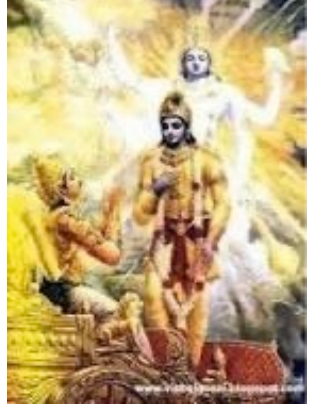


Bhagavad Gita Chapter 10, Part 3 dated 30/08/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: *Bimba-Pratibimba* philosophy. Definitions of life according to Swami Vivekananda: *Hiranyagarbha*. C10, V 1, 2, 3, 4 & 5.

Illustrations: Watching a Movie on the Screen: Mirage: Origin of Lord Brahma.

Om Jananim Saaradam deviim, Raama-krishnam jagad-gurum
Paada-padme tayoh sriitvaa, prana-maami muhur-muhuh



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 सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

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

All the Upanishads are like cows. The milker is Krishna, the son of Nanda. Partha (Arjuna) is like 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 dumb into eloquent speakers and enables the lame to cross mountains.

Recollection:

We have been studying the Tenth Chapter of the Bhagavad Gita called the **Vibhuti-Yoga**. Every chapter in the Gita is named yoga. **Yoga** means that which unites us with God or our true nature. **Vibhuti** means - exceptional manifestations of God.

- As we discussed in the past two classes, the whole universe is nothing but a manifestation of God Himself. From the viewpoint of creation - the cause and the effect phenomenon is there, and as we know - the effect is nothing but the cause.

- From the view of *Advaita-Vedanta*/Non-Dualism, the rope appears as a snake. What does the snake mean here? Do not get the idea of something frightening or poisonous. It is to explain that one thing is mistaken for something else. What is the original thing? God or Brahman? What is the mistake that we commit? We see God as the multi-fold object in this world, and as all the objects in this world. Remember, I am an object to you and you are an object to me. The whole universe is nothing but *nama*/name and *rupa*/form and is the manifestation of one Supreme reality. We can call Him - God or Brahman or Divine Mother (in the words of Sri Ramakrishna) etc.
- The marvellous fact is: that nothing happens to the Brahman. I will explain this to you by an illustration. What is the world? We are mistaking Brahman for the world. We are looking at Brahman only through the prism of what Vedanta calls time, space and causation. And that is what makes the one as many, the unborn as born, the unchanging as changing.

***Bimba-Pratibimba* Philosophy:**

Suppose you stand in front of a mirror and look at your reflection/image in the mirror. Now, remove the mirror. What will happen? The reflection/image will disappear. What will remain? Only you remain. Suppose you paint your reflection/image in the mirror. Will it affect you? No! It will not affect you. (Can animals recognise their reflections in the mirror? We do not know. It is a secret that scientists are trying to discover. Some animals with higher intelligence may recognise their reflections like chimpanzees, etc. But this is a human assumption only. I believe every animal understands to some extent when it sees either a shadow or a reflection.) If we make any changes to the reflection/image - it does not affect the (real) being standing in front of the mirror, not even a billionth part. This is ***Bimba-Pratibimba*** philosophy or theory of Reflection. [*Bimba* = Object = Brahman and *Pratibimba* = Reflection = World] Shankaracharya takes a lot of pain to explain this to us.

The recording time is 5 minutes approx.

Shankaracharya gives us two examples.

Watching a Movie on the Screen:

One example is - we are watching a movie. All figures project onto the screen. Suppose there is a scene of burning fire in the film. It is all happening on the



screen. But, nothing would happen to the screen. Similarly, there is a flood, but the screen does not get wet, and nothing happens to the screen. The screen does not get affected at all. (We have discussed it in detail in our previous classes.)

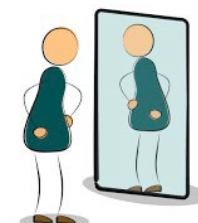
Mirage:

A person sees a pool of sparkling cool water in the desert. He goes near the water and touches the sand. Will he find the wet sand? No!! There is no water. He recognises that it is a mirage/an illusion.



