

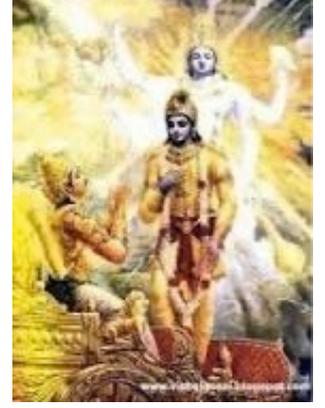
Bhagavad Gita Chapter 6 online Class No. 6 dated 01/03/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 6, Verses 11- 14.

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 Kamsa and Chanura, and who is the bliss of Devaki.



सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।
पार्था 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.

We are studying the sixth chapter of the Bhagavat Gita which is called by two names as '**Dhayana-Yoga**' or as '**Atma-Sayam-Yoga**'.

The Lord is telling us how to sit for meditation. (Please refer to Class 5.)

Bhagavat Gita: Chapter 6, Verse 11

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ 11॥

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

- चैलाजिनकुशोत्तरम् **chailājina-kuśhottaram** - The seat should consist of three layers. a) Darbha grass - first of all put a special type of grass called 'darbha grass'.

- b) Deer skin - put a piece of deer skin. Skin of a deer is considered very sacred. Do not need to kill an animal, use the skin of a deer who has died naturally. Some people to show their advanced spirituality use the skin of a tiger. Usually a Guru uses tiger skin (to show superiority) and a disciple uses a deer skin.
- c) A piece of cloth - now, on the top of this deer skin put a piece of cloth to make the seat comfortable.

- **नात्युच्छ्रितं nātyuchchhritam नातिनीचं nāti-nīcham** - This seat should not be in too high a place because when meditation gets deeper, a person may fall. This could be dangerous. It should not be in too low of a place because there may be insects crawling, water may be flowing or there may be some bad smells. Anything which is likely to disturb the meditation should be avoided.
- **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. It is favourable to us - when our senses are a little bit pleased then it helps us.
- **स्थिरमासनमा sthiram Asana** - there should be an unwavering, immovable and comfortable *asana* or seat. As we have discussed - the third rule of अष्टांग योग Ashtanga -Yoga is Asana (यम Yama, नियम Niyama, आसन Asana). Asana really means steadfastness of the mind. Mind can be influenced by our seat on which we sit. (Aeroplane seats are the worst seats for our back bone. That is why we sometimes carry pillows with us on our travels to make our back bone curvature favourable to us.)
- **समं कायशिरोग्रीवं samam kāya-śhiro-grīvam** - keep the back bone, the head and the neck in a straight line. If necessary then we can enhance it by using a back rest. Why? Breathing will be easier. There is a technique to breathe properly and fully - take a deep breath until we cannot hold it any longer. When we breathe deeply then it helps us to relax, more oxygen is taken in and the capacity of our lungs also increase gradually. Oxygen burns food material to produce energy. Pranayama is also a process to breathe deeply, but slowly and take a good amount of oxygen in the lungs. A person feels hungry (जठराग्नि *jadharagni* flares up) after doing pranayama.
- First requirement for doing good meditation is to forget body consciousness.
- Next Sloka

Bhagavat Gita: Chapter 6, Verse 12

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ 12॥

**tatraikāgraṁ manaḥ kṛtvā yata-chittendriya-kriyaḥ
upaviśhyāsane yuñjyād yogam ātma-viśuddhaye**

One should strive to practice this yoga. Which yoga are we talking about? मनः संयम योग **Maanh-Sayam-Yoga** / आत्म संयम योग **Atma-Sayam-Yoga** which is also called '**Dhyana-Yoga**'. उपविश्यासने **upaviśhyāsane** - on such a seat which is firm; which is not wobbly; which is not springy; which is not at a lower place or a higher place and which is even - which does not remind us of our body consciousness again and again - a spiritual aspirant should sit on such a seat.

This is for the sake of आत्मविशुद्धये **ātma-viśhuddhaye** - for the purification of the mind. First of all, remove negative thoughts, then remove irrelevant thoughts and finally replace with positive spiritual thoughts. When a yogi strives for a long time with sincerity then his mind gets purified.

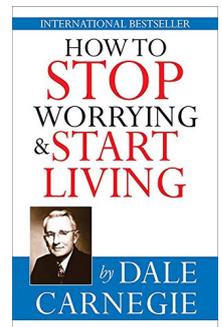
Two ideas related to meditation:

There are two ideas.

