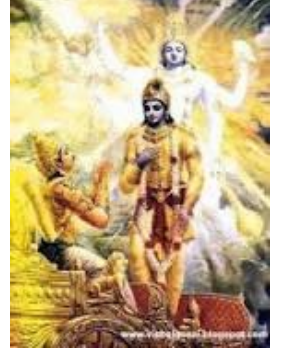


Swami Dayatmananda on Bhagavad Gita Class 62 date 20/7/19
(Lecture is delivered online from Bangalore India)

Class begins with chanting of slokas and prayers

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ 5 ॥

Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum ॥ 5



सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः । पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ 4 ॥

Sarvaopanishadho gaavo dogdhaa Gopala Nandana,
Parthoo vathsa sudheer bhokthaa dugdam Geetamritham mahath ॥ 4 ॥

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥ 8 ॥

Mookam karothe vaachaalam, pankhum lankayathe girim,
Yath krupa thaham vandhe Paramananda madhavam. ॥ 8 ॥

In our last class, I have given the synopsis of the third chapter. The essence of the teaching which Lord Krishna had given in the third chapter is that we should convert every action of ours into a spiritual action. This conversion of every action, whether it is consciously done or not, for example, breathing, beating of the heart, flow of the blood, these are done without us being consciously aware of it.

But even these actions, whether they are conscious or unconscious, through particular resolution, we can only make a sankalpa, a heartfelt effort,

“O Lord, my very life is for your sake! Even my breathing, every action of mine, is to reach You.”

If we can have this kind of spiritual attitude, this conversion of every action, into a spiritual progressive action, has a technical name called **yagna**; and the speciality of this 4th chapter is that it enumerates that there are many types of yagnas. Only a few important ones have been mentioned in this 4th chapter, about 12 of them. Of these, one of the most important sacrifices or yagnas, is what devotees all over the world chant, whenever they are in the course of eating food, the very well known sloka, which has become so popular now, which is chanted so devoutly, fervently, whenever we start to begin to eat :-

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्मणो ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ 4.24 ॥

*brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ brahma-karma-samādhinā*

[The Lord calls, that the result of this practice, of looking upon everything as Brahman, is called samadhi].

What type of samadhi? Brahma karma samadhi.

In this 4th chapter, we are going to get some fundamental truths. Before we start the chapter, let me outline a few of them in this class :-

1. Truth is One

- This is one of the most important spiritual truths, enumerated in the Rig veda. It goes like this :

एकं सद्भिप्रा बहुधा वदन्ति

Ekam Sat Vipra Bahudha Vadanti

Truth is One, but sages call it by various names. This has been re-announced after highlighting

It very much by Sri Ramakrishna. In his own words, in Bengali :

Jato maath tato path जतो मत ततो पथ

[As many faiths, so many paths].

This has been beautifully illustrated by Lord Krishna in this particular chapter.

So I mentioned two points – first is that Truth is One for eternity, and people might call it by various names. The implication of it is, if Truth is One, nobody can teach anything different. Whoever be teaching, whoever had taught, whoever is teaching now, whoever is going to teach about this Supreme Reality, the Ultimate Truth called **sat**, or Brahman, they can only speak in the same terms. It is Truth, nothing but the Truth.

So, if anybody wants to teach, they can only teach it perhaps in different languages, different words, different expressions and different comments – but the Ultimate Truth is not affected by any of these. All of these lead ultimately to the same Truth.

But something curious can happen and that is, in the course of time, if we neglect to highlight it, to put it in front of our eyes, and to strive to practice it everyday of our lives, then sometimes it seems to be going underground, not very much prominent.

Sometimes because of this negligence, it can also be interpreted perhaps in a wrong way. So then, many people seeking the Truth, are not able to access the Real Truth, which means they are burdened with wrong ideas, wrong opinions, leading to wrong practices. As a result of this, inevitably, people do suffer, and when that suffering becomes deep and universal, meaning many, many people suffer, then the compassion of the Divine Lord takes a concrete form – this what practically every religion calls an **avatara**, incarnation of God.