The moral of these illustrations is:

- When we are experiencing the world, then somehow we understand that it is not God, and it is something separate from God. But nothing happens to Brahman, as the water in the Mirage never wets the sand, and the appearance of a forest fire on the screen does not burn the screen. In the same way, Brahman is not affected. Not only this -
- *Bimba-Pratibimba*: In the above example of an object and its reflection in the mirror - we may somehow try to make changes in the reflected image. But nothing will happen to either the reflection/image or the object in front of a mirror. It is only a seeming action, but it neither affects the reflection nor the object standing in front of the mirror. Similarly, neither *Jiva*/individual-soul is affected, nor Brahman is affected. No one is (really) affected. And that is the grandest truth that we have to understand. Of course, this idea had to be drilled into us again and again.



Sir, what is the proof that the whole world is a manifestation and is not real?

We take the example of a dream. After a nice dinner, you retire to bed. You experience a nightmarish dream - it is raining cats and dogs, and you are trying to run away. You reach home with great difficulties, enter your room and jump on the bed. At this point, you woke up. Now, are you wet, or is your bed wet? (Bed might be a bit wet, not because of rainwater, but you might have sweated due to fear!) Or, in your dream, you may see that your house caught fire and is burning. You, your bed and your clothes caught fire. Everything is burning. When you wake up - you find that nothing has happened to you or your bed.

The essence is that Brahman is unchangeable. The world is like a dream. Whatever we are experiencing, including our bodies and minds, is the manifestation of God only and a Divine Play.

Definitions of life according to Swami Vivekananda:

Swami Vivekananda gives three definitions of life.

1. **Life is a school:** Where we learn our lessons.
2. **Life is a gymnasium:** We practise spiritual disciplines and strengthen our physical, intellectual, moral, aesthetic and spiritual life.
3. **Life is a Circus:** In the circus feats of strength are exhibited. We have to see the circus to understand the teachings of the Bhagavad Gita. The circus performers are courageous and ready to take risks. There we see the most amazing performances. [Common acts in a circus include a variety of acrobatics, gymnastics (including tumbling and trampoline), aerial acts (such as trapeze, aerial silk), contortion, stilt-walking, and a variety of other routines. Juggling is one of the most common acts in a circus; the combination of juggling and gymnastics includes acts like plate spinning and the rolling globe. Daredevil stunt acts are also parts of some circus acts, and these activities include human cannonball, fire eating, breathing, and dancing, knife throwing, magic shows, sword swallowing, or strongman.] There we also see a cycle show. A performer rides a bike, and another person comes and jumps on his shoulders. They keep their balance. All these activities need immense concentration, practice and perseverance. They are the fearless great Yogis. Not only that, we need to understand an important fact - even the slightest carelessness can cause death. There are animal shows involving a lot of risks. So many people are performing these feats. Tragically, some of them have fallen dead. What is my point? These performers have tremendous willpower. Just a bit of carelessness can cause death, immobility, paralysis etc. and ruin their lives. Yet they perform and enjoy. Similarly, this world is a circus. Swami Vivekananda's concept of circus is: It is enjoyable, there is no risk, no question of anybody suffering etc. Why? It is an appearance of reality, not reality, and there will be no effect. We need to understand it and get the idea ingrained in our minds. It is called *Sadhana/spiritual practice*.

The recording time is 11.41 minutes approx.

Background of the Tenth Chapter:

The Lord says to Arjuna, “O Arjuna, I am going to describe some of My specific manifestations. In the beginning, you try to see Me in these manifestations. However, do not stop at this stage. You should also extend your vision until everything you experience (meaning the earth, the mountains, the rivers, and everything living and nonliving) is none other than Me, but with the names and forms.”

