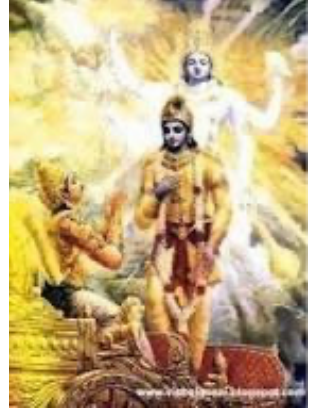


Bhagavad Gita Chapter 12, Part 1 dated 06/12/2020 by Swami Dayatmanada (Lecture delivered online from India.)



Subject: Chapter 11, Verses 1, 46, 50, 51, 52, 53, 54 and 55. How do we develop Samskaras/habits? Significance of the Aartrikam:

Illustrations: Totapuri Maharaj: Shri Ramakrishna could not blink for years: The beautiful Prayer of Bhakta Prahlada: The story of a Saint stabbed by some Muslims: Illustration of Light and Darkness: Story of Jesus Christ - as a Beggar Lady, a Beggar Boy, a Dog and a Beggar Man: A Devotee of Holy Mother.

Om Jananim Saaradam deviim, Raama-krishnam jagad-gurum

Paada-padme tayoh sriitvaa, prana-maami muhur-muhuh

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्। देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

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

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

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

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

All the Upanishads are like cows. The milker is Krishna, the son of Nanda. Partha (Arjuna) is like a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.

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

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

I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns dumb into eloquent speakers and enables the lame to cross mountains.

Recollection:

- **Arjuna sees the Universal Form of the Divine Lord by Bhagwan's grace:** We have nearly completed the Eleventh Chapter of the Bhagavad Gita, known as

Vishvaroopa-Darshana/the Vision of the Universal Form of the Divine Lord.

Arjuna sees the reality and gets terrified. We are practically blind or one-eyed.

We only wish to see the pleasant, good and whatever contributes to our selfishness. We do not want to suffer. We do not get affected much when other people suffer. Suffering is nothing but death. Probably a million and a half people died during the recent Covid pandemic. We do not want this kind of vision when millions of people die. However, We do not get affected when someone else suffers or dies. We feel bad only when death or suffering comes to us or our families, which is an extension of our ego. That is an inevitable fact. This world is nothing but a mixture of good and evil, happiness and unhappiness, praise and blame, and loss and gain. That picture changes continuously. Nothing is permanent. We lose our hopes when we see the changing world. Arjuna sees the Universal Form. That terrifies Arjuna. He could not stand it for a long time.

- **What is Arjuna's request to Bhagwan Krishna?** Arjuna requests to Bhagwan, "Hey Bhagwan, please grant me Your former pleasant form." Bhagwan is *antaryami*. Indweller. The Divine Lord understands us better than we understand ourselves.
- **So, what does the Divine Lord do?**

Bhagavad Gita: Chapter 11, Verse 50.

सञ्जय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ 50॥

sañjaya uvācha

ity arjunaṁ vāsudevas tathoktvā

svakaṁ rūpaṁ darśhayām āsa bhūyaḥ

āśhvāsayām āsa cha bhītaṁ enaṁ

bhūtvā punaḥ saumya-vapur mahātmā.

Translation:Sanjay says (to King Dhritrarastra), "Having thus addressed Arjuna, the compassionate Vasudeva/Krishna displays His personal (four-armed) form again. Then, He further consoles the frightened Arjun by assuming His gentle (two-armed) form."

- Arjuna becomes tranquil, happy and calm. How do we know?

Bhagavad Gita: Chapter 11, Verse 51.

अर्जुन उवाच ।
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ 51॥

arjuna uvācha
dṛiṣṭvedaṁ mānuṣhaṁ rūpaṁ tava saumyaṁ janārdana
idānīm asmi saṁvṛittaḥ sa-chetāḥ prakṛitiṁ gataḥ

Translation: Arjun says: O *Janardana*/Shree Krishna, seeing Your gentle human form (two-armed), I now feel composed. My mind is restored to normal. (This is the direct effect of the presence of Bhagwan Krishna.)

What is the type of Bhagwan's form?

saumyam—gentle form: O Lord, having seen this pleasing, gentle, beautiful, reassuring, old form of yours, (Here old does not mean old age. The form with which Arjuna is familiar from his childhood). What happens now to Arjuna?

idānīm—now; **asmi**—I am; **saṁvṛittaḥ**—composed; **sa-chetāḥ**—in my mind; **prakṛitiṁ**—to normality; **gataḥ**—have become. “I have come back to normality. I am under my control and composed. There is nothing to be terrified of. My mind is not shaking. My body stopped quaking. The entire universe is back to its normal nature.”

The Lord says:

Bhagavad Gita: Chapter 11, Verse 52.

