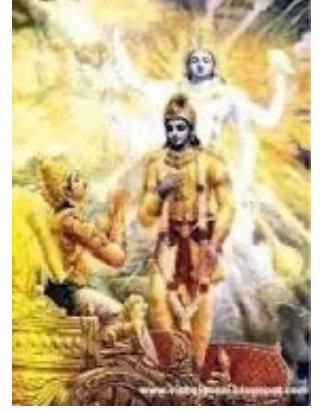


**Bhagavad Gita Chapter 10, Part 4 dated 05/09/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

**Subject: Three stages of a spiritual aspirant. C10, V 4, 5, 8, 11, 17, 19.**

**Illustrations: Appo-Narayana - Sri Ramakrishna: Lord Brahma tries to test Shri Krishna: Vamana-Avatara and Bali-Chakravarty.**

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 started studying the Tenth Chapter of the Bhagavad Gita - Bhagwan's song, song of the Divine. The Tenth Chapter is **Vibhuti-Yoga**. It has 42 Verses. In this Chapter, the glories of the Divine Lord are explained by the Lord Himself, not by anyone else. What is the purpose? So that people like us can contemplate upon, slowly

purify our impure minds, and move towards the Divine Lord. As I mentioned earlier, the teachings of the Bhagavad Gita guide a spiritual aspirant/Sadhaka towards the ultimate goal. What is the ultimate goal? To become a completely free creature - I am *Nithya*, *Suddha*, *Buddha*, *Mukta-Swaroop* - my nature is: I am eternally pure, knowledgeable, and free - I am Brahman.

Lord Krishna in the Bhagavad Gita classifies all *Sadhakas*/Spiritual aspirants (Here, the Lord is not talking about the ordinary people but the sincere spiritual aspirants) into three categories.

1. The spiritual aspirants who have little understanding (like babies)
2. The spiritual aspirants who have a better understanding than no.1 (like young people).
3. The spiritual aspirants with a much better understanding than young people like the elderly. It has nothing to do with age but something to do with knowledge.

This is explained so beautifully by Shri Ramakrishna:

### **Shri Hanuman a Great Devotee of Lord Ram:**

Lord Ram asks Shri Hanuman “How do you perceive Me?”

Sri Ram Bhakta Hanuman answered 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.”]

***Deha Buddhya tu Dasoham:*** When a *Sadhaka* feels: He is the body, and the Lord is the pure consciousness; he is the servant, and the Lord is the Master. God is the ruler, and he is the ruled.

***Jiva Buddhya Tvadaamsakah:*** When the same person progresses in spiritual life, he equates to a much better understanding. Then he says, "I am not separate from God, I am not mere body and mind, I am a part/fraction/*Jivatma*/individual soul of the pure consciousness/*Paramatma*/Universal Consciousness." Just as a human body consists of billions of cells.

***Atma Buddhya Tvamevham:*** The aspirant progresses further and identifies with the pure consciousness/Atman. He becomes one with God. God is infinite, and we cannot divide infinity.

The recording time is 8 minutes approx.

### **Three Stages of Spiritual Aspirants - Bhagavad Gita:**

The Bhagavad Gita teachings classify spiritual aspirants into three categories.

2. **First Stage/*Dvaita-Vada*/Dualism:** The spiritual aspirants who are identified with the body and mind. God is the Master and they are *dasa*/servants of God. What do they do? They worship God, go on pilgrimages, read spiritual books etc. And rituals take the most important part in their lives. A picture, an icon or an image are used to come nearer to God,
3. **Second Stage/*Vishishta-Adaitavada*/Qualifies Non-Dualism:** When the same person feels - I am part of God. Then the same external worship transforms into internal worship called *Upasana*, contemplation or meditation. He does not require a picture, an icon or an image at this stage. How does he perceive God? "God is the sun, and I am a ray of the sun; God is complete fire, and I am a spark of that fire; God is an ocean, and I am a small drop of water." This understanding is better and more advanced than the first stage. He does not see God only in a picture or an icon or an image of the temple. Wherever he witnesses greatness or deep knowledge or talent that ordinary people do not have - such as the best sprinter, runner, high