The division of living and non-living, animals, insects, plants, birds, and human beings are all concepts in our minds. Spirituality means moving from a lower to the highest state of perception. There is only one reality, and everything is only an appearance. Even the idea that it is an appearance to be transcended. Now, we enter the Tenth Chapter with this background.

In the Tenth Chapter, Arjuna does not ask any questions. But the Lord Himself is telling.

Bhagavat Gita: Chapter 10, Verse 1

श्रीभगवानुवाच ।
भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १॥
śhrī bhagavān uvācha
bhūya eva mahā-bāho śhrīṇu mam paramam vachah
yatte haṁ prīyamāṇāya vakṣhyāmi hita-kāmyayā

The Lord said, “Once again, O mighty Arjuna, listen to My supreme words. Desiring your welfare, I will impart to you to your great delight.”

śhrī-bhagavān uvācha—the Lord said; *bhūyaḥ*—again; *eva*—verily; The Lord is telling again and again, like a most loving mother. The mother does what is beneficial to the child. The mother may gently smack the child or shout at the child. But the child understands that whatever my mother does, is all for my good. The child runs and hugs his mother. Whatever God or a Guru does - is all for our benefit.

mahā-bāho—mighty armed one; *śhrīṇu*—listen; *mam*—My; *paramam*—divine; *vachah*—teachings; I am going to give you great teachings that conduce to your welfare.

yat—which; *te*—to you; *aham*—I; I repeat the same teachings to you again and again until you also attain Me, and then you are free. Until the last created creature remains in this world - the Divine Lord will incarnate and impart this tremendous truth to us again and again.

prīyamāṇāya—You are my beloved confidant. You delight in My words because you Know Me. It is the psychological truth. We love to listen to our favourite subjects, especially from a person whom we admire. The more we listen to such a person, the more we enjoy his talks. The Lord says, " You understand and appreciate My teachings, and I also feel delighted. (For example, when a singer performs in front of an appreciative audience, he gets encouragement and enjoys his singing. Otherwise, it is difficult for a singer to deliver his performance.)

vakṣhyāmi—say; **hita-kāmyayā**—desiring your welfare. The Lord desires our welfare.

Parents always advise their children on what is beneficial for them. However, parents do not always give correct advice due to a lack of understanding. For example, some parents do not encourage their children to go to Sri Ramakrishna Mission Schools. Why is it so? These parents think - the system is quite strict, emphasises morality, injects religious ideas forcefully, does prayers etc. However, some parents prefer strictness. Why do they do it? It will shape the future of their children - they look at the future progress of their children. They understand that the child may have to work hard now but will enjoy it later. They are ever so grateful afterwards when children achieve success in their lives.

Coming back to our subject:

paramam—divine; **vachah**—teachings, supreme word. The Lord is telling Arjuna and us - the supreme truth which conduces to our welfare, give Moksha/ liberation. Doubt may come to Arjuna and our minds. Why should I believe in His words? Can I not get it from other people and scriptures? No!! Manifestations of God are a divine mystery. Bhagwan Krishna describes them out of compassion for Arjuna and us. The Lord tells us in the next verse.

The recording time is 20 minutes approx.

Bhagavat Gita: Chapter 10, Verse 2

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ 2॥

**na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣhayaḥ
aham ādir hi devānām maharṣhīṇām cha sarvaśhaḥ**

Translation: Neither the hosts of demigods nor the great sages know My origin. For in all respects, I am the source of the gods and sages.

Origin of Lord Brahma:

The Lord says, “I am the creator, and I am the original cause of the entire world.” The effect can never really understand the cause. So the world can never understand the Divine Lord, including gods. Brahma, Vishnu, and Maheshwara are also none other than created beings. In the Pauranic language, in the beginning, the Lord Narayana floated on the snake/*Sheshanag*/ on the *Kshirasagara*/primal waters. From Narayana’s navel grew a lotus, in which the Lord Brahma was born. Brahma recited the three Vedas with his three mouths. [Those three Vedas—Rig, Yajur, and Sama—were known as the *trayi-vidya* (“threefold knowledge”) The fourth collection of hymns, magic spells, and incantations is known as the *Atharvaveda*.] Lord Narayana said to Brahma, “ You continue this creation.” So, we are the creation of Brahma. Lord Narayana created Brahma and also created Lord Vishnu and Lord Shiva. That means when there is creation, there will be sustenance, and there will be dissolution. So we give three different names as if they are three separate gods, Brahma, Vishnu, and Mahesh. They are all equivalent to our *Ishwara*.