श्रीभगवानुवाच ।
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 52॥

||śhrī-bhagavān uvācha
su-durdarśham idaṁ rūpaṁ dṛiṣṭavān asi yan mama

devā apy asya rūpasya nityam darśhana-kāṅkṣiṇaḥ

Translation: The Supreme Lord says: This form of Mine (that you are seeing) is exceedingly difficult to behold. Even the celestial gods are eager to see it. Neither by the study of the Vedas nor by penance, charity, or fire sacrifices can I be seen as you have seen Me?

The Lord says, “O, Arjuna, do not think. Because I am your friend, I granted you the vision of My Universal Form.” No, *su-durdarśham*— it is exceedingly difficult to behold. Now, you can understand. You enjoyed it in the beginning and then paid the price later on. (As people say, marry in haste and repent in leisure.) Even Gods, great saints, and Siddhas, they are all continuously wanting to have this vision, but it is not possible.” *su-durdarśham*— Is it impossible? It's not impossible. Is it possible? No, it is not. It is possible but extremely difficult. Is it possible by studying scriptures, performing intense austerities or by doing humanity? Can I get the vision? Not possible! Next verse -

श्रीभगवानुवाच ।

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 53॥

śhrī-bhagavān uvācha

*nāhaṁ vedair na tapasā na dānena na chejyayā
śhakyā evaṁ-vidho draṣṭuṁ dṛiṣṭavān asi mām yathā*

śhrī-bhagavān uvācha—the Supreme Lord says; *na*—never; *aham*—I; *vedaiḥ*—by study of the Vedas; *na*—never; *tapasā*—by serious penances; *na*—never; *dānena*—by charity; *na*—never; *cha*—also; *ijyayā*—by worship; *śhakyah*—it is possible; *evam-vidhaḥ*—like this; *draṣṭuṁ*—to see; *dṛiṣṭavān*—seeing; *asi*—you are; *mām*—me; *yathā*—as.

Translation: The Supreme Lord says: Neither by the study of the Vedas, nor by penance, charity, or fire sacrifices, am I to be seen as you have seen Me by My grace.

nāhaṁ vedair na tapasā na dānena na chejyayā: Should we not study scriptures, do austerity, charity and fire sacrifices? No! We should study the scriptures, do charity, penance and service to humanity. We should do not only one but all of these things. We should become unselfish by distributing our wealth, by caring and sharing. Just as we share our assets with our beloved family members, we should share them with anybody who deserves it. At the same time, we must practice to worship the Divine Lord. What is worship? Pray and complete surrender to the Divine Lord. We can get these qualities only through the grace of the Divine Lord.

- **Now, the question comes. Is the grace of God alone enough?** No! It is not enough. The Lord says: I can bestow my grace, no doubt. I have no problem with that. But will you be able to receive it? Not possible. Will you be able to retain it? Not possible. Then what is the way? A combination of both. You lead a sadhaka's life, which means doing the scriptural study, worshipping God, caring and sharing everything constantly. That is how we acquire *Sarvatma Bhava*. And continuously practise hardships. What is hardship? When suffering comes, bear it with equanimity and cheerfulness. It is called *Titiksha/forebearance* in the following words:

सहनं सर्वदुःखानामऽप्रतिकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥

sahanam sarvadukhanam apratikara purvakam chinta vilaparahitam sa
titiksha nigadhyate

["Endurance of all afflictions without anxiety or lament is said to be *titiksha*."
(Vivekachudamani 25)]

Bhagavad Gita: Chapter 11, Verse 54.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 54॥

***bhaktyā tv ananyayā śhakya aham evaṁ-vidho 'rjuna
jñātuṁ draṣṭuṁ cha tattvena praveṣṭuṁ cha parantapa***

Translation: O Arjun, by unalloyed devotion to Me alone, may I be known in this form. Thereby, on receiving My divine vision, O Arjuna (conquerer of everyone), one can enter into union with Me.

- **Surrender to the Divine Lord:** The Lord says: O, Arjuna, one may be able to behold Me in this way, know Me and become one with Me by one-pointed devotion/ *Parabhakti* alone and will become one with Me forever.” Here, there is no You or Me. All is One only. I give an illustration of a drop of water. That may help us to understand this point. A drop of water dries up by air, fire or heat within a few seconds. When a drop of water falls into the ocean, the name ‘water drop’ drops. What does remain? Water only. It does not even say: I am an ocean. Why? Because an ocean is also finite/limited. This is the goal of human life. No one can become one with the Divine Lord without devotion. Whether a person is a *Bhakta* or *Jnani*, he has to surrender to the Divine Lord. People do not realise that devotion or surrender is possible only by His grace. The desire for practising spiritual disciplines, favourable circumstances, an appropriate human body to practice spiritual disciplines, progress in spiritual disciplines, and finally merging with the Divine Lord is only possible by the grace of God/the Divine Mother. That is a great lesson.