jumper, scholar, scientist, best musician, best cook, great mountain, mighty river, enormous tree etc. He sees God in all these best manifestations of the world- *Vishwaroop-Darshana*. There are hundreds of Venkateshwara, Kali, Krishna, Rama and Ramakrishna temples. Some devotees say, "Tirupatibalaji temple is the best Venkateshwara temple." Why is it the best? It is not because of the building of the temple, but they feel that the presence of the Lord is much more in the Tirupatibalaji temple than in any other Venkateshwara temple. Similarly, we experience an exceptional and distinctive manifestation of the Divine Mother at the Kolkata Kali temple and Dakshineswar Kali temple, Sri Krishna at Vrindavan, Sri Rama at Ayodhya, Lord Buddha at Kapilvastu and Jesus at Bethlehem. So, the second type of spiritual aspirant sees the Divine Lord in the world's best manifestations living and non-living. When the spiritual aspirant progresses still further, he not only sees Brahman in specific objects, people, and places, but he sees God everywhere. He sees God with closed eyes, open eyes, in meditation, out of meditation, in friends, enemies, parents, good people, evil people and everywhere - Sarvam Brahm Mayam Jagat. Both manifested and un-manifested are the Divine Lord only. God is not the creator only but God is manifesting as the world. What is the difference? A potter creates a pot out of clay. At the first level, the potter and pot are different. But in the second stage, the potter(clay) manifests as a pot or the carpenter (wood) manifests as furniture, or the goldsmith (gold) manifests as ornaments. God is manifesting as the world. However, this is not the final state.

4. **Last Stage/Adaita-Vada/Non-Dualism:** The spiritual aspirant moves further and experiences - everything is God only, there is no difference between him and God. When ignorance disappears, the aspirant understands that the world is nothing but God. This is called *Advaita-Vada/Non-Dualistic Philosophy* - *Aham Brahmasmi, Tavum Aham Asi* (I am you and you are Me.) As if God has not created the world or manifested as the world, but God appears as the universe. When our ignorance is destroyed, we see the world as Brahman with name, form and qualities. A rope appears in semi-darkness like a snake, the appearance of silver in a seashell, and a mirage in a desert. These are all appearances. (These examples have been discussed in our previous classes.) This philosophical theory is called विवर्त वाद *Vivart-Vada*. *Vivarta* means appearance, *Vada* means theory. What is meant by appearance? When the light of knowledge comes - there is no snake - the snake is in

our minds - it is really a rope. All the effects of seeing a snake - fear, trepidation, high blood pressure, everything disappears.

### Appo-Narayana - Sri Ramakrishna:

At the second level: All types of water are water only, but some water is only fit for washing clothes, some for drinking, some for worshipping God in the temple, and some cannot be touched. (At this level, an aspirant sees some differences.) There is an important point - water is water - in the words of Sri Ramakrishna - Appo-Narayana.

At the third stage - From The Life of Sri Ramakrishna - A Brahma-jyani looking like a mad-cap told Hridaya - when you find this sewage water is as sacred as holy Ganges water, know that you have attained the culmination epitome of your spiritual progress. You become a *Jivan-Mukta*/Living free, that is what we have to understand.

**The essence:** In this chapter, the Lord is trying to teach the second level of students.

- Wherever we see something great, we should know two important points. First of all, the greatness doesn't belong to the person. Secondly -the person is only an instrument; God is manifesting in him as his greatness. Just as electricity is manifesting - as light in a bulb, as motion in a fan, as attractive power in the magnet, and as heat in a heater. Of course, there are differences between a small heater, a big heater, a small fan, a big fan etc. It is the same electricity manifesting through these instruments.
- How can a devotee recognise Him? By contemplating upon glories of the Divine Lord. These glories are many, and the devotee has a choice to focus on one, two or more. For example, by contemplating on a Guru or an Avatara/Incarnation of God. (An Avatara is none other than God).
- The Tenth Chapter is aptly called **Vibhuti-Yoga**. **Vibhuti** means glories/manifestations of the Divine Lord. We are supposed to recognise God in this universe. How can we recognise God? In extra-ordinary people, places, objects etc.
- Arjuna understands and accepts it (Arjuna means each one of us). In the next chapter, Shri Krishna shows His *Vishva-Rupa*/Universal Form. Tragically, Arjuna was not ready to see the Universal Form of God because his mind was not high enough.

