

Bhagavad Gita Chapter 12, Part 5 dated 20/12/2020 by Swami Dayatmanada (Lecture delivered online from India.)



Subjects: Chapter 12, Verse 6, 7, 8, 10, 11, 12, 13 and 14. The Bhagavad Gita is 'Moksha-Shastra'. *Shreyas and Prayes*: What is the meaning of a true Upanishad? The way is to practice *Abhyasa-Yoga*: What is *Abhyasa-Yoga*? *Pravritti and Nivritti Marga*: What is *Dhyana*? Difference between *Ignorant Ahankara/Avidya Maya/ Ignorant Egotism* and *Knowledgeable Ahankara/Vidya Maya/ Knowledgeable Egotism*: *Maitri, Karuna, Mudita and Upeksha*.

Illustrations: Kabir Das and a fanatic Muslim:

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 nandanahal
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat I**

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 I
Yat-krupa tamaham vande paramananda madhavam II**

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:

We have been studying the Twelfth Chapter of the Bhagavad Gita. Yesterday in our last class we discussed the Eleventh Verse/*Shloka*. (Please refer to the transcript of Chapter 12, part 4.)

Bhagavad Gita: Chapter 12, Verse 11.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 11॥

*athaitad apy aśhakto 'si kartum mad-yogam āśhritaḥ
sarva-karma-phala-tyāgaṁ tataḥ kuru yatātmavān*

atha—if; *etat*—this; *api*—even; *aśhaktaḥ*—unable; *asi*—you are; *kartum*—to work; *mad-yogam*—with devotion to Me; *āśhritaḥ*—taking refuge; *sarva-karma*—of all actions; *phala-tyāgam*—to renounce the fruits; *tataḥ*—then; *kuru*—do; *yata-ātma-vān*—be situated in the self

Translation: If you are unable to even work for Me in devotion, then try to renounce the fruits of your actions, surrender and take refuge in Me.

Bhagavad Gita: Chapter 12, Verse 6.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 6॥

*ye tu sarvāṇi karmāṇi mayi sannyasya mat-parāḥ
ananyenaiva yogena mām dhyāyanta upāsate*

ye—who; *tu*—but; *sarvāṇi*—all; *karmāṇi*—actions; *mayi*—to Me; *sannyasya*—dedicating; *mat-parāḥ*—regarding Me as the Supreme goal; *ananyena*—exclusively; *eva*—certainly; *yogena*—with devotion; *mām*—Me; *dhyāyantaḥ*—meditating; *upāsate*—worship;

Translation of Verse 6: (Those devotees who are extremely devoted to Me, whose only goal is to come near Me, become one with Me and always unite with Me.)

What do they do?

ye tu sarvāṇi karmāṇi mayi sannyasya mat-parāḥ

They dedicate all their duties and actions to Me and discharge their actions for My pleasure. All their actions are to serve Me. That is *Sannyasa* meaning *Karma Phalatyaaga*.

ananyenaiva yogena: Their highest goal is Me. Their all thoughts are merged into one thought. What is that thought?

mām dhyāyanta upāsate -They contemplate and meditate on Me. That means whatever they do, they are only aware of Me. That is called ‘the practice of the presence of God’.

What does the Divine Lord do for them? The next verse -

Bhagavad Gita: Chapter 12, Verse 7.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ 7॥

***teṣhām aham samuddhartā mṛityu-saṁsāra-sāgarāt
bhavāmi na chirāt pārtha mayy āveśhita-chetasām***

teṣhām—of those; ***aham***—I; ***samuddhartā***—the deliverer; ***mṛityu-saṁsāra-sāgarāt***—from the ocean of birth and death; ***bhavāmi***—(I) become; ***na***—not; ***chirāt***—after a long time; ***pārtha***—Arjun, the son of Pritha; ***mayi***—with Me; ***āveśhita chetasām***—of those whose consciousness is united

Translation: O Parth/Arjuna, I become their saviour and rescuer from the ocean of birth and death, for their consciousness unites with Me.

teṣhām aham bhavami - I become their saviour. What do I do?

mṛityu-saṁsāra-sāgarāt samuddhartā— I rescue them from the terrific, scary ocean of Samsara (birth and death). Samsara is full of suffering and death. What is the condition?

mayy āveśhita-chetasām: Their consciousness must unite with Me. Their body, mind and speech must merge in Me.

The Bhagavad Gita is ‘Moksha-Shastra’.

It is not just a *Dharma-Shastra* but Gita is a Moksha-Shastra. There are many *Dharma- Shastras* - like *Manu Dharma Shastra*, *Gautama Dharma Shastra*, *Apasthamba Dharma Shastra*, *Raghunatha Dharma Shastra*, and so many *Dharma Shastras* are there. The Bhagavad Gita directs us to do only righteous actions, not as an end by themselves, but as an aid, so that we can become more spiritual and move nearer to God by taking the *Shastra Vihita Karma* scripture-directed actions. These are called *Dharmic* activities. Slowly, slowly, the devotee merges into The Divine Lord. That is known in the *Bhakti Shastra*. *The devotee must completely surrender to Me - called Sharanagati*. What to do to achieve *Sharanagati*?

