories (Namey ruchi and Vaishnava seva). But when he came to the third one (Jiva Daya) then suddenly he went into samadhi. When he came out of his samadhi, he declared, "No! No! You are a worm." That means you, yourself do not know that you are Shiva. Such a person cannot show any compassion etc. One can have the feeling of compassion, but this type of compassion really implies "I am superior and you are inferior" and this stems from egotism / Ahamkara.

Immediately he said, "No! No! not *Jiva Daya* (not pity or compassion on humans) but ***Shiva Jnane Jiva Seva*** (serve man as you would serve God)." Looking upon every Jiva as Shiva.

Swami Vivekananda was present there, he heard the statement of Shri Ramakrishna and became very excited and said, " Today I heard one of the most valuable spiritual teachings which reconciles karma-yoga, bhakti-yoga and jyana-yoga. If I will ever get an opportunity, I will broadcast this wonderful truth to the entire world."

That is exactly what Swamiji did and that is what made him establish this Ramakrishna Order with the motto "***Atmano mokshartham jagat hitaya cha***" (for the salvation of our individual self and for the well-being of all on Earth).

This word **Jagat Hitaya** (well-being of all on earth) has got a very broad meaning. This does not mean that a person is going to do any good to the world. This world is not separate from us. Just as we are divine, so the entire world is also divine. There are not two divines. This means that what we feel inside is what we should express through our conduct, through our behavior and through our actions in the external world. That is called **Jagat Hitaya**.

Atmano Mokshartham – means, for our own liberation and for our own spiritual development. This world is a mirror through which we can correct our faces. This entire world acts as a social mirror for us to find out whether we are truly spiritual or not. We should be tested - how we act and react in this world as a part of our spiritual progress. All these concepts are included in this beautiful motto "**Atmano mokshartham jagat hitaya cha**".

The concept of **Shiva Jnane Jiva Seva** is based on the 31st verse of the sixth chapter.

सर्वभूतस्थितं यो मां **sarva-bhūta-sthitam yo mām - means** I am dwelling in all beings in this world - but this is only a direct literal translation. We need to understand it more comprehensively. Here, "being" does not mean living beings only, it really means living as well as non-living. That is why in Hinduism, the Earth is considered as "**Bhu-Mata** (Mother Earth)", "**Jal-Devata** (water bodies as gods and goddesses - Maa-Ganga or Mother Ganga), **Agni-Devata** (Fire as God), **Vayu-Devata** (Air as God), **Akash-Devata** (Sky as God) etc.

In South India there are five manifestations of these five **Bhutas**. One of them is Chitambaram - Lord Shiva is manifesting as Chit / Akasha Devata. There are five Lingas representing these five elements - earth, water, fire, air and space.

Now, how does God "dwell"?

Normally, by the word "dwelling", we understand it to mean something being inside something else. For example, if we take a jug and put water in it; here, the jug (vessel) is different and the content of the jug (water) is different. The truth is - God is not only on the inside and not only on the outside; but except God, there is nothing else! This is the true meaning of "Me manifesting as the entire universe."

The Divine Lord dwells inside and outside of everything.

→ **Sat-Chit-Ananda** - Brahman manifests in the form of **Sat**, manifests in the form of **Chit**, manifests in the form of **Ananda**:

- **Sat** - the existence of everything in this world is the existence of God, therefore whenever we see any manifestation of existence - a tree, an elephant, a cow, a dog, a brahmana, a good person, an evil person etc. then God in the form of all these beings is manifesting.
- **Chit** - every person has some good and some not-so-good qualities. Each person has his own personality and personality is nothing but his own **samsakaras** or habits (or the way a person thinks, acts and reacts). We are nothing but the sum total of our **samsakaras**. Our **samsakaras** are nothing but the sum-total of our knowledge. So, a personality is the sum-total of whatever knowledge we have acquired in our many many previous lives.

That knowledge is an infinitesimal part of 'Chit'. Pure absolute knowledge is manifesting as a very limited form of that knowledge. That is how the Lord is manifesting in the form of living and non-living.