Totapuri Maharaj:

We have discussed earlier the story of Totapuri Maharaj. He realised a bit later on that he could meditate, able to remove lust and anger or enter into samadhi only by the grace of God. First, he was a Jnani and became a bhakta later on. (Madhusodhana Saraswati beautifully frames it -*Bhaktyarhta kalpitam Dvaita Advaitadapi sundaram*). We need to notice a point. What is it? Totapuri Maharaj used to enter into Samadhi. Was Totapuri Maharaj a happy person after experiencing *Nirvikalpa* Samadhi? No! He was not. He became a happy person-when he understood that this was all the grace of the Divine Mother. She is the Mother of all and my Divine Mother. Until that time, Mother Kali was Sri Ramakrishna's Divine Mother only.

bhaktiā tv ananyayā śhakyā aham evaṁ-vidho 'arjuna: The Divine Lord says: It is possible only by My grace and one-pointed devotion to Me. Who is a Bhakta/ devotee? He who completely surrenders depends and knows nothing except the Divine Lord (Divine Mother). The devotee has correct knowledge and will have an uninterrupted vision of the Divine Lord/DivineMother. He merges in Me, and there will be no differentiation between him and Me.

- The last verse is an introduction to the next chapter called Bhakti-Yoga. The Divine Lord introduces Bhakti-Yoga in a capsule form here. What is the capsule form? This is a tradition in Vedanta. Shankaracharya took a great advantage of it.

Whenever he wrote a bhashya/commentary. What did he do? First he stated in a very concise manner called sutra and then expounded on the sutra. That is how the sutra literature has come into vogue. So the Lord says, “Oh Arjuna, become a bhaktha.

Bhagavad Gita: Chapter 11, Verse 55.

मत्कर्मकुन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55॥

*mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava*

mat-karma-kṛit—perform all duties for My sake; **mat-paramaḥ**—considering Me the Supreme goal; **mat-bhaktaḥ**—devoted to Me; **saṅga-varjitaḥ**—free from attachment, not attached to any worldly object; **nirvairaḥ**—without malice; **sarva-bhūteṣhu**—toward all entities; **yaḥ**—who; **saḥ**—he; **mām**—to Me; **eti**—comes; **pāṇḍava**—Arjuna, the son of Pandu.

Translation: O, Arjuna, those who perform all their duties for My sake. Who depend upon Me and are devoted to Me. Who look upon Me as the only Supreme goal. Who are free from attachment, are without malice toward all beings, such devotees certainly come to Me.

The Lord says:

mat-karma-kṛit—perform all duties for My sake; **mat-paramaḥ**—considering Me the Supreme goal; **mat-bhaktaḥ**—devoted to Me; **saṅga-varjitaḥ**—free from attachment, not attached to any worldly object; **nirvairaḥ**—without malice; **sarva-bhūteṣhu**—toward all entities; **yaḥ**—who; **saḥ**—he; **mām**—to Me; **eti**—comes; **pāṇḍava**—Arjuna, the son of Pandu.

The above verse describes some positive and negative actions to become a true bhakta. Positive actions mean a person must cultivate these qualities. Negative actions mean he must refrain from these actions. Who is a true bhaktha? He who can know Me, see Me and become one with Me. So, there are three steps. 1) He comes to know. 2) He desires Me. 3) He will be able to see Me (First, as a private darshanah and later on, he will see Me everywhere and in everything.) I recollect a Verse from the Fifth Chapter.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ C5, V18॥

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

[A true devotee, with the eyes of divine knowledge, see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater.] A spiritual aspirant sees God everywhere.

Coming back to the Verse 55:

The positive qualities of a bhakta are:

- 1) **mat-karma-kṛit**— he perform all duties for My sake.
- 2) **mat-paramah**—he considers Me the Supreme goal.
- 3) **mat-bhaktah**—he is devoted to Me.

The Negative qualities of a Bhakta are:

- 1) **saṅga-varjitah**— He is free from attachment, not attached to any worldly object.
- 2) **nirvairah**— He does not hate anybody.

Such a person who cultivates these both positive and negative qualities he alone comes to me.

The recording time is 14 minutes.

Let us now analyse in detail. The Lord says:

- 1) **mat-karma-kṛit**— he perform all duties for My sake. Hey *Pandava*! Oh Arjuna, **yah**—any spiritual aspirant who wants to obtain uninterrupted bliss and immortality let him become **mat-karma-kṛit**. **Kṛit** means he who performs. Performs what? Karmas, actions. What karmas? Dharmic karmas. Whether it be praya or shraya it doesn't matter. The first thing is dharma. That is why, in Hindu philosophy, the *Purusharthas* are graded. We start with dharma. In the Taittiriya Upanishad, we get many commandments. सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः मातृ देवो भव । पितृ देवो भव ।

आचार्य देवो भव। अतिथि देवो भव॥ Maathru Devo Bhava, Pithru Devo Bhava, *Aacharya Devo Bhava, Athidhi Devo Bhava*. These are commandments. That means you neglect them at your peril.