(Please refer to the transcript of Chapter 12, Part 4.)

Bhagavad Gita: Chapter 12, Verse 8.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८॥

***mayy eva mana ādhatsva mayi buddhiṁ niveśhaya
nivasishyasi mayy eva ata ūrdhvaṁ na sanśhayaḥ***

mayi—on Me; ***eva***—alone; ***manaḥ***—mind; ***ādhatsva***—fix; ***mayi***—on Me; ***buddhim***—intellect; ***niveśhaya***—surrender; ***nivasishyasi***—you shall always live; ***mayi***—in Me; ***eva***—alone; ***ataḥ ūrdhvaṁ***—thereafter; ***na***—not; ***sanśhayaḥ***—doubt.

Translation: Fix your mind on Me alone and surrender your thoughts to Me. There upon, you will always live in Me. Of this, there is no doubt.

O, Arjuna, if you can do this, then you will live in Me. I am going to live inside you. We are going to live with each other. Later on, we will discover there is no you, there is no me. Whatever is nothing but God, Brahman. But that is the goal, and we are far off from the goal. So, we should start our journey. What is the way?

mayi—on Me; **eva**—alone; **manah**—mind/thoughts; **ādhatsva**—fix.

You try to direct every thought towards Me and fix your mind in Me alone.

mayi—on Me; **buddhim**—intellect; **niveśhaya**—surrender:

Let your *Buddhi*/intellect enter only into Me. What does it mean? Your intention, goal and final resolution should be only towards Me. You enter your *Buddhi* into Me.

You control these two faculties. Your *Sankalpa*/firm determination should be - I have no desire excepting one desire. That one desire is - I must become one with God. Now, try your level best to control all thoughts. That is called *Yogaha Chitta Vritti Nirodaha*, complete control of the mind.

We discussed the *Sadhana Chathustaya Sampati* in our previous classes. What is the purpose? So that the devotee will be able to live in God, and God lives in the devotee. What does it mean? It is not like two persons in the same room. That is, I become God, and God becomes me. This division, distinction, separation between me and God is called a knot. Yesterday, we learned that we can destroy this knot. When we destroy the knot, that ignorance becomes a N O T. When there is no ignorance, there is no Brahman and no *Vishvam*/world. Whatever is there, it is ONE only. It is indescribable, and one cannot say, "I am Brahman." To say that I am Brahman is also ignorance only, but it is *Sattvika* ignorance, that's all.

nivasiṣhyasi mayy eva ata ūrdhvaṁ na sanśhayaḥ:

There is no doubt if you do this *sadhana/spiitual practice*. You devote and direct your *Buddhi*, your *Vijnanamaya-kosha* and your *Manomaya-kosha* only towards Me. When you will live in Me, I live in you. That is also true.

How can we control our minds?

How can we make our determination one-pointed? Do you remember? We discussed it several times. That is an important point, and we should keep in mind.

We desire only those things that we think are real and true. That is one of the greatest psychological truths. What is that truth? Nobody will desire anything that is unreal. I give you three examples to explain the point again.

1. **A person see a tremendous amount of gold on the cinema screen.** What will be his reaction? He will not desire it. Even a foolish fellow or a thief will not desire it. Why? Because he knows with 100% authority and conviction that this is only appearance and is not true gold.
2. **A shell shines like silver.** A person may mistake it for real silver. He runs to scoop it up. He gets closer and finds that it is an ordinary shell shining like silver due to the sunlight. He will not desire it as it is not real silver. That is called *brahanti* in Sanskrit.
3. **A person runs towards a mirage to get some water.** He wants to have a cool bath and satisfy his thirst. He gets closer and realises that it is only a mirage. Now, he understands that it is a mirage. He will not run towards it. Why? Because he knows now that it is only an appearance, not a reality.

Similarly, once a person understands everything is unreal, he will not desire it. The person sees the mirage. He understands that it is only mere appearance. The person understands that the gold on the cinema screen is not reality. He will not desire it. Nobody desires unreality.

Shreyas and Prayas:

[**Shreyas** (good for soul/Atman) represents the higher, more meaningful pursuits in life. It encourages us to seek long-term fulfilment over immediate gratification. On the other hand, **Preyas** (pleasure of sense) embodies comfort and worldly pleasure. While these may provide quick satisfaction, they don't always lead to lasting happiness or success.]

In this world, there are only two choices - **Shreyas** and **Preyas**. A person chooses **Preyas** because he understands that **Preyas** is real and **Shreyas** is unreal. Another person desires **Shreyas** because he understands that **Shreyas** is real and the world is unreal. The most wonderful truth is nobody desires unreality.

