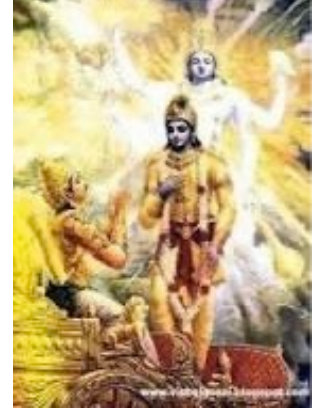


**Bhagavad Gita online Class 79 on 25/04/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,  
Devaki paramanandam, Krishnam vande jagat gurum**

*I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kamsa and Chanura, and who is the bliss of Devaki.*



सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।  
पार्था वत्सः सुधीर्भक्ता, दुग्धं गीतामृतं महत् ॥

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

*All the Upanishads are likened to cows. The milker is Krishna, the son of Gopala. Partha is likened to a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.*

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं ।  
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**Mookam karoti vachalam pangum langhayate girim |  
Yat-krupa tamaham vande paramananda madhavam ||**

Let us recollect what we have discussed in our last class.

- **Jivan-Mukta or Living-Free** - We have been discussing about the condition of a "Jivan-Mukta". A Jivan-Mukta is one who knows that he is an Atman and still, he lives in this world (his body and mind are in the world). What is the nature of such a person and how does he behave? The Lord is describing that in contrast to a worldly person, a 'living-free or *jivan-mukta*' lives happily in this world, with perfect self-control and perfect happiness. He enjoys this world just as a person enjoys a beautiful circus.
- नवद्वारे पुरे देही **nava-dvāre pure dehī** - The Lord is giving us a beautiful analogy. Our body is being compared to a city and this city has nine gates (or doors) and through these doors, things can enter or exit.
- **Worldly people:** In our worldly life, we think that we are the body and we are the mind. We experience happiness and unhappiness, attachments and aversions, likes and dislikes etc. Whatever happens to our body-mind complex, we attribute that to ourselves and we feel that we are experiencing it.
- **Divine Leela:** In our Indian spiritual life there is a beautiful word called "Leela". Leela means witnessing a drama etc.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ C5 / V13॥

**sarva-karmāṇi manasā sannyasyāste sukhaṁ vaśhī  
nava-dvāre pure dehī naiva kurvan na kārayan**

The Embodied soul called “jiva” who having subdued his senses, having renounced all his actions with a discerning mind dwells happily in the city of the nine gates, neither working nor causing work to be done. In other words, he is an embodied soul no more. Even though he is called देही **dehī** - means a person who has a body and who has a mind but doesn't think or identify himself with a body-mind complex. He neither does anything nor inspires other people to do anything; he just lives happily.

- **Jyan-tratva** ज्ञानतृत्वा, **kar- tratva** कर्तृत्वा **and bhoga-tratva** भोगतृत्वा. In our worldly life, we go through these three stages constantly - 1) knowing 2) acting and 3) experiencing. Whenever we want to do anything, the first condition is to know about it. This creates a desire either to have it or to get rid of it. This prompts us to do some particular appropriate action and that action leads to a result. Inevitably, sometimes we will have a good experience and sometimes not so good; sometimes a happy experience or sometimes an unhappy experience etc. This is called *jyan-tratva, kar- tratva and bhoga-tratva*.

Further commentary on the above topics:

**Embodied souls and Living-free;** Embodiment or bondage means these three things - I am the knower; I am the doer; I am the enjoyer of my experiences. In contrast to an embodied soul, a 'living free' soul is one who doesn't feel that 'I am the body and mind'.

Curiously, all of us are *jivan-mukta* with regards to everyone else. Even a husband doesn't identify himself with his wife and a wife doesn't identify herself with the husband. She does not say, "whatever my husband does, I am doing it," and vice versa.

So, we have this tremendous attachment only with regards to our own body-mind called:

- jyan-tratva bhava or knower-ship,***
- kar-tratva bhava or doer-ship, and***
- bhoga-tratva bhava or enjoyer-ship.***

This is called bondage; this is called world; this is called samsara; this is called transmigration.

A *jivan-mukta* or living free soul knows that he/she is Brahman. He knows that he is not the body-mind therefore he does not do anything. As I have already explained previously - whenever we do anything, it is to fulfil a particular desire. Every desire indicates that we are imperfect and we are unhappy. We think that if

we can achieve this particular desire then that will give us more happiness, more perfection. That means, the 'ever-limited' wants to become the 'ever-unlimited' and as we know, that this is not possible. It is impossible to become unlimited, by a limited instrument.