- **Ananda** - sometimes we enjoy and other times not. Sometimes we derive happiness from others and sometimes others derive happiness from us. This is how God is manifesting in the form of Ananda. It may be that one person is experiencing profound unhappiness and giving profound unhappiness to some other object. I will quote two very simple examples. When we are resting and a mosquito approaches us, then it is an unhappy experience for us but a very happy experience for the mosquito! Similarly, when a hungry tiger looks at us then it is a happy experience for the tiger but quite an unhappy experience for us!

The important point - to understand here is, this Jagat is nothing but a manifestation of Brahman in the form of **Sat-Chit-Ananda**. There is an even better term in Vedanta, and that is phrased as "**Satyam Jyanam Anantam Brahman**" this we get in the second *Valli* called *Anada-Valli* or *Brahmananda-Valli* of *Taatryia-Upanishad*.

There is another expression which is very popular in North India known as "**Asti-Bhati-Priya**" - here, *Asti* = *Sat*, *Bhati* = (manifesting as shining light) *Chit* and *Priya* = (manifesting as the most desirable) *Ananda*. All these three are three in one and one in three. That is how God is manifesting. We should look upon everything as **Sat-Chit-Ananda** or **Satyam Jyanam Anantam** or **Asti-Bhati-Priya**.

A person who sees the Divine Lord everywhere, cannot do any service in a real sense. Normally by the word "service" we understand that as something we need to do actively, but that is not necessarily true! For example, a mother who has just fed her baby, is lovingly and compassionately watching the little one playing on his/her own - here the mother is not doing any active action but is still rendering her greatest service of love and care to her baby. When we know that someone loves us unconditionally then just the presence of that person or just the remembrance of that person gives us the greatest joy.

In the above sloka **bhaja** means action and reaction. When a person sees everything in "Me" and sees everything as "Me" then whatever way he is living, he sees God everywhere and God alone is the reality for such a person, whatever such a person does is the greatest service - that is "**bhaja**".

Sometimes actions may look like punishment, but they are also a form of *seva* or *service*. For example, when Mother Yashoda used to give a few light slaps to her baby Krishna then that was also due to her great love for Him.

Knowledge is the basis of *seva* सेवा – with the right knowledge comes the right *seva* सेवा and with wrong knowledge, it will be the wrong *seva* सेवा.

Essence of Verse 31: we should try to see God everywhere and modify our behaviour accordingly. The Lord is explaining the same idea in the next verse also.

Bhagavat Gita: Chapter 6, Verse 32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 32॥

**ātmaupamyena sarvatra samam paśhyati yo 'rjuna
sukham vā yadi vā duḥkham sa yogī paramo mataḥ**

Meaning: to him I hold to be the supreme yogi, O, Arjuna, who looks on the pleasure and pain of all beings as he looks on them in himself.

This is again another beautiful sloka. One should look upon others as one's own-self.

What is Judaism?

I remember an incident.

A curious person approached a Rabbi.

[A rabbi is a spiritual leader and religious teacher in Judaism. Jesus Christ was one of those rabbis. One becomes a rabbi by being ordained by another rabbi, following a course of study of Jewish texts such as the Talmud.]

He said, "Sir, I do not have much time, but I am curious to know, what is Judaism? Can you explain in the shortest way possible?"

Immediately, the rabbi replied, "I also do not have much time, but I will tell you in the shortest possible way, what is true Judaism." The rabbi continued, "Treat other people as you would like to be treated by them. If you can understand this, then you have understood the entire essence of Judaism and the rest is only a detailed commentary of this."

I would like to further add on this - if we understand this teaching of the rabbi then this is not only the essence of Judaism but is also the essence of **all** the 'isums' on this Earth and all the fields of knowledge on this earth.

This wonderful fact is so beautifully enumerated in Verse 32 by Bhagwan Krishna.

आत्मौपम्येन **ātmaupamyena** - looking on everything in the world as 'Me'. For example - this is not a mosquito but this is my own-self, this is not a cow but this is my own-self, this is not another human being but this is my own-self.

सर्वत्र **sarvatra** - everywhere at all time.

समं पश्यति योऽर्जुन **paśhyati yo 'rjuna** - O, Arjuna he who looks upon everything as one's own-self and looks upon everything as equally imbued with the divine presence.