In Hinduism particularly, whenever such a need arises, then the Lord literally promises to humanity, that He is going to :-

- incarnate and establish the right path called Dharma,
- to awaken people to their own potential inner nature,
- to inspire them,
- to bestow His Grace upon them, and in many ways, if necessary,
- to destroy the so called evil persons, meaning the bodies and minds of evil people.

Really speaking, there is no evil person, neither a good person as a matter of fact, everyone is a child of the Divine!

That was the truth that Swami Vivekananda declared at the Parliament of Religions.

Many people believe that in the 19th century, God incarnated in the form of Sri Ramakrishna, proclaiming that “He who was born as Rama, He who was born as Krishna, again He is incarnated”. By mentioning the names of two past incarnations, it doesn’t just mean Rama & Krishna, it means Buddha, it means Jesus, it means many incarnations that were in the past, it means any incarnations that are going to come on this earth on the future too.

This is because God is One, Divinity is One, Truth is One, humanity is none other than the Divine, the whole world is nothing else but the Divine. But sometimes, we happen to forget because of some mysterious reason, which Hindus call *maya*, and at that time, the Lord, with the help of that very *maya* / *yogmaya*, He seems to take birth, He seems to perform certain actions, and He seems to have also given up the body. In reality, such a thing doesn’t happen.

So, Truth is One, and everyone is striving to attain to that Truth, and whoever teaches the Truth, must teach the same Truth, because there is no other choice. In plain words, God is One, and anybody can only preach the same God. But as I mentioned earlier, with different names, different qualities and different forms.

Through all these, everyone is really moving, progressing, evolving – only towards the unfoldment of their own divine nature – and that is inevitable. In this age, we are fortunate that God has once more come to remove the dirt, dust etc, which seems to be covering the Truth, and make it plainly visible, and that is our good fortune.

So, this concept of avatara, which Sri Krishna literally promises, “whenever such a need arises”.

And when does that need arise?

When, humanity has forgotten the purpose of life and then becomes what we call travelling away from God, called adharma, or unrighteous, or evil. To uplift that dharma, to turn them back towards God, and to inspire people, He will be reborn.

By this, the Lord is also indirectly indicating to all of us, if the Divine Lord is really eternal, infinite, unborn and pure, then his children, that is, this world, cannot be also, something else. This because if the cause has a nature, then the effect also has the same nature. If the cause is divine, then the effect must also be divine – there is no other way!

This was the point I emphasised in my last class – the vehicle, the instrument that Sri Ramakrishna had chosen was none other than Swami Vivekananda – who declared at the Parliament of Religions, “ **Ye are the children of immortal bliss!**”

Everyone, not only human beings, non-human beings, not only living creatures, even non-living creatures, seem to be non-divine. But in reality, everything is God, there cannot be anything other than God, there doesn’t exist anything other than God.

If we can accept that fact, at least intellectually, if we can strive to make progress, to recognise our own inner divinity, our life will be transformed. Thereby we are blessed, the whole world is also blessed.

So, even we are not born, seem to be born, we are none other than God : this is the Truth taught at the highest level of this section, called Advaita Vedanta. The teacher, the enlightened teacher, comes and instructs the disciple as to his real nature :-

Tat Tvam Asi (तत्त्वमसि)
[Thou art That]

Recording time 13 minutes.

And, the disciple who is practising sincerely realises the truth :- Yes

Ahaṁ Brahmāsmi (अहं ब्रह्मास्मि)
"I am Brahman."

He realises this in the depth of his purified heart. But, if it stays as his secret inner most realisation then it is practically of not much use or good. So, he must open his eyes and perceive the whole universe as nothing else but manifestation of Brahman but appearing with name and form.

So, these are the some of the beautiful teachings we get in this fourth chapter.

How to progress in spiritual life and how to manifest our divinity?

So many people have done this in the past. Lord Krishna mentions this fact early on in this chapter which we will study it a little later on. But,

Why The Divine Lord is emphasising this?

Because, however wonderful a truth is but if we do not see it and if it is not practically lived and demonstrated in front of our eyes then we will not get much inspiration to follow the true path.