For some curious reason, God keeps जीवन मुक्ता *jivan-muktas* in this body-mind complex to accomplish His own special purpose. From the outside, such a person (*jivan-mukta*) looks as if he has desires; he wants to eat; he can get angry; he likes some people and dislikes others and we mistake this, as if he is behaving like an ordinary person. The Lord is telling us that this is a great mistake on our part because he who is acting after realisation, in a particular body-mind complex is none other than God Himself. Such a 'living free soul' neither thinks that he is doing anything nor is he inspiring others to do something.

Then a question naturally arises - when we observe a 'living free soul' then we find that he is eating; he is doing various activities; he is acting; he is sleeping, he does everything like anybody else. But as has been said earlier, if he is not doing it then who is? It means someone else is doing it, but that someone else is none other than God Himself.

In the 14th verse of the fifth chapter of the Bhagavat Gita, the Lord is telling us that "Even God is not a knower; God is not a doer; God is not an enjoyer. He doesn't do any action Himself and He does not inspire others to do any actions." This concept is extremely difficult to understand for an ordinary person like us.

Now, Bhagwan Shri Krishna is describing His own state:

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ C5 / V14॥

**na kartṛitvaṁ na karmāṇi lokasya sṛijati prabhuḥ  
na karma-phala-saṅyogaṁ svabhāvas tu pravartate**

**Meaning:** Neither agency (that means neither doer-ship nor objects) the supreme spirit creates for the world, nor does it bring about union with the fruit of action; it is the nature that does all this.

We are in a very peculiar (confused) position - neither the "living free soul" (who is living in this body-mind complex) knows what this body-mind is doing, nor does God know anything about what this body-mind is doing, but still this body-mind of a '*jivan-mukta* or living free soul' seems to be performing so many activities exactly like any one of us.

Here, the Lord is explaining to us that - स्वभावस्तु *svabhāvas* means nature and nature means *Prakṛiti* (as has been discussed). *Prakṛiti* consists of three *gunas* called *satva*, *rajas* and *tamas*. The entire universe is nothing but the manifestation of a combination of *satva*, *rajas* and *tamas*. Therefore, it seems that it is actually these *gunas* which are doing every activity in this universe.

## Then what is the role of God?

Just as we cannot do any activity unless there is light, some people might wonder how so many creatures are active at night, despite there being no light. Some creatures do not have the capacity to see in the darkness but some creatures like tigers and wolves can see in the night as well as during the day. What is night for us, is like daytime for them. The important point to understand is this - in the presence of 'something,' activities continue but that 'something' is not aware of these activities. As we have already discussed these examples.

1. The **Sun** is shining and many activities occur in the presence of sunlight. However, the sun is not aware of these activities.
2. Similarly, in the presence of **fire**, many objects get burned or food gets cooked etc. but fire is not aware of burning objects or cooking food.
3. Similarly, in the presence of a **magnet**, iron filings activate and are attracted towards the magnet but the magnet is completely unaware of its own magnetic power.

## Maya / Prakruti / Avidhaya / Ignorance / Delusion:

The dilemma is - God doesn't do anything; He does not know what is creation; what is maintenance; and what is dissolution. We think that we are doing things but we are also not doing anything! Then, who is the cause of all these activities? Here, Vedanta was forced to invent a beautiful term to explain this dilemma and that is called "*maya or prakruti or avidhaya*" or ignorance or delusion (or we can call it any name). This "*maya*" is a peculiar power, which in the presence of God and without the knowledge of God, seems to be doing everything. Once we understand this philosophy that nothing is done by the created beings then we will become very happy. I have mentioned several examples to explain this point, however I would like to add one more example.

### Example of dream state:

When a person is dreaming, then this entire world is still present in his dream but he is not aware that he is dreaming. So many activities take place in this dream state, just like in the waking state. A dreamer dreams that he has done this or that or he has lost or gained something or somebody abused or praised him or he is happy or unhappy. But, when the same person wakes up, the first thing he realises is that this dream was all his own imagination and secondly, that this was all totally unreal. When something is totally unreal then the question of who has done it, does not arise. To make the matter a little more explicit, I would like to elaborate this a little further.