- We need to learn the lesson - we can demand God's vision, but if we do not have the purity and capacity to receive it, soon it will disappear. Do we have any examples? Yes! Shri Krishna disappeared/Antardhayan from the vision of Gopis. Sri Ramakrishna disappeared from the minds of Vaikuntha Nath Sanyal, Mathur-Babu, Swami Brahmananda and Swami Vivekananda. We will discuss this in detail later on.
- The glories expressed in the Tenth Chapter do not exhaust His glories. Why? Because God's glories are innumerable. Every object is unique. Two things may look similar but are not alike for example, two flowers, two leaves, and two snowdrops are always different from each other. Therefore, the Lord enumerates only exclusive objects like a great mountain, a beautiful spring season, a great *Rishi*/Sage etc. in this chapter. With this background, it will be easier for us to understand this chapter.

The recording time is 20 minutes approx.

The Lord says:

### Bhagavat Gita: Chapter 10, Verse 8

#### Sri Bhagwan Uvacha

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८॥

*aham sarvasya prabhavo mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām budhā bhāva-samanvitāḥ*

**aham**—I; **sarvasya**—of all creation; **prabhavaḥ**—the origin of; **mattaḥ**—from Me; **sarvam**—everything; **pravartate**—proceeds; **iti**—thus; **matvā**—having known; **bhajante**—worship; **mām**—Me; **budhāḥ**—the wise; **bhāva-samanvitāḥ**—devotees

The devotees are endowed with great faith and devotion - meaning they think - my body, mind and everything else belongs to God. I do not see you directly, but whenever I see something outstanding such as Everest, the Ganga river, great Banyan tree, I see Your manifestation.

**Translation:** I am the origin and the creator of the entire universe. Everything comes out of Me. Therefore, everything contains My nature and no other nature. The wise people know this perfectly well and worship Me with great faith and devotion.

[Swamiji moves to the Verse 11.]

### **Bhagavat Gita: Chapter 10, Verse 11**

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ 11॥

*teṣhām evānukampārtham aham ajñāna-jam tamah  
nāśhayāmyātma-bhāva-stho jñāna-dīpena bhāsvatā*

**[Translation:** Out of compassion for My devotees, I, who dwell within their hearts, destroy the darkness born of ignorance, with the luminous lamp of knowledge.]

The Lord is declaring

**teṣhām**—for them; **eva**—only; **anukampā-artham**—out of compassion; **aham**—I; Some people are mesmerised by Me and become My devotees. They get the highest joy from Me. They do not want anything else and are ready to reject the highest Brahma-Loka like the filth of a crow. I want to help them to come to Me out of compassion. Sri Krishna says, “I am not Krishna; I am Brahman. I am imparting you this teaching - because you are not able to recognise Me as Brahman.” Why? Because it is like a billion suns rising simultaneously- a person will go blind. So for such people, what do the Divine Lord does? He describes all these glories so that we can contemplate upon Him in the form of these glories. For example - *Guru Brahma, Guru Vishnu, Guru devo Maheshwara* - this is how we start. What is the purpose?

**aham**—I; **teṣhām**—for them **ajñāna-jam**—born of ignorance; **tamah**—darkness/ignorance; **nāśhayāmi**—destroy - I destroy the darkness of ignorance. How?

**ātma-bhāva**—within their hearts; **sthaḥ**—dwelling; **jñāna**—of knowledge; **dīpena**—with the lamp; **bhāsvatā**—luminous; I manifest Myself in them. In what form? **bhāsvatā**—luminous; in the form brilliant light. It is the effulgence of knowledge.

Sri Ramakrishna says, “ A thousand years of darkness in a room disappears instantaneously as soon as the light is bought.”