How do we develop **Samskaras**/habits?

We perform two types of activities - external activity and internal activity. What are these external and internal activities? All activities performed by the sense organs and organs of action are known as external activities. Activities performed by the Sukshma Sharira/ mind are known as internal activities. The internal activities are thinking, contemplating, meditating, cultivating positive or negative thoughts, and pure/dharmic or impure/adharmic thoughts. Why? Because in the sushupti state, we don't do either dharmic or adharmic activities. The gross body and subtle body perform all activities. The causal body does not do any activities. Then what is the relationship? Whatever we do in these two states of waking and dreaming, they produce appropriate what we call habits/ samskaras. These samskaras remain in the form of seeds and influence our future life. So *mat karma krita*. *Mat karma* means what? Associate every action with Me. Earlier we have seen also. What is it? Whether you are sleeping, blinking, eating, talking, moving, or whatever you are doing *Swapan, swachhan, gachchan, unmishan, nimishanapi, indriyani, indriya, dhesh, vartante, iti dharayan* are directed by an appropriate inner thought. The activities we perform depend on our **Samskaras**. (With constant practice, Some people can go on staring at the sun. That is a kind of *prataka*.)

Shri Ramakrishna could not blink for years:

Once, Shri Ramakrishna told his devotees, “I could not blink for years because of continuously shedding tears. I thought, maybe I developed a strange new disease.” He went to his Divine Mother and requested, “Oh Mother, be gracious! I do not wish to suffer from this disease. I know nothing else except you. I am devoted to You. I shed tears thinking about you constantly.” Forcibly, he used to try to close his eyelid and pull it down, like we pull a curtain down. But he said, sometimes I succeeded, sometimes did not succeed in it.

Every physical action has a cause in the form of a thought, a desire, a resolution or an imagination in the mind. All action should have only one central goal/object. What is it? **Ishwara, arpana, buddhi** - I want to go to God. I want to love God. You call it Karma-Yoga, Bhakti-Yoga or by whatever name you want. All

actions done consciously or unconsciously should be directed towards God. In the beginning it may not be easy. Why? The mind scatters in all directions and think of objects other than God. But, ***Ishwara, arpana, buddhi*** - should be your goal.

The Lord says, “Oh Arjuna, (that means, Oh *Sadhaka*) if you want to progress in spiritual life, think only about God. Make it a habit. Perform and associate every action (seeing, listening, smelling, tasting, touching and many more) only to obtain the grace of God. That is, ***mat karma krith***.

2) *mat-paramah*— My devotee considers Me the Supreme goal. Then, to do this, we must have an inviolable goal. What is that goal? Only God. I want nothing else but God first. Even if God offers me everything, I don't want that. Because, without God, everything will be *dukkha*/suffering. With God, suffering becomes the greatest joy. That is ***mat paramaha***. What does everybody want? We want only Ananda/bliss/happiness. The worldly happiness/*ananda* (we are running after) is only an infinitesimal part of *Brahmananda*. The same worldly object sometimes gives us happiness and sometimes gives us terrible suffering. So, the Divine Lord should be our only supreme goal of life. That is *Moksha, Atma Jnana, Brahma Jnana*. All actions performed as Karma-Yoga associated with God slowly purify our minds. We come to understand that everything is worthless except God. So, we should try to fix our minds on the Divine Lord only and become a true devotee.

The beautiful Prayer of Bhakta Prahlada:

This is so beautiful. Bhakta Prahlada says to the Lord, “O Lord, worldly people have tremendous attachment towards the worldly object. Let me have that great attachment of worldly people towards you. (Abolish all my desires except my only desire to have intense devotion towards You) ”. We all have the potential to get attached to the world. We should pray to develop 100% attachment towards the Lord. He should be our Supreme goal. He is the ocean of bliss, a source of everlasting happiness and immortality and will make us Sarvajna/all-knowing. When we develop these qualities, only then we are a true Bhakta/devotee.

But, on the way, some obstructions can come. What are those obstructions?

3) ***saṅga-varjitah***—free from attachment, not attached to any worldly object.

Sanga means attachment. Attachment manifests in two ways.

- 1) **Raga**. What is *Raga*? If an object makes us happy, we feel like having it and experiencing it again. It could be a person, an object, an event or a place.
- 2) **Dvesha**. What is *Dvesha*? Similarly, when an experience (It could be a person, an object or an event.) makes us unhappy and brings suffering to us - we develop tremendous repulsion towards it. That is the opposite of *Raga*. What is it? We do not wish to meet or see that person. We do not want to have that object again. And do not wish to experience that event again. We do not like to think about these persons, objects or places. Strangely, we get tremendously attached because we think about them more than the object we love. Repulsion or hatred is also a type of attachment. Yathishwananda Maharaj used to say, "Hatred is stronger bondage than love." This is a well-known fact. If we love somebody, most often, we tend to forget him. But, if we hate somebody, the intensity of hate thoughts is much stronger than love. We remember our enemies more intensely than the person we love. We should give up both *Raga* and *Dvesha*. Then, what will remain? The mind will focus on one object, which is called God. When we deny the whole world, what remains - is only the Divine Lord.

nirvairah— A devotee/saint does not hate anybody and has no enemy. Other people may think of him as an enemy or an undesirable person, but he never thinks of anyone as his enemy. There are several examples. Jesus was crucified. People tried to kill Swami Vivekananda, and many more such examples are there.