Suppose, we dream that someone donates us a million dollars, and then next-door neighbour comes and snatches the whole lot. Now, in this dream, on one

hand we will feel very happy because we received one million dollars, but on the other hand we feel very unhappy because we lost it! All these feelings arise during the dream state. But when we wake up from our dream, we don't run to the person who had donated the money or to the neighbour who had snatched it and nor do we rush to check our bank balance! Why? Because we know that it was just a dream or our imagination and imagination or dreaming means unreality. This is the easiest way to explain an inexplicable matter through this analogy.

This is what the Lord is trying to convey to us -

- He neither creates the world nor does He maintain the world.
- If He doesn't create the world then world does not exist.
- If there is no existence, then whether there is a body-mind or whether the body-mind is doing or experiencing something or whether there is a bound soul or a free-soul, these questions and everything else become totally nullified.

This is what has been expressed here - God neither creates any activities in others nor does He Himself perform any activity. He neither brings about the result of any activity to creatures nor does He experience any results. In other words, this entire universe is a big show but there is no absolute reality (this is called a Divine Leela).

**To summarise:** We should do our spiritual practices with the idea that all that ever existed, all that exists and all that is ever going to exist is none other than God Himself. He is **advaitiya** अद्वैतिया - one without a second. There is no duality and there is no creation. Infinity remains infinity forever.

This much we have discussed in our last class.

## Chapter 5 Verse 16

Now, we are moving towards the sixteenth verse. In this verse the Lord says, "There are two conditions which all human beings are experiencing - one is called the "**state of knowledge** ज्ञानम्" and the other is the "**state of ignorance** अज्ञानम्".

**What is ignorance अज्ञानम्? Ignorance** does not mean the absence of knowledge. Ignorance really means, the wrong knowledge. For example, in darkness we may mistake a simple piece of rope, for a snake!. Similarly, when we experience that this world exists, I exists, everything else exists and I am constantly interacting with everything else in this world from birth to death - this is called *ajanam* or ignorance.

**What is real knowledge ज्ञानम् jyanam?** To know that I am Atman; I am beyond body-mind complex; I am the infinite; I was never born; I am not bound; I am not going to be liberated because I was never bound - therefore I am infinite. I am unbound, free existence - **nitya** नित्या, **shuddha** शुद्धा, **buddha** बुद्धा, **mukta** मुक्ता, **swabhava** स्वभावा **asmi** अस्मि. This is real knowledge.

To attain this perfect knowledge, and retain this knowledge permanently is called *jyanam*.

### **Shri Ramakrishna and 'M'**

Curiously, when 'M' met Shri Ramakrishna for the first time, Shri Ramakrishna asked him, "What is your wife like?"

'M' replied, "She is a very good person but I am afraid she is ignorant."

Immediately, Shri Ramakrishna retorted and said, "She is ignorant but you are a man of knowledge!"

'M' did not realise until later that the concept of knowledge and ignorance is totally different in the eyes of Shri Ramakrishna than what an ordinary person would understand by knowledge and ignorance. In the eyes of an ordinary person, if someone has got various academic degrees such as a B.A or M.A. or PhD, then he is a knowledgeable person, but if a person has not got these academic degrees then that person is an ignorant person. In the eyes of Shri Ramakrishna, to know that 'I am the Atman' is knowledge and to not know this, is ignorance. This is the Vedantic concept of knowledge.

So, the Lord is telling in the sixteenth verse:

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ C5 / V16॥

**jñānena tu tad ajñānaṁ yeṣhāṁ nāshitam ātmanaḥ**

**teṣhām āditya-vaj jñānaṁ prakāshayati tat param**

**Meaning:** When our ignorance about our true nature is completely destroyed, it is only then that we can attain self-knowledge (self-knowledge here, meaning to know without any doubt, that I am not man or woman but I am the Atman). The knowledge of such a person is supreme knowledge **āditya-vaj jñānaṁ prakāshayati, tat param**. Supreme-knowledge means "that knowledge which cannot be sublated later on."

This word 'sublation' is a very interesting word. For example:

**Butter vs Margarine:** A few years back, scientists discovered that butter is very bad for our health, therefore sublating the previous knowledge that butter is good. Subsequently, a substitute for butter (margarine) was discovered and people started using this substitute but did not enjoy the taste of this new product as much. Interestingly after few years, scientists changed their views again and said that butter was very good. People started using butter again! [These scientists should have had this knowledge from the life of Shri Krishna, that butter is not only too good but good enough to be stolen!]