Arjuna with intense faith/ *Shraddha* agreed - whatever the Divine Lord has said is true. So, he requests:

Arjuna asks,

### **Bhagavat Gita: Chapter 10, Verse 17**

अर्जुन उवाच **Arjuna Uvacha**

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 17॥

***katham vidyām ahaṁ yogins tvāṁ sadā parichintayan***

***keṣhu keṣhu cha bhāveṣhu chintyo si bhagavan mayā***

[**Translation:** Please describe to me Your divine opulences, by which You pervade all the worlds and reside in them. O Supreme Master of Yoga, how may I know You and think of You. And while meditating, in what forms can I think of You, O Supreme Divine Personality?]

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ C11, V41॥

***sakheti matvā prasabhaṁ yad uktaṁ he kṛiṣṇa he yādava he sakheti***

***ajānatā mahimānaṁ tavedaṁ mayā pramādāt praṇayena vāpi***

[Thinking of You as my friend, I presumptuously addressed You as, “O Krishna,” “O Yadav,” “O my dear Friend.” I was ignorant of Your majesty, showing negligence and undue affection.]

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ C11, V42॥

***yach chāvahāsārtham asat-kṛito 'si vihāra-śhayyāsana-bhojaneṣhu***

***eko tha vāpy achyuta tat-samakṣhaṁ tat kṣhāmaye tvām aham aprameyam***



[And if, zestfully, I treated You with disrespect, while playing, resting, sitting, eating, when alone, or before others—for all that I crave forgiveness.]

Arjuna was sitting, eating, sleeping, talking with *Parbrahman* Himself in the form of Krishna.

Even Brahma could not understand the Divine Lord. You know that story?

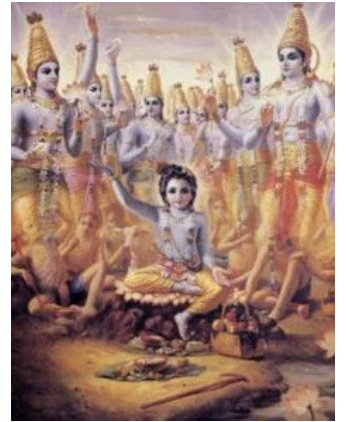
### **Lord Brahma tries to test Shri Krishna:**

Once Lord Brahma came to Brindavan and tried to test Shri Krishna, to know whether Krishna is Supreme God/*Para-Brahma* or not. So he kidnapped the *gopas*/children and calves of village and hid them in a cave. Lord Krishna, the knower of everything, was unhappy due to Brahma's misdeed, so he planned to teach a lesson to Lord Brahma.

Here, is something which I cannot restrain not to mention, it is so beautiful. Krishna decided to expand into substitute boys/*gopas* and calves, assumed their forms, looked exactly like the originals, and returned to the village with them. No one could tell the difference, but families showed increased spontaneous affection towards their children (who were expansions of God). The Bhagvatam describes it graphically. On that day, the mothers of Brindavan were anxiously looking for their children to return. They were going in and out when they saw them coming back. They could not hold their joy. So they all ran, embraced, kissed them with great love, and tears of love started flowing from their eyes. They could not understand; the reason for their joy on that particular day. It was all Krishna Maya. Brahma could not understand the Divine Lord. Who can understand Him? Brahma made a mistake in trying to test Krishna's power.

Life went on like this for six months before Brahma returned to Vrindavan. He saw - *Gopas*/children, calves and cows were all like divine beings. Brahma was

shocked to see the boys and calves playing with Krishna joyfully, as though nothing had happened. He was perplexed and thought - these boys must have escaped somehow from my captivity. He went back to check. He found - the locked cave as before, and he saw all the children, calves and cows were sleeping, deep slumber, and all were under his hypnotic spell. He came out. He saw the same thing outside.



Sri Krishna transformed all the boys and calves into four-armed Vishnu forms. Brahma saw many Brahmas, Shivas, and demigods singing God's names and dancing. Brahma saw this vision, realised his mistake, and understood - Sri Krishna is none other than the Divine Lord. He is my creator. There is a beautiful *stuti*/prayer sung by Lord Brahma in *Bhagvatam*. No one can understand the Divine Lord unless He bestows His grace.