Hiranyagarbha: [Sanskrit: हिरण्यगर्भः; literally the 'golden womb', poetically translated as 'universal womb') is the source of the creation of the universe or the manifested cosmos in Vedic philosophy. It is mentioned in one hymn of the Rigveda (RV 10.121), known as the *Hiranyagarbha Sūkta*.]

- *Ishwara* creates *Hiranyagarbha*, and *Hiranyagarbha* creates *Virat/Cosmic Form*.
- Or
- *Ishwara* becomes *Hiranyagarbha*, and *Hiranyagarbha* becomes *Virat*.
- Or
- *Ishwara* becomes a bit gross and is called a *Hiranyagarbha* or the समस्ति शरीरा *samsti-shasira*. *Hiranyagarbha* becomes even grosser - that is the gross external world.
- *Ishwara* is also called *Saguna-Brahm*.
- In Sri Ramakrishna’s language or Tantric language, it is called My Divine Mother.

Coming back to Verse 2:

***na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣhayaḥ
aham ādir hi devānām maharṣhīṇām cha sarvaśhaḥ***

na—neither; ***me***—my; ***viduḥ***—know; ***sura-gaṇāḥ***—the celestial gods; ***prabhavam***—the glory of the Divine Lord; ***na***—nor; ***mahā-ṛṣhayaḥ***—the great sages; ***aham***—I; ***ādiḥ***—the source, I am the cause, I am the origin, the cause from which all have come. whatever comes from the cause are called effects. Who are the effects? ***devānām***— the celestial gods; ***mahā-ṛṣhīṇām***— the great seers; ***cha***—also; ***sarvaśhaḥ***—in every way.

Creatures can never understand their origin:

The Lord says, “All creatures come from Me.” Creatures are limited beings and can never understand their cause or origin. Let me give an analogy.

Analogy of a Student and a Teacher:

A student can never understand the depth of his teacher’s knowledge. Later on, he may acquire the knowledge and may become a teacher. That is not the point. Every student is an immature person; his knowledge and understanding are also incomplete and immature. When a student approaches a teacher, he knows that the teacher is far more knowledgeable than him. The student says, “Sir, please teach me and increase my understanding and knowledge.”

Analogy of a Book-Writer:

Another analogy is of a book-writers. A writer is far greater than his book. Why is it so? Because the book is only a limited expression of his knowledge.

Analogy of a Mother and a Baby:

A mother looks after her newborn baby. The baby can never understand - what troubles the mother has gone through during her pregnancy period? How has she given birth to him? How is she protecting him, looking after him, nourishing him? The baby has no clue.

This Verse expresses the fact most beautifully and wonderfully here. The entire cosmos, both Macro-Cosmos/external universe and Micro-Cosmos/the internal universe; our *esthula-sharira*/gross bodies, and our minds/*sukshma-sharira*

are all effects born of *Pancha-Mahabutas/Five-Cosmic-Elements*. And *Pancha-Mahabutas* came from God. We are finite beings. A finite being can never understand the infinite Creator and can never describe the glories of the Creator. A drop of water can never understand the glory of the ocean. It is not possible.

As we discussed yesterday, a verse from Sri Siva-Mahimna-Stotraam:

Sri Siva-Mahimna-Stotraam

**asita-giri-samaṁ syāt kajjalaṁ sindhu-pātre
sura-taruvara-śākhā lekhanī patramurvī |
likhati yadi gṛhītvā śāradā sarvakālaṁ
tadapi tava guṇānāmīśa pāraṁ na yāti || 32 ||**

[O, Lord even if Mother Saraswathi takes the entire waters of the ocean as the ink, the branch of a beautiful tree in the celestial regions as Her pen, the whole earth itself as the paper and starts writing Your glories for an infinity of time or eternity. She is not going to come to the end of Your glory.]