So, there must be some saints; who have realised that truth and The Lord says:-

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ 4/10

vīta-rāga-bhaya-krodhā man-mayā mām upāśhitāḥ
bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ

Meaning: Many many people in the past have followed My footsteps to come to my refuge, renounced the attachment to the world. And by following my footsteps they have reached me, for such, there is no rebirth meaning they become completely free.

Secret of an incarnation:-

When we see such an examples in front of us. As I mentioned, in our modern times Shri Ramakrishna is considered one of the latest and greatest incarnation. He had become free and all his disciples had become free. I can tell you with great emphasis that hundreds of his many devotees by following him sincerely have also attained the freedom, however we

may not know their existence, their names might not have been mentioned and they might not have been known to us but they have also attained the freedom. That is the secret of an incarnation.

How to meditate and how to live a life?

If we can meditate upon this aspect of the incarnation of God then meditation becomes easy. He (God's incarnation) becomes an ideal for us, how to live a life because these incarnations even though they are the manifestations of God. They also try to live like one of us, under going the same *sukha* and *dukha* happiness and un-happiness and same problems. But, yet they rise above all these problems showing us the way that if one human-being can rise above these problems then any other person following the same path can also rise above and solve their problems, become blessed and become a blessing to the whole world. And,

Even today, there are many secret aspirants who are completely devoted to a spiritual life / a godly life. Only, these people are reluctant to come out into the public and much less to declare that they are spiritual aspirants and have progressed a lot. In fact, they take great pains to hide their real nature to show to the people that they are not any different than other people.

At the same time, there will also be quite a number of people, however these people try to hide their nature, they will somehow recognise these people who wish to hide their nature, even if not completely but at least partially. They become beacon lights for many people also.

Secret of God's incarnation:-

This is how the tradition continues and curiously history moves in cycles. So, after the birth of an incarnation, the truth slowly seems to become covered up and seem to go underground. When such a time comes, then people again become confused. They do not know - what is the life, what is the goal and what they should do. This will again lead to another reincarnation of God. Thus the cycle goes on and on.

Here, categorically in Hinduism and we we get this concept through Bhagavat Gita that whenever and wherever a divine grace is needed then divine grace is sure to come to help humanity; not only for particular region or for particular people of that time but all over the world.

What is yagna?

Then, The Divine Lord also teaches - How to convert every action into a divine activity which will help us to progress in our spiritual life and it is called in Sanskrit as **Yagna**. Such people make progress in their spiritual life and some of them become liberated. They exhibit certain characteristics and by observing them and their characteristics, we also get a glimpse of their greatness. This is also described in this chapter.

Definition and Glory of knowledge:-

Finally, the Lord also tells us 'The glory of knowledge'. Real knowledge is one which destroys all bondages. This is the definition. We do not need to quarrel about which path is greater. This is one of the things i which The Divine Lord

emphasises in this chapter that, let people take any path that is suitable for them but in the end these very people and everybody else - whether they are followers of jyana-yoga, karma-yoga, bhakti-yoga or raj-yoga, they will all equally reach me.

The most encouraging teaching which The Lord gives is that " As a man approaches Me - I also respond to him in exactly the same way and I will uplift him so that he will also become free."

In this age when there seem to be political unrest, religious conflict and disbelief in the higher ideals of life then the teachings of this forth chapter; really become guiding lights for the humanity. So that we can also slowly regain our faith, not necessarily in a particular concept of God but in spirituality.

Greatness of Buddha's teachings:-

That is why, many people declare that they do not believe in God. Some people declare that we do not believe in religion, we are not religious people but we are spiritual. They also say that we do not believe in God but we are progressing towards the highest reality. In fact if we study Buddha or Buddhism - very rarely Buddha speaks about God but all the time He is only speaking about God. This is the secret of Buddha's teachings; He is talking nothing else but God without even mentioning the name of God.

There are two ways of describing this truth. One is - I am going towards God and another is - I am going away from limitation - both ways in the end means one and the same things.