Practically, this means if someone is enjoying something then we should enjoy it a hundred times more by thinking that it is *me* who is enjoying it. Normally, what happens though when someone else is enjoying something and we aren't? We become filled with jealousy, "it should have been me", we think. This is due to pure ignorance. The same is with suffering - if someone is suffering than it is not someone else who is suffering but it is my suffering also.

Such a yogi who identifies everything which he comes across as his own-self - O, Arjuna you have to recognise such a yogi as a param-yogi / supreme-yogi - one who is endowed with supreme knowledge that everything is a manifestation of the Supreme-Self.

I will give you some interesting examples to explain this point.

Illustrations and examples from the lives of Supreme-Yogis:

Shri Ramakrishna and a grief-stricken devotee called Manimalik:

Once Shri Ramakrishna was sitting at the Dakshineswar Temple and talking with his devotees. Suddenly, an elderly person in his 60's called Manimalik entered the room. The devotees looked at his face and immediately understood that this person was going through tremendous grief.

When the devotees asked him, "Sir, why are you so sad?"

He replied with tears in his eyes, "I am coming from the crematorium after cremating my young son, he was only twenty-five years old."

It is impossible to describe the tremendous grief of an elderly father especially at the death of his young son. When the devotees heard him, they started consoling him, but their words had no soothing effect because their words were coming from their lips but not from their hearts. After a while they all became silent.

Suddenly, Shri Ramakrishna went into a state of 'bhava', when he came out from this bhava state, he began slapping his thighs and started singing a song, "O, Jiva you are none other than God "*sajo yamarey*" be prepared to battle with *yama-dharmaraja* (death), because death has surrounded you." This means, everything is temporary. When are we going to die, we do not know?

(This is very relevant to us because in the last 3-4 months so many people have died due to this present crisis of the COVID19 pandemic. Those people probably never thought that they would not be alive in the coming months. Many people are still dying due to this infection. Of course, Corona virus is only one of the causes of death. Death can happen due to an accident or due to a disease etc. Sometimes I feel that the media is creating havoc by broadcasting sensational news. If we did not hear so much about this pandemic, then we would probably not be panicking so much. It does not mean, however, that we should be careless. Yes! It is a fact of life and those who are destined to die will die - that is my firm faith. All is happening due the will of the Divine Mother.)

We are surrounded by death, we should sit and say, "Death can come at any time." A wise person is one who recognises this fact.

Holy Mother and a grief-stricken old lady:

There is an incident in the life of Holy Mother. One day Holy Mother was sitting in her home at *Jairam-Bati*. An old lady, who used to visit Holy Mother fairly regularly, came to see Holy Mother. This lady looked like an embodiment of intense grief. Immediately, Holy Mother noticed her condition (like a loving mother would) and asked her, "What has happened? Why are you so sad?"

The lady replied, "Mother, suddenly my grown-up son passed away. I was depending upon him for my necessities and livelihood. I just cremated him. I was thinking that I would have a peaceful retired life after working so hard for so many years and my son would look after me. But, sadly, he died. Now, there is no relief for me. If I don't work, then I will have no food to eat." She burst into a loud lamentation.

Hearing this, Holy Mother transformed completely in the twinkling of an eye and started sobbing. The inmates heard this loud sobbing and came running to Holy Mother. They were stunned to witness that Holy Mother and the other lady were sobbing so loudly. After some time, Holy Mother hugged her, wiped her tears and said, "My daughter, go and take a bath and come back to me. You can have *prasada* and eat here today."

The old lady went for a bath and came back to Holy Mother. Holy Mother fed her with great affection and love, blessed her and gave her some clothes and some food. When she was about to leave, Holy Mother said, "Please do come back. I will help you however best I can."

Important point of the story: Holy Mother could have given her something and sent her away, that is what we usually do. But, we are unable to identify ourselves with the happiness or with the misery of the other person. Sarada Maa being a Holy Mother and every creature is her own child - she was able to completely identify herself with that old lady.

A great devotee of the Lord Pandarinath / Vithoba / Panduranga:

(This has been discussed in the previous class of Chapter 6 dated 19/4/2020. Please refer to page no.12.)

There was a great woman devotee in Maharashtra. She was being mistreated by her husband at the instigation of his mother. A typical mother in-law and daughter in-law problem. One day her husband beat her severely and during this horrible ordeal she carried on repeating the name of God "Pandarinath, Pandarinath..." over and over.