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह।
yato vāco nivartante | aprāpya manasā saha|
(Tattiriya Upanishad Brahmananda Valli 2,9.)

[He who knows the Bliss of Brahman from which all words/speech returns without reaching Him, together with the mind, is no more afraid of anything.]

na me viduḥ sura-gaṇāḥ - the *devatas/celestial beings* can never understand Me or know Me or express Me.

mahā-ṛiṣhayaḥ - the great sages are still *Sadhakas/spiritual aspirants*. However, when they attain Me, they will understand Me but still cannot express Me. As we sing everyday '*maan vachana ekadhar*.

prabhavam - it means the glory of the Divine Lord. Why can sages not express Him?

aham ādir hi devānāṁ maharṣhīṇāṁ cha sarvaśhaḥ - because I am the cause of this entire universe.

Spiritual knowledge comes to an aspirant in three stages:

The first stage is - I belong to God,

The second stage is - I am part of God. It is higher knowledge.

The third and highest stage is - I am God. It is the highest knowledge. This is the result of true knowledge.

All these states are divine states and gradual progress in spiritual life.

Sri Ramakrishna taught this fact so beautifully to his devotee by quoting the example of Hanuman.

Sri Ram asks Hanuman “How do you perceive Me?”

Ram Bhakta Hanuman answers so beautifully:

***Deha Buddhya tu Dasoham Jiva Buddhya Tvadaamsakah |
Atma Buddhya Tvamevaham iti me nishchita matih ||***

[Oh Lord, while I identify myself with my body - You are master and I am your servant. When I consider myself as Individual Soul, I am Your part. But when I look upon myself as Atman, I am one with You and there is no difference between You and me.”]

Next Verse:

Bhagavat Gita: Chapter 10, Verse 3

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३॥

***yo māmajam anādirīṁ cha veti loka-maheśhvaram
asammūḍhaḥ sa martyeṣhu sarva-pāpaiḥ pramuchyate***

Translation: Bhagwan Krishna says, “He who knows that I am unborn and beginning-less, and also the Supreme Lord of the worlds. Such a person becomes free from delusion among all mortals and is free from all sins. [Here, sin means ignorance and bondage. A person does sinful activities due to his misunderstanding. Once he understands that he belongs to God, it is impossible to do anything wrong.]

The recording time is 30 minutes.

Is the Lord unborn?

Hey, Krishna, I see You here, born to Devaki and Vasudeva, brought up by Yashoda and Nanda. How could you claim that You are unborn? The explanation is - His body was born, but He the Self/Atman is unborn and eternal. Therefore, He is beyond cause and effect and beginning-less. He is the Supreme Lord of the universe, and everything is as if created by Him. God is manifesting as the world. (Like the waker manifests himself as his dream.)

God is manifesting as the world, but we think that God created the world due to our ignorance. It is also not a bad idea to see him as the Creator. We are children of immortal *Shrinwantu vishwe amritasya putra*. So, if a person is sincere, believes in the scriptures and practices the scriptural injunctions. He obtains this knowledge that he is a child of immortal bliss. Ideas of birth, death, suffering and even *Mukti* disappear. He becomes completely free from all constraints and bondages. (Bondage means *dukha*/sufferings.) He will remain forever immersed in divine bliss.

yaḥ—which ever sadhaka; *mām*—Me/Krishna; *ajam*—unborn; *anādim*—beginningless; *cha*—and; *vetti*—know; *loka*—of the universe; *mahā-īśhvaram*—the Supreme Lord; I am the cause of this entire world. I am the ruler. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति *īśhvaraḥ sarva-bhūtānāṃ hṛid-deśhe arjuna tiṣṭhati*. He who knows this, becomes liberated. *asammūḍhaḥ*— his ignorance is completely destroyed; *saḥ*—they; *martyeṣhu*—among mortals; *sarva-pāpaiḥ*—from all evils; *pramuchyate*—are free from sufferings and obtain liberation/*moksha*. He becomes free from all *Papas/sins*. Here it means free from effects of all his evil and good actions. He is free from the notion that he is a body and mind; is called *Mukti*/liberation.