With this essence of the important teachings and essential point of this forth chapter called *Jyana-Karma-Sanyasa-Yoga*, now we will take up the verses, discuss and dwell up on the ideas. That's what I want to do here.

- First thing which we sit and take notice is that **The truth is one and paths are many.**
- Every path ultimately means only one thing that we have to cut off our identity with body and mind which means;
- We have to get rid of our attachments to the world which means -
 - actually to expand our identity - not only to this particular body and mind or to our family or to our country or to our religion or to our language only but we have to identify with the entire world.
- As a devotee declares that; this whole universe should be looked upon as an embodiment of Shiva, (he will start seeing) that everybody is a Shiva bhakta, my mother is Parvati Devi, my father is Lord Shiva and he feels.
- All devotees are my own family members ***Vasudeva kutumbhakum***. His idea of family extends to the whole world which means all living, all non-living, all insects, all birds, all animal, all plants and every thing else are included in his family.
- The Lord points out that He initiated the lineage of Lord Sun and through that lineages the teachings of these spiritual truths are being passed on from the teacher to the

disciple, from the disciple to his disciple called **Guru-Parampara-System** - the tradition of the teacher and the students.

- The Lord makes a somewhat a mystical / mysterious statement "I have taught this yoga 10,000 years back to the Sun. The Sun taught this to his disciple and so on. But, in course of time, that knowledge has become covered up so once more, I came to uncover it."
- Naturally when we hear that one of our colleagues is declaring that he had unfolded and uncovered a secret 10,000 years back then we will wonder as if he has gone out of his mind. He is of my age, my colleague, my contemporary then how he could have born 10,000 years ago. Then,
- Lord categorically says " O'Arjuna, it is not that this is your only life. Both You and me and that means everybody - plants, insects, animals etc (this is what Charles Darwin termed as the evolution.) We all have had many many births. I know them all. You also have the memory (of your previous births) but you are not able to excess that memory. Where as I have been able to excess that memory so I know them all"..... What does that mean?
- This is one of the fundamental pillars of Hinduism that is called the **Law of Karma**. This law indicates that we had many many births in the past and we are going to have many births in the future. If per chance, suppose we did not do the right thing in one birth then that is not a matter for despair because we will be given many many opportunity in the future until we reach The Divine Lord - who is none other than our own-self.

So, three points to recollect what we have spoken so far:-

1. **Truth is one:** Truth is one and it will endure for ever. Anybody who teaches also can not teach anything else but the same truth.
2. **Many births:** Everyone of us had many many births and that is how we are evolving towards our own destination.

3. **Functions of an Avatara / God's incarnation:-**

- **Practical interpretation of the truth by an Avatara:** When we need extra help then The Lord descends out of His infinite grace and He teaches the appropriate truth albeit suitable for that particular age. Truth is One but it must be presented in a way so that people could easily understand and also it should be easily practicable. That is how, not only the truth but interpretation of the truth is very necessary and that is one of the fundamental missions of an Avatara. Not only that,
- **An incarnation of God / An Avatara also discovers some new paths.** He also dusts off as it were, removes the obstructions of the old paths, makes them valid. He also discovers some new truths but,
- **The most important function is to re-interprets these truths** of the scriptures that must be alone effective for that particular age.

- Then, The Lord also says that there is another function also. That function is to help the good people. परित्राणाय साधूनां **paritrāṇāya sādḥūnām**. Where ever any person is sincerely performing spiritual practices. The grace of The Lord descends upon him. Even if he is alone in 10,000 miles area and there is no hope of anyone to contact him but some how The Divine Lord makes His presence known. That is called **helping the sadhus or saving the good people / righteous people /spiritual people**. He becomes an inspiration to every body.
- विनाशाय च दुष्कृताम् **vināśhāya cha duṣhkṛitām**: At the same time there would be some people who are not that good. As a matter of fact, they seem to be moving in the opposite direction. We call their actions as evil actions and we call them as evil people. Those people sometime can not be helped with their present bodies therefore their present bodies has to be destroyed. Therefore, the destruction of the evil people's body takes place. But, don't think that they will be made into non-existence. That particular instrument which has become not only useless but positively dangerous that body has to be destroyed and The Divine Lord does it in His own mysterious ways. Even now The Lord does it. We may not understand it. Such a person may meet an untimely death, may die accidentally or by disease or by whatever way it is.