**Earth is flat or oval:** Another interesting example is that initially scientists thought that this Earth was flat, but later on they discovered that it is not flat but oval in shape.

**Sun is stationary or Earth is stationary?** In the beginning, scientists thought that the Sun and the Moon were moving around the Earth and that the Earth was stationary. After some time, they found out that No! No! The Earth is in fact moving around the Sun and it is the Sun which is stationary.

**Conclusion is,** every knowledge in this world will be sublated after sometime.

**Every object in this universe is in motion.**

Every star and every planet in this universe are moving at a tremendous speed. When we look at a table, chair, mat or mountain, what do we find? We find that they appear to be completely static. But if we look at these objects with a very powerful electronic microscope, we will be astonished to find that the atoms which comprise these objects are moving! There is not a single object in this universe which is static and not moving. Every object consists of atoms/particles and every single atom/particle is moving at a mind-boggling speed. Not only that, when we look through a powerful electronic microscope, the distinction between a man and a woman, human and non-human, living and non-living completely disappears. Even this type of knowledge is also an incorrect and a lower type of knowledge.

**Then, what is the highest knowledge?**

When a person sees everything as one substance or as Atman or as God, that is the highest knowledge and this knowledge cannot be sublated. This means that this knowledge will never change again. That is called eternal knowledge or the eternal truth. So, when a sadhaka or a spiritual aspirant through the grace of God takes the following opportunities which are available to him -

1. A human body. (मनुष्यत्वं manuṣyatvaṁ)
2. Desire to progress in spiritual life. (मुमुक्षुत्वं mumukṣutvaṁ)
3. The good company of devotees or spiritually advanced people, (महापुरुषसंश्रय mahāpuruṣasaṁśrayaḥ)

then he progresses and attains the final knowledge that "I am Atman." When such knowledge comes आदित्यवज्ज्ञानं प्रकाशयति **āditya-vaj jñānaṁ prakāśhayati** then supreme knowledge ever shines.

For example, if we say to the Sun, "Good morning," the Sun will reply, "Good, I understand but what is morning?!" There is no morning or afternoon or evening or night for the Sun because the Sun does not know what is darkness or light? This analogy means the Sun is '*prakashmaye* प्रकाशमय or full of light all the time'. This means - when a person obtains self-knowledge then this knowledge is forever - he knows that he is free and a supremely blissful spirit. This is the goal which has to be attained. How do we attain this?

In the next verse the Lord is telling us the necessary steps.

**Introduction of Verse No.18**

The Lord is telling us that there are four steps which all of us have to follow to attain progress in any field of life, especially in the spiritual field.

## **We have two very important faculties -**

1. A mind and
2. An intellect or buddhi.

**Buddhi बुद्धि or intellect: is also called निश्चयात्मिका बुद्धि *Nishchayatmika Buddhi or medha.***

*Buddhi* helps us to determine between various pros and cons and also various choices, in order to decide the best choice for us. Hindus pray and chant Gayatri mantra - *Dhiyo Yo Nah Prachodayat* O' Mother grant me the *buddhi/medha*. The *buddhi* has to be firm and determined that we don't wish to have anything except God. But, how can *buddhi* come to this conclusion? Only through deep thinking. It examines everything and says that everything in this world has some merits and demerits. So, it is not worth pursuing worldly objects in the long-run. The only object worth pursuing is God - I want nothing else but God. When this idea becomes absolutely steadfast, *that* is called *buddhi*.

### **What is the role of our mind?**

A beautiful psychological distinction has been pointed out. Many times, we do know what is right but we are unable to decide because of our *purva-janma-samskaras* (habits gained through many many past lives). The "mind" means that faculty which cogitates between what is right and what is wrong.

This mind must be turned towards God - meaning any thought which arises in the mind should be directed towards God only. When we try to worship God, then often our mind is very restless because many thoughts arise. How we can make our mind restful? Our ancient Rishis have advised us that to employ this mind in the worship of the Lord:

- We should clean the worship room because God will be worshipped in this room.
- We should collect the best fruits and flowers for worshipping God. Why? Because these fruits and flowers will be offered to God.
- We should decorate the shrine room, particularly the alter, images etc. with beautiful flowers and dress etc.
- Then we sit in the shrine room and purify ourselves. Why? Because we need to increase the concentration of our mind.

