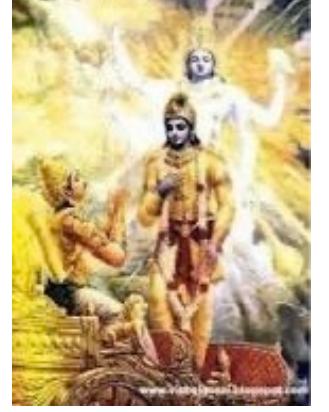


Bhagavad Gita Chapter 10, Part 11 dated 27/09/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 10, Verses 33 - 36.

Illustrations: Balasubbramanyam: Swami Vivekananda & Parliament of Religions. Shudhiram (father of Sri Ramakrishna): Edison and Electric Bulb: Hathiram Bhavaji or Hathiram Baba or Hathiram Bairagi:

Recollection:



We discussed the verse 33rd of the Tenth Chapter of the Bhagavad Gita in our last class. (Please refer to the transcript of the Chapter Tenth, Class 10.)

Bhagavad Gita: Chapter 10, Verse 33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ 33॥

***akṣharāṇām a-kāro smi dvandvaḥ sāmāsikasya cha
aham evākṣhayaḥ kālo dhātāhaṁ viśhvato-mukhaḥ***

The Lord says, “Among the sounds represented by various letters and syllables, I am the sound अ A, the first letter of the alphabet. I am *dvandva samasa* among *samasas*. I am the indestructible time. I am Brahma among the *dhata*/creators and sustainers.”

As I mentioned, *Mahakala*/Shiva represents timelessness. His manifested form is known as Kali. When there is no creation, sustenance, maintenance, or dissolution, the same reality Shiva is called Brahman, and when that Shiva is trying to manifest, He is called *Shakti*. Next Verse -

Bhagavad Gita: Chapter 10, Verse 34

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मैधा धृतिः क्षमा ॥ 34॥

*mṛityuḥ sarva-haraśh chāham udbhavaśh cha bhaviṣhyatām
kīrtiḥ śhrīr vāk cha nārīṇāṁ smṛitir medhā dhṛitiḥ kṣhamā*

This verse describes several physical, mental, moral and spiritual qualities. The Lord is manifesting through different mediums in different degrees. All creatures have these qualities in various proportions. However, for contemplation, where something strikes us as extraordinary, noticeable, and attractive, that quality is the manifestation of the Divine Lord.

1) mṛityuḥ—death; sarva-haraḥ—all-devouring; cha—and; aham—I

The Lord says, "I am all destroying death that annihilates all."

He devours everything in the form of death. Time annihilates everything. Let's understand it. A baby is born, and in time he becomes a child. The baby form is destroyed and changed to a child form. The child changes over time, and that child becomes an adolescent. Similarly, the adolescent changes into a middle-aged man, and so on. Here, destroyed means changed in time.



There is no actual non-existence. Okay! Every object is constantly changing and disappears totally over time. What happens when a person dies? All his memories, attachments, friends, enemies, and loving persons associated with him seem wiped off completely. We do not know what happens to that personality. The person also seems not to know anything about us.

The Lord says, "I am death among those who have the power to destroy or make a change."

What does this mean?

- 1) Death is inevitable.
- 2) Death is the ultimate change.

- 3) God takes us in His lap after death. Like a child and his mother - a child goes out and plays all day long. His clothes become dirty, and he gets tired. The mother says, "My child, come home." The child returns. She feeds him, cleans him and changes his dirty clothes. He rests and freshens up. Now the mother says, "My child, you are ready to go, play and enjoy again." Similarly, we struggle in the world and get tired. We get old, weak and diseased. God calls us back out of compassion. We return to Him and rest in His lap. He gives us a new body to return to the world and enjoy a new life.

This is the concept of death based on the Bhagavad Gita and other scriptures.

2) *udbhavaḥ*—the origin; *cha*—and; *bhaviṣhyatām*—those things that are yet to be.

