

**Swami Dayatmananda on Bhagavad Gita Class 64 date 17/08/19**  
(Lecture is delivered online from Bangalore India)

**Class begins with chanting of slokas and prayers**

Om

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 ॥

We are discussing the 4<sup>th</sup> chapter of the Bhagavad Gita. In our past classes, we have discussed the essential topics that have been beautifully outlined in this chapter by Bhagavan Krishna :-

**Truth is One for all times**

- Bhageavan Krishna goes on praising the knowledge about Myself as an incarnation, and the same knowledge also applies to you – meaning I and you are exactly one and the same.
- Then the Lord brings out a very important concept which every Hindu believes – wherever, whenever virtue goes down, and Adharma, vice, goes up, there the Lord incarnates, at that particular age, and brings to the fore, the Teachings that have been covered up by the passage of time.
- If anyone can recognise the avatara, that He is none other than God, then they would see that his activities are very mysterious, in the sense that they appear as though God is born, God is under ignorance for some time, whatever He does appears to be more or less human. But in reality, it is not so. It is all Divine only. So He called it Divine mysteries – My birth, My actions in this world, they are Divine.
- He is implying that whatever is Divine, is the most wonderful Truth to be imitated, to be followed, to be practiced by everybody.

The Lord in this 4<sup>th</sup> chapter also shows us the way – do not stop actions, but go on performing all actions. However, we must relate every action to either the Lord or to nature but not to ourselves. In other words, do whatever you want to do, considering yourself as an instrument, not expecting the results, [not that we will not get the results], but we get the highest result, which is called self-knowledge.

***So how do we develop this way of perceiving the divinity in the body, in the mind, in every action that we do?***

For that the Lord advises, that you convert your whole life into a **yagna**, and this yagna will ultimately make you a wise person, meaning, a man of realisation, meaning that you will realise God.

Every now and then, the Divine, incarnates in a human form – this is one of the core beliefs of Hinduism. Here in the 4<sup>th</sup> chapter, the Lord categorically affirms, asserts, that wherever, whichever part of the world, God is ready to help us – when we become helpless.

So what does He do?

He reminds us :-

- what is the Truth, **tattwa**?
- What should be the goal of life, purushatta?
- And do we attain those goals of life – tattwa, purushatta and hita?

The lesson we have to learn here is – since we are coming from God, our nature is also Divine. If the cause is Divine, then the effect also must be Divine. The only thing is – we have forgotten our true nature!

Therefore, we are also given many chances, choices, so that we will be reborn – nobody can stop that process – until we know who we really are.

*So we will have many more births until we know who we really are.*

Very interestingly, forecasting about Narendra Nath, the future Swami Vivekananda, Sri Ramakrishna says, “The moment Naren comes to know, he will refuse to stay here and give up the body”. The same thing he foretold of Swami Brahmananda. We can also imply, that when we come to know who we really are, we will not be born again, we refuse to be born, unless of course it is for serving the Lord in a different way.

So there is nobody who is a born sinner – everyone is a child of the Divine, but the goal of life is to know who we really are, and until we realise who we really are, we will be given any number of opportunities. In general, everybody is born ignorantly, endowed with ignorance, and that ignorance causes suffering, and suffering is the greatest stimulator, inspirer and guide for us to move forward.

However, very few people can see the relationship between ignorance and suffering. In fact suffering is the greatest gift of God. Therefore, **maya** acts both as a great stimulus in the form of **avidya**, ignorance, and also as a response, in the form of **vidya maya** by providing right teaching from a wise person, whom we normally call a Guru.

So these are the important points that we are going to discuss in the 4<sup>th</sup> chapter.

Now, in our last class, what did we discuss? Let us briefly recollect :-

- I mentioned that every time we are born, we are born because of our past karma – it is called **karma janmi**.