The story of a Saint stabbed by some Muslims:

Shri Ramakrishna told a beautiful incident. It is a true story. There was a great devotee of Lord Rama. People used to love him and consider him a great hero. Once it so happened - some Muslim people started fighting with him. During the fight, the fellow Muslims stabbed him. He fell on the floor and was bleeding. The news went across the village. His friends came to rescue him and found him seriously injured and about to die. They asked him, "Please tell us. Who did stab you? We will take revenge and won't leave him alive." The saint said, "My Lord Rama, who bestowed His grace on me. The same Rama stabbed me." He saw Rama everywhere.

Illustration of Light and Darkness:

Darkness may consider light as its enemy. But light does not have an enemy called darkness. How can we understand this? If we ask light, “Why does darkness hate you? Light will reply, “O, I cannot understand you. What do you mean by darkness? Can you show me darkness?”

“Yes, of course, we can. Come with us. My room is dark.” As soon as light enters the room - darkness disappears. Light asks, “Please show me the darkness.”

“O, as soon as you came, it disappeared. We cannot show you.”

So, wherever light goes, there is no darkness. So, darkness does not exist for light. The question of darkness as an enemy does not arise for light. But, the contrary is true for darkness. Darkness is frightened of light. Darkness has to disappear as soon as light comes.

The recording time is 26 minutes approx.

Jyotisham, Jyotira Jyoti - the Divine Lord firmly establishes Himself in the heart of the devotee. What is his vision? *Divyanjana, Gnanaanjana, Vimalanayana, Vikshane, Mohajaya*, he puts on the collarium, of knowledge. He puts on *Divya Chakshu/Spiritual eyes* and *Divyam Dadami Chakshu*. This devotee sees only God - left side, Krishna, right side Krishna, below, above, middle, front and back, Krishna only. He sees the Divine Lord Krishna everywhere. As Jayadeva, so beautifully, explains,

patati patatrE vichalati patrE Sankita bhava dupayAnam rachayati Sayanam sachakita nayanam paSyati tava pandhAnam dheera	He is alarmed even when a feather or dry leaf drops. He is setting on bed of tender leaves and is excited about your arrival.
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nirvairah— He does not hate anybody. For the true devotee/sadhaka - nobody is an enemy. If someone gives him trouble. What does he think? The person is only an instrument of God. God tries to awaken (a true devotee) out of His compassion. Miseries are Gifts of God - as said by the Holy Mother. The mind is our greatest enemy. We should look upon everyone as God - Sarvabhuteshu. God manifests in the form of beings, the sun, the moon, rivers, stars and everything else.

It reminds me of a beautiful prayer of Guru Nanak Dev.

गगन में थाल, रवि चंद दीपक बने,

तारका मंडल जनक मोती।

धूपु मलआनलो, पवण चवरो करे,

सगल बनराइ फुलन्त जोति॥

कैसी आरती होइ॥

भवखंडना तेरी आरती॥

अनहत सबद बाजंत भेरी॥

**Gagan mein thaal, rav chand deepak bane, taarka mandal janak moti
dhoop malay aan lao, pawan chavro kare sagal ban raai phulant jyoti
kaisi aarti hoye, bhavkhandana teri aarti.**

anhat sabad bajant bheri kaisi aarti hoye, bhavkhandana teri aarti.

[Translation - The sky is the prayer-platter, the sun and the moon are the lamps, the stars and the constellations are the pearls and jewels. The air coming from the sandal laden Malay mountain are the incense, air is the fan, entire flora of the earth are the flowers..... oh... what an aarti it is ! o destroyer of fear !]

Story of Jesus Christ - as a Beggar Lady, a Beggar Boy, a Dog and a Beggar Man.

It reminds me of the beautiful story of Jesus Christ. Once, Jesus Christ appeared to a cobbler at night. He was a great devotee. Jesus Christ said, "I will visit you tomorrow." The cobbler was overwhelmed and filled with joy. He prepared the best food (that he could) and carried it to his shop. He anxiously waited for Jesus to arrive. Nearly two or three hours passed; Jesus did not appear. He became restless. A beggar woman came and begged for food. He became a bit annoyed and gave her one-fourth of the food. After some time, a beggar boy came, he gave, another one-fourth to him. In the afternoon, a hungry dog, came, so he gave, another one-fourth to the dog. He was very disappointed - there was no sign of Jesus. Just before sunset, another beggar came. The man was annoyed and gave the last portion of the food to the beggar. The man kept on muttering - Jesus promised to come but never came. He lied to me. He went to bed, and to his surprise, Jesus appeared in his dream again. The man said, "You promised to come but never came." Jesus sweetly smiled and said, "I did visit you, not once but four times in the form of the beggar lady, beggar boy, the dog and beggar man."