So The Lord's function is to protect the righteous and to subdue the un-righteous.

The Lord's birth is mysterious.

The Lord's birth is mysterious. Mysterious in the sense that it is not real. It is only seemingly apparent.

Doesn't matter if some of you may not accept this. You take this for granted that like us His life is also 'a true life/ a real life' This really do not effect the teachings. To understand this, we posit.

Two types of births:

There are two types of births.

1. **Karma-Janma** कर्म जन्मः: We are all born because of our past *karmas* technically called **Karma-Janma**. Our life and our births are because of past प्रारब्ध कर्मा *prarabdha-karma*.
2. **Karan-Janmi** कारण जन्मी: Where as divine Lord has no such past life that is why He comes down with a mission of helping humanity and therefore He is called "**Karan-Janmi**". *Karan-Janmi* means a person who is born with a mission in his very life. I have also mentioned the fact that The Lord is not really born and this is from *adwaitic point of view (non-dualistic philosophy)*. Where as *dwaitic* philosophy or the dualistic religions posit that the world is real, our birth is real, our growth is real, our death is also real therefore, (for the followers of dualistic philosophy) God's incarnation is real, His growth is real, His life is also real and His passing away is also real. This does not really matter. They are not very harmful things. We can accept the either view.

How God can be born?

Here, He / The Divine Lord says " (I take birth) with the help of my own Maya".

How can He be born?

He can not really be born.

I will mention one fact that Swami Vivekananda emphasises that really we can not be born and God also can not be born. How? Because God is infinite and we say He created this world.

To do any action there must be three things.

1. First of all material.
2. Second the Intelligence.
3. Third some instruments.

But, here since The Divine Lord is infinite and He is the One then who is the material? Who is the intelligence? What are the instruments?

So, rationally to imagine that the infinite has become finite is impossible.

Even, dualistic religions are stating the same fact albeit in a slightly confused language. What is that language? God is everywhere and God is everything. If God is everywhere and if God is everything then What is the nature of everything - there must be only God and nothing else.

We are all divine:

Ok, we are all progressing. It doesn't matter. What is important is to understand - The Lord's teachings and to have firm faith that our life has a meaningful goal and we are all really divine. We come from God and we can not go anywhere excepting God. So, to go to God we must take a right path and we must put forth the righteous efforts. If this much we can accept then there would be and need not be any quarrels between religions, not only religions but between any field of life.

Summary of above discussion:

God's incarnation is the fundamental pillar of Hinduism

- So, the fundamental point is God incarnates. This is taken as a granted dogma in Hinduism. And
- Then He helps the good people. And,
- He subdues and transforms them (so called evil people) in course of time, even if it is necessary to destroy this particular life. You may wonder how is He helping? He is helping because that so called evil person is going to be reborn with a more useful fit instrument and his destination is also God only. Only, he has deviated as it seems a little bit more but ultimately everyone is God's own part. They all have to move towards God. When they become God, by reaching God, by knowing God, they become one with God then life journey comes to an end. So, this is one of the fundamental pillars of Hinduism.

- **Law of Karma:** Then the corollary of this is the Law of Karma. If we are happy or we are unhappy, we are responsible that means the actions that we have done in the past life alone is responsible. We should not blame anybody else much less God. We should take the responsibility squarely upon our own shoulders.
- **The law of karma & Darwin's theory of evolution:** Once we accepts it. It leads to its own corollary which is many births. Because this evolution needs many many births and this is in accord with exactly what Charles Darwin in his theory of evolution had taught. Only difference is that he has used the secular language saying "One species mutates into another species for a better type of life." But, what is that better type of life, Darwin did not specify but Vedanta specifies that better type of life so that - that instrument will be useful in travelling towards God.
- **What is life?** This is what Swami Vivekananda had put it so beautifully in the form of - What is life. Life is a journey not from untruth to truth but from lower truth to higher truth. Some others have put it in a different way " Life is a journey from a lower state of consciousness to a higher state of consciousness. Life is a journey from a lower state of happiness to a higher state of happiness.