- But when God incarnates, he has no past births, therefore he is born not as a result of his past karmas, to experience the result of what he did, but he has a mission in life to accomplish – this is called **karana janma**.
- I highlighted the 4 pillars of Hinduism :-

**1. Brahman**

2. **Sakshatkara साक्षात्कारा** – direct realization of our true nature, by removing ignorance called maya. This maya can only be removed by proper sadhana, spiritual practice, as instructed by one's own Guru and scriptures.
3. **Ishta-Devata-Siddhanta** – the law of chosen deity, which means that anybody can think of God, in any form, in any name, any quality, in any way he likes.
4. **The law of Karma** - the whole world is created actually by us so that we can exhaust our past karma and we can also create new, good karma called dharma, which alone will take us nearer to God.

The next point we discussed, verse 6 of the 4<sup>th</sup> chapter :-

**Bhagavad Gita: Chapter 4, Verse 6**

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ 4.6॥

*ajo 'pi sannavyayātmā bhūtānām īśhvaro 'pi san  
prakṛitiṁ svām adhiṣṭhāya sambhavāmyātma-māyayā*

[Though I am in reality unborn, and I'm of imperishable nature, and though I am the Lord of all beings, meaning the whole world; yet, by ruling over my own nature, I take birth, by taking hold of my own maya.]

So this applies to us also – we are not in reality creatures who can be born, because we are none other than Brahman, or the Divine, but, through the help of maya, we take birth.

For what purpose the question comes?

It is first of all, to enjoy leela, divine sport – that is the only plausible answer that comes.

The Lord is telling, sometimes I play the game as if the person is playing a Solitaire game, and this person, what does he do? He sometimes, seemingly commits some kind of mistake, all in sport.

So what does he do? He seems to be suffering.

***It is an incredible idea that all of our suffering is of our own making!***

We create our own suffering, and that happens to be a fact, whether we understand it or not. It is as if we close our own eyes with our own hands, and then go on thinking that somebody has closed our eyes, and we have no control and are helpless.

When it seems to be again as a result of this divine sport, the Divine Lord takes incarnation as a human being, as explained in the 7<sup>th</sup> verse :-

### **Bhagavad Gita: Chapter 4, Verse 7**

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 4.7॥

*yadā yadā hi dharmasya glānir bhavati bhārata  
abhyutthānam adharmasya tadātmānaṁ sṛjāmyaham*

[Whenever, wherever, there is a decay of righteousness, O Arjuna, and a rise of unrighteousness, there and then I manifest myself].

For what purpose, for the establishment of dharma. What is dharma? The right way of living. We have already discussed this – what does he do :-

### **Bhagavad Gita: Chapter 4, Verse 8**

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ 4.8॥

*paritrāṇāya sādhūnāṁ vināśhāya cha duṣhkṛitām  
dharma-sansthāpanārthāya sambhavāmi yuge yuge*

[For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age].

#### **Protection of the Good**

The Lord wants to protect good people, encourage them, bless them, inspire them, remove their obstacles, grant them knowledge – that's one purpose.

#### **Destruction of the Wicked**

All people are not good people – that is also what we call his leela. So there would also be adharmic people, evil people. So the next purpose is for the subduing of the wicked. Here, the word used is **vinasha**, which means destruction. Nobody can be destroyed, but for the subduing of the wicked, even God cannot make anybody non-existent.

What does he do? He destroys as it were, the impurities, so that the person can really know who he is – this is the second purpose. This is a very interesting purpose because it directly contradicts the theory which many people believe, that man is a born sinner.

Where Hindus may quote Swami Vivekananda and the Upanishads and say ,”No, no, no! We are not born sinners”. But for all purposes, we behave as if we are the most horrible sinners in this world, and we want to get out of it.

Who really are the wicked people? Those who seem to be moving away from God. So the second purpose is to make evil people turn back and move forward towards God.

### Establishment of Righteousness

The third purpose is *dharmā-saṁsthāpanārthāya* – for the establishment of righteousness.