Note: (Vithoba, also known as Vitthala, vithu-mauli and Panduranga, is a Hindu deity predominantly worshipped in the Indian state of Maharashtra. He is generally considered as a manifestation of the bhagwan Vishnu or his avatar, Shree Krishna. Vithoba Temple at Pandharpur is his main temple and so the Lord is also known as Pandarinath.)

At the same time, the priest at the temple of Pandharpur saw that Lord Vithoba's back was covered with bruises and swellings, and blood was seeping out of the Lord's image. (It is hard to explain how these swellings appeared on a stone image!) They made an inquiry and when they came to know about the incident of this woman devotee, they were astounded.

These incidents are very hard to understand but when we read and study Shri Ramakrishna's life then it becomes much easier to understand that all these incidents can happen, have happened and are real. These are wonders and we should accept them without too much mental exercise of our limited reasoning power.

Shri Ramakrishna and boatmen:

(This has also been discussed in the previous class of Chapter 6 dated 19/4/2020. Please refer to page no.11.)

One day Shri Ramakrishna was standing on the banks of the River Ganga at Dakshineswar. He saw that two boatmen were quarrelling with each other. One boatman gave a big blow to the other boatman.

Seeing this, Shri Ramakrishna felt the terrible blow and intense pain himself and immediately he cried out loudly, "Ahh..." (Here, I have to tell you something. Shri Ramakrishna was the greatest singer on this earth. His voice was so sweet and melodious that even stone would melt. Many people used to visit him to enjoy his inimitable and blissful sweet voice and get the highest bliss. Unfortunately, we are unable to listen to his mesmerising voice). Shri Ramakrishna's voice was very sweet but very strong and far-reaching. So, when he shouted, "Ahh.." his voice easily reached to the dining hall where Hriday (his nephew) was eating his dinner. Immediately, Hriday ran to Shri Ramakrishna and he saw that there was a big red swelling on Shri Ramakrishna's back. Hriday got very upset and said, "Uncle, tell me who gave you this blow. I will wring his neck." Shri Ramakrishna narrated the incident to Hriday but Hriday could not understand it.

Life of Swami Turiyanandaji:

One day, Swami Turiyanandaji was sitting and watching, he saw that some peasants were working very hard under the scorching heat of the midday Sun. He felt very uneasy and uncomfortable about himself, feeling that he was being so lazy, not doing anything and just sponging off the hard work of these people. Suddenly, he felt as if he was growing bigger and bigger until his 'own-self' became one with the everything else in this world. This indicates that Swami Turiyananda got identified with not only those peasants but with everything else as well.

Life of Swami Vivekananda:

There is a very famous incident in the life of Swami Vivekananda. Once, when Swami Vivekananda was at Belur Math, one early morning at about 2am, Swami Vigayanandaji came out of his room. As soon as Swami Vigayanandaji opened his door, he heard very loud sobbing. He made some inquiries and found out that the sobbing was coming from Swami Vivekananda's room. Of course, nobody dared to open Swamiji's room and go inside to enquire.

So, the next morning, when Swami Vigayanandaji met Swami Vivekananda he asked very humbly, "Swamiji, yesterday I heard sounds of sobbing coming from your room. Please could you tell us, what was the matter?"

Swamiji replied, "Haribhai (Swami Turiyananda), I do not know what had happened, but I felt as if a great disaster had taken place and I could see that

thousands of people were going through unimaginable and indescribable agony. I felt their collective pain in my own body and mind."

After some time, news came in the papers that a terrible earthquake had happened and nearly fifty thousand people had died in that incident. We cannot imagine the intensity of pain, when the earth parted and these people got buried underneath, only God knows how much agony they must have gone through. This was the incident which Swami Vivekananda was experiencing that morning; he had no idea where it all happened, but he felt the pain of those people because he was identified with everybody.

Life of Swami Shantanandaji:

I personally know a very interesting incident. There was a great disciple of Holy Mother called Swami Shantananda.

He used to sit in Belur Math at Swami Premamnada's memorial. (During their two-year stay there, all brahmacharis of Belur Math pass through 'Swami Premananda's memorial almost every day.) We used to see this old man (Swami Shantanandaji) sitting absolutely serene, calm and quiet at the Swami Premanada memorial - his name really befits his personality and nature.