The Lord says, "I am not only the origin of all that was born, I am also the origin of the birth of everything in future."

What is meant by the future?

Do not think hundred years or thousands of years. The next second which has not come yet - is also the future. Millions of creatures are born and dying every second in the world. Nearly 200,000 human beings are dying every day. Is the human population decreasing? No!! It is increasing - the human birth rate is higher than the death rate. It is the reality of the world. We take birth, live for some time and then die. This does not only happen to the living but also to non-living objects. The stars, the planets, the galaxies, the mountains, the rivers, and the deserts change constantly. The deserts become cities, and cities become deserts. In Japan, after nuclear explosions, thriving cities turned into intractable jungles. Who knows, these jungles may turn into cities in time. The geologists tell us - the forests of today were thriving civilisations in the past. A saying is 'thousand years cities and thousand years forest'.

The Sanskrit name of the world is *Jagat* and *Samsara*. *Jagat* - गति *gati* means constant change. *Samsara* means - continuous flow. Everything is constantly flowing and moving. You may ask, "Is the table in motion? Yes!! A

table is nothing but millions of atoms stuck together. These Atoms are moving with tremendous force and mind-boggling speed.

The Lord tells us , “I am सृष्टि *sristi/creation*, स्थिति *sthati/sustenance*, and लय *laya/dissolution*.”

3) *kīrtiḥ*—fame/glory; *śrīḥ*—prosperity; *vāk*—fine speech; *cha*—and; *nārīṇām*—amongst feminine qualities; *smṛitiḥ*—memory; *medhā*—spiritual understanding; *dhṛitiḥ*—steadfastness; *kṣhamā*—forbearance.

These are certain mental qualities.

The Lord says, “Among feminine qualities, I am कीर्ति *kīrtiḥ*/glory, श्री *śrīḥ*/prosperity, वाक् *vāk*/fine speech, स्मृति *smṛitiḥ*/memory, मेधा *medhā*/intelligence, धृति *dhṛitiḥ*/steadfastness and क्षमा *kṣhamā*/forbearance.”

These are the presiding Goddesses of glory, prosperity, speech, memory, intelligence, steadfastness, and forbearance. It is easy to understand. Some people become extraordinarily famous among millions of ordinary people. Why and how? We can understand it easily with the help of some examples.

Balasubramanyam:

He is commonly known as **Balu**, who passed away recently in 2020. He was an Indian playback singer, television presenter, actor, music composer, and film producer. Millions of people admired him and enjoyed his singing. He was a gifted person with many talents. He had a melodious voice, crystal-clear speech, excellent memory and complete musical knowledge. Imagine!! He must have practised for many years to come to perfection. He also had tremendous forbearance to put up with the criticisms of some ignorant people.

Swami Vivekananda and Parliament of Religions:

Our second example is Swami Vivekananda. When Swami Vivekananda went to America to attend the Parliament of Religions, hardly anyone knew him.

A divine miracle happened, and he became the most famous and the greatest person of all time after his speech at the Parliament of Religions.

Interestingly, he was the last person to deliver his message. He gave the shortest speech, perhaps in the Parliament of Religions. He was hesitant but then said to himself, - "This is an opportunity either I take it or lose it." He got up, remembered the mother Saraswati, surrendered himself to Her and said, "Mother, You speak through this instrument."

"Brothers and Sisters of America" - these were his first five words. So powerful! a congregation of ten thousand people stood up and gave him a standing ovation for several minutes. The next day all newspapers were full of praise for him. He became famous overnight. This speech is the most memorable speech of all time. *Kirti!* name and fame came to him instantaneously.

A speaker has five qualities. Swami Vivekananda used to touch five areas before his speech. What are these areas? 1) Head, 2) Forehead, 3) Lips, 4) Throat, 5) Heart. What do these five areas represent?