Next Verses No. 4 and 5:

These verses express a most wonderful idea. Everything is nothing but a manifestation of the Divine Lord. All the feelings, thoughts, notions, and ideas that ever arise in the mind of a human being are nothing but the Divine Lord Himself. How is it?

- The Divine Lord has become the bodies and the minds of all creatures. He is manifesting in the form of this entire universe. The five gross and five subtle elements come from the Divine Lord. We can look at ourselves in two ways - 1) As a separate individuals, or 2) As collective individuals. A separate gross body is *Vishva*, and all bodies collectively are *Viratswaroopa*/Universal Form.
- So, also apply this to the subtle body called तैजस *Tayjasa*. All subtle bodies collectively are called *Hiranyagarbha*.
- Similarly, an individual *Shushupti* state/causal state is called *Pragna*, and all the subtle and causal bodies collectively are called *Ishwara*.
- *Ishwara* is none other than My manifestation. All thoughts and ideas are My manifestations.

- I manifest as good as well as evil thoughts and right as well as wrong knowledge. Everything is nothing but Me.
- The physical and the mental aspects, the subtle bodies and the causal bodies are nothing but the manifestation of God. There is nothing that is not God. The Fourth and Fifth Verse express this concept beautifully.
- One important point to make before we go any further. If a person understands that all ideas stem from God Himself, and he has nothing to do with it. Such a person neither gets *Punya* nor *Papa*. Why? Because if he performs a meritorious act, he feels, “O Lord, You granted me the righteous intellect and made me perform a good deed. All credit goes to You only, not to me.”

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
 भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ C18, V61॥
īśhvaraḥ sarva-bhūtānāṁ hṛid-deśhe rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā

About 20 ideas are expressed in the Fourth and Fifth *shlokas*,

The essence is: All subtle and causal bodies and ideas that arise in the minds are the manifestations of the Divine Lord - ***Sarvam Khalu Idam Brahman***. We neither exist physically nor mentally. Whatever exists is only the Divine Lord.

The recording time 39 minutes approx:

Bhagavat Gita: Chapter 10, Verse 4 & 5

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
 सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ 4॥
 अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
 भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ 5॥

buddhir jñānam asammohaḥ kṣhamā satyaṁ damaḥ śhamaḥ
sukhaṁ duḥkhaṁ bhavo bhāvo bhayaṁ chābhayameva cha
ahinsā samatā tuṣṭis tapo dānaṁ yaśho yaśhaḥ
bhavanti bhāvā bhūtānāṁ matta eva prīthag-vidhāḥ

Translation: Intelligence, knowledge, non-delusion, forbearance, truth, self-control, calmness, pleasure and pain, birth and death, fear and fearlessness, non-injury, equanimity, contentment, austerity, charity, fame and unlucky/infamy, all these different attributes of beings, arise from Me alone.

So let us briefly deal with these 20 attributes.

1) **buddhiḥ**—intelligence: We know that different creatures have got different levels of intellect. A tiny virus has very little intelligence; a great saint has perfect intelligence and knows that everything is God.

2) **jñānam**—knowledge or information: Here, intelligence means wisdom, and knowledge means information. All knowledge comes from God. At the beginning of the Karma-Yoga, Swami Vivekananda makes a marvellous statement. He says, “The goal of life is knowledge, not sensory pleasure. Further, he says, “All knowledge is within us, and the goal of life is to manifest this knowledge.” What is that knowledge? Is to know that everything is God. God is the ultimate intelligence, wisdom, and ultimate knowledge. We see so many differences in the world. Why do we see so many differences? God as intelligence and knowledge manifests at the different levels in various objects. It is the reason - for the difference between one being and the other being, whether they are non-humans or humans. These different manifestations range from the lowest to the highest. The goal is to progress from the lower to the highest level of knowledge - which is to realise *Ahaṁ Brahmāsmi* अहं ब्रह्मास्मि.