A Devotee of Holy Mother:

There was a disciple of the Holy Mother. His *Ishta-Devata* was Mother Kali. He used to take a bath in the Ganga every day. One day, a seven-eight-year-old girl came and started swimming near him. He got a bit annoyed. The next day, she came again, and he did not like her swimming near him. It went on for three days. He became angry and said, "Why do you come? It disturbs me. Do not come again." The girl went and disappeared. He came home and went to bed in the night. He saw a vision that night. The Divine Mother in the dream said, "You asked Me to come. I came to play with you. You asked Me to disappear. So, I disappeared." He became sad and regretted it. He went to see the holy Mother and narrated everything to her. The Holy Mother said, "My son, the Divine Mother, already had bestowed her grace upon you." The Holy Mother herself is the Divine Mother, Kali, Mother Saraswati, Parvati and Durga. She is *Sarva Deva Devi Swaroopini*. The Holy Mother said, "My son, consider all women as Mother Kali." This advice helped his *sadhana* and removed any trace of desire from his mind. He started seeing Mother Kali in all women.

The Eleventh Chapter of the Bhagavad Gita ends here at the 55th Sloka. Let me summarise all this for you.

with this, a 55 verses, of the, 11th chapter, of the Bhagavad Gita, is, over, and this, last verse, will be, expounded, let me summarise, now, the 11th chapter,

Summary of the Tenth Chapter - Vibhuti Yoga:

The Divine Lord describes various ways of contemplation. How a spiritual aspirant can contemplate on the Divine Lord? The Divine Lord says, "When you see human excellence anywhere - it is My power and manifestation." When we look around - we see great musicians, excellent cooks, people with wealth, and high positions. Some are beautiful, powerful, great builders, expert carpenters, painters and many more. That is all the manifestation of the Divine Lord. The Divine Lord says, "You contemplate on My glories. The world is My manifestation."

Summary of the Eleventh Chapter - Vishwaroopa Darshana:

- Arjuna says, "O, Lord, I have complete faith in Your divine words. I wish to experience Your Universal Form."

- The compassionate Lord grants Diya Chakshu/Divine sight to Arjuna. The Divine Lord reveals His Cosmic Form/Universal Form/ Vishwaroopa to Arjuna.
- Arjuna experiences, in one instant, all that ever existed or will exist in the past, present and future. Arjuna experiences *Srishti*, *Stithi* and *Laya* simultaneously. He sees - that all beings are helpless. They are drawn and absorbed in the mouth of the Universal Form by the phenomenon called inexorable time. Arjuna understands that there is only one will - the Divine Will. He realises that I am only an instrument in the hands of the Divine Lord. It is too much for him to absorb.
- The experiences of *Laya* bring terrible fear to Arjuna's mind. Arjuna says, "O, Lord, I am frightened seeing Your Universal Form. Please withdraw this form and grant me Your previous form of *Sakha* Krishna.
- The Compassionate Lord grants Arjuna his desire. He reappears as the smiling Krishna Bhagwan. Krishna is the guide, friend, philosopher, and saviour of Arjuna. Arjuna becomes peaceful.
- The Lord says, "O, Arjuna, nobody can have My Universal Vision and retain it." The Divine Lord explains, "Only My great devotees can have and retain My Universal Form." How can we become His true devotees? That is in the 55th Verse, as discussed. मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव || 55|| mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ nirvairah sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava "O, Arjuna, those who perform all their duties for My sake. Who depend upon Me and are devoted to Me. Who look upon Me as the only Supreme goal. Who are free from attachment, are without malice toward all beings, such devotees certainly come to Me." "You become a devotee - firstly artha- bhakta, artharthi-bhakta, jigniyasu-bhakta and ultimately vijyani-bhakta. This is the essence of the Eleventh Chapter.

Important Verses of the Eleventh Chapter:

There are four very important *shlokas* in this eleventh chapter.

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ 51॥

arjuna uvācha

*dṛiṣṭvedaṁ mānuṣhaṁ rūpaṁ tava saumyaṁ janārdana
idānīm asmi saṁvṛittaḥ sa-chetāḥ prakṛitiṁ gataḥ*

Translation: Arjun says: O *Janardana*/Shree Krishna, seeing Your gentle human form (two-armed), I now feel composed. My mind is restored to normal. (This is the direct effect of the presence of Bhagwan Krishna.)