Nobody wants fake notes, fake people or fake promises. We all desire real persons, real books and objects. Through spiritual practice, the aspirant understands that God alone is reality - *Brahma Satyam Jagat Mithya*. The only desire will be I want what is real. I would not even say I want Brahman or God. I would say I want what is real. That is why in the **Isavasya Upanishad**, we get this beautiful prayer towards the end. The sadhaka who has been pursuing a life of truthfulness and dharma says:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।

तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

Transliteration

hiraṇmayena pātreṇa satyasyāpihitaṁ mukham ।

tat tvam pūṣannapāvṛṇu satyadharmāya dṛṣṭaye ॥

I am a *Satya Dharma*. My goal is to attain the truth. I have been leading a *Dharmic/ righteous* life. I dedicate myself to this true *Dharma* and *Satya/truth*. I am unable to penetrate beyond this golden disc called Maya. Why? Because this Maya belongs to you.

It reminds me the following verse from The Bhagavad Gita:

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ C4, V14॥

daivī hyeṣhā guṇa-mayī mama māyā duratyayā

mām eva ye prapadyante māyām etāṁ taranti te

[**Translation:** My divine energy Maya, consisting of the three modes of nature, is very difficult to overcome. But those who surrender unto Me cross over it easily.]

In the Fourth Chapter of the Bhagavad Gita, we get this statement of Bhagavan Himself. We should not forget that this divine scripture called Bhagavad Gita is a song issuing from the very mouth of Bhagavan Himself. (It is not coming from Tom,

Dick and Harry.) God says, “Nobody can cross this Divine Maya because it belongs to Me. Only upon whom I bestow My grace that Maya itself becomes My grace. Maya has tried to keep you away from Me all this time. The same Maya is eager to catch hold of you even if you resist.” That *Sattvika* binding is what Sri Ramkrishna used to call *Vidyamaya*. The *Avidyamaya* keeps us away from the Divine Lord. The function of the *Vidyamaya* is to take us towards the Divine Lord.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

**bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ ।
kṣīyante cāsyā karmāṇi tasmin dṛṣṭe parāvare ॥**

तस्मिन् परावरे दृष्टे अस्य हृदयग्रन्थि भिद्यते सर्वसंशयाः छिद्यन्ते कर्माणि क्षीयन्ते च ॥

tasmin parāvare dṛṣṭe asya hṛdayagranthi bhidyate

sarvasaṁśayāḥ chidyante karmāṇi kṣīyante ca

[The knot of the heartstrings is rent, cut away are all doubts, and a man's works are spent and perish when is seen That which is at once the being below and the Supreme.] Once we recognise the Divine Lord, every bondage cuts away, *tasmin drishte paravare*.

That's what we are discussing here in this Bhagavad Gita. Remember, Bhagavad Gita is nothing but the very essence of all Upanishads. How many Upanishads are there? Hundreds and thousands Like Katha, Isha, Kena, Mundaka, Prashna, Aitareya, Taitreya, Chandogya, Brihadaranyaka, Shwetashvatara, Kaivalya and many more.

What is the meaning of a true Upanishad?

The pure knowledge which lets me know ‘who I am’ is called Upanishad. Remember, this is the definition of Upanishad by Shankaracharya himself. By splitting this word Upa plus Ni plus Sat. Sat means pure knowledge. 1) The pure knowledge destroys our ignorance. 2) It brings us nearer to God. 3) It loosens all our bonds. These are the three definitions of Upanishads. The essence is that we

know who we are, and that is called Upanishad. The Gospel of Shri Ramakrishna, Holy Mother's Gospel, and Swami Vivekananda's complete works are all Upanishads. Teachings of Raja Maharaj, Mahapurush Maharaj, Ramanuja, Madhvacharya, Nimbarkacharya, Vallabhacharya, the Bible and the Koran are all Upanishads. What does it mean? Oh man, you are a child of God. You forgot that. Now you know you are none other than God. That knowledge which reminds us of our divinity and makes us claim that I am divine is called Upanishad and nothing else.

The recording time is 15 minutes approx.

Coming back to our above Verse 8:

The Bhagavad Gita says, “You have to do *sadhana/spiritual practice*.” What type of *sadhana*? You control your mind and have a firm determination that you want only God. It's not that easy to attain to that state. When a *sadhaka/ spiritual aspirant* attains to that state, he identifies himself with God. He lives forever with the knowledge that there is no me and God. Only Brahman exists.

How to attain to the above state?

The Divine Lord says, “Fix your mind on Me alone and surrender your thoughts to Me. Thereupon, you will always live in Me. Of this, there is no doubt.” What does it mean? You do not desire anything else except Me. Let all your thoughts turn towards Me only. You will live in Me, and I will live in You. You will realise that there is no I, you or we, but everything is Brahman only. Next verse: (Please refer to the transcript of Gita Chapter 12, Part 4.)