So the Lord, once again came into this world in the 19<sup>th</sup> century, in the form of Sri Ramakrishna. I have also mentioned, that when God re-incarnates, 4 things happen :-

1. His name becomes a mahamantra, which can save persons and take them to the other shore of the ocean, which is self-knowledge.
2. His form becomes an adorable form, like Rama, Shiva, Krishna etc, so that people can identify themselves with Him. This is called **saguna brahma**, personal God, and ultimately that would be the doorway through which we reach the ultimate goal which is called the Impersonal or formless aspect of God.
3. The life of any incarnation exerts a tremendous influence over a large segment of humanity. For example, Buddha was born more than 2500 years back. Even today, when anybody sincerely studies his teachings, they inspire him to tread in His footsteps and attain nirvana, illumination, just as Buddha had done. So the influence comes from the inspiring life – an incarnation's life gives tremendous inspiration to everybody, not only to the newcomers. For people who have been treading that path for a long time, but in between they have entered into the valley of darkness, at that time if we go on holding to the life of any great soul, that becomes a beacon life bringing us out of depression etc.

And his teachings give us the right guidance – as I mentioned in the past, the Truth is the same, but it should be presented to us in such a way, it should be practical to us.

4. In his name, an organisation comes, to preserve, propagate, interpret properly, the life and teachings of such an incarnation. Many great souls have been followed by such organisations, but in the course of time, that organisation itself becomes a binding factor because people are unable to understand their real nature and the mystery of the incarnation's life and teachings. Most likely, they misinterpret the teachings, become one sided and fanatical. Again, then the Divine Lord comes and says, “ No, no, no! You have misinterpreted my Teachings – this is what I said. I have to correct your understanding again.” That is called **dharmā sthāpana**.

### So, how should we live in this world?

Of the 4 attributes, the incarnation's organisation is not such an important factor as the first 3 – an incarnation's sacred name, an incarnation's divine form and qualities, and an incarnation's life and teachings. We must focus upon these three.

So this is the mystery of the divine incarnation.

Then in the 9<sup>th</sup> verse, the Lord is telling something wonderful :-

## Bhagavad Gita: Chapter 4, Verse 9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ 4.9॥

*janma karma cha me divyam evaṁ yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

[He, who does know in true life, My Divine birth and action, having abandoned the body, he is not born again. He comes to Me, O Arjuna!]

This beautiful verse tells us, the only way for us, to get out of the snares of this ignorance, called worldliness, is to meditate on the life and the qualities of a divine incarnation, and to try to imitate Him.

Most of you are aware, there is a beautiful book, which Swami Vivekananda was tremendously inspired by, he translated most of it into Bengali – “The Imitation of Christ”. What is the imitation – to lead a life exactly as Christ did. We are all imitators – whether in fashion or research – we tend to imitate what a great person does. Instead of imitating some monkeys, it is far better to imitate a divine incarnation, a great saint.

So the life and teachings are to be meditated upon, because, it is a divine mystery. A divine mystery can never be understood through intellectual pursuits. Only a purified mind, graced by the divine assurance, can alone go deep and understand the divine mysteries.

This is what the Lord is telling all of us through Arjuna that my life, my birth is a divine mystery, my actions are also a divine mystery and he, who surrenders himself to Me, obtains the true knowledge of who I am and what my actions are meant for. After giving up this body, after the fall of this body, such a person attains Me and will not be reborn again.

So let me expound this verse a little bit. Whenever we think of any object, we become that object. How do we get knowledge? There is a special branch of philosophy called epistemology – how knowledge arises, what is knowledge?

In brief, Hinduism, or what we call Hindu darshanas, the schools of philosophy in India, have formulated a wonderful theory, that when we come across an object, about which we do not know, if we can focus upon that object, our mind goes and becomes one with that object. The extent to which our mind becomes one with that object, the knowledge of that object becomes revealed to us.

This is how knowledge arises.

This principle applies to secular knowledge, spiritual knowledge, scientific knowledge, artistic knowledge – any knowledge. The greater our absorption in the object, the more our knowledge manifests.

So here is also a mystery. As Swami Vivekananda declares so categorically to everybody, all knowledge is within.

So when we meditate upon say Krishna, what should we do? Supposing there is an artist who wants to sculpt a Krishna statue. Then what does he do? He intensely meditates upon Krishna. He sees in that stone, nothing but Krishna. He also knows what is non-Krishna, so what does he do? He chips away all non-Krishna and what remains is the real Krishna.

It is exactly the same process for us – the more we meditate upon scriptural truths, the more we understand. To meditate upon abstract truths is difficult, that is why it is far easier to meditate upon the form and the qualities of a divine incarnation.