**The essence is:** Did Lord Krishna assume the form of duplicate *gopas*/boys, calves and cows only for six months? The Divine Lord was the *gopas*/boys, calves, cows, Yamuna river, and every particle of the Brindavan.

What do we need to understand? The whole universe is a vibration of the Divine Lord, with the name, form, and qualities - *Jagat Satyam Brahm Satyam* - accepting Brahman, nothing else is there.

The recording time is 28 minutes approx.

Arjuna requests, "O Krishna, I am an ordinary person. When I see something extraordinary, I would like to think that My Krishna is manifesting through this.

**katham**—how; **vidyām aham**—shall I know. How can I recognise You?

**yogin**—the Supreme Master of Yogmaya; **tvām**—you; **sadā**—always; **parichintayan**—meditating - I want to meditate on You constantly. There is greatness everywhere at some time, in some form and with some qualities.

*keṣhu*—in what; *keṣhu*—in what; *cha*—and; *bhāveṣhu*—forms-  
*chintyaḥ asi*—to be thought of; *bhagavan*—the Supreme Divine Personality; *mayā*—  
by me - In how many different ways can I think about You? I wish to think about You  
only.

When we see a musician that is God, we see a great wrestler, a bull, a cook, a  
great tree, great rivers Ganga, Yamuna, Kaveri, Godavari, Saraswathi, Narmada,  
Sindhu - it is all God. Great mountain like Himalaya, Meru, Tirupati, Tirumalai, Shabari,  
Malay are the manifestation of God. The innocence of a child, the intelligence or the  
wickedness of a person are also manifestations of God. We discussed this in our last  
class. Do you remember?

The Divine Lord says to Arjuna.

**Bhagavat Gita: Chapter 10, Verse 19**

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥19॥

*śhrī bhagavān uvācha*

*hanta te kathayiṣhyāmi divyā hyātma-vibhūtayāḥ*  
*prādhānyataḥ kuru-śhreṣṭha nāstyanto vistarasya me*

[**Translation:** No person, however great he may be, can know Me - I pre-exist all. By  
knowing Me as the un-originated and the Lord of all, and also knowing that everything  
else originates from Me - man becomes sinless and free from delusions. All  
extraordinary higher faculties of man are but a faint reflection of My excellences. All  
great people, saints and saviours are indeed projections of My thoughts.]

*śhrī-bhagavān uvācha*—the Lord spoke; *hanta*—yes; *te*—to you; *kathayiṣhyāmi*—I  
shall describe; *divyāḥ*—divine; *hi*—certainly; *ātma-vibhūtayāḥ*—My divine glories;

*prādhānyataḥ*—salient; *kuru-śhreṣṭha*—best of the Kurus;

**na**—not; **asti**—is; **antaḥ**—limit;. **vistarasya**—extensive glories; **me**—My - there is no end of My glories.

**prādhānyataḥ**—salient; **kuru-śhreṣṭha**—best of the Kurus - O, best of Kurus, I will tell you, My few most important glories

Later in this chapter, the Lord says, “Arjuna, Everything is My glory only. The Lord says “पाण्डवानां धनञ्जयः |*Pandavanam Dhananjayah C10, V 37*” - I manifested as Dhananjaya/Arjuna among Pandavas. How do we know? Because The Divine Lord is imparting the Divine Bhagavad Gita teachings to neither Yudhishtira nor Bhima nor Nakula nor Sahadeva but to Arjuna only because he is the greatest among the Pandavas.

The recording time is 32 minutes approx.

Let’s recollect our last class: (Please refer to the transcript of Chapter 10, Part 3.)

### **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 prithag-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.]

The above two verses describe twenty qualities. All these are the manifestations of the Divine Lord. So, what is the lesson for us? If we have some qualities, we should not think that we have earned them and that they are our property? No, we open ourselves to the Divine Lord, and He enters inside us - our qualities are His manifestations.