Bhagavad Gita: Chapter 12, Verse 10.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 10॥

***abhyāse 'py asamartho 'si mat-karma-paramo bhava
mad-artham api karmāṇi kurvan siddhim avāpsyasi***

abhyāse—in practice; **api**—if; **asamarthaḥ**—unable; **asi**—you; **mat-karma paramaḥ**—devotedly work for Me; **bhava**—be; **mat-artham**—for My sake; **api**—also; **karmāṇi**—work; **kurvan**—performing; **siddhim**—perfection; **avāpsyasi**—you shall achieve.

Translation: If you cannot practice remembering Me with devotion, devote yourself to My service. Just try to work for Me. You perform and render devotional service to Me, and you shall achieve perfection.

The way is to practice *Abhyasa-Yoga*: What is *Abhyasa-Yoga*?

Shri Ramakrishna used to give a great emphasis on *Abhyasa-Yoga* (*consistent practice*). He always advised his devotees to practice *Abhyasa-Yoga*. Slowly and slowly, you will get there. *Abhyasa-Yoga* is a wonderful thing. What is *Abhyasa*? You practise every day. Today, you remember God for one second, and tomorrow may be for two seconds. You will slowly reduce forgetfulness. A day will come when you cannot think of anything except God. That is *Abhyasa-Yoga*.

Nishkama-Karma-Yoga: **mat-karma-paramo bhava**.

And if you are unable to do *Abhyasa* because your mind is restless. What is the next step? Do many types of activities and try to connect every activity to Me. That is *Nishkama-Karma-Yoga*. It does not mean desire-less action. It means actions with only one desire. What is that desire? I want God only and nothing else. That is *Nishkama-Karma-Yoga* - **mat-karma-paramo bhava**. You devote all your actions to Me. What does it mean? That means whether you are sleeping or breathing or blinking, seeing, hearing, touching, tasting or smelling, eating or resting, jumping or playing - connect all that with Me. That is *Nishkama-Karma-Yoga*.

mat-artham—for My sake; **api**—also; **karmāṇi**—work; **kurvan**—performing; **siddhim**—perfection; **avāpsyasi**—you shall achieve.

You shall attain the state of being one with me by practising this karma yoga Because that is also a way of thinking about Me. All Your thoughts permeated and coloured by Me only.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 11॥

*athaitad apy aśhakto 'si kartum mad-yogam āśhritaḥ
sarva-karma-phala-tyāgaṁ tataḥ kuru yatātmavān*

atha—if; *etat*—this; *api*—even; *aśhaktaḥ*—unable; *asi*—you are; *kartum*—to work; *mad-yogam*—with devotion to Me; *āśhritaḥ*—taking refuge; *sarva-karma*—of all actions; *phala-tyāgam*—to renounce the fruits; *tataḥ*—then; *kuru*—do; *yata-ātma-vān*—be situated in the Self/Atman

Translation: If you are unable to even perform every action for Me in devotion. then try to renounce the fruits of your actions and be situated in the Self.

The divine Lord says, “If you are unable to perform every action for Me.” What does it mean to perform every action for Me? That I am not the doer. God is the doer. God works through nature *Prakriti*, *Sattva*, *Rajas* and *Tamo Gunas*. Three *Gunas* create the world. How do we know?

*Srishti sthithi vinashanam shakti bhute sanatani
gunaashraye gunamaye narayani namo sthuthi*

With the help of these three *Gunas*, *Srishti*, *Sthithi* and *Laya* are going on. *Srishti* is associated with *Sattva* Guna, *Sthithi* is associated with *Rajo* Guna, and *laya* is associated with *Tamo* Guna. That's why Shiva is called *tamo guna prathani*. Shiva may appear ferocious to some people. But people do not understand. He is not fierce. He is only a recycler. He takes your old clothes and gives you new clothes. For how long? As long as you have a body and your mind is not under control. Once you understand - who you are, the body will not be required. The question of Shiva supplying a new body will not arise. A new dress is necessary so long as there are desires. (In this case, the mind is the body, and the body is the dress.) When the mind merges with God, body/dress will not be required. Until we reach that state, Shiva will supply us with ever-fresh dresses so we can slowly progress towards God.

This is what The Divine Lord is telling. If you cannot perform *Nishkama Karma Yoga* meaning connecting and relating every action to me. What does it mean? We breath, sleep, eat and do everything to please the Divine Lord. We must feel that He gives us the energy to perform actions. We have nothing to do with our actions. If we cannot have this attitude, at least we can practice not to desire fruits of our actions.

sarva-karma—of all actions; **phala-tyāgam**—to renounce the fruits; **tataḥ**—then; **kuru**—do; **yata-ātma-vān**—be situated in the Self/Atman.