All these above activities and thoughts are different from each other but there is a common ground that they are all related to God only. Just as all the sun's rays are radiating and manifesting in various directions but they all converge in the central figure which is the Sun. Like that, all our many thoughts, activities, decisions, imaginations and experiences can be centred around God. So, the mind should be trained slowly and gradually to think of God.

After deep analysis, our buddhi should come to the determination that nothing is worth anything other than God..



But, there is something else called निष्ठा **Nishta**. *Nishta* means the ability to practice day after day, year after year, life after life, without getting discouraged and with the same level of enthusiasm whether we experience joy or not.

I would like give an interesting example.

Some countries have practiced slavery and somebody had acquired a slave. The master commands the slave , “I want you to work like this all day.” The slave had to obey, else he would be killed or sold on. Now, whether the slave derives joy or not, is happy or unhappy, likes this or not, does not come into consideration.

‘I am a slave, I have dedicated myself to my master, and whatever he requests, immediately I have to do it. If I enjoy it, that’s a bonus. If I don’t enjoy it, that’s my ill luck’.

Similarly, for every spiritual aspirant, ‘O mind! Whether you want to enjoy or don’t enjoy an activity, I don’t care! This what I am determined to do – you have to do it whether you like it or not, until you reach the goal. I am not going to give up this quest for the self or God.’

This is called **nishta** – one pointed devotion to certain practices, done through body and mind.

Then **tat-parāyaṇāḥ** स्तत्परायणा, for these people, all their sense organs and faculties of their mind are totally directed towards one objective only – that is called *parayana*. Para means supreme, ayana means that is the supreme goal and I am going to walk towards that supreme goal.

These are the 4 faculties that the Lord is enumerating and I think this is a very beautiful analysis.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ 5.17 ॥

**tad-buddhayas tad-ātmānas tan-niṣṭhās tat-parāyaṇāḥ**  
**gachchhantypunar-āvṛittim jñāna-nirdhūta-kalmaṣhāḥ**

[Fixing their minds in Him, at one with Him through their intellect, abiding in Him, realising Him alone as the supreme goal. They reach a state from which there is no return. Their sins have been destroyed by their knowledge.]

**These 4 available faculties**, are available to everybody in this world, irrespective of caste, religion, society, language, barriers at all. Every human being is blessed with these 4 faculties – but they need to judiciously, discriminatingly, unify them towards God.

***tad-buddhayaha*** : *tad* means that supreme reality – brahman or ishta devata, God without form or God with form, it doesn't matter.

Here I want to insert a small comment – there are so many fanatical people who go on talking, 'formless God is the only reality!' These are not spiritual aspirants. A spiritual aspirant has nothing to do with fanaticism, he doesn't waste his time in these things.

### **Great spiritual Saint "Rabia"**

There was a great Sufi saint and she was reported by some of her followers, her name was Rabia.

'O Rabia – many people are praising you and others are criticising you, damning you'. Rabia was a great lady, she replied, 'Look, I am so much besotted by God that I don't have time either to think of those criticising or praising me. When I have time, I will think about it'.

### **Chaitanya Mahaprabhu and Haridas:**

This anecdote has brought to my mind a beautiful illustration in the life of Sri Chaitanya. I am going to narrate a story from someone related to Chaitanya Mahaprabhu.

There was a great devotee called Haridas, who happened to be a muslim. He developed tremendous devotion to Lord Krishna and he led a saintly life. All the local people used to respect him as God himself. By the way, if people can observe anybody for a few days, their true nature cannot be hidden – it will come out. There was a local *zamindar* (landlord) who became extremely jealous, he thought, 'I am a rich man, people only respect me a little out of fear. But here is a man who is praised all the time.' Every time somebody met the *zamindar*, they would narrate their great experiences meeting Haridas. "You are in my presence and you are not praising me but recollecting incidents with this saint from months ago?"

So he decided and he wanted to send this saint into disrepute. So he called the most beautiful prostitute and gave her much money and asked her to tempt the saint and ensure his downfall. This lady was an adroit actress and she dressed herself as a woman devotee and sat in front of the saint's hut. She waited from morning and suddenly the saint came out. This lady did her pranams and said, "I would like to speak to you sir." The saint replied, "My daughter, I have taken a vow. I want to do 100,000 repetitions of Hari nama. Unfortunately I haven't been able to complete. Now I am going to take my bath and food. Once I complete it, I will go into my hut and I will complete my 100,000 repetitions and then will come and speak to you."