**So let us briefly deal with these 20 attributes.**

- 1) **buddhiḥ**—intelligence: It means - the capacity to understand. Most of us do not have it. Therefore, we need to pray - *dhiyo yo naḥ pracodayāt* O, Mother manifest in the form of understanding. When the correct understanding comes, then knowledge dawns.
- 2) **jñānam**— right knowledge or information. What is right knowledge? And what happens when the right knowledge comes.
- 3) **asammohaḥ**—clarity of thought, non-delusion: What happens when the right knowledge comes? Delusion disappears, and clarity of thoughts comes. The person will have no confusion - a cow is a cow, a tiger is a tiger. He will have no confusion about what is good food, bad food, evil action, good action, happiness, un-happiness and so on. Most of us do not have correct knowledge. The right knowledge comes only by God's grace. The Lord manifests as *asammohah*/non-delusion. The Lord manifests as *moha*/delusion and also as *asammohah/non-delusion - all is Bhagavat-Lila*.
- 4) **kṣhamā**—forgiveness/forbearance through self-control: *Kshama* is the capacity to keep the mind happy under all circumstances and to forgive everybody. No one is responsible for our happiness or unhappiness. Who is responsible? We are responsible for our happiness and unhappiness.
- 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 has absolute self-control that is God's will. If somebody has no self-control, that is also God's will.

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

8 & 9) **sukham**—joy/pleasure; **duhkham**—sorrow/pain: The Divine Lord is manifesting as pleasure and pain based on our *karmas*.

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. Non-existence means the absence of existence. It is a temporary state. *Bhavaḥ* means to be, and *Abhavaḥ* means not to be. *Bhavaḥ* means to be able to experience, and *Abhavaḥ* means our incapacity to experience

12&13) **bhayam**—fear; **cha**—and; **abhayam**—courage/fearless: Both fear and fearlessness are good and desirable in the right place. Everything positive or negative is good in its rightful place. Let me explain this to you. Suppose - a ferocious tiger is running toward you; it is beneficial to get frightened and run away quickly or will be eaten up by the tiger in no time. If someone is trying to kill or harm you, run away if possible. However, if you see a mosquito, a cockroach or a branch of a tree in semi-darkness thinking that it is a ghost and start screaming - this is not good. So everything is good in its right place. The entire internal world (*Suksham & Karan Sharira*/ Subtle and Causal body) is God's manifestation.

14) **ahinsā**—nonviolence: Kind people never think of injuring anybody physically, mentally or by words; they are free from jealousy. Consciously we refrain from hurting, harming, or wishing ill of others, but unconsciously we are hurting and feeling jealous constantly. *Ahinsa* is a spiritual quality. We should pray to develop this quality. If we acquire the quality of *Ahinsa*, then should we feel uplifted about it? No, the Lord is manifesting in the form of *Ahinsa* out of compassion upon us.

15) **samatā**—equanimity: It means keeping the mind tranquil in all circumstances, looking upon everything as a manifestation of God. Whether we gain or lose; become victorious or face a defeat; receive honour or dishonour; people praise or criticise us - we should remain calm and tranquil. We have read in Vivekachudamani - *Jivan-Mukta*/Ever-Free remain in equanimity in all circumstances, they never get perturbed.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ C5, V18॥  
**vidyā-vinaya-sampanne brāhmaṇe gavi hastini  
śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśinaḥ**

[The truly learned, with the eyes of divine knowledge, see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater.]

16) **tuṣṭiḥ**—contentment, absolute satisfaction/*santoshā*: Kshudhiram (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) **tapah**—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.

**Vamana-Avatara and Bali-Chakravarty:**

Here, is a most marvellous story of Bali-Chakravarty and Vamana in the Bhagvatam.

Mahabali was an Asura King. He was the grandson of Prahlada and the son of Virochana. [Once Indra's army defeated Bali-Chakravarty and his army of Asuras. One day Bali-Chakravarty visited his Guru Rishi Shukracharya and asked him, "Acharya, please show me a way to gain back all my powers and my kingdom." Hearing Bali's words, Acharya replied, "You must perform the *Mahabhishek Vishwajeet* Yagya to regain all your powers." Bali agreed to do the Yagya under the supervision of Shukracharya. Bali performed the Yagna and went to battle against Indra. He won the war.]