Also, the deeper our focus and concentration, the more we become identified with Him. Then we understand, that ultimately, when we are able to retain only the form of that great soul, then there is nothing left to feel I am different from Him, I become Him.

So what is the essence of this truth? When I become one with Christ, I have complete knowledge of Christ. When I become one with Rama, I have complete knowledge of Rama. So by imitating any incarnation, like the Imitation of Christ, a person becomes really Christ, and then he understands what is Christ.

What does he understand? He understands that :-

- I am Brahman,
- I am divine,
- I am birthless,
- I am deathless
- I am changeless
- I am infinite
- I am ever pure

**Nitya Shuddha Buddha Mukta Swaroopaha** – eternally I am pure, I am free, I am the infinite, I am the changeless.

That is called liberation, that is called freedom, complete freedom. So this verse categorically tells us that anybody, with longing, with devotion, with purity, meditates upon my life and my deeds, then he understands not only who I am, he also understands who he is!

What this is – that you and I, I and you – these are illusions.

Really speaking, whatever exists is only One.

Also, as a consequence of the karma of past janmas, if the body still continues, or if the body falls off, it makes absolutely no difference to him – he becomes totally free.

When does this happen?

Not after the death of the body, even as soon as that knowledge dawns, he is free. He doesn't say, I have a body, I am the body. He says I am Brahman.

But we, the ignorant people, observing that he sleeps, he eats, he walks, he breathes, think that he has got a body, he has got a mind. Funnily, sometimes he gets angry too – sometimes he loves, sometimes he scolds, sometimes he seems to be depressed even! We fools think that he is one of us.

There's a beautiful saying, that small fish called minnows, they will be playing, moving about in the river. On a moonlit night, the moon is reflected in the waters. And then they think, this moon is one of us, let us play with him.

So like that, we think he is also a human being, subjected to all the limitations of the human birth, but no!

When a person is really capable of focusing and meditating and when again through God's grace, he comes to know that 'I am Brahman' then with this knowledge, he comes to know 'Who is Brahman?' because he himself is 'The Brahman' And that is how he attains liberation.

It is not easy to attain that complete concentration and focus; it is not easy to attain that complete *shraddha* and invaluable, unchangeable faith.

We have to slowly get rid of the obstructions in our way.

What are the things which stands up as obstructions in our way of spiritual progress?

### **Three main obstructions in our spiritual progress:**

The Lord is enumerating them here.

These obstructions are mainly three. What are those?

### **Bhagavad Gita: Chapter 4, Verse 10**

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।  
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १०॥

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

**Meaning:** Freed from attachment, fear, and anger, absorbed in me, taking refuge at me, purified by the fire of knowledge, many have attained 'My Being'.

This is again one of the gems of Gita verses which can help us.

### **What is it which really binds us?**

The essence of bondage are three main obstructions:



### First obstruction is attachment.

- Attachment means to feel that 'I am the body'.
- This is the root of all ignorance and all bondage.
- As soon as we get deeply attached to something then if any obstruction comes to this attachment, it will turn into *bhaya* (fear).

### Second obstruction is fear.

- For example; suppose a person loves another person. An attachment develops and immediately comes this demon called fear in the form of various thoughts such as:-
  - suppose there is separation between me and this person.
  - suppose there is separation between me and my house.
  - suppose there is separation between me and my wealth.
  - suppose there is separation between me and all that I possess.
  - suppose there is Separation from my language, my religion, my country.

**This fear always haunts us.**

### These two - attachment and fear go together.

- If I am attached then there is fear. If, I am not attached then there is no fear.

I will illustrate this with a common example. We are deeply attached to our body and mind. So, when other people are dying or suffering, we do not feel that we are dying or suffering. But, if a slight problem comes to us then we feel very bad about it as if the whole world is nothing else but my own body and mind.

- **Raga & Dwesha:** So, the root cause is attachment which is called **raga**. If there is raga or attachment then this is invariably and inevitably followed by **dwesha or aversion**. If I like this then I dislike something else. If anybody says "I like this but I do not dislike anything." Actually, he does not know - what psychology he is talking about.