With this background we will take up some of the verses and then slightly expound them.

The Divine Lord declares at the beginning of this **Fourth Chapter**.

Bhagavad Gita: Chapter 4, Verse 1

श्रीभगवानुवाच ।
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ 1॥

śhrī bhagavān uvācha
imaṁ vivasvate yogaṁ proktavān aham avyayam
vivasvān manave prāha manur ikṣhvākave 'bravīt

Meaning: I taught this imperishable yoga to Vivaswan, Vivaswan taught it to Manu and Manu taught it to Ikshvaku etc.

Commentary: This teaching is supposed to come in un-adulterated and un-diluted manner even to this particular age. I am not only referring to the Shri Krishna's and Arjuna's age but even to our this age.

The Divine Lord declares here - why He has to re-incarnate again.

So, this proves what I mentioned earlier. Shri Krishna says "I have taught this truth in the past. I am teaching it to you now and in future also I will teach you exactly the same truth because truth is only one, language, expressions, words, applications may change slightly but truth is only one."

In the second verse,

Bhagavad Gita: Chapter 4, Verse 2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥ 2॥

**evaṁ paramparā-prāptam imaṁ rājarṣhayaḥ viduḥ
sa kāleneha mahatā yogo naṣṭaḥ parantapa**

Meaning: How come that truth is either completely covered up or it is only available in a distorted way. So, The Lord is telling that this knowledge handed down thus in regular succession and the royal sages knew. This yoga however by long lapse of time has been lost here, O' Arjuna O' Burner of the foes.

Commentary: So, here we can understand it, if any truth is not actively, sincerely and strenuously practiced then in course of time, it is likely to become covered up.

This word covered up has several meanings.

1. First of all it gives to different distorted meaning.
2. Secondly It is a well known fact that if we understand something wrongly then it will inevitably leads to wrong knowledge and wrong ideas that will leads to wrong practices. That further distorts the mind and its capacity to understand therefore, the idea becomes even more covered up and distorted.
3. Actually, it never becomes covered up but it becomes distorted. It becomes distorted in two separate ways. First, as we know, so many people are there who deny the very existence of higher life - out right denier. All that they experience right in front of their eyes with this body alone is real for them.

(Class was stopped for a short while due to the sound of religious prayers.)

We are talking about, how knowledge becomes covered up?

In reality I said, nothing can be covered up really but it takes myriad forms, mysterious forms and as we do not understand things properly our actions also will not be proper actions.

Sometimes, mysteriously Hinduism calls this " **The Maya of God**". So, why do we forget about it because of a special power of God which is called Maya. It is His Lila as if He is playing with Himself. That is an aside point.

When this great truth becomes distorted as it were then The Lord comes.

So, this fact that time also brings an incarnation, time also distorts the truth, both usages of the time, both positive and negative, are highlighted here.

The Lord is telling that there are many people who knew this truth and they also tried to propagate but in course of time the truth some how mysteriously gets partially covered, partially distorted, leading to wrong ways of life.

The Lord is telling now,

Bhagavad Gita: Chapter 4, Verse 3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३॥

**sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purātanah
bhakto 'si me sakhā cheti rahasyaṁ hyetad uttamam**

Meaning: The same ancient Yoga has been today taught to you by Me, for you are my devotee and my friend; this is a supreme secret.

Commentary: Very beautiful verse which is declaring that the same ancient - here ancient doesn't mean many thousands of years of old but it means Eternal Truth. Ever since the birth of human beings the same truth applies.

Because by definition - truth is that which never changes. Therefore, that same ancient truth even though it is ancient, it is as fresh today because it is the truth which nobody can really cover it up or stain it but we might mis-understand it. I am teaching the same yoga.

Then what is the speciality? I am teaching it to you.

But, who are you? You are not my nephew, you are not my brother in-law but you are my devotee and you are my greatest friend.