When he was a young person, he contracted T.B. and was taken to one of our sanitorium in Ranchi. Because he was so highly honoured, some attendants also accompanied him to look after him. As soon as Swami entered his room at the sanitorium, he locked the door and did not come out for three days.

Naturally, his attendants were very anxious to know why Swami was not coming out. After three days when Swami opened the doors, one of the attendants gingerly approached him and asked, "Maharaj, we were concerned about you. Why did you lock yourself in the room and did not allow us to come to you?"

Swami disclosed the secret and replied very compassionately, "My children, I know you were keen to serve me. But, my disease is a very contagious disease. For the last three days, I was sobbing and praying to the Holy Mother - O, Mother whatever is Your wish, let it happen to me only. I would not wish for this disease to pass to my attendants. Let it be confined only to me. Mother heard my prayers and now you can come in and serve me. I can assure you that nothing will happen to any one of you."

Life of Saint Namdeva:

I cannot restrain myself not to mention a most beautiful incident in the life of Saint Namdeva.

[Namdev, (26 October 1270 – 3 July 1350) was an Indian poet and saint from Narsi, Hingoli, Maharashtra India who is significant to the Varkari sect of Hinduism. Bhagat Namdev's writings were also recognised by the Gurus of Sikhism and are included in the holy book of Sikhism, the Sri Guru Granth Sahib.]

There is an old belief that pilgrims who visit Kashi must collect some Ganga water and use half of the water in performing Abhishekha of Lord Kashi Vishwanath and take the remaining water to the Rameshwaram temple and perform Abhisheka of Lord Shiva there and only then will the pilgrimage be complete.

Once Namadeva went on a pilgrimage to Kashi along with some other pilgrims. He collected Ganga water in his small pot called a *kamandulu*. He used half of this water to perform Abhisheka of Lord Vishwanath at Kashi and then he walked all the way to Rameshwaram with the remaining half of Ganga water to do Abhisheka of Lord Shiva at the Rameshwaram temple. All other pilgrims did the same.

When they were about to reach the temple, they saw a very thirsty donkey at the roadside who was near death and had no energy to walk to a nearby water source. All the pilgrims had some water with them but all of them completely ignored the donkey and hurried quickly inside the temple to complete the rituals except Namdeva.

Namdeva went near the donkey and was just about to pour ganga water in its mouth. All the other pilgrims started shouting, "O, Namdeva what are you doing? You will lose all the merits. Do not give your ganga water to this thirsty donkey."

Namadeva replied humbly, "I see Lord Shiva Himself in the form of this donkey. What is the point of pouring water on a lifeless stone when here I see living Shiva dying due to thirst." He lifted the donkey's head with great love and compassion, put it on his lap and poured the holy ganga water in its mouth.

This is called आत्मौपम्येन **ātmaupamyena** - considering everything as God Himself. When a spiritual aspirant sees everything as a manifestation of God then he reaches the highest realisation - **Sarvam khalv idam brahma** सर्वं खल्विदं ब्रह्म.

Essence - Lord Krishna is telling us, "O, Arjuna this is how a person adapts in meditation and when a person adapts in meditation then this realisation will come. First he will see divinity within himself and then he will see divinity in entire creation. That is how a person becomes free from the trammels of the Samsara. "

Life of Gopala Maa - "Sarvatra Gopala-Darshana सर्वत्र गोपाल दर्शना":

Before we go any further, let me recollect the story of Gopala Maa.

As we know after studying the life of Shri Ramakrishna especially 'The Great Master' that Shri Ramakrishnan had a householder devotee called 'Gopala Maa'.

Her real name was Aghoremani Devi, not Gopala's Maa. She was a child widow and she lived in a garden house after her husband's death. The house-lady of that house was also a widow. There was a small family Krishna temple nearby and Aghoremani's brother was the main priest there. Both brother and sister used to serve in the temple.

They heard about Shri Ramakrishna from some devotees and developed a desire to visit him. Subsequently, Aghoremani along with the house-lady went to visit Shri Ramakrishna at the Dakshineswar temple. After this visit, a tremendous transformation happened in both ladies. The devotion of Aghoremani increased many folds. Her chosen deity was 'baby Gopala'.