1. First idea is - nowadays everybody is advising people to practice meditation. Meditation means to fill our mind with positive thoughts. Many doctors, teachers are advocating meditation to their students and patients. They are not after spiritual progress. However, everybody wants happiness. They all want their mind to be sharp, to be concentrated and to be capable of making the right decisions. This is possible only when the mind is in a particular state of equilibrium. This equilibrium can be achieved if we can practice meditation. This is one idea.
2. The second idea is - meditation does not mean to do one particular type of thing for a short time sitting on an asana. Whatever be the nature of our activity, there should be a meditative state of our mind even if we are cleaning lavatories or taking big executive decisions. Our mind should be serene and rational. When the mind is agitated then rationality and ability to think deeply goes out of the window.

"How to Stop Worrying and Start Living" is a self-help book by Dale Carnegie.

This is a beautiful book and I would highly recommend you to go through this book immediately if you have not read it. There are most beautiful truths about both psychological and physiological aspects of life. These truths help us to calm down.



99% things which we are worrying about are never going to happen. Yes, there is 1% possibility that it might happen. Suppose something which we are anticipating comes true. The author of this book is advising us to prepare our mind before it happens. Now think about the worst which can happen and prepare yourself mentally to face it. What is the worst that can happen? I will give you some scenarios.

Example No.1 - Can I have my last wish fulfilled?

Suppose you are in a concentration camp and somebody is planning to kill you the next day.

Step a) How should we prepare our mind? We should tell our mind that if it is going to happen then it is going to happen. So, why should we worry about it? This is called rationality at work or rationality in action.

Step b) Now, think - can I have my last wish fulfilled? Many prisoners know that they will be killed the next morning for what they have done. This is happening all over the world. Especially in USA, many prisoners have been sentenced to death. There is a law that on the night before their execution day, they are asked by the officers of the prison about their last wish, "Do you have a last wish." We will be astonished to see that more than 90% prisoners are not worried about death. Why? Because they have committed so many murders in their life that their mind has become immune towards death. They are completely fearless about death or anything else. As their last wish, they will ask for things like Pizza or Kentucky fried chicken or McDonalds etc. This is all provided to them as their last wish. Are they able to enjoy this food? Yes! We would not be able to enjoy it but they do. It is a very peculiar state.

Example No. 2 - Medical consultation:

Suppose, we go to a doctor and the doctor says, "I need to do a biopsy." Whenever we hear this word biopsy - we get very worried. However, it may be nothing and the doctor is just trying to exclude something which he is suspecting. Our problem is our negative imagination.

What should we do for our worries?

So, we need to think - in such an event for which we are worrying about - what is the worst that can happen? If I am going to die then I am going to die. If I am not going to die then maybe, I have to suffer with joblessness and poverty etc. for some time but that will not last for a long time. When we worry about these sorts of things then usually physically nothing happens, but mentally we go through these stupid things and suffer. The author is trying to tell us that people who are worrying are really stupid!

Coming back to our verse:

So, what is the Lord saying to us?

Conclusion: A yogī should not look here and there, should not think about the past and should not think about the future. He should be able to get rid of all negative thoughts.

Spiritual journey progresses in three stages.

1. First stage is - to get rid of all the negative thoughts or negative *samskaras / negative habits*. This is very useful for everybody.
2. Second stage is - acquire all positive *samskaras*. We definitely know that we lack certain qualities which could be very useful in our lives. We are trying to be successful in our lives, but we do not know that true success is to acquire a state of mind where we can be happy in all circumstances. Suppose, we have got wealth; we have got position, we have got power and we have got all sorts of material objects, but if our mind is not under our control then can he really enjoy all these things? No! I am asking you a simple question, "Does the state of happiness correspond with the state of mind or with the acquisition of physical objects?" We have to control our mind whether we believe in God or not. This is all the preparation as we have seen in the Yama and Niyama. (Please refer to the transcript of Chapter 6 part 5.) Yama is to get rid of all the negative qualities and Niyama is to acquire all the positive qualities. This is common to both worldly people and spiritual people.
3. Next thing is to acquire certain special types of knowledge to become spiritual. Spiritual happiness includes all other types of happiness. We have discussed this in our earlier classes that there are at least three types of happiness. विषयात्रदा **Vishayananda** भजनात्रदा **Bhajananda and** ब्रह्मात्रदा **Brahmananda**. So, **Bhajananda** includes **Vishayananda** and much more. **Brahmananda** includes both **Vishayananda, Bhajananda and much more**. As we have delineated a bit more - there are five types of happiness - **Vishayananda, मेधात्रदा Medhananda, कलानन्दा Kalananda, Dharmananda and Brahmananda**. Each higher type of happiness automatically includes the lower type of happiness as well. So, spirituality is not against worldly happiness. Simply it is saying that do not stop at worldly happiness and as a matter of fact we cannot enjoy this world unless we are spiritual. Is this point clear?