- 2) Head - represents the power of deep thinking and correct knowledge.
- 2) Forehead - represents the fate of the person. We need good fortune/good luck also for the talent to manifest. Some scholars have deep knowledge, but unfortunately, they do not have good fortune.
- 3) Lips - represent the capacity to express our knowledge clearly and effectively.
- 4) Throat - represents a beautiful voice. Speakers need a voice that can hypnotise people. The voice of the speaker must penetrate deep into the recesses of the hearts of listeners. This type of voice has the power to transform the listeners.
- 5) Heart - represents a compassionate heart. A person may have intellectual knowledge, a beautiful voice, good luck, and the capacity for diction, but the most important is compassion for humanity. He would say what he truly

believes, understands and practices. He is ready to give up his life for the good of people. Swami Vivekananda had all these qualities.

Of course, there will be detractors, critics, and envies. This is the nature of the world. We live in a world of dualities, and everything has its opposite. We will find people criticising even Bhagwan Krishna and Sri Rama. Some heartless brutes not only criticised Jesus Christ but brutally crucified him. Some people were also jealous of Swami Vivekananda. They created many scandals against him. Some brutes tried to kill him. But he had the immense capacity of *kṣhamā*—forbearance. He used to utter Shiva Shiva - meaning it is all by the will of the Divine. He blessed both people who praised him and people who cursed him. 'My brothers and sisters, let's try to travel towards the divine Lord.' What was the memory power/*smriti* of Swami Vivekananda? He was known as दुःश्रुतिधरा' *du-shrutidara*. Anything heard (once or) twice will remain permanently in his memory. He had excellent memory power. *Medha*/ intellectual power of Swami Vivekananda - he had tremendous intellectual capacity.

He had fame, excellent speech, prosperity, impressive memory, unparalleled intellectual power and forbearance. Anybody with common sense cannot deny the greatness of Swami Vivekananda. Swami Vivekananda used to say, "I am HMV- His Master's Voice. I am a form only with the voice of my master Sri Ramakrishna." If we ask Ramakrishna, he would say, "My voice belongs to the Divine Mother." And if we ask the Divine Mother, she may say, "My voice belongs to Parbrahman."

Essence is - The Lord says, "These extraordinary qualities of glory, prosperity, fine speech, memory, intelligence, steadfastness and forbearance belongs to Me."

[What about the opposite qualities of a person? Now, before we forget, we must understand. Some people have opposite qualities like - poverty, unclear speech, short memory, poor understanding, low intelligence, restlessness, scattered mind and absence of forbearance (people who cannot stand any criticism.). They also belong to the Lord.]

Now, we discuss these qualities in detail.

kīrtiḥ—fame/glory: The Lord manifests as good name and good name doesn't come unless there are good actions.

śrīḥ— *Shri* or prosperity - Some people have done extraordinary *Punya-Karma*/noble deeds and want the result in the form of wealth. *Shri* doesn't mean only physical money or property. Generally, we understand *Shri* as wealth. We have to understand something quite important. *Shri* means Lakshmi, and Lakshmi represents happiness. What will you do with the money if your stomach is gone, your eyes cannot see, your ears cannot hear, your nose cannot smell, your tongue has lost its power of taste, and your body is practically lying on a bed? What are your riches going to do to you? Nothing. *Shri* means the capacity to squeeze happiness and be extremely happy, whatever the circumstances outside. That is the true meaning of *Shri*.

Shudhiram (father of Sri Ramakrishna):

The biography of Ramakrishna - the Great Master describes an incident related to his father. Shudhiram (father of Sri Ramakrishna) lost all his wealth. He had to leave the village. He came to Kamarpukur village and as soon as he arrived, his friend gave him a beautiful small hut. It was a mud hut with a thatched roof and two small rooms. Sri Ramkrishna was born in one of these rooms (the rice-husking room). That room is now the greatest shrine for all the devotees and disciples of Ramakrishna. What is important here? The villagers used to visit Shudhiram frequently. He had very little to offer them. Why did they use to come? Because they used to experience indescribable peace, spiritual joy, and spiritual bliss in the small hut of Shudhiram. This is called *Shri*.

vāk—fine speech: *Vak* means tremendous power of speech.