It was only the next noon that he came out and the same thing happened. The third day also it happened. In the presence of this great true saint, and also observing his wonderful behaviour, this lady had seen how many so called spiritual

people fell for her external charms. But this saint was utterly unmoved. But I want to share with you – when any tempting object, say a beautiful woman, comes into the presence of a sadhu, or spiritual practitioners, they become highly conscious, that I am a man and this is a woman. The woman herself feels shy in the presence of the sadhu.

I have had the great good fortune to see some sadhus, one of them was Swami Ranganathanandaji Maharaj. Many ladies have told me, when they are in the presence of Swami Ranganathanandaji, they forget they are women, as He was not conscious of their bodies. Nor was he conscious of his own body. Like Sukadeva, passing naked past damsels taking bath, they did not take notice. But as soon as his elderly father came near, they became shy and covered themselves head to foot.

So if this Haridas was conscious of his body, then externally he may behave like a great saint, but internally he would have been conscious of the woman. Immediately, the woman in turn would have noticed that this person is highly conscious of his body. How? 'Because he made me conscious of my own body'. Anyway, after 3 days, the lady recognised how great he was, how genuine he was. On the 4<sup>th</sup> day, she fell at his feet and told him the whole truth and said, 'Baba, I am your daughter, I surrender to you. From today, I give up my old profession, please give me initiation'. He also, through the will of Lord Krishna, initiated her, and she became a great saint herself.

Lest we may take these as cock and bull stories, we know what happened in the life of Sri Ramakrishna. Several actresses, and most actresses in those days were public women, came into the holy presence of Sri Ramakrishna. He addressed them as 'O mothers!' He meant it and they felt it. Similarly, with Swami Vivekananda, when he addressed the Parliament of Religions, he said "Sisters and Brothers", he didn't eulogise, he really meant it. Everyone in the audience felt that they were the brother or sister of this great monk. Similarly, when Sri Ramakrishna spoke, the divine motherhood arose to the surface. Then these people looked at their own lives. Several of them renounced the world and became great saints in their own right. You can think of 'Nati Binodini' is a beautiful movie you can watch on Youtube. Some many people have become completely reformed – that is the effect of a great spiritual person.

Now, coming back to our subject here - when a person has these 4 faculties, decides he wants God, thinks only about God all the time, he is *nishta*, like *eka lavya*, whether a guru accepts me as a disciple or not, I have accepted him. I will practice making an image of my guru – that is called *eka nishta*. Furthermore, whatever they see, they try to see only God everywhere.

A simple incident comes to my mind. There was another great soul, Nag Mahasaya, whom Sri Ramakrishna had called a great spiritual person. One day he was lying on his cot in his village and a wild cat suddenly jumped onto him, gauged

his eyes and ran away. He did not blame anybody – he said, “I must have committed some sinful act, that is why Thakur has meted out this punishment for me!” What an attitude!

Whatever happens in the lives of these great spiritual souls, they attribute it to God, that is why I am never tired of telling you, this coronavirus is not brought by China or any other country, it is not spread by anybody. If I am destined to get it, it is because of my past karma and nothing else! So, the intellect is one pointedly, like a compass, pointing to God. The mind is straining all the thoughts, to think only of God. Day after day, whatever daily routine that person has, they go on practicing, whether they are happy or unhappy, in sickness and in health.

If these 4 things are practiced, then what does such a person do?

***Gachchhantypunar-āvṛittim*** [ गच्छन्त्यपुनरावृत्तिं ], he attains to that state where there is no coming back, there is no rebirth – he becomes completely free, *mukti*.

Why? ***jñāna-nirdhūta-kalmaṣhāḥ*** [ ज्ञाननिर्धूतकल्मषा ] – these practices purify them. Here, impurity means I am the body-mind; purity means to think I am the Self, a child of God. Remember, you have a Mother, and I am your mother. You are my child, live like my child.

So, *jnana*, through this knowledge of God, ***nirdhūta-kalmaṣhāḥ***, all their impurities have been totally destroyed. It is not a temporary phenomenon, it is permanent : they know “I am God, therefore the Atman”, ***gachchhantypunar-āvṛittim***, [they will never again take birth], they have got out of this samsara permanently. That is the result of practising these 4 types of spiritual practices.

Now, I have said these are *parayanas*, which means this is the supreme goal. Whatever it is that they attain, it is called the state of Atman, ‘I am the Atman’.