What is Spirituality?

I have nothing to worry about; nothing bad will happen to me because I have the highest protection with me. God is the highest security against the unknown future. Faith in God stands as a firewall against all these known and unknown troubles. What can I lose? There is big misunderstanding about spirituality. Most of us say, "Oh it is all about God." Forget about God. Spirituality is that state where we are absolutely happy and make others happy.

Coming back to our verse:

Purification of mind means three things:

So, a yogī goes on doing आत्मविशुद्धये **ātma-viśuddhaye** - purification of his own mind. Purification of mind means three things.

4. Get rid of negativity.
5. Acquire positivity.
6. Then understand that this is not the end of the true existence, there are things beyond our imagination and this comes only through faith or अस्तित्व-बुद्धी *astitva buddhi* and strive for this also.

We have already discussed - how to sit for meditation? (Please refer to Chapter 6 part/class 4 and 5.)

Bhagavat Gita: Chapter 6, Verse 13

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13॥

**samaṁ kāya-śhiro-grīvaṁ dhārayann achalaṁ sthiraḥ
sampreṣhya nāsikāgraṁ svaṁ diśhaśh chānavalokayan**

Meaning: He should sit firm; holding his body, head and neck erect and still; and gaze steadfast at the tip of his nose, without looking around and in other directions.

समं कायशिरोग्रीवं **samaṁ kāya-śhiro-grīvaṁ** - keeping the back bone, the head and the neck in a straight line. So that the lungs are free. When we breath rhythmically and evenly then it has a tremendous effect on us in two ways - It conquers the mind and bring about concentration. It is not a matter of faith, but a matter of experience. If we do it just for five minutes even then we will find that the mind becomes very quiet.

Let's do an experiment regarding fixing the mind:

Let's do an exercise right now - close your eyes for one minute and count the number of various sounds which you can hear and distinguish one from the other. Please start counting now.Stop now that is enough. How many sounds you can count? 2, 3, 4 etc.

Ok, now I will reveal the secret to you. You were busy in concentrating on the varieties of sounds which you could hear. Interestingly, were you aware of your worries when you were counting the sounds? No. You forgot all your worries.

What does this experiment show to us?

It shows that it is possible to concentrate the mind so that it can be fixed. The very fact that you were able to concentrate on the various sounds shows two things.

1. You are separate and you are not thinking of the mind.
2. You are also diverting your mind and fixing your mind on the sound. Did you think of your relatives at this time? Did you think about your lunch? What were you thinking? Only sounds! This is just to show that it is possible to have this state of mind for a longer period of time if we practice all this. This is what the Lord is telling us in Verse 13.

अचलं स्थिरः **achalam sthiraḥ** - *achalam* means unmoving and *sthiraḥ* means steadfast. (Means - keeping the body absolutely still, as if it is a piece of rock.)

सम्प्रेक्ष्य नासिकाग्रं **samprekṣhya nāsikāgraṁ** - always gazing at the tip of nose with half closed eyes. However, please don't do it otherwise your eyes will become very painful. 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. Important point is - be completely awake, aware and at the same time concentrate your mind.

दिशश्चानवलोकयन् **diśhaśh chānavalokayan** - eyes must not be darting here and there. Our eyes show the state of our restlessness.

Rapid Eye Movement Sleep (REM sleep or REMS)

I would like to mention something very interesting about the eye's movements.

The psychologists can measure our dreams. There is something called REM. [Rapid eye movement sleep (REM sleep or REMS) is a unique phase of sleep in mammals and birds, characterised by random rapid movement of the eyes, accompanied by low muscle tone throughout the body, and the propensity of the sleeper to dream vividly.] When we are sleeping then our eye balls move according to the imaginations which we are experiencing. When REM does not occur then scientists call this state as 'deep sleep'. REM means our mind is still functioning. When it is monitored throughout the night then it is found that there are periods when REM is absolutely still (no waves) - that is our deep sleep state. However, when we are dreaming, REM moves restlessly.