### Third obstruction is anger.

- So, the Lord is outlining the sequence.  
First problem is attachment -> Attachment brings in fear and -> this fear gives way to anger because if really something unwanted happens then we become frustrated. This frustration very soon turns into anger.
- If there is attachment then there will be desire -> If desire is frustrated then it turns into anger. Where there is attachment - there is always fear.
- What is the fear? I might lose this one and I might not get someone else. So, it is said that,
- **There are two important causes of fear:**
  - i) I may lose what I have and
  - ii) I might not get what I desire to have.All arises because of attachment.

### **Summary of important points:**

How beautifully, these psychological facts are being highlighted and presented in front of us by the Divine Lord Shri Krishna.

1. So, we have to slowly make ourselves free from attachment.
2. Attachment is subtler.
3. Attachment gives rise to a grosser result called fear.
4. Fear always gives rise to anger.
5. Control this anger which will give a little bit of control and this control will also give control over our fear.
6. When we will become a little bit more fearless then our attachment will also be absolutely fine.

### **Illustration of attachment, fear and anger - Parents & Children:-**

It is a common experience. Every day parents have to send their children to school. Every mother's heart beats with fear that "I am sending my children to school but not going along with my children. Therefore, anything can happen to my children."

But, she does not know that even if she goes with her children still any consequences may happen to them. But, because of her love, she fears everything. When looking at performance at school, if children do not come up according to our expectations it turns into anger. That is why many parents mercilessly beat their children if children do not seem to be achieving results according to their parent's expectations.

**Important point is**, nobody beats the neighbour's children but they beat their own children. Why? Because of what? Because of attachment.

### **Incidence from the life of Swami Vivekananda:**

There is a beautiful incident. When Swamiji was in America and was staying in a place, a lady used to come from a long distance and used to spend 10-14 hours to serve Swamiji. Swamiji used to scold her. The reward she used to get for serving him from morning till evening was constant scolding. She could not stand it and one day she asked "Swamiji I never seem to please you." She expressed her feelings very diplomatically. Her direct question would have been "Why, did you scold me?" But, She said "I never seem to be pleasing you." (laughter)

Then, Swamiji put up a very innocent face and said "To whom should I scold? Shall I scold somebody, who is walking on the outside street?"

He conveyed the idea that I love you and I want your good. Whatever scoldings I give you, makes you a better person. In brackets I can add in brackets, her sadhana was how to get more scolding from Swamiji.

Anyway, if a great man scolds us or if a great man curses us or if a great person even beats us that is all for our own good.

Devotee's of Shri Ramakrishna can recollect.

### **Illustration from Swami Brahmananda's life:**

Swami Brahmanandaji slapped his attendant Swami Nirvananada many times, who served him for more than 14 years, sometimes for no reason at all. It was a mystery. But, in the end, when Swami Brahmanandaji was about to pass away, he caught this attendant and said " My child you have served me well. I bless you, you will attain Self-Knowledge". He really attained Self-Knowledge because of that blessing.

How many of us would like to compete with that attendant to get more slapping if we can really have faith that this is our shortest spiritual sadhana to attain liberation.

### **Summary of above discussion:**

#### **How to slowly progress in spiritual life?**

- > So, one should be free from the attachment and for that we should be free from fear.
- > And for that we have to control our anger.
- > If anger can be controlled then much of the restless of the mind can also be controlled.
- > If we can control this anger or frustration then fear will become less.
- > When fear becomes less then attachment will also become less.
- > When attachment becomes less then fear becomes less.
- > When fear becomes less then anger becomes less.
- > When anger becomes less fear becomes less.
- > When fear becomes less then attachment becomes less and,

This is how slowly we progress in spiritual life.

### **Arjuna's question**

Is it true? What you are saying? Can it be proved?

The Divine Lord says,

**"बहवो ज्ञानतपसा पूता मद्भावमागताः:bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ**

There are people not only at that time but even this time who are endowed with strong faith. So, they take refuge in the Lord उपाश्रिताः: totally dependent upon the Divine Lord.