Bali once again asked for Shukracharya's guidance to maintain his victorious position. Shukracharya said, "If you keep on performing Yagyas, you can live a fearless and powerful life. You should also give alms to the poor and Brahmins." Bali readily agreed to do so.

Meanwhile, Lord Vishnu incarnated as a Brahmin Boy - named Vamana, he was a dwarf boy. (In the Sanskrit language, Vamana means dwarf.)

Bali Chakravarty performed Yagnas and took oath, "I will give, whatever anyone especially Brahmin would ask for." Brahmin boy/ Brahmachari Vamana came to the door of Bali-Chakravarty. Bali Chakravarty welcomed him and invited him to the Yagna-Shala (where Yagna was taking place) with the greatest joy. Bali said, "O Lord, What can I do for You?"

Vamana (Lord Vishnu) said, "I am a Brahmachari. I have heard a lot about you giving alms to Brahmins. I do not want wealth or luxuries; I just need the land that my three steps cover." Bali-Chakravarty felt insulted and said, "You should ask something big so that you do not need to beg again. I am ready to offer my entire kingdom at your feet." Shukracharya came forward and warned Bali, "Be careful! This Brahmachari/Brahman boy is not an ordinary boy. He is surely Lord Vishnu Himself. Do not grant land covering His three steps, or you will lose everything."



Bali replied with folded hands, “Guruji, I understand your concerns for me. Just think, everybody goes to Lord Venkateshwara/Vishnu and begs for worldly and heavenly pleasures. Here, God, Himself has come as a Brahmachari begging of me. No one in the world ever had this opportunity. I feel blessed and not going to lose this chance.”

Bali-Chakravarty said, “O Brahmin boy, would you like to think again, you did not ask much.”

Vamana replied, “I just need land covered by my three steps.”

Bali took *sankalpa*/oath to give Him land covering three steps. Suddenly, to everyone’s surprise, the young Brahmin boy started growing in size. Soon He became larger, than the Earth. He put His first step on the Earth to claim it and said, “Now the Earth is mine.” Then He put His second step on heaven and said, “Now Heaven is mine.” Then Vamana said, “Bali, where should I keep my third step? Earth and heaven are already mine. Now there is no place left.” Shukracharya warned Bali again, “Be careful! I am very sure this Brahmin is not an ordinary boy. He is Lord Vishnu Himself. Don’t let Him take the third step - you will lose everything.” But Bali said, “Acharya, I have given Him my word. I cannot go back from it.”



Bali then addressed Vamana and said, “Lord, as nothing is left to offer, You may keep Your third step on my head.” So beautiful! Hearing Bali’s words, Lord Vishnu appeared in his divine form, placed His feet on Bali’s head and said, “I bless you, Bali. From now on, you will rule *Pataal-Loka* forever.” Thus Bali went to *Pataal-Loka*.

**The essence of the story is:** The Divine Lord implanted His footprints on the head of Bali like Sri Krishna implanted His on Kaliya’s hood. These footprints certify that he is My greatest devotee and worshipper of My feet. Everyone will immediately bow down seeing Lord’s footprints - on the head of Bali Chakravarty. God is residing in him. It is *Advaita*/Non-dualism meaning *Sarvam Brahm Mayam Jagat*. Bali attained *Abhaya*/fearlessness, which is the internal spiritual meaning of the story.

The Divine Lord says to Arjuna:

- When you develop an impulse of Dana/charity - it is by My grace.
- When people praise you - it is by My grace.
- When you attain name and fame - It is by My grace.
- However, if someone criticises you - that is also by My grace.
- In other words, whatever ideas arise - good or evil, spiritual or worldly from the beginning to the end of endless creation, is all My manifestation. The inner world means thoughts in the form of *Vyritti*/mental waves,
- The outer world is also nothing but My manifestation.
- Now, I will tell you about my extraordinary manifestation to help you to contemplate.

We will continue this beautiful discussion in our next class.

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