It means considerable agility, sincerity and great dexterity. We should have complete awareness that I have to practice. Awareness is the secret. That I am doing, but the result of the action belongs to God. When we advance in our spirituality, we will understand that we are not doing; God is doing, and eventually that will come. When that knowledge comes, it takes us further in spiritual life. When our *Buddhi*/intellect firmly understands that God is the only reality, then our mind becomes perfectly controlled. Afterwards, we become one with Brahman, and there is no differentiation. Thereafter, I am free, and everything will be free. Now we enter into the Next Verse 12:

Bhagavad Gita: Chapter 12, Verse 12.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12॥

śhreyo hi jñānam abhyāsāj jñānād dhyānaṁ viśhiṣhyate
dhyānāt karma-phala-tyāgas tyāgāch chhāntir anantaram

śhreyah—better; **hi**—for; **jñānam**—knowledge; **abhyāsāt**—than (mechanical) practice; **jñānāt**—than knowledge; **dhyānam**—meditation; **viśhiṣhyate**—better; **dhyānāt**—than meditation; **karma-phala-tyāgaḥ**—renunciation of the fruits of actions; **tyāgāt**—renunciation; **śhāntiḥ**—peace; **anantaram**—immediately

Translation: Knowledge is better than mechanical practice; meditation is better than knowledge. Renunciation of the fruits of actions is better than meditation because peace immediately follows such renunciation.

Three things are mentioned in this verse. The higher one is better than the lower one.

1) Knowledge is better than mechanical practice:

The verse mentions three things, and one is better than the lower one. The higher one is better than the lower one. What is it? We have got knowledge. I am expounding this Bhagavad Gita. You are all listening. That is intellectual knowledge. We need to convert This intellectual knowledge into spiritual understanding. That's what we are supposed to do. Bhagavan Krishna says, "This mere intellectual knowledge is useless without doing something practical in the form of sadhana." (Mundaka Upanishad and Katopanishad state the same idea. ***avidhyayam antare vartamanah swayam dhirah panditam anyamanah jangdhanyamanah pariyanti mudah andhenaiva niyamanah yatha andhah.***) What a beautiful advice. The majority of people think that *Ham sab Janta*/we know everything. They are born again and again until their *Ahankara/egotisum* becomes less. That is what Sri Ramkrishna paraphrased, "These Pandits are like vultures." They talk and speak big. They write big books. But they are like vultures. Their sight is on the rotting corpses. What do we mean by a rotting corpse? *Kama* and *Kanchana*, worldliness. In other words, they identify themselves with the body. Their philosophy is - I will do whatever contributes to my worldly happiness and pleasure. They keep away from whatever causes unhappiness.

Pravritti and Nivritti Marga:

There are two goals and two paths for people:

1. [***Pravritti Marga: Pravritti*** refers to the path of worldly engagements and actions. ***Pravritti*** means 'going out' or 'engaging' in worldly affairs. It involves fulfilling duties, pursuing worldly goals, and engaging in activities in the material world.
2. ***Nivritti Marga: Nivritti*** represents the path of renunciation and spiritual contemplation. It means "turning back" or "withdrawal from worldly attachments". It involves seeking spiritual realisation through contemplation, meditation, and detachment from worldly desires.]

There are only two goals in people's lives - **Pravritti** and **Nivritti**. **Pravritti** is to keep the body happy, to indulge in sensory pleasures. **Nivritti** means to run away from anything that produces unhappiness. Is **Pravritti** not desirable? No! This kind of practice is good for beginners. It is beneficial to listen and read the Gospel of Sri Ramakrishna, Upanishads, Bhagavad Gita, etc. But knowledge is much better than mechanical, blind or ignorant practice. Thousand of people go to the holy rivers and take a dip without understanding the reason behind it. There are millions of temples and millions of *Pujaris*/priests. They perform *Pujas*/worship millions of times. A valid question is, have they become any better people? No! Why? Because the knowledge and awareness that I perform these acts of worship to come nearer to the Divine Lord is lacking. Awareness is better. Now and then, we should ask ourselves, "Are we remembering God?" We should remember God genuinely at least a few times while doing *Japa*. Our remembrance of God should increase, and forgetfulness should decrease as we progress. Knowledge is better than simple mechanical practice.

2) Meditation is better than knowledge:

Meditation is better than knowledge. What does it mean? Knowledge means the thoughts of God. These thoughts come and go. A continuous remembrance of God is like *Thailvatdhara*. *Thailvatdhara* means "devotion (remembrance of God) like the flow of oil from one vessel to another". It describes a continuous, uninterrupted, and unwavering dedication similar to the steady pouring of oil from one container to another. (When we pour water from one vessel to another, it gets broken by bubbles and spills. But when we pour oil from one container to another, it flows in one stream without the least bubbles, without splitting and splashing. The oil flows in one line, which is called *Dhara*.)