Bhagavad Gita: Chapter 11, Verse 1

अर्जुन उवाच ।
मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ C11, V1॥

arjuna uvācha
mad-anugrahāya paramaṁ guhyam adhyātma-sanjñitam
yat tvayoktaṁ vachas tena moho 'yaṁ vigato mama

Arjuna says, “O Lord, out of compassion for me, You have spoken words of ultimate profundity concerning this Self. Because of Your words, my delusion is now dispelled. Because of your teaching, my delusion is gone.”

श्रीभगवानुवाच ।
नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 53॥

śhrī-bhagavān uvācha
nāhaṁ vedair na tapasā na dānena na chejyayā
śhakya evaṁ-vidho draṣṭuṁ dṛiṣṭavān asi māṁ yathā

śhrī-bhagavān uvācha—the Supreme Lord says; *na*—never; *aham*—I; *vedaiḥ*—by study of the Vedas; *na*—never; *tapasā*—by serious penances; *na*—never; *dānena*—by charity; *na*—never; *cha*—also; *ijyayā*—by worship; *śhakyah*—it is possible; *evam-vidhaḥ*—like this; *draṣṭum*—to see; *dṛiṣṭavān*—seeing; *asi*—you are; *mām*—me; *yathā*—as.

Translation: The Supreme Lord says: Neither by the study of the Vedas, nor by penance, charity, or fire sacrifices, am I to be seen as you have seen Me by My grace.

, because of, your grace, O Krishna, and then, the Lord also, tells him something, very important, what does he tell, Naham Vedai, Na Tapasa, Na Dhanena, Na Chai Jaya, Shakya, Evam Vidho, Drstvam, Drstvanasimham, Yatha, O Arjuna, I am not available, by anything, any human being, can do, for, even for, infinite number of time, so, a person is, studying scriptures, he is performing, tremendous super human, austerities, he is giving away, everything, like, Mandhata, like, Shibi Chakravarti, like, Harishchandra, but, that's not enough, to procure, this divine vision, of mine, and somebody, constantly, worshipping me, even that is not enough, no karma, ever produce, infinite result, that is the, psychological truth, then,

Bhagavad Gita: Chapter 11, Verse 54.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 54॥

*bhaktyā tv ananyayā śhakya aham evaṁ-vidho 'rjuna
jñātum draṣṭum cha tattvena praveṣṭum cha parantapa*

bhaktyā—by devotion; **tu**—alone; **ananyayā**—unalloyed; **śhakyah**—possible; **aham**—I; **evam-vidhaḥ**—like this; **arjuna**—Arjuna; **jñātum**—to be known; **draṣṭum**—to be seen; **cha**—and; **tattvena**—truly; **praveṣṭum**—to enter into (union with me); **cha**—and; **parantapa**—scorcher of foes/conquerer of everyone.

Translation: O Arjun, by unalloyed devotion to Me alone, may I be known in this form. Thereby, on receiving My divine vision, O Arjuna (conquerer of everyone), one can enter into union with Me.

By becoming a true Bhakta, you will know Me and become one with Me. What should I do to become a true Bhakta. The Lord says:

Bhagavad Gita: Chapter 11, Verse 55.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55॥

*mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ
nirvairah sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava*

mat-karma-kṛit—perform all duties for My sake; **mat-paramaḥ**—considering Me the Supreme goal; **mat-bhaktaḥ**—devoted to Me; **saṅga-varjitaḥ**—free from attachment, not attached to any worldly object; **nirvairah**—without malice; **sarva-bhūteṣhu**—toward all entities; **yaḥ**—who; **saḥ**—he; **mām**—to Me; **eti**—comes; **pāṇḍava**—Arjuna, the son of Pandu.

Translation: O, Arjuna, those who perform all their duties for My sake. Who depend upon Me and are devoted to Me. Who look upon Me as the only Supreme goal. Who are free from attachment, are without malice toward all beings, such devotees certainly come to Me. (Please see above for details.)

A true Bhakta dedicates and relates his every action (physical, mental and speech) with the Divine Lord. That is Karma-Yoga. He understand that the goal of life is to reach God. God is the supreme abode. He surrenders and become a Sharanagata Bhakta. He should not have Raga or Dvesha. He should not have any enemy and see God everywhere. He comes to Me.

Om, Tatsa, Diti, Vishwa, Rupa, Darshana, Yoga, Nama, Ekadasha, Adhyaya, Samapta,

Thus in the Bhagavad Gita, Yoga, a dialogue, between, Sri Krishna, and Arjuna, ends the 11th chapter, entitled, The Vision of the, Universal Form,

The Twelfth Chapter of the Bhagavad Gita - Bhakti-Yoga

The Twelfth Chapter is called Bhakti Yoga. I intend to give you a brief introduction to this chapter today. Shri Ramakrishna, Holy Mother, Swami Vivekananda, Swami Brahmananda and Swami Shivananda told us - Bhakti Yoga is superior to other Yogas. It is the most appropriate Yoga in this age. We need to

understand that Bhakti Yoga does not mean only emotions. Bhakti-Yoga has its drawbacks.