Here, The Lord is indicating what in Sanskrit we call **Adhikari** - who is a fit person to receive the truth. Anyone who has become fit, he will receive this truth whether in the form of a person or in the form of a book or in the form of an inspired thought or in the form of a some natural event. Thus, many people have stumbled upon this truth when they are ready. As soon as we are ready this truth is also waiting for us and it will enter into us.

I want to give you two examples. **Recording time 40 minutes.**

1) **"The Practice of the presence of God" by Brother Lawrence:**

Brother Lawrence - Who's famous book is "**The Practice of the presence of God**". He was narrating himself his autobiography - "One winter, end of the winter, the spring is about to begin. I was walking suddenly, I came across the stump of a tree which seems to be lifeless / dead. Here, dead means all the leaves had been shed as if it appears to be a dead tree. In fact, it was surviving that severe winter and suddenly I perceive that beautiful new copper coloured leaves are coming out. That moment, that sight had become a point of conversation to Brother Lawrence and then he said " What a great glory of God. This seemingly dead tree has come to life." and with that moment his whole life became transformed.

2) **"Varieties of religious experience" by William James**

Here, I just want to mention a beautiful fact. There was a great psychologist in America in 19th Century called William James. He had written a very beautiful perceptive book called "**Varieties of religious experiences**" and there he was dealing with the subject of conversion.

He says - "**There are three characteristics of true real conversion.**"

First characteristic he says "The Sub-conscious, the un-conscious and the conscious become totally integrated."

Our problem is, unconsciously we are cherishing some idea, sub-consciously we are thinking something else, consciously we are speaking or doing something else. There seem to be a "**Spilt Personality**". Where as when conversion comes - what they call *manasa - vacha - karmana* means thought, speech and action completely become integrated.

Definition of truth by Shri Ramakrishna

By the way, the devotee's of Shri Ramakrishna could recollect the definition of truth by Shri Ramakrishna "**Maun - mookh -aik kora** मन मुख एक करो " to make the thought, the speech and the action one that is called the truth. These people are on the path of truth and that is called the integration of personality about which Swami Yatishwaranandaji deals very elaborately in his classic book " Meditation in Spiritual Life". One whole chapter is devoted to this subject of integration of personality.

2nd point he says "This is a conversion for life." This is not a temporary conversion. If it is a true conversion then the person's whole life until his body drops - he is controlled by that idea alone. It is a permanent conversion for life after life

3rd Characteristic is a beautiful characteristic. This integration in this world - we can see could be a good man becomes a wicked man for life but this real conversion is from a lower state to a higher state and from worldliness to God.

When we perceive these three characteristics in anybody then we may not call it a conversion but we know that such a person is a true spiritual aspirant and immediately the truth manifests itself spontaneously in that person's heart.

Arjuna as we know in the first chapter. He fought against the idea that I should continue the war and in the beginning of the second chapter as we have discussed - how he was totally converted for life. शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् || C2/V7|| **śhiṣhyaste 'haṁ śhādhi mām tvām prapannam** - I have surrendered myself to You. I have become a disciple and whatever you command me, I am ready to do it even if I do not understand it. Here, शाधि **śhādhi** means commandment.

The Lord is confirming it " You are my true devotee and you are my friend".

Anybody who turns towards God is a friend of God.

Lord says "You are my greatest friend." - not in the secular sense but in a spiritual sense. We must always remember - God does not have any such secular attachments or aversions.

Lord says "This highest truth I am going to unveil / reveal to you because I find you a fit devotee and a fit disciple."

So, what did The Lord say "I have taught it long back, many thousands of years back to Surya Bhagwan / Vivaswan etc.

Naturally, when we hear all this a doubt comes. You are my contemporary and You are claiming that You have taught this truth - how is it possible? Arjuna is putting this question. Next verse,

Bhagavad Gita: Chapter 4, Verse 3

अर्जुन उवाच ।
अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ 4॥

Arjuna uvācha
aparaṁ bhavato janma paraṁ janma vivasvataḥ
katham etad vijānīyāṁ tvam ādau proktavān iti

Meaning: Arjuna asks 'Later was your birth and prior was the birth of *Vivaswan* / the Sun; how am I to understand this that you taught this yoga in the beginning.'