Bhagavat Gita: Chapter 6, Verse 14

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ 14॥

**praśhāntātmā vigata-bhīr brahmachāri-vrate sthitaḥ
macmanaḥ sanyamya mach-chitto yukta āsīta mat-parah**

There are certain conditions which are imposed if we wish to bring our mind under control. What are they?

Meaning of the verse 14: Firm in the bow of complete chastity and fearless, keeping himself perfectly calm, and with the mind held in the restrained and fixed on Me, the vigilant yogī should sit absorbed in Me.

Let us take one by one -

A yogī should sit absorbed in Me - means absorption on God and non-absorption in other things, further it means thinking of God and not thinking of other things. There should be only one thought. Some examples are given to explain this further.

Examples

1) A cat is waiting to catch a rat:

Suppose there is a cat waiting to catch hold of a rat. The rat is hiding in its rat hole. The rat is very clever and pops out its head now and then to see if there is any danger. The cat knows the nature of the rat perfectly well. The cat sits absolutely still like a stone image. The moment the rat pops out, the cat catches it immediately. This unwavering attention of the cat waiting for the rat is called absolute concentration of the mind.

2) An open lamp in a windless place:

Next example is in chapter six itself.

Bhagavat Gita: Chapter 6, Verse 19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ 19॥

yathā dīpo nivāta-stho neṅgate sopamā smṛitā

yogino yata-chittasya yuñjato yogam ātmanah

Meaning: The picture of a disciplined mind of the yogi practicing constant meditation on God is compared to an open lamp placed in a windless place, which does not flicker at all.

[Here “to flicker” means no other thought will come in his mind except the thought of God.]

Coming back to Verse 14:

मत्परः mat-parah- the Lord is telling us: ‘Me’ as the supreme goal should be the only goal of your life. Our mind gets completely absorbed in God when we believe

that God exists and He is a source of all happiness and all fearlessness. In fact, fearlessness and happiness are equated with each other- when we are happy then we are fearless as well and vice versa. God is our ultimate protection.

Illustration of Rishi Yagyavalka and Janak Maharaja:

When Rishi Yagyavalka was teaching ब्रह्म विधा *Brahm-Vidya* to Janak maharaj. Janak Maharaja got completely absorbed in his teachings and attained perfection. Rishi Yagyavalka gave him a certificate - अभयं वयि प्राप्तोसि जनका O' Janaka you have attained fearlessness. Here, it is interesting to note that instead of saying - you have attained *Brahm-Gyana*, Yagyavalka said, "you have attained fearlessness." Why? Because, there is a beautiful explanation about 'fearlessness'. Fear always comes from duality / from the second. However, when there is no second and all is one only then there is no place for fear - I am अद्वैता *adwaita*; I am निरंजना *niranjana*; I am एका *aka*; I am अद्वैतिया *adwatiya*; I am अखंडा *akhanda*. Therefore, there is no need to fear when there is One only.

मत्-चित्त - then we have to sit. How? Thinking of Me in every possible way.

युक्तः - means yogyah- one who practices yoga is called yuktah. Always controlling the body and sense organs.

मनः संयम्य **manaḥ sanyamya** - trying to control the mind all the time. Mind control means directing all thoughts towards one object.

Swami Vivekananda has described the mind beautifully and graphically.

The mind itself is restless like a monkey. This restless monkey is stung by a scorpion; then it is intoxicated by drinking wine; then it is possessed by a demon. Now, think about the condition of this monkey /mind!

By nature, the mind is restless; then it is stung with the scorpion of jealousy; then it is drunk with the wine of desires; then it is possessed by the demon of Ahamkara/ egotism / pride. Who can describe the restlessness of such a mind?

In the sixth Chapter Arjuna asks a very valid question, " O, Krishna You are asking me to control the mind, mind control is just like catching the wind, which is almost impossible to do." The Lord is telling to Arjuna and to all of us -

Bhagavat Gita: Chapter 6, Verse 35

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 35॥

śhrī bhagavān uvācha

asanśhayaṁ mahā-bāho mano durnigrahaṁ chalam

abhyāsenā tu kaunteya vairāgyeṇa cha grihyate

Arjuna said to the Lord, "It is impossible to control the mind."

The Lord replied, "It is true that it is very difficult, but it is not impossible. There is a way. You should practice two things - अभ्यास *Abhayasa* accompanied by *Vairagya*." In other words dispassion accompanied by constant practice. This constant practice is the most important thing. (This Verse will be discussed in detail in future classes.)

We are already an expert in meditation! How?

Sometimes devotees ask me to teach them meditation. They always look worried. I tell them that you are already an expert in meditation / *dhayan-siddha*. How?