What is *Dhyana*?

According to Shankaracharya and other Yogacharyas - *Dhyana* means concentration on the same thought without allowing any other thoughts coming again and again. There may be many thoughts, but all thoughts are associated with God only. That is *Dhyana*/meditation. What happens when this *Dhyana* ripens? Then the distinction between the meditator and the meditated, the *Sadhaka* and Bhagawan, God and the devotee, deity and devotee becomes less and less, and in

the end, it disappears. That is *Upasana*. That is meditation. What is better than meditation?

3) Renunciation of the fruits of actions is better than meditation because peace immediately follows such renunciation.

The sincere meditation provides knowledge. What type of knowledge comes? This world, the body, the mind, and what I call 'I' are all God only. I take pride - I am the knower, doer and the enjoyer or experiencer. That is wrong. The doer/*Karta*, the knower/*Gyata*, the desirer, and the enjoyer/*Bhokta* are none other than God. God is everything. That is the highest knowledge. What is the result of this knowledge? Once that knowledge comes, we understand that the results of our actions will go to God. What does a *Sadhaka/spiritual aspirant* should desire? He should desire to have more *Bhakti/devotion*, *Viveka/wisdom/power of discrimination* and *Vairagya/renunciation*. Finally, should he not wish God? Yes, the desire for God is not like worldly desire. Why? Because the desire for God and the desire for worldly pleasures are different in nature and result. The nature of worldly desire is to create more desires. The desire for God destroys all other desires. In the end, it destroys the mind itself. (The mind is the instrument of desiring something, knowing, doing and experiencing.)

Difference between *Ignorant Ahankara/Avidya Maya*/Ignorant Egotism and *Knowledgeable Ahankara/Vidya Maya*/Knowledgeable Egotism:

There is a vast difference between Ignorant *Ahankara* and Knowledgeable *Ahankara*, *Vidya Maya* and *Avidya Maya*. What do we mean by giving up everything?

1. Firstly, give up - I am the knower. God is the only knower. I am not the knower.
2. Secondly, give up - I am the doer. No, no, I am not the doer. God created the world, He is maintaining the world, and He is also recycling. Everything is He. I am not the *Karta*. I am a mere instrument. Who experiences the results of *Karma*? Who is doing *Karma*? God is the Doer. Who will be experiencing the results, *Sukha*, *Dukha*, etc? God only. Where do we come in the picture? We do not exist. Once, a devotee asked Sri Ramakrishna, "When will I realise God?" Shri Ramakrishna smiled and replied, "When your 'I' will die - you realise God."

Let's understand this. What is meant by 'I'? When 'I' die, who is going to realise God? I mean - Ignorant ego/ *Avidya Aham* dies. When 'I' dies - what remains is *Aham Brahmasmi*. You disappear. There is no multiplicity. All multiplicity disappears. What remains? Only God and God and nothing but God.

3. Thirdly, A) Give up the results of actions. B) Do everything for the sake of God. C) All actions are done by God only. I have nothing to do with it. D) I am only a reflection of the Divine. The mind is the reflector/mirror. As soon as the reflector, meaning the mind gets destroyed, the reflection will die down automatically. We do not need to do anything. That is the final thing. Such a person, what does he do? He gives up on blind practice and slowly turns into conscious awareness. That connects everything with God. Ultimately, one gives up the fruits of all actions and afterwards gives up the idea that I am the doer. Even that also is gotten rid of. What does remain? God only. *Sadhaka* understands his body and mind complex does not belong to him - it belongs to God only. I had the body and mind complex only by the Grace of God. A *Sadhaka* does spiritual practice for a long time. What happens? His ego/ahankara (I am body and mind) disappears completely. Everything belongs to God. When that knowledge comes, what happens? The peace that passes all understanding will occupy his mind. That means the aspirant experiences Brahmananda only at that time. But along with this practice, we can do meditation, puja, study of scriptures, and listening to scriptures we can do alongside. As we progress in our spiritual life, we need to develop certain qualities which facilitate the health of the body and the spiritual mind. The Twelfth Chapter of the Bhagavad Gita - Bhakti Yoga discusses this till the end.

The recording time is 35 minutes.

What are the characteristics of a true bhakta?

The Divine Lord describes the characteristics of a true Bhakta in the following verses. We will study the 13th and 14th Verses together. Both are connected and complementary to each other. The Divine Lord Himself certifies His true devotees.