### **What do they do?**

They try to reduce their attachment. There by reduce their fear. There by reduce their anger and other evil qualities which are the off spring of these three.

Then, how do they do it?

**ज्ञानतपसा by the austerity of knowledge.**

**What is the austerity?**

Constantly repeating the divine name, studying the scriptures, meditating upon them, in other words;

***Shravana Mannanana Nidhidyasana* श्रवण मनन निदिध्यासन [ *Jyana-Tapashaya*]**

**Meaning:** This means,

- hearing the truth from a real teacher;
- having intense faith in that teacher, by listening attentively, believing them to be 100% true;
- and putting them into once own's practice;
- and constantly mulling over these truths in our minds;
- until the last bit of doubt is totally removed from our minds. This is called ***Jyana-Tapasaya***.

**Nobody wants to suffer - What is the way out?**

It is a wonderful truth that there are many things in this world, for which there is no remedy. But, we don't want to suffer and at the same time we know that there is no remedy.

**What is the way out?.....Acceptance.**

- Accept them.
- Accept them but not willy-nilly, not with regret but, with a thought that this is inevitable.
- What is to happen will happen.
- What will not come to pass will not come to pass.
- Maybe I have done something.
- Maybe the Lord is teaching me something.
- Maybe I deserve something.
- Maybe I am exhausting my *Karmaphala* whatever It is.
- By this acceptance of the fact and I am adding one more factor. What is it? This is good and this will do me lot of good. So let me have more suffering.

**Do you get any examples of this attitude? Yes!**

**Example of Kunti from 'The Bhagavatam'**

Yes! in the Bhagavatam, the mother of Pandavas -Kunti, actively prayed to Bhagwan Krishna, "May I have more more sufferings, again and again."

Why? Because, so long as we are suffering, we are forced to think of you. The moment we are happy, we will forget you. Only a wise person can utter this kind of thing.

**बहवो bahavo** means many many people. The Lord is telling "It is not an exception, not 1 person or 5 person or 10 persons but, anybody can attain this truth."

By this statement the Lord is telling "Anybody can attain to the same truth. If we can follow the same pathway.

**What does this Jyana-tapas or austerity of knowledge will do?**

**पूता pūtā** It purifies our mind; it gives strength; it strengthens our will-power, it purifies our determination.

**Through all these things ultimately what will be the result.  
Do I get anything? Yes,**

**मद्भावमागता mad-bhāvam āgatāḥ:** They all attain Me.

**What is the meaning of attaining here?**

A poor person attains to great wealth. But, wealth and the person remain completely separate.

Some people add sugar to their milk but after stirring only milk appears.

What happens to the sugar? As if it has become one with the milk.

But, in reality it has not become one. Because if we boil this milk then the sugar will get separated from the milk.

But, if water is poured into water then they become completely one.

This is the true **adwaitic unity** - not just appearing to be one but really to become completely one.

This is what the Lord is telling, "**They attain Me, means they become Me.**"

Before becoming Me, they are 'they' and I am 'I' but, after becoming Me there is no 'I' and there is no 'they' - Whatever remains call it Brahman; call it God; call it Atman, whatever name you call it.

The Lord is showing us that - this is the pathway.

**What is the essence?**

- I. **Get rid of attachment** rather develop attachment. Get rid of attachment means develop more intense attachment, not for the body and not for the mind but for the Divine Lord.
- II. **Fear the Lord.** What is meant by fearing the Lord? When we will fear God more then we will go nearer towards God. (When we love light this means we do not like darkness). This means, if we develop attachment for God then we become totally fearless. But, the slightest separation brings a tremendous amount of fear. We become very angry with the cause of this separation. For example, if any worldly thought develops then we will become very angry with these worldly thoughts that why are you disturbing me. This is the meaning of it.
- III. **Free from attachment, fear, anger, and absorbed in Me, taking refuge in Me.**

IV. **Purified by the fire of knowledge**, many many have attained My Being. That means, Vedanta tells us that everybody sooner or later will attain God because 'Each Soul is potentially divine'.

Then, the Lord is telling that there are so many people. They all are trying to adore Me. Vedanta tells us that all of us are the children of divine. Here, the choice of option does not arise. The only option is whether we want to attain God right now, or later on.