Because the definition of *dhayana* / meditation is to become one with the object of meditation and you constantly meditate on your worries. We are identified with this human body and we constantly meditate on this body as 'me'. We are also constantly identified with the mind - happy or unhappy is all in the mind. We should change the subject and start meditating on Atman that 'I am God'.

Keet कीट *Bhramra* भ्रमर *Naiya* न्याय -

An insect bitten by a honeybee becomes a honeybee! It is not a scientific truth, just an analogy. What happens, a wasp / honeybee stings an insect (usually a caterpillar) and that insect becomes living food neither dead nor alive. Then this honeybee lays its eggs on it and in the course of time these eggs hatch. That stung insect now becomes food for these hatched eggs. You become what you eat. That is how this insect becomes a honey bee.

प्रशान्तात्मा *praśhāntātmā* - mind becomes absolutely serene. What is meant by serenity? Serenity means reacting to both favourable and unfavourable situations without getting agitated. Do not allow the mind to go up and down too much, a little bit of fluctuation is fine, like fine waves in a lake due to a gentle breeze.

विगतभी *vigata-bhīr* - there should be no thought of fear, without any fear. The greatest fear comes when we disidentify ourselves with our body-mind.

- At the moment, we are hundred percent certain that 'I am the body and I am the mind'.
- A time will come when we have to stop identifying ourselves with body-mind. In that state we feel that 'I am not the Atman and I am not the body-mind' न घर का न घाट का *naa ghar kaa naa ghaat kaa* (neither belongs to this nor that, does not belong to anywhere.) This is called the dark night of the soul.

Example of:

Swami Vivekananda and divine touch of Shri Ramakrishna:

This is what happened once with Swami Vivekananda. (Narendra Nath was his pre-monastic name.)

[Shri Ramakrishna advised Narendra (Swami Vivekananda) to come again and all alone. He responded positively to the request of Ramakrishna to 'come again and all alone'. He finally went to meet him for the second time on a weekday. During the second meeting, he had another strange experience. When he was talking to Ramakrishna, Ramakrishna suddenly placed his right foot on Narendra's chest and Narendra started feeling unconscious, he felt as if everything around him, the rooms, the walls, and the temple garden were vanishing away. Narendra got scared and cried out "What are you doing to me? I have my parents, brothers, and sisters at home." Ramakrishna laughed and moved his foot from his body. Swami Vivekananda restored his consciousness. Shri Ramakrishna said "All right, everything will happen in due time."]

There are two explanations for this interesting incident.

- At that time Swami Vivekananda was not identified with Brahman. He was identified with his body and mind. He felt that he was losing his identity with his body and mind. That is why, when Shri Ramakrishna touched him - he cried out and said, "What are you doing to me. I have my parents, brother and sister at home. I don't know - who I am." The body-mind complex was his identity at that time. He felt as if his identity was breaking down. This created terrible fear in him. However, this is an ordinary explanation.
- The real explanation is - Swami Vivekananda has to go through all possible human states that are really possible for a human mind to go through such as - the state of a believer, a non-believer, an agnostic, a skeptic, a believer in God with form, a believer in formlessness, a believer in God with qualities, a believer in God without qualities etc. So that he would be able to authentically guide all possible mind sets as a world teacher.
- If Swami Vivekananda would have attained the Nirvikalp *Samadhi* by the divine touch of Shri Ramakrishna then he would have become a perfect soul at that very moment. But, would he be a perfect authentic teacher? Probably not, an authentic teacher is one, who can relate and identify with each one of his students, otherwise he will be an effective teacher for only some students. An effective teacher needs to bring his mind down, he will not dilute the truth, but will try to explain in such a way that people will grasp it and step by step will move upwards to the highest truth.

This is the process of Vedanta.

Brahma Satyam ब्रम्ह सत्यम् ***Jagat Mithya*** जगत मिथ्या :

Sri Shankaracharya sums up the entire message of Vedanta in three crisp aphorisms. They are:

(a) *Brahma Satyam*, (b) *Jagat Mithya*, and (c) *Jivo Brahmaiva naparah*.

This is the process of Vedanta -

- *Brahma Satyam* is the goal.
- *Jagat Mithya* is a temporary goal, but not a permanent goal. Because, if we think that Jagat is real then why should we give it up?
- In fact, if it is real then can we give it up? Whatever is real, we cannot give up.
- Whatever is unreal, we do not need to give up, it will be automatically changing. Unreality will not stay. Who are we? We are that highest Brahman and this teaching is for us. However, this teaching is for the beginners.