3) **asammohaḥ**—clarity of thought, non-delusion: Non-delusion means having the correct knowledge about an object and not misunderstanding or misinterpreting.

4) **kṣhamā**—forgiveness/forbearance through self-control: Many events and incidents happen in our lives, and we forbear them. Life is impossible without these challenges. If a person does not meet these challenges, he will never grow. These are like school lessons created by the Divine Lord for the growth of our life. If we can understand this, then even *Dukha*/suffering becomes a blessing of God. ‘Misery is a gift of God’ - Sharda Maa.

5) **satyam**—truth: What is the truth about both the world and God? The truth about the world is - it is ever-changing. Whatever is changing cannot be the truth. God alone is immortal, unchanging, unborn, *nishkriya*, *nirvikara* and Eternal truth.

6) **damah**—Control over the senses or self-control. Somebody who has absolute self-control is God's will. If somebody has no self-control, that is also God's will

7) **śhamah**—Control of the mind/calmness. To remain peaceful and rational under all circumstances.

8 & 9) **sukham**—joy/pleasure; **duḥkham**—sorrow/pain: We repeatedly read in the Bhagavad Gita - nobody has any guarantee to have a joyful life from birth to death. Everyone has to go through pleasure and pain, including incarnations of God. Sri

Ramakrishna used to say, *Brahm punch bhute pudhe khande*/Brahman weeps when falls into the clutches of the five elements.” When Brahman incarnates as a human, then even He goes (or at least appears to be going) through pleasures and pains like human beings. Sri Rama wept for Devi Sita. Pleasure and pain are unavoidable in the world.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ C12, V18॥
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ C12, V19॥
samaḥ śhatrau cha mitre cha tathā mānāpamānayoḥ
śhītoṣṇa-sukha-duḥkheṣhu samaḥ saṅga-vivarjitaḥ
tulya-nindā-stutir maunī santuṣṭo yena kenachit
aniketaḥ sthira-matir bhaktimān me priyo naraḥ

[Those, who are alike to friend and foe, equipoised in honour and dishonour, cold and heat, joy and sorrow, and are free from all unfavourable association; those who take praise and reproach alike, who are given to silent contemplation, content with what comes their way, without attachment to the place of residence, whose intellect is firmly fixed in Me, and who are full of devotion to Me, such persons are very dear to Me.]

10&11) **bhavaḥ**—birth; **abhāvaḥ**—death: We all know - we are born and are going to die. (means the body is going to die.) The mind also is constantly changing.

12&13) **bhayam**—fear; **cha**—and; **abhayam**—courage/fearless:

14) **ahinsā**—nonviolence: Kind people never think of injuring anybody physically, mentally or by words; they are free from jealousy. Swami Vivekananda defines *Ahinsa* as - *Ahinsa* is the absence of jealousy. A jealous person may not appear to be doing anything harmful to others - it is very subtle. Jealousy is usually not among enemies but among friends. Friends are jealous of other friends, poor people are jealous of other poor people, rich people are not jealous of poor people but are jealous of other rich people, powerful are jealous of other powerful people, scholars are jealous of other scholars - it is a universal phenomenon/universal disease. A jealous person wishes others to lose their wealth, glory, beauty, and fame and wants to possess them. Jealousy eats up practically everybody, especially spiritual people. If we can understand it, and learn to rejoice with everybody's prosperity and happiness, then that feeling is *Ahinsa*. Manifestation of *Ahinsa* in a human being is the grace of the Divine Lord.

15) **samatā**—equanimity: Looking upon everything with the same eyes, meaning not as worthless objects, but as a manifestation of God and highly worshipful.