When a person attains that state, he doesn’t look upon others as, ‘I am Brahman, but everything else is non-God, non-Atman, non-Brahman’. So, whatever he sees, he doesn’t see any difference between any beings – high caste, low caste, rich, poor, learned, ignorant, powerless, powerful etc. This fact is being told and is one of the greatest verses we all have to keep remembering :-

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनिः ॥ 5.18॥

*vidyā-vinaya-sampanne brāhmaṇe gavi hastini  
śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśhināḥ*

Suppose, such a person, who attains to this knowledge of Atman, comes across a brahmana, who is very highly learned and whose behaviour is excellent – a true brahmana’s behaviour. Then, he sees a cow moving in the street; then he sees an elephant; then he sees a dog; then he sees a low caste person who eats

dogs. By the way, we all know people who eat after mercilessly killing cats, dogs, snakes, anything that is alive. From our viewpoint, it is a wrong thing, but from their viewpoint, they say it is a matter of habit, so nobody should be really blamed. He looks at all these differences – man, woman, humans & non-human beings etc. He sees nothing but the manifestation of Brahman equally in every one of them.

So the wise see the same Brahman in all – whether it is the wise brahmin endowed with learning and humility, or a cow, or an elephant, or a dog or an outcaste.

So this is what we need to accustom ourselves to – but how do we do that?

That is why we need to follow the commandments of the Holy Mother :-

***Stop finding fault with others*** – the moment we say this is a great person and this is a small person, we are finding fault with the small person. But to even stop finding fault, because it is our habit to find something, find something good, something worthy, something which we ourselves do not have, something special a person has got. I can tell you, every person has got something which others do not have, something unique.

So if we only habituate ourselves to only see good in that person, then slowly we can see that everybody has got something good in him or her.

### **Story of Yudhisthira and Duruyodana**

I remember a story, that somebody has created relating to the Mahabharata :-

Once it seems, Yudhisthira and Duruyodana went on a world cruise and returned. There was a big reception party for them and they were asked to narrate their experiences. Curiously, they finished their speeches in 2 mins – each taking less than 1 minute.

Duruyodana : “I have nothing to narrate, wherever I went, I see only evil people everywhere. I don’t want to talk about them”. He sat down.

Yudhistira : “I have no words to tell how good each person is, wherever I went, I saw extraordinary, loving people. Everybody is ready to give up their lives for my comfort. Such a wonderful world – really, I am thankful to God. I have no words to describe!” He also sat down.

What does this indicate?

It shows that a good person sees good and an evil person sees nothing but evil.

This is a psychological truth - when we see faults in others, that means we have that same fault within ourselves. But consciously, if we can see good in others, not only do we feel happier, but our goodness also slowly increases.

## Adi Shankaracharya and Chandala:

You may also recall the incident in the life of Adi Shankaracharya – it is claimed to have happened in Varanasi. One day he was walking in a narrow path and he came across a chandala. Being born as a brahmana, he shouted,

“Hey chandala, low caste man – get out of my way!”

That chandala had 4 dogs with him, he said,

“Are you addressing the Atman or are you addressing the body? If you consider me as a body, there is no difference between your body and mine. The same panchaboothas are there, the same blood, marrow, bones, flesh, nerves are all there. But if you are talking about the Atman, only one Atman is there. There is no Atman in me that can get away from your Atman. Now tell me which one are you addressing when you say chandala?”

Of course, Adi Sankara’s pride was broken, old samskaras was broken – he fell at his feet and said, “ You cannot be any other than Lord Shiva Himself, because anybody who has this kind of knowledge is God Himself and nobody else”.

So, we have to develop seeing the same God in everybody. Not only that, every event that happens in our life, we have to relate to God and say, “God, in his infinite mercy, He is ordaining this to me for my own good.” So this is a spiritual practice, we have to see sameness – same God, same Brahman everywhere.

This is being carried to the 19<sup>th</sup> verse :-

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ 5.19॥

***ihaiva tair jitaḥ sargo yeṣhām sāmye sthitaṁ manaḥ  
nirdoṣhaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ***

So, *yeṣhām manaḥ sāmye sthitaṁ*, those, whose minds are set completely on sameness, Brahman is untainted and is the same in all. Therefore in Brahman, everybody rests.

The simple meaning of this 19<sup>th</sup> verse is this – it is this same Brahman manifesting as living, non-living, human, non-human etc.

Brahman with names & forms is called **jagat**.  
World without names and forms is called **Brahman**.