Bhagavad Gita: Chapter 12, Verse 13 and 14.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ 13॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 14॥

*adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva cha
nirmamo nirahankāraḥ sama-duḥkha-sukhaḥ kṣhamī*

*santuṣṭaḥ satatam yogī yatātmā dṛiḍha-niśchayaḥ
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ*

adveṣṭā—free from malice; *sarva-bhūtānām*—toward all living beings; *maitraḥ*—friendly; *karuṇaḥ*—compassionate; *eva*—indeed; *cha*—and; *nirmamaḥ*—free from attachment to possession; *nirahankāraḥ*—free from egoism; *sama*—equipoised; *duḥkha*—distress; *sukhaḥ*—happiness; *kṣhamī*—forgiving; *santuṣṭaḥ*—content; *satatam*—steadily; *yogī*—united in devotion; *yata-ātmā*—self-controlled; *dṛiḍha-niśchayaḥ*—firm resolve; *mayi*—to Me; *arpita*—dedicated; *manaḥ*—mind; *buddhiḥ*—intellect; *yaḥ*—who; *mat-bhaktaḥ*—My devotees; *saḥ*—they; *me*—to Me; *priyaḥ*—very dear

Translation: Those devotees are very dear to Me who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving. They are ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect.

(Sometimes, the *Shlokas/verses* are in pairs because one verse only mentions a few points and is left incomplete. And to be completed in the very next verse.) Here we are going to study 13th and 14th verses together. Look at this beautiful ending of the Verse of the Verse 14th:

mat-bhaktaḥ—My devotees; *saḥ*—they; *me*—to Me; *priyaḥ*—very dear: Only that devotee is most dear to Me. God is like a loving mother. The Lord says, “Whatever I

have - belongs to you.” Who is that devotee? He must have certain spiritual qualities. These qualities are described at the end of the Second Chapter. The Fourth Chapter describes - how to convert every action into *Yagna* or *Yoga*. We also see these qualities in the Sixth, Ninth, Twelfth, Thirteenth, Sixteenth, Seventieth and Eighteenth Chapters. We see these qualities in every chapter of the *Bhagavad Gita*. Unless we have these qualities, we are not entitled to be called a *Bhakta*. Let us briefly discuss one by one.

1) **advēṣṭā**—free from malice: *Dvesha* means dislike. What is dislike? If somebody doesn't respect us, insults us, tries to harm us, takes whatever we have, deprives us of our rightful things or even if somebody doesn't talk to us properly, doesn't even smile properly, look at us properly. What happens? Our *Ahankaras*/egotisms grow so much that we take offence. We react and decide to avoid that person as much as humanly possible. A person with this kind of *Dvesha*, dislike, hatred, and looking down on the person cannot become a devotee. This person is not even a decent human being or a gentleman. What do we find when we study the life of great saints? These great saints go through criticisms, unfavourable comments and unkind behaviours. But they do not take revenge or react unkindly. These great people positively take the unfavourable circumstances. They believe that God sends these people for my good. That is what we all should learn. It reminds me a beautiful verse from the Chapter Eleven.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ C11, V55II

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

[Those who perform all their duties for My sake, who depend upon Me and are devoted to Me, who are free from attachment, and are without malice toward all beings, such devotees certainly come to Me.]

So, a *Bhakta* cannot afford to have any dislike towards anybody. Why? What is the reason? Whether we like or dislike a person, both individuals are manifestations of God only. That is the reason a *Bhakta* should not dislike anyone. He should not get very close or too friendly with anyone. Why? To be very close to someone means

being away from someone else. So, we should have only sufficient detachment. There are no friends and no enemies. We should look upon everybody as a manifestation of God.

sarva-bhūtānām—toward all living beings: About all beings, without any exception, I will not hate. What is the opposite of not hating? I will like everybody. I will derive joy from everybody. I will only pray for everybody without any exceptions. That is why we all chant -

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

*Om Sarve Bhavantu Sukhinah Sarve Santu Niraamayaah I
Sarve Bhadraanni Pashyantu Maa Kashcid-Duhkha-Bhaag-Bhavet I
Om Shaantih Shaantih Shaantih II*

Meaning:

- 1: Om, May All be Happy, 2: May All be Free from Illness.
- 3: May All See what is Auspicious, 4: May no one Suffer.
- 5: Om Peace, Peace, Peace.

Why do we chant - may nobody suffer? What is the reason? Not because we are showing compassion. It is because everybody and everything is a manifestation of God. You, me and everyone is the manifestation of God in this world. There is this inviolable *avinabhava sammanda/inseparable connection*. If the whole world is God, there can be no question of liking a bit of God and disliking another bit of God. That is irrational.

2) maitrah—friendly; **karuṇaḥ**—compassionate; **eva**—indeed; **cha**—and -

We must be friendly towards everybody. That does not mean - we should help as one friend helps the other. I should help irrespective of whether that person helps me or not. That is important. Otherwise, I help you, you help me. I scratch your back, you scratch my back. That would be what we call a business arrangement, not really a spiritual arrangement.