Commentary: This is a very rational question. Here, later means you are my contemporary and we are practically of the same age in this birth. You say "I have taught this to Surya Bhagwan!"

Who is the Sun?

Now, here is a wonderful truth.

Who is the Sun? As we understand - The Sun is a burning star of gas only and Sun doesn't have any consciousness. The Sun is not living and is non-living thing.

But, we forget that this whole world is a manifestation of the Sun. The Sun manifests in the form of the food, in the form of the space, in the form of the air, in the form of the fire, in the form of the water and in the form of the earth. The Sun manifests in the form of all the food that ever grows -> bodies and minds are made up of this food therefore, we are all small bits of the Sun.

Therefore, as we have got so much of awareness, consciousness and Intelligence then how can so much Intelligence can come out from a cause which is non-intelligent, which is inert and which is lifeless!.

It is a mystery for many scientists today and for them life has come out from some other planet and now not to speak of consciousness.

Swami Vivekananda had said "According to scientific understanding - whatever is not already potentially inherent in a thing - can never come out of it in course of time."

Prana or life was inherent and consciousness was inherent in us therefore if effect has life and consciousness as an inherent material within itself and the cause of all this world which is called the Sun then how can the Sun be inert lifeless piece of object. It is impossible.

That is why every devout Hindu both morning and evening - dawn and dusk faces the Sun and says " My vision (means) the present secular vision is unable to penetrate your secret but I know you are The Divine Lord Himself manifesting in this form of light and heat and in many other things and it is because of you the whole world exists." We can not imagine one second of life without The Sun. So, The Sun is the direct manifestation of The Divine Lord.

The Sun is not merely just Sun but the devotee further says " I may not be able to see You because I am ignorant and I am over powered by Your Maya. So I pray to You - You please unveil Your face and remove the golden disc from Your face so that I can see You."

Ishavasya Upanishad V15

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

Transliteration

hiraṇmayena pātreṇa satyasyāpihitaṁ mukham |
tat tvaṁ pūṣannapāvṛṇu satyadharmāya dṛṣṭaye ||

Meaning: I am a seeker of *satya*. I am a practitioner of dharma. I know You are The Divine Lord. In spite of my intellectual knowledge, in spite of my faith in the scriptures - I am unable to see Your real face because it is covered by Maya.

Commentary: Only thing that he should have said that you are not covered but my face is covered, my eyes are covered.

We get the answer. The Lord unveils and removes the golden disc which is called Maya and then the devotee realises (the truth) that - 'Lord I thought I was your devotee and You are my divine Lord now I see there is absolutely no difference between You and me. So, whatever You are, I am exactly the same thing;- That realisation has come.'

Anybody may think that this physical star - the Sun, that we see everyday and experience, is an inert object!! If these people can reason it out properly then they will find that it is impossible that this universe which is full of consciousness, full of alertness, full of prana, full of energy, full of enlightenment and full of awareness has come out from so called inert light and heat!

Therefore, the sum total of this world - who is The Sun, can not be an inert object.

Summary:

Therefore, **Arjuna's question** is a very rational question. (Please see above C4/V3)

Then the Lord answers. What is His answer? (C4/V1,2,3)

- The Lord says "I have taught this to a great personality called the Sun, not the star that you look at.
- I had many births and you also had many births. I remember all these births but you do not seem to remember any of these births.

- But, we are evolving slowly, Myself and yourself. Myself as an incarnation and yourself as a jiva. You are evolving therefore, I will teach you the highest truth about your birth and about My birth also.
- The essence is - you are not also born, you may seem to be born. I am also not born, I may seem to be born. You are divine but you do not know it. I am divine and I know it fully. When you will receive this teaching from Me and practise it then one day you will realise that there is no difference between you and Me.

Let us keep this beautiful point and some other points in the mind. We will expound this beautiful chapter in our future classes.

Om

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

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Om Shanti Shanti Shanti Om

With kind regards

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