16) **tuṣhṭiḥ**—contentment, absolute satisfaction/*santoshā*: Kshudhram (Sri Ramkrishna's father) is a great example. He was satisfied with whatever his chosen deity Lord Raghuvira bestowed upon him - good or bad.

17) **tāpaḥ**—austerity: (There are various meanings of *Tapa*.) Some people put up with difficulties quite cheerfully; some people fast voluntarily; sometimes people take up challenging undertakings voluntarily and suffer. One can perform austerities cheerfully only by God's grace.

18) **dānam**—charity: Some people are highly charitable - philanthropists. This is also God's manifestation and grace only.

19) **yaśhaḥ**—fame: Some people become very famous and recognised by other people. It is also by the grace of God.

20) **ayaśhaḥ**—infamy: Some people become infamous/uncelebrated. It is also by God's will.

bhavanti—arise; **bhāvāḥ**—qualities; **bhūtānām**—amongst all creatures; **mattaḥ**—from Me: All these qualities among all beings arise from the Divine Lord only. A funny example is - suppose Queen Elizabeth has a pet dog. Now, imagine how lucky this dog is? The dog must have done lots of meritorious deeds. There are ups and downs, great and small, fortunate and unfortunate among all creatures.

prīthak-vidhāḥ bhāvāḥ— All these different manifestations. **mattaḥ**—from me; **eva**—alone **bhavanti**—arise: All manifestations - virtuous or evil arise from Me only. It is all due to My will/My grace. It is not easy for us to understand. We can only understand the truth of these statements when we become *Jivan-Muktas*/realised souls, and the correct knowledge comes to us.

Everything is nothing but Divine-Play/Bhagavat-Lila/Jagan-Nath-Sutradhari:

The Divine Lord is playing this *Bhagavat-Lila. Jagan-Nath-Sutradhari* जगन्नाथ सुत्रधारी is pulling our strings. He is the director, the scriptwriter, the different actors and actresses, the stage, and the audience - who are cheering up. Sometimes He acts well, and sometimes deliberately does not act so well. Sometimes He acts like a virtuous person, and sometimes a very evil person. Everything is nothing but Divine-Lila. We become flabbergasted. Is it all true? Shall we have to take it all in that light? Yes, Sir, If we want to be spiritual aspirants and dare to say that we believe in God, then whatever is happening in this world - is the will of God. What do we mean by belief in God? Whatever happens in this world to us, and others is nothing but the Divine will. That is the genuine highest truth.

The recording time is 49 minutes approx.

The Divine Lord says to Arjuna, "O Arjuna, try to understand - Duryodhana became Duryodhana because of My will, and Dronacharya became Dronacharya because of My will. Dushashana tried to disrobe Droupadi because of My will. I protected the honour of Droupadi that was My will. Duryodhana, Shakuni, and Karna cheated Pandavas which was also My will." In the end, Pandavas became victorious by My will. So, we have to understand this beautiful fact. Everything that happens in this world is the will of God.

Now, one more point, and we conclude these two verses. What is the point? A person is a subtotal of the knowledge and *Shraddha/intense faith* he possesses. The mind of a virtuous person is full of righteous thoughts, which is again the divine manifestation. So, there is nothing laudable. The Divine Lord is playing through his body and mind in this world. We know that Lord Rama is the Divine Lord. What is about Ravana? He is also a manifestation of the Divine Lord. It is the way, we have to understand everything in this world.

The Essence of the Fourth and Fifth Verses:

1. Both external and the internal world are nothing but the manifestation of God.
2. When a *Sadhaka*/spiritual aspirant understands this fact - I am not the doer; I do not have any egoism. The Divine Lord manifests as my body and mind, and also others. Therefore, if something good or evil happens to me, it is a play of the Divine Lord.
3. Whether I perform something virtuous or wrong, all is a play of the Divine Mother or Divine Lord. I do not get any credit or discredit.
4. He becomes free from all bondages with the achievement of this knowledge. And he achieves salvation/*Moksha/Mukti*. He becomes a *Jivan-Mukta*/living free.

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

Kind regards

Mamta Misra