Avadhanis:

There are people with amazing quality of speech. Let me tell you about *Avadhanis*. *Avadhānaṃ* is a literary performance well-liked from the very ancient

days in India. *Avadhānam* originated as a Sanskrit literary process and is revived in modern times by poets in Telugu primarily. It involves the partial improvisation of poems using specific themes, meters, forms, or words. *Avadhāni* refers to the individual who performs the *Avadhānam*; one of the many individuals asking questions is a *Pr̥cchaka* (questioner). The first person to ask the question is called "*Pradhāna Pr̥cchaka*" they are the same as any other *Pr̥cchaka* except that they ask the first question. The questions asked are primarily literary. The number of *Pr̥cchakas* can be 8 (*Aṣṭāvadhānam*) or 100 (*Śatāvadhānam*) or even 1000 (*Sahasrāvadhānam*).] They have a tremendous power of remembering, and understanding the subject, creating poems on the spot and can speak for hours. I met a person who could speak for twenty-four hours non-stop. He sang all the *Ragas* available in the Indian music.

Swami Vivekananda had an impressive voice, tremendous knowledge and a marvellous power of expression. He used to talk for hours, and audiences were mesmerised. So, *Vak* does not mean only a beautiful voice but also delivery of invaluable words like gems. These words can uplift a person and overcome the sufferings of the world. The next word in the Verse is -

nārīṇām— means feminine gender. It does not mean that these qualities manifest only in women. It has got nothing to do with the female sex. What does it mean? These qualities **kīrtiḥ, śhrīḥ, vāk, smṛitiḥ, medhā, dhṛitiḥ, kṣhamā** are taken in the feminine gender names, and many girls have these names.

smṛitiḥ—memory - *Smṛiti* means a tremendous power of memory. Sri Ramkrishna is known as 'एक श्रुतिधरा *Aka-Shruti-Dara*, because he needed to listen to anything only once to remember forever. A very good example is of Roosevelt. President Roosevelt could remember the names of every citizen - he came in contact with before the election. If he happened to meet them again after years, he would remember the name and call them by name. Abraham Lincoln and Napoleon had tremendous memory power. Some people have this marvellous capacity of remembering, not only remembering but accessing at the right time and expressing it beautifully. How does one scholar defeat the other scholar? Both are knowledgeable, but one cannot access his memory at the right time, whereas the other can access his memory and express it well in time.

Some students know the answers to the questions but cannot access their memory while in the examination hall.

Medha is a very special word. It is not equal to English word brain or intelligence. *Medha* means a deep spiritual understanding of scriptures. Goddess Saraswati is known as *Medha-Devi*. We pray, “Oh, Mother Saraswati, please give us *Medha-Shakti*.” So, *Medha* means the capacity to understand scriptures in the right way.

dhritiḥ— means steadfastness. We need tremendous power of perseverance to achieve success in any field of life. A person with this quality will not give up even if he fails thousands of times.

Edison and Electric Bulb:

Thomas Alva Edison, born in Ohio on February 11, 1847, was one of the most well-known inventors of all time. Edison had built his first high-resistance, incandescent electric light. It worked by passing electricity through a thin platinum filament in the glass vacuum bulb, which delayed the filament from melting. Still, the lamp only burned for a few short hours. He and his team tested thousands and thousands of other materials to use for the filament. They were not successful. His team was disheartened and said, “Sir, we experimented with thousands of methods but failed. Shall we give up now?” Edison said, “Now we know that these thousands of methods do not work. We must continue to try other options.” Eventually, he succeeded due to his considerable quality of perseverance.

kṣhamā— means forbearance. Our Holy Mother was an embodiment of *Kshama*. She would forgive everyone for their misbehaviour. Holy Mother would always help her children to get liberation from bondage.

To summarise:

The Lord manifests in the form of time. We need not fear death. Death takes us in His lap. All magnificent qualities are His manifestations. We must

remember God, whenever we see a philanthropist or a handsome man or most beautiful lady or a person with a tremendous amount of muscular power (Mr Universe) etc. These are all His manifestations.