There is one infinite Truth and that is Brahman. Those who have attained to that state of samatva, see the same God everywhere.

### **Swami Vivekananda has composed a beautiful song :-**

‘Where do you search, my friend, in front of you?  
Is this living Brahman lying, sitting, moving, breathing, acting, running,  
coming, enjoying, suffering?  
Whatever you see is nothing but Brahman.’

Those who have attained to this state of mind of seeing sameness – same God in everything. Once a person’s mind has attained this sameness, of seeing God everywhere, by then, (*swargaha eha eva tajaita*) - even while living, even now, they have conquered the transmigration, samskara, bondage. They have the knowledge that I, and everything else is nothing but Brahman.

**Sarvam khalv idam brahma.** सर्वं खल्विदं ब्रह्म  
Why? Because Brahman is *samadarshi*. In Brahman there is no differentiation at all.

### ***nirdoṣhaṁ hi samaṁ brahma* [निर्दोषं हि समं ब्रह्म]**

Brahman is without that defect of seeing high and low etc. It sees only sameness everywhere. Therefore those who have attained to that state see Brahman everywhere – they see everything as nothing but God. Those, whose minds are thus set on the same sameness, that means seeing God, have even here, even while living, have overcome birth, have become *jivamuktas*.

### **Sri Ramakrishna gives this beautiful example:**

He once had a vision where everything was made of wax. Wax humans, elephants, mountains, rivers, trees, fruits – everything. Anybody who observes nature will see wax everywhere.

### **Swami Vivekananda and Darbar of Maharajaji:**

Another beautiful example from Swami Vivekananda. He was wandering and happened to go to *Khetri*, where the Raja wanted to be entertained by his troupe, who were girls from the low caste. So he arranged for these girls to sing and dance and wanted to invite his Guru, Swamiji for his entertainment. But Swamiji was a young man under 30 so he refused to come down. The dancer was fortunately for Swamiji, one of the most meritorious ladies in the world and she lifted her divine voice to sing :-

**Prabhu More Avagun Chit Na Dharo**

**Samadarasi Hai Naam Tihaaro Chahe To Paara Karo**

प्रभु मेरे अवगुण चित ना धरो | समदर्शी प्रभु नाम तिहारो, चाहो तो पार करो ||

[O Lord, your name is samadarishi. You don't make any distinctions, between anybody]

**Ek Lohaa Pujaa Mem Raakhat, Ek Ghar Badhik Paro**

**So duvidha paras nahi dekhata, Kamcan Karat Kharo**

एक लोहा पूजा मे राखत, एक घर बधिक परो | सो दुविधा पारस नहीं देखत, कंचन करत खरो ||

The same metal is in the form of a image in a shrine room. The same metal has taken the form of a butcher's knife in a butcher's hand. But, when these two are touched by a philosopher's stone, they turn into pure gold.

What she means is, I may be a low caste woman, you may be the greatest sannyasi, but learn to look upon everything as Brahman, then only you are a true sannyasi.

This song, completely changed the mind of Swamiji, and he came down and enjoyed and blessed the lady whole heartedly. So this is what is being said everywhere – we have to practice seeing God everywhere – that is our true spiritual practice. This what our Upanishads are telling us – the whole world is nothing but God.

ईशा वास्यमिदं सर्वं यत्किंच जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥(1)

*īśāvāsyamidam sarvaṃ yatkiñca jagatyāṃ jagat |*

*tena tyaktena bhujīthā mā gṛdhaḥ kasyasviddhanam ||*

*(1st Mantra, Isha-Upanishad)*

The whole spiritual practice is to change our outlook. Instead of seeing difference, we must see sameness. This means to see the divinity in everything, living or non-living, is true spiritual practice. If we go on practising, we see God in everything until we see nothing else but pure God. That spiritual practice is being expressed in such beautiful verses here.

How we get to this state of mind and how we practice the seeing of God everywhere is further described here in the coming few slokas. We will discuss hem in our next class.

**Jananim Saradam Devim, Ramakrishnam Jagad-Gurum  
Pada-Padme Tayoh Sritva, Pranamami Muhur-Muhuh**

**Om**

**Vasudeva sutham devam kamsa Chanoora mardhanam,**

**Devaki paramanandam Krishnam vande Jagat Gurum.**

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥



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

**Om Shanti Shanti Shanti**

**With kind regards**

**Mamta Misra & Hari Sundaresan**