For an advanced soul -

Brahma Satyam and Jagat Satyam.

Other synonyms are:

'Twameva Tat Brahman', 'Tatvam Asi', 'Sarvam Khaluidham Brahm.'

- Because truth and untruth can never stay together.
- We need to note two important points here that - 1) Truth is only one, there cannot be two truths. 2) Truth and untruth cannot co-exist together.
- Swami Brahmanandaji was explaining the aphorism Jagat *Mithaya* - Jagat is *Mithaya* or "this world is unreal". . In what sense? The way we are experiencing the world now is unreal.
- Let's discuss two examples to explain this point.

Example of a shadow and a ghost:

Suppose a person sees a shadow. He mistakes the shadow as a ghost. Someone says to him, "O, it is *Mithaya* or unreal." What is *Mithaya*? Shadow is not unreal, but you are experiencing a non-existing ghost in a shadow - that is called *Mithaya* or unreal.

Example of a Mirage:

Another example is of a mirage.

- A person is travelling in a desert and sees a mirage.
- Is this experience real or unreal? Experiencing a mirage is real but the way it looks is unreal.
- If we go near the mirage then there is no water but just a mass of dry sand.
- Dry sand is not unreal but he is mistaking this sand as water - that is unreal.
- When he sees the sand then there is no water.
- However, when he was perceiving this sand as water then there was no sand for him. It was just water. There was no mirage for him.

- After having this experience, this experience will not disappear, but he will know the truth. Truth is 'mirage' is only an appearance and mirage (water) is not real. Sand is real.

Important point: How does this help us? A *Jivan-Mukta* or a realised soul sees the world like we do. However, the truth is, he sees nothing but Brahman. He sees Brahman with *Naam* / name and *Roopa* / form. In the above example, sand with name and form is called water or mirage. He would enjoy the beauty of mirage, but will not run after it as water. This is the most wonderful truth we have to understand and remember.

विगतभी vigata-bhīr- a yogī / realised soul is fearless. Because he is meditating upon atman and atman is deathless and birth-less. An advanced yogī feels that he is also birth-less and deathless, therefore he becomes fearless. The Lord is telling us that, "If any fearful or doubtful thought arises in the mind then just firmly reject it." Swami Turiyanandaji used to put a notice on his door to say, "Now, I am meditating, please do not disturb." (In mobile phones we should use the feature 'do not disturb'.)

ब्रह्मचारिव्रते स्थितः brahmachāri-vrate sthitaḥ - means thinking only about God. Completely abiding in the pure thought of God. Definition of brahmachari is '*Brahmani charati eti brahmachari* ब्राह्मणि चरति इति ब्रह्मचारी' - living and moving in Brahman.

Brahmcharya means two things -

- I. It means, thinking about Brahman and not thinking about anything else which might distract the mind from thinking about Brahman. Do not entertain any bodily ideas such as *kama* or lust, *krodha* or anger etc. We are not the body or the mind or thoughts which arise in the mind. It does not come easily it needs practice for a very long time.
- II. Second meaning of *Brahmacharya* is called *Brahmacharya-Ashrama* or student life - this is the very first stage or ashrama of life in Hinduism. Here *Brahm* ब्रह्म is not referring to परब्रह्म *Parbrahma*, but to Veda or knowledge. It means, pay attention to the study of Veda, in which your teacher is an expert. (Although it indicates Veda but Veda is so vast that any teacher can know only about one small part of any one Veda.) The entire essence of Veda is just contained in the first sloka of Isha-Upanishad.

(1st Mantra, Isha-Upanishad)

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat |

tena tyaktena bhujīthā mā gṛdhaḥ kasyasviddhanam ||

Look upon this entire world as a manifestation of God.

Look upon this world as God himself, because it is true. If whole world is God then who am I? I am God as well. Each soul is potentially divine. We need to extend this idea, not only to human beings and not only to other living beings, but to everything - the earth is Atman; the water is atman; fire is atman; air is atman; space is atman. What am I talking about? *Panchmahabhuta* पंचभूत means the five cosmic elements. The whole world is made up of these five elements. We cannot exist without these five elements and that without which we cannot exist is called God. God only is manifesting as this world and this is a simple fact. We are not aware of this fact, the upanishad is making us aware of this fact. We do not need to hypnotise ourself with the idea 'that it is not God but I am seeing God' but understand the fact that this world is God only. Do not covet anybody's wealth. The entire world belongs to God therefore this wealth also belongs to God.