- There are several types of Bhakta. There are Vaishnavas, Shaktas, Christians, Muslims and many others. Some Bhaktas become fanatical. These fanatical Bhaktas believe - that unless one believes in their God like Krishna, Rama, Jesus, or any other, they cannot get salvation. Vedanta never teaches such fanaticism. A true devotee should be free from fanaticism.
- A true devotee has to understand that he is nothing. Everything in the universe is a manifestation of The Supreme Lord. He must surrender himself to the Divine Lord. A devotee says, "Everything belongs to You. I belong to you. My body and mind are made up of *Pancha-Bhuta*/five cosmic elements. All *Punch-Bhuta* belongs to You only."

Significance of the Aartrikam:

I have discussed the significance of *Aartrikam* in my previous lectures. We offer five objects during *Aartrikam*. What do these objects represent? We offer light, water, cloth, flowers and air by fans.

1. The light represents the *Agni-Tattvam*/fire element.
2. The water represents the *Jal-Tattvam*/water element.
3. The cloth represents the *Akasha-Tattvam*/space.
4. The flower represents *Bhu-Tattvam*/earth.
5. We fan the Lord representing *Vayu-Tattvam*/air element.

The universe is only a manifestation of these Pancha-Bhutas/subtle elements in name and form. There is nothing else except these five subtle elements. The five cosmic subtle elements came from the 'Universal I'. Universal I' came from Ishwara. So, *Pancha-Bhutas* are Bhagavan / *Para-Bramha*. A worship or puja performed with pure devotion must develop the understanding that nothing belongs to us. Everything belongs to the divine. We must express our gratitude that God gave us the correct knowledge. When we perform true worship, our *Ahamkara* and *Mamakara*, I and My-ness disappear. Then, we attain the purpose of life and become *Parabhaktas*.

Introduction of the Twelfth Chapter - Bhakti-Yoga.

- The Twelfth Chapter - Bhakti-Yoga, and the Fifteenth Chapter - Purushottama-Yoga, have only twenty verses in each Chapter. These two chapters have the least number of verses.
- The Lord expounds on the Bhakti-Yoga in the Twelfth Chapter. Why? Arjuna asks, “O, Lord, you told me about Jyana-Yoga and Bhakti-Yoga. Please can you explain to me which yoga is superior?”
- The Divine Lord replies, “There is no superiority or inferiority. It depends on the nature of the person. A path that a person can easily follow is best and superior path for him.
- Hinduism declares *Ekam Sat Viprah Bahudha Vadanti*. Truth is one. The sages express the same truth in different ways. All four yogas are equally significant. One can choose any yoga and follow it sincerely. It will take the aspirant to God/ Brahman.
- There is a big ‘BUT. What is that BUT? The majority of people identify themselves with their bodies. Ramakrishna calls us as “Annagatha Prana”. We identify ourselves with our Annamaya Kosha. What does this mean? I am this body, and all else is subsidiary to the body. We believe that the sense organs, mind, intellect, vital energy, external and internal activities are to maintain the body, keep it healthy and clean, sustain it and enjoy it. Swami Vivekananda used to call us ‘children of Virochana’. (Virochana misunderstood Prajapati’s (his teacher’s) teachings. He thought that Atman is the body and the goal of life is to look after and enjoy this body.) Jyana-Marga is not suitable for these types of people with body consciousness

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ C12, V5॥

*kleśho 'dhikataras teṣhām avyaktāsakta-chetasām
avyaktā hi gatiḥ duḥkham dehavadbhir avāpyate*

[For those whose minds are attached to the unmanifest, the path of realisation is full of tribulations. Worship of the unmanifest is exceedingly difficult for embodied beings.]

Shri Ramakrishna says, “Bhakti-Marga (Narada Bhakti Sutras) is more suitable for this *Kalikala*.” Let’s understand it correctly. All four yogas (Jnana-Yoga, Raja-Yoga, Karma-Yoga and Bhakti-Yoga) are equally hard to practice. Because of our nature

and age, Bhakti-Yoga is most suitable (like one particular lane in the motorway is more suitable for an old motor). (P.N. Here, suitable does not mean easy).

In this chapter, the Divine Lord enumerates the qualities of a devotee. The Lord says, “ I will certify a person with these qualities as My real beloved devotee.” This concept of God certifying a devotee (not a disciple, not an admirer, and not some useless fellow) as His true devotee is so beautiful. How does he give a certificate? *Buddhi Yogam Tyam Dadamiyam* by giving them correct understanding. What is that understanding? You are *Tattvamasī. Aham Brahmasmi* will come automatically. We will discuss these beautiful idea in our next class.

These beautiful ideas we will discuss in our next class.

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

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

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

Om Shanti Shanti Shanti

Kind regards

(Mamta Misra)