One morning, she got the vision of Shri Ramakrishna and this vision of Shri Ramakrishna morphed into a six-month old baby Gopala. When she saw this ever-charming baby Krishna, she started playing with Him. There is a very beautiful detailed description of this incident in the 'The Great Master'. As soon as day light came, she ran to the Dakshineswar temple, carrying her baby Krishna on her shoulders in a state of complete madness. Her clothes were dragging on the floor and she was completely oblivious of her surroundings. No one else could see her Gopala except her. When she reached the Dakshineswar temple, she met Shri Ramakrishna.

Then an interesting drama took place. First, this baby Gopala whom she was carrying on her shoulders and who she was seeing as clear as we see anybody else, suddenly entered the body of Shri Ramakrishna. After a while this baby Gopala jumped out from the body of Shri Ramakrishna and into the hands of Aghoremani Devi. This vision of baby Krishna - merging into the body of Shri Ramakrishna and jumping out into the arms of Aghoremani Devi took place several times. Through this experience Shri Krishna gave her the knowledge that Shri Ramakrishna and 'Me' are one and the same, we are no different from each other.

After this divine experience, she began loving Shri Ramakrishna as "My Gopala" and it since then that she came to be known as 'Gopala Maa' among the devotees of Sri Ramakrishna, owing to her intense motherly love for Sri Ramakrishna as "Gopala" or baby Krishna. Of course, Shri Ramakrishna also treated her exactly as his own mother.

This story does not end here. After few days this baby Gopala started entering (in the same manner as He entered the body of Shri Ramakrishna), the body of direct disciples of Shri Ramakrishna like Narendra (Swami Vivekananda), Rakhal (Swami Brahmananda) and others. She understood that her Gopala is not only Shri Ramakrishna but also Narendra, Rakhal etc. I guess, this Gopala entered the bodies of most of the monastic and householder disciples of Shri Ramakrishna.

Interestingly, after two months there was a chariot festival at a place called Panihati. Gopala Maa went to join this festival. Later on she narrated, "On that day I became like a maniac - I started dancing, singing God's name in a divine ecstasy. I saw everything there - the chariot, the deity in the chariot, the priest who was sitting in the chariot, the devotees who were pulling the chariot, the people who were playing musical instruments, the people who came to witness this festival, everything living and non-living as 'My Gopala'. The entire vision was "Gopalamaya गोपालमया".

This is called "Sarvatra Gopala-Darshana सर्वत्र गोपाल दर्शना".

After this divine experience, her realisation was complete. After some time, she returned to visit the Dakshineswar temple. One day Shri Ramakrishna saw

her doing japa. She was addicted to japa (Holy Mother's teaching is Japat-Siddhi.) and she used to do a lot of it. When Shri Ramakrishna saw her doing all this japa, he said, "Why are you still doing all this japa. You have attained self-realisation."

Then Gopala Maa asked her Gopala, "Have I attained everything?" Gopala smiled and said, "Yes." She repeated this question thrice and got the same reply every single time. She threw away her japa-mala. But, after some time she bought another japa-mala and said, "Whatever japa I will do from now onwards will be for Gopala." Here, Gopala means all of us and the whole world.

This is what the Lord was telling us, "He who sees divinity within oneself should extend his sadhana. He should see the same divinity in everything in this world until the distinction between Brahman and Jagat is completely removed. Whatever he sees with closed eyes and also with open eyes is nothing but Brahman."

Coming back to our sloka 32:

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 32॥

**ātmaupamyena sarvatra samam paśhyati yo 'rjuna
sukham vā yadi vā duḥkham sa yogī paramo mataḥ**

The highest realisation is to see the same God in oneself and outside, such a person is the greatest yogi.

With this, temporarily the teaching of Shri Krishna has come to an end.

Next comes:

Arjuna's question - why is the mind restless?

But, Arjuna has a doubt. What is the doubt? We know that the mind is extremely restless. Arjuna asks one question, "You have talked about control of mind all the time, and I am talking about the impossibility of controlling the mind. O, Lord only you can remove my doubts."

Our future subjects:

- Why is the mind restless?
- Is there any way to control the mind?
- What is that way?
- What happens when the mind is controlled?
- What happens when the mind is not controlled in this life?

These are some of the subjects which we will be discussing in our future classes.

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