Illustration of a trustee in a trust:

Suppose there is a 'trust'. This trust has got one hundred acres of land given by the Maharaja of Mysore. This is for charity purposes. You are a trustee of this trust. If you steal anything belonging to this trust then are you stealing from the trustees or from the trust of Mysore Maharaja? We are stealing from the trust. This entire world is a trust deed and it is all given to us to look after. If we are stealing from this 'world trust' then you are stealing from everyone.

I just remember some funny incident.

A boy who stole two pencils:

There was a young boy. He was studying in a school. One day he stole two pencils from his class friend. Unfortunately, he was caught. The Head Teacher of this school wrote a letter to his father, "Your son stole two pencils from his class-mate." Obviously, this gave a bad name to his father. Father got very angry and said, "You rascal, why did you steal pencils? Why did you not tell me that you need pencils? I would have brought a dozen pencils from my office." (Laughter) Who is the greater thief? Father thought that stealing from his office is not theft!

Using office telephone to do private calls and downloading music from the Internet:

People used to phone me from India during the office times. I used to ask, "Whose phone are you using?" Office phone. Is it stealing or not? Have you got the

permission to use office phone for private calls? No! You are not supposed to use that phone for your private calls.

We download music etc. this is also stealing. Artists load their music on Youtube etc. as a taster, with hope that if people like their music then they may buy the CD etc. But we do not want to pay money and are busy downloading free of charge. Shri Ramakrishna would have never approved it. We have to pay in one way or the other, we cannot go scot-free.

आसीत **āsīta** - he should sit and strive to do all these things.

Summary: **praśhāntātmā** - serene mind; **vigata-bhīr** - completely fearless; **brahmachāri-vrate sthitaḥ** - acquiring certain qualities which will help to control the mind then **macmanaḥ sanyamya** - not allowing the mind to think any other thought except **mach-chitto** - only keeping My thought in your mind **yukta** - always completely controlling the body and sense organs **āsīta mat-parah** - only Me as the highest goal, practice yoga. This is how in course of time the mind will come under control.

How do negative thoughts come in our mind?

As you know and must have seen as well that patients who are suffering with leprosy are in a very miserable condition. Their wounds ooze a foul-smelling pus like liquid and their limbs are also deformed due to this illness. Nobody likes to touch them or go near them due to this foul smell and unpleasant appearance. We would like to run away from them, but we should not have this type of revulsion. This type of revulsion is an enemy in the spiritual life. I would like to give you few interesting stories.

Saint Francis of Assisi and Leprosy patient:

Saint Francis of Assisi soon after he renounced the world went to a leprosy patient, embraced him and kissed his wounds. Why? To get rid of this revulsion. He felt that the Lord Jesus Christ came to me in the form of this leprosy patient. That is why he was called a saint. He became so saintly that even a ferocious wolf gave up its ferocious nature.

Saint Francis and Wolf of Gubbio:

There are several legends in the life of Saint Francis. One day he had to go to another village. During those days it was all jungle/ forest full of wild animals. So, he had to go through a jungle path to reach the other village. Some villagers came along and tried to warn him.

The villagers said, "Sir, don't go through this path. There is a ferocious wolf in the jungle. It has already killed several people. So, it is quite dangerous to go through

this path, please take some other route. It may be a bit longer, but at least it will be safer."

Saint Francis smiled and said, "Thank you, but it should be alright. God is with me."

As soon as Saint Francis entered into the forest, a ferocious wolf came and was about to attack him, but St. Francis was completely fearless. (There is a very interesting psychology - if a person is fearless then animals can sense it. If we are fearful then we produce a kind of chemical substance which animals can smell. So, if a person is fearless then the animal would know it. A fearless person neither harms anybody nor wants to be harmed.) Saint Francis addressed the wolf with great love as if it is Jesus Christ in front of him. He said, "My brother wolf, why are you so ferocious? You should not harm anybody."



Immediately after hearing these words of St. Francis, a transformation happened and wolf hung its head in shame. The wolf conveyed in its own way, "Sir, when I am hungry, I have to eat and this is the only way for me to survive."

Saint Francis said, "Suppose, I assure you that you will get your food regularly then would you stop killing?"

The wolf said, "Yes, If I get my food then you do not need to worry at all. I assure you that I will not harm anybody."

Saint Francis said to the wolf, "Please, come with me."