Sri Ramakrishna used to say, “God manifests in Narendra more than in anyone else.” Why? Narendra Nath (Swami Vivekananda) had many qualities like singing, playing, delivering excellent talks, remembering subjects forever, and many more.

The recording time is 30 minutes.

Bhagavad Gita: Chapter 10, Verse 35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ 35॥

*bṛihat-sāma tathā sāmnaṁ gāyatrī chhandasām aham
māsānāṁ mārḡa-śhīrṣho ham ṛitūnāṁ kusumākaraḥ.*

3) *bṛihat-sāma*—the Brihatsama; *tathā*—also; *sāmnaṁ*—amongst the hymns in the *Sama-Veda*.

The Lord says, “I am *Brihatsama* among the *samas/mantras* of *Sama-Veda*.”

Many mantras from Rig-Veda are set to musical tunes - comprising *Sama-Veda*. The mantras of *Sama-Veda* are singable with melodies. These mantras of *Sama-Veda* are known as *Samas*, and a particular portion of these mantras is known as *Brihatsama*. The Lord says, “I am *Brihatsama* among the *Samas/mantras* of *Sama-Veda*.”

2) *gāyatrī*—the Gayatri mantra; *chhandasām*— means Vedic poetic meters; *aham*—I.

The Lord says, “I am Gayatri mantra among the poetic Vedic meters.”

In Sanskrit grammar, there are rules and regulations to create poetry. There is also something called ‘free verse’, free from the trammels or limitations of Vedic grammar. However, most Sanskrit poetry follows Vedic grammar. (English poetry

also has meters but nothing to compare to the Sanskrit meters.) The poetry of the Vedas is in many छंद meters. Amongst these, the Gayatri meter is extremely attractive and melodious.

The Bhagavad Gita is composed of 'अनुष्टुप छंद *Anustuk-Chanda*/meter'. In *Anustuk- Chanda* there are four parts in two lines. Each part consists of eight syllables. (Four multiplied by eight equals 32) there are 32 syllables in each verse of the Bhagavad Gita. For example take the first verse of the Bhagavad Gita.

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥1॥

dhṛitarāśhtra uvācha
dharma-kṣhetre kuru-kṣhetre = 8 samavetā yuyutsavaḥ = 8
māmakāḥ pāṇḍavāśhchaiva. = 8. kimakurvata sañjaya =8

Amongst these, the Gayatri meter is very attractive and melodious. In the Gayatri meter - there are 24 letters in three lines. Each line has eight letters. A famous mantra set in this meter is the Gayatri mantra. It is also a deeply meaningful prayer. Please note: real Gayatri Mantra has three lines only taken from three Vedas-

1) *tatsaviturvareṇyam* = 8 letters - from Rig-Veda

2) *bhargo devasya dhīmahi* = 8 letters - from Yajur-Veda

3) *dhiyo yo naḥ prachodayāt* = 8 letters- from Sama-veda.

P.N: *oṃ bhūr bhuvaḥ suvaḥ* - was added later on.

Gayatri mantra is a *Maha-Vakya*. What is a *Maha-Vakya*? *Maha-Vakya* declares - there is no difference between *Jivatma* (individual soul) and *Parmatma* (Universal soul).

“O, Mother, O, Father grant me the understanding - I am not a *Jiva*/individual soul. I am the creator of this entire world.”

Savitur means early in the morning. The worshipper faces the rising sun and recites the Gayatri mantra. The sun is worshipped as Goddess Saraswati and Gayatri. Here, *Savitur* means the creator, sustainer, and destroyer - *Parbrahman*. In Hinduism, the sun is not a burning star but a *Devata*/Divine. For us, *Chandra-Devata*, *Surya-Devata*, *Nakshatra-Devata*, *Akasha-Devata*, *Vayu-Devata*, *Agni-Devata*, *Jal-Devata*, *Prathavi-Devata* - these are all divine powers.