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**Different motives of people's worship:-**

Then the Lord is telling, so many people worship Me; adore Me, but their motives may not be the same. There are different motives.

**What are the motives?**

Somebody may worship Me because they want some worldly wealth. Most people go to the temple or great saint only with the purpose of gaining some profits that only belongs to this world. But, all of them are only worshipping the Divine Lord.

Here, The Lord is telling a great truth. This great truth had been highlighted by Shri Ramakrishna.

**'Jato math Tato path'**

As many faiths so many paths.  
As many believes so many paths.

**Bhagavad Gita: Chapter 4, Verse 11**

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 11॥

ye yathā māṁ prapadyante tāns tathaiva bhajāmyaham  
mama vartmānuvartante manuṣhyāḥ pārtha sarvaśhaḥ

**Meaning:** The Lord is telling us "whatever way, whatever religion or whatever path of yoga people choose to approach Me, even so, I reward them in that particular way."

If somebody is approaching 'Me' through Karma-Yoga, I reward them in that way. My path is tread always by everybody O' Son of Pratha /Arjuna.

**Commentary:**

What is the Lord telling us?

Don't worry about whether you are following the right path or not.

With complete faith in God and with purity in the words of the teacher, you follow whatever path you want to follow with sincerity. However, if correction is needed then the Lord Himself will come and correct it.

This also contradicts the idea of some people, who believe that their paths or their regions are superior to other religions. No such thing is there. If you take the example of anyone religion, who are fanatical then you will find that there are hundreds of sects quarrelling with each other and claiming that my understanding is better than your understanding.

Instead of that, the Lord is telling that **"There is no need to quarrel. What you believe in that you should follow. What other person believes let him follow that."**

There is only one condition which is required. If they are sincere then they will definitely reach the same goal. This is the answer to all the conflicts which are going on in this world.

I would like to add one more point here. Some people say that they do not believe in God and some people say that they believe in God. Some people would say "We don't know whether God exists or not."

What the Lord is telling us "you do not need to worry about all these things- just be sincere. Whatever you believe sincerely, you should practice that righteously and in a dharmic way."

Even If you are a scientist or you are an artist or you are a householder and following the dharmic way of life and if you are doing your duties in a right way then the right path have no other option except ultimately lead you to Myself (Lord Krishna).

Here, is an assurance, suppose some people may have a doubt about why not have a teacher who would teach me, do not worry. Whatever little knowledge you have just follow it. If necessary God will come and teach you by some way or the other. It could be through a human being; it could be through a child; it could be through a person who doesn't like you in the way of passing some remarks about you; it could be a passage in a book; it could be a stray word you hear which someone talking to somebody else, at the right time all these become tremendous teachers for you.

### **'Avadhuta Gita' from Bhagavatam**

I would like to collaborate this with an example from 'The *Bhagavatam*'

There was a great sage. He used to wonder on the face of this earth without fear, without expectation, completely merged in bliss. He was found out by a King. The King recognised him for his spiritual qualities. Then the King said "You look like a knower of Brahman. How did you attain this knowledge?" This is the famous story of 'Avadhuta Gita' in The Bhagvatam.

Then, the Sage replied "Oh King, no human being had taught me anything. I have learned from birds, from natural events etc. I have 24 gurus."

### **What does this story tell us?**

If we are ready to receive the truth then truth can come from the most ordinary incident. The only condition is - Am I ready to learn the truth, take it in and put it into practice.

**(Coming back to Verse 11)**

So, the Lord is telling, "whatever way men approach Me, even so do I reward them. My path do men tread in every way, Oh Arjuna."

Then, the Lord is leading to a beautiful idea.

- **This Earth is a most wonderful place.**
- **Human beings are the most privileged beings - not gods, not demons but human beings.**

Why is it so?

The Lord is making it clear.

### **Bhagavad Gita: Chapter 4, Verse 12**

काङ् क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ 12॥

kāṅkṣantaḥ karmaṇāṃ siddhiṃ yajanta iha devatāḥ  
kṣhipraṃ hi mānuṣhe loke siddhir bhavati karmajā

**Meaning:** They, who long for satisfaction from actions in this world, make sacrifices to the gods because satisfaction is quickly obtained from actions in the world of objects.