Saint Francis along with this ferocious wolf went to a big village. As soon as they entered in the village, everybody was shocked. The villagers would have killed the wolf, but they saw that the wolf was walking alongside St. Francis like his pet animal, therefore they just kept quiet.

Saint Francis said, "Brothers, please get together, we are going to decide something very important about this wolf that what we shall do with him." Because Saint Francis was standing there with the wolf, the villagers did not feel any fear. They arranged a meeting with Saint Francis and the wolf.

The villagers said, "This wolf is a dangerous wolf and could kill us. It can kill our children; it can kill our cattle etc. as it had already killed many villagers in the recent past."

Saint Francis said, "Yes, I understand your concern that it had killed many people and had done lots of harm to you. However, it is not really a sin. The wolf has told me that it gets hungry and has to kill to survive. If you all provide its food everyday then I assure you all that it will not kill or harm anybody. That will be a mutual agreement between you and this wolf."

The village people said, "Do you really believe that the wolf will not do any harm if we provide food to this ferocious wolf regularly."

Saint Francis looked at the wolf and said, "Brother wolf, do you agree?" The wolf said, "Yes, I do agree."

Then Saint Francis asked the villagers, "Brothers, do you agree?" They had faith in Saint Francis and said, "Yes, we agree, one of us will provide food for this wolf every day."

A contract was made between the villagers and the wolf. Everybody felt very relieved and happy. Saint Francis went away. Now, the wolf would go to a house at a particular time to get its food. The wolf started getting its food regularly and felt very happy. Interestingly, this wolf knew which particular house it needed to go for its food. It would eat its food happily. The wolf became so saintly and all the villagers accepted it with joy. As there was no need for the wolf to go back into the forest, it stopped going back to the forest and stayed in the village permanently. It became so friendly with the children that they would run to the wolf to play with him and to have a free ride on its back. The villagers loved it and everybody felt so happy.

After some time, it became old and sadly passed away. Everybody became so attached to it that they all started weeping. They have never experienced such a saintly animal or even a human being ever before. They all gave it a great honourable burial. Even today there is a memorial in the village in the memory of this wolf.

There are several other similar examples.

Elsa the Lioness:

Elsa the lioness (28 January 1956 – 24 January 1961) was a female lion raised along with her sisters "Big One" and "Lustica" by game warden George Adamson and his wife Joy Adamson after they were orphaned at only a few days old. Though her two sisters eventually went to the Netherlands' Rotterdam Zoo, Elsa was trained by the Adamsons to survive on her own, and was eventually released into the wild.



"The Lion Man":

Another interesting example is of "The lion Man".

Craig Busch (born 18 December 1964) nicknamed "The Lion Man", is a New Zealand television personality. He could just go and embraced the lion.



It is so interesting to watch that he would just go inside the cage of a lioness, who has just given birth to her baby cubs. He would catch hold of the lion-cubs for vaccinations etc.

He was the founder and majority shareholder of Zion Wildlife Gardens Ltd, which featured on television programme The Lion Man. Zion Wildlife Gardens is now named Kamo Wildlife Sanctuary.

Shankaracharya and Shringeri Ashrama:

It is said that when Shancharacharya wanted to establish an ashrama. He was looking for an auspicious place suitable for the ashrama. He witnessed a peculiar site in Shrinagi Village - in the near by forest, a female frog was delivery its babies (eggs) and a ferocious snake was protecting it and giving shade by its hood from the midday sun. Sharacharya said, "This is a very auspicious place because a ferocious snake is protecting a frog, they both are living in harmony. This is the best place for the ashrama."

Nag-Mahashya and a King Cobra:

Nag-Mahashaya had a small shrine room. One day, he saw a ferocious king cobra in his shrine room. Everybody wanted to kill it, but he said, "No!, this is goddess *Manasa*." Then he addressed this snake with folded hands, "Maa, this is not a proper place for you. Everybody is frightened of you. So, please come with me." Now, whether you believe it or not - the king cobra followed him. He took it to the nearby jungle and said very respectfully, "Mother, this is your place. So, please go and stay in your proper place."

Raman-Maharishi and poisonous snakes:

When Rama Maharishi went to his meditation cave called '*Patala-Graha*' - it was full of scorpions, snakes etc. He was not aware of them and they were not aware of him.

Shri Ramakrishna and poisonous snakes:

In case of Shri Ramakrishna - poisonous snakes used to crawl all over his body when he used to be in his state of deep meditation.

These are not just cock and bull stories. All stories narrated in our Puranas are absolutely true. In fact, there are people who happily live with various types of poisonous snakes even today.

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

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