We see in the Ishavashya-Upanishad

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।

तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

**hiraṇmayena pātreṇa satyasyāpihitaṁ mukham |
tat tvam pūṣannapāvṛṇu satyadharmāya dṛṣṭaye ||**

It is a beautiful prayer. The spiritual aspirant has been contemplating on सगुण ब्रह्म *Saguna-Brahma*. He prays, “O, Lord, I know, You are the Supreme Reality. But the Supreme Reality is covered by the golden disc. I cannot remove the golden disc and reach to You. O, Lord, please remove the golden disc for me out of Your infinite compassion.” Here, the golden disc means *Saguna-Brahma* or Maya or Dualism.” God may ask, “Why should I remove it for You.” “Because I have a right to know the Supreme,” the aspirant replies. Wow!! The aspirant does not beg but demands. Why? *satyadharmāya dṛṣṭaye* - I have devoted my life after life to *Satya* and *Dharma*. I am nearly there, You just need to remove the golden disc - I cannot do it. O, Lord, remove Your Maya. The Lord removes the golden disc. Now, the aspirate says, “That is You, is also Me. You and I are the same.”

So the Lord says, “Among all the *Chandas*/meters, I am Gayatri.” By proxy, it means - the Gayatri mantra is the best. Why? Because it is a sincere prayer, “O, Lord, I surrender Myself at Your lotus feet. Please, grant me the knowledge, so, I can merge with You forever.”

3) *māsānām*—of the twelve months; *mārga-śhīrṣhaḥ*—the month of *Margasirsa/Agrahana* (November-December); *aham*—I

The Lord says, “I am *Margasirsa* among the twelve months.”

Agrahāṇa or ***Mārgaśīrṣa***, (Hindi: अग्रहन - *Agahana*; मार्गशीर्ष - *Mārgaśīrṣa*) is the ninth month of the Hindu calendar. It falls in November-December time. The temperature at that time in India is soothing, relaxing and comfortable. It is neither too hot nor too cold. The crops are harvested at this time of the year. For these reasons, it is often the favourite month of people in India. Many festivals take place during this month. (Of course, some countries are extremely cold in December. Interestingly, the celebration of Christmas is in this *Margasirsa* month only. I do not know how that came about. We do not know the exact birth time of Jesus Christ. There are two types of Christmases. 1) The Catholics celebrate Christmas in December, 25th December. 2) The Eastern Orthodox Churches celebrate it a bit early in February or March/the Easter season.)

Tamil Nadu, India, people consider *Margashirsa* a very significant month. Why? The *Thiruppavai* are a set of Tamil devotional hymns attributed to the female poet-saint Andal. She fasted in the month of *Margashirsa* in her childhood and composed religious hymns. Singers and musicians sing her compositions with great devotion.

4) *ritūnām*—of all seasons; *kusuma-ākaraḥ*—spring.

The Lord says, “I am spring season of all seasons.”

The twelve months in a year are divided into **six seasons** of two-month duration each. These seasons include *Vasant Ritu* (Spring), *Grishma Ritu* (Summer), *Varsha Ritu* (Monsoon), *Sharad Ritu* (Autumn), *Hemant Ritu* (Pre-Winter) and *Shishir Ritu* (Winter).

Basant/Kusuma-akarah (spring season) *Kusuma* means flowers and *akarah* means a particular time. It is known as *Ritu rāja*, or the king of seasons. It is a time when nature seems to be euphorically bursting forth with life. Abundant flowers blossom everywhere. The earth decorates itself for the worship of the Divine Lord. Many festivals are celebrated in spring, epitomising the joy that

pervades the atmosphere. Thus, amongst the seasons, spring manifests God's opulence the most. Next Verse 36 -

Bhagavad Gita: Chapter 10, Verse 36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ 36॥

*dyūtaṁ chhalayatām asmi tejas tejasvinām aham
jayo smi vyavasāyo smi sattvaṁ sattvavatām aham*

Translation: I am gambling, among deceitful practices. The glory of the glorious people and the victory of the victorious. I am the resolve of the resolute and the goodness (virtue) among the good people (Virtuous).