#### **Commentary:**

In simple words, on this earth whatever a person does, the result comes much quicker than in any other world.

This is a beautiful verse again which is telling us. Suppose a person wants to focus upon God. He says that "After all it is a matter of the mind. Why can't I go to a very busy hotel and sit in the hotel's lounge and go on meditating upon God." Is it possible? Or:

He says "I will go to a forest." May be He is not ready for it or he may be frightened.

However, if he stays at home and if he can sit without any anxiety and without any fear of insecurity then, he might be able to sit and meditate much better. This will give him a better instantaneous result.

By the way when I say 'Instantaneous result'. This means if you meditate right now, then you do not need to wait for hundred years to get the result.

**For example,** if you are reading a book with concentration then the result is instantaneous. You will understand it better, you will think over it in a better way and you will remember it in a better way and it will come to your aid at any needed time.

So, there are some actions and they give instantaneous results.



### **Abhudaya & Nishreyesha**

The Lord is praising, "This earth is the proper place for spiritual practice. Whether you want happiness in this world called **Abhudaya** or whether you want Self-Knowledge called **Nishreyesha**, this human life on human earth is the best place to be."

Many people understand it and they are extremely eager to get the result.

**काङ्क्षन्तः कर्मणां सिद्धिं** So, desiring the fruits of their actions, different people worship different divine beings, not knowing that these different divine beings are nothing else but various aspects of 'One Single God'.

On this earth they also get the results of their action. **क्षिप्रं** Means very quickly.

### **Message of the Divine Lord:-**

Therefore, what is the message which The Divine Lord is trying to convey to us.

- I. You are a human being, that is why I am born as a human being on this earth. You are a most fortunate person.
- II. Therefore, if you want to be free from suffering then this is the best place. This is the best opportunity.
- III. This is a great blessing to be born as a human being.

### **Vivekchudhamani of Shankaracharya**

[दुर्लभं त्रयमेवैतत् दैवानुग्रहहेतुकम् ।  
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ V3]

durlabham trayam evaitat daivānugrahaHetukam ।  
manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ ॥

Many of our devotees can remember - The **Vivekchudhamani of Shankaracharya**. He says, "To be born as a human being is the most wonderful thing. It is obtainable only by the grace of the Divine Lord."

### **From Life of Shri Ramakrishna:-**

Shri Ramakrishna is an Incarnation of God in this age. He had demonstrated to all of us.

We all know, what he used to do. He used to roll on the ground after sunset and he would say "O' Mother, one day of this precious human life has gone. I have not yet realised you. When am I going to realise you?"

He used to roll upon ground with unbearable agony. By doing this, he is demonstrating to us that if anybody is born as a human being and is wasting his time then really he will be the greatest loser on this earth.

Therefore, the lesson is, **we have to use our human birth with the best of our ability.**

**One very important parting note:** Hindu religion is a very practical religion.

- Hinduism is not other worldly region. Hinduism states that: try for happiness in this world, try to become wealthy and as wealthy as you possibly can in this world but with this caveat.
- That you should not be selfish. You should not be stupid or foolish or act unintelligently. You should enjoy intelligently and also serve other human beings intelligently. You should share your joys with other people, share your wealth, share your knowledge and share everything. This in the best way.
- Hindu religion is a very practical religion. Hinduism is a religion for both this world and the other worldly. Why is it so?
- Because, according to Hinduism or Vedanta, this life is meant only for one purpose. life is a journey from happiness to happiness, from a lower happiness to a higher happiness, it is not from suffering to happiness. So, higher we ascend more will be our abiding joy.
- This human birth and this earth is the grandest instrument for us to make this progress in spiritual life.

How to progress further in spiritual life, The Lord will discuss and we will discuss in our next classes.

Class ends with these beautiful teachings and slokas.

To be contd...

**Om**

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

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**May Sri Ramakrishna bless us all.**

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**With kind regards**

**Hari Sundaresan & Mamta Misra**