[The dictionary meaning of 'Resolute' is 'being admirably purposeful, determined, and unwavering'. A resolute person has the courage to act with conviction in the face of uncertainty and risk.]

So, whenever we see the glory, victory, tremendous power of resolution and the tremendous goodness in any particular person, an object, then remember the Divine Lord. These are His manifestations. The verse describes five manifestations of the Divine Lord.

1) dyūtam—gambling; **chhalayatām**—deceitful practices; **asmi**—I am.

The Lord says, “I am gambling among deceitful practices.”

There are deceitful practices in the world. If anyone tries to deceive us and becomes successful in deceiving us. This power of deception belongs to the Divine Lord. Now, we have to understand this crystal clearly. (P.N. Hinduism is a misnomer of Vedanta.) According to Vedanta, both good and evil are the manifestations of the Divine Lord in the dualistic world. He is everything. What is the justification? We get good or evil/harmful qualities due to our past karma/actions. (Here, evil means suffering, diseases, and unhappiness.) Everything is a play of the Divine/ Bhagwan-Lila. [Gambling is a dangerous vice

that ruins families, businesses, and lives. What is the justification? God grants his power to the soul, and along with it, he gives the freedom of choice. A gambler also possesses the intellect and ability given by God. He is free to make a choice and take responsibility.] If we really wish to gamble then gamble with the Lord.

Are there any devotees who played gambling with the Lord? Yes!!

Hathiram Bhavaji or Hathiram Baba or Hathiram Bairagi:

He was a saint from Dalpatpur Uparhar, Maya, Ayodhya, who visited Tirumala around 1500 CE on a pilgrimage and became a devotee of Lord Venkateswara. He settled by setting up an ashram near the temple. According to a legend, he had the privilege of playing dice with Lord Venkateswara. Lord Venkateswara was pleased with his devotion and used to come to his place to play dice with him. One day, the game went on for too long, and the Lord gambled one of His ornaments. Bhavaji was fortunate to win an ornament of the Lord. Suddenly, the Lord remembered that He was getting late for daily worship. He left His necklace in Bhavaji's Ashrama. When the priests opened the temple the next day, they found that an ornament was missing and instituted a search for it. They found the ornament in Bhavaji's Ashrama. He also realised what had happened last night and told the story, but no one believed him. He wanted to return the ornament to the temple. Unfortunately, he was caught and house-arrested by the temple guards - who thought he was the thief. This is the Divine-Play of the Lord.

The matter reached the King. He asked Bhavaji, "Why did you steal the ornament? Bhavaji narrated the incident of the previous night. The King expectedly did not believe the story and ordered his servants to fill the compound of Bhavaji's house with sugarcane and asked Bhavaji to eat all of the sugarcane before dawn. The King said, "You will be sentenced to death if you fail." The King also asked his guards to stand outside the house to ensure that nobody went in to help him. It was practically impossible to eat such a large amount of sugarcane for any human in one night. Bhavaji sat on the floor and started chanting the name of the Lord. He eventually fell asleep. Lord Venkateswara appeared as an enormous elephant inside his home, finished the sugarcane within moments, and disappeared.

In the morning, the King was surprised to see all the sugarcane had been eaten. He asked his guards, "Did you see an elephant outside the locked house?" "No, Sir, replied the guards. The King realised - the Lord Himself had appeared as an elephant to save his devotee. The King was shocked and made Bhavaji the supervisor of the daily rituals performed at the Venkateswara Temple in Tirumala. Hathi means elephant in Hindi, and Bhavaji frequently chanted Ram Ram. That is how he supposedly got his name - Hathiram Bhavaji.

[He died in *Sajeeva Samadhi* by being buried alive on his wish with the consent of Lord Venkateswara. The legend tells us that Hathiram is still alive. In the form of a soul (Atma), he carries out the main rituals and services to the deity in the Venkateswara Temple in Tirumala.]

2) *tejah*—the splendour; *tejasvinām*—of the splendid; *aham*—I

The Lord Says, "I am the glory of the glorious people."

Some people have the power of leadership. Their words are commandments. People obey them instantaneously. They have a royal personality. Their walk, gait, and gesture are impressive. This power is known as *Tejas*. Swami Vivekananda had *Tejas*. He had a majestic, charismatic personality. People used to admire him. He used to walk with his gaze fixed on the sky. He was named 'Sky-Pilot'. Nobody could ignore Swami Vivekananda anywhere. Even if he sat among the beggars, he would shine like the sun. People used to get drawn towards Swamiji as ants towards honey. People will recognise him instantaneously as an extraordinary person. He could never hide. Shri Ramakrishna and Holy Mother were just the opposite, they were the embodiments of *Tejas* but completely hidden. *Tejas* is a manifestation of the Divine Lord.

3) *jayah*—victory; *asmi*—I am; *vyavasāyah*—victorious.

The Lord says, "I am victory of the victorious people."

The exceptional power of being victorious in any field of life - belongs to God. It may be a victory of any type - winning a court case, a card game, a war or a debate or any competition so on. Therefore, we should never become proud. If you are beautiful, that belongs to God; if you are modest, that belongs to God;

if you are a loving person, that belongs to God. This is beautifully expressed in Chandi -

Yaa Devi Sarva-Bhutessu Matra-Ruupenna, Daya-Ruupenna, Kshama-Ruupenna, Trejo-Rupena, Kirti-Rupena, Samsthitaa |

Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah

All conceivable or imaginable manifestations belong to the Divine Mother or Divine Lord. Whenever we say Divine Mother or Divine Lord, do not think there is something different there. Both are the same.

4) vyavasāyah—firm resolve; **asmi—**I am;

The Lord says, “I am resolve of the resolute.”

A hard-working person trying to achieve his goal completely merges in his work. He would say, “I will not give up until I reach my goal.” This striving is known as *Vyavasayah*. It is a manifestation of the Divine Lord. We can never succeed unless the Divine Lord bestows His grace. His grace comes in the form of *kīrtiḥ*—fame/glory; *śrīḥ*—prosperity; *vāk*—excellent speech; *smṛtiḥ*—memory; *medhā*—spiritual understanding; *dhṛitiḥ*—steadfastness; *kṣhamā*—forbearance. We should respect a person who is joyfully, delightfully and enthusiastically constantly striving to reach his goal. God is manifesting in the person.

5) sattvam— means *sattva-guna*/virtue; **sattva-vatām—**of the virtuous; **aham—I**

Sattva-guna manifests as Joy, knowledge and as goodness. A person with *Sattva-guna* automatically gives joy and goodness to others. A very apt illustration - is when a person cuts a sandalwood tree with an axe. The edge of the axe gets the perfume of the sandalwood tree. The sandalwood tree will continue to give its fragrance to the axe, although the axe is cutting the sandalwood. It is its nature. Similarly, good people are always kind to others, even if others are hurting them.

So, the Lord is manifesting as *Sattva-guna* in the person. There are plenty of examples to remember God. The Divine Lord manifests in the form of all these wonderful qualities.

I remember an interesting incident - a British leader Philip was on the battlefield. He was very thirsty and seriously injured. Someone offered him a jug of water. Another soldier was lying next to Philip. The soldier was also longing for a drink of water and was exhausted. Philip said, "The soldier deserves this water more than me." He gave the water to the soldier and died. People with goodness are called *Sat-Purusha*. The Divine Lord manifests in them. The entire world is a glory of Shiva, Vishnu, Divine Mother, Brahman. Sri Ramakrishna, Holy Mother and Swami Vivekananda are embodiments of goodness, kindness and purity.

We will discuss these points in our future classes.

*Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum.*

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

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

Om Shanti Shanti Shanti

Kind regards

(Mamta Misra)