3) **Karunah** - People are suffering so much in the world. What should be our attitude? We must be sympathetic. Anybody suffering is my suffering. There are hypocritical people among us. What does this mean? Some people feel terrible agony at the suffering of other people. But they do not lift their little finger to help and relieve them even a little from their suffering. That is terrible hypocrisy. If we feel **Karuna**, we should be able to help such persons. Our real sympathy manifests when we unconditionally help other people. Of course, we have to be a little bit discerning and a bit wise. Otherwise, people tend to take terrible advantage of us. People sometimes tend to show - that they deserve more than what we can give to them. There are many fools among us without discrimination. They go on giving, and later on, they feel cheated. That's why Ramakrishna had chided Swami Yogananda - *Bhakta hule bhokah bhi kenau* - a devotee does not need to become a fool. A spiritual person must be a wise person. A fool will neither be a devotee nor a good worldly person. That is what we need to understand.

We see the same ideas in the Patanjali Yogashastra.

Yoga Sutras 1:33

[The mind becomes clear and serene when the qualities of the heart are cultivated:

1. **Maitri**: Friendliness toward the joyful
2. **Karuna**: Compassion toward the suffering
3. **Mudita**: Joyfulness towards the virtuous
4. **Upeksha**: Indifference towards the non-virtuous]

Patanjali Rishi classifies all humanity into four categories. A spiritual aspirant should have a particular attitude. What is that attitude? **Maitri, Karuna, Mudita and Upeksha**.



1. **Maitri**: [Friendliness toward the joyful. We should be friendly towards joyful people.] If we meet some sincere spiritual aspirants then we should make friendship with them. That is *Satsanga*.

2) **Karuna**: What is **Karuna**/compassion? We see many people suffer. Like in this coronavirus pandemic, many people lost their jobs, and many suffered. [I would not say only solely due to Corona, but at least this is what we can see now.] We must

develop **Karuna**/compassion and sympathy for them. But as I mentioned earlier, compassion without helping them is hypocrisy.

3) **Mudita**: What is Mudita? Joyfulness towards the virtuous.

Some people are worldly, and some are spiritual people. Some people do hard work, become successful and achieve extraordinary results. They feel happy about their achievements. It may be a job, a business, a beautiful house, an expensive car, a dress or anything. We should never feel jealous towards them. What should we do? **Mudita** - we should be extremely happy for their happiness and achievements. We should say, "Your happiness makes me happy. I am very happy for you." A good example is a mother and child. The mother always feels happy for her child's achievements and prosperity. (Whether it is a baby or a grown-up moustached baby!) However, most of the time, the worldly mother's magnanimity stops only within the family and doesn't extend at all.

Coming back to **Mudita**: A devotee never hates anybody and has no enemies. However, this does not imply that people do not hate him or harbour enmity towards him. Sadhus have been hurt and killed by people. Sadhus do not take revenge. Who killed great sadhus like Dayananda Saraswati? He must forbear *sahanam sarva dukkhanam apratikara purvakam*. The 13th and 14th shlokas of the 12th chapter express the above four attributes of a devotee. Next -

4) **nirmamah**—free from attachment to possession: That means - nothing belongs to you. Does your body, mind, parents, husband, wife, children, country and religion belong to you? No! Everything belongs to God only. Your body, my body, all bodies and the universe come from three *gunas*/attributes of Maya. Maya belongs to the Divine Lord. The Lord says in the Bhagavad Gita.

[As discussed by swami Dayatmananda in his previous classes.]

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ C18, V61॥

īśhvaraḥ sarva-bhūtānāṁ hṛid-deśhe 'rjuna tiṣṭhati

bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā

[The Lord/Ishwara sits as the puppeteer inside the hearts of every human being. He is inside the COVID viruses, the mosquitoes, the elephants, the tigers and

everything else. He revolves everybody. He goes on playing with us as the puppeteer plays with his puppets - making them fight with each other or make them feel happy or unhappy. Everything is going on by the will of the Divine Mother.]

A Sadhu, a Rich Merchant and a Beautiful Blanket:

It reminds me of an incident from the life of Swami Brahmananda. Once, Swami Brahmananda was travelling in the winter season. He saw another Sadhu. The Sadhu was in a meditative state. He had no warm clothing. A merchant saw the Sadhu and bought a blanket, placed the blanket in front of him and did not disturb him. The Sadhu was unaware of the blanket. Another man came and took the blanket and left. Swami Brahmananda witnessed the entire incident and asked the Sadhu about it. Sadhu said, "It is all God's will. God gives and takes it away. It is His will only. God can give anything and take away anything. I will not pray for anything but will not reject if it comes. I will never feel that it is mine. I and mine is Maya" This is the teaching of Shri Ramakrishna- first get rid of attachment towards *mama/mine* then *ahankara/egotism*.

5) *nirmamaḥ*—free from attachment to possession; **6) *nirahankārah***—free from egoism.

That is the teaching of Shri Ramakrishna- first, get rid of attachment towards *mama/mine*, followed by getting rid of *ahankara/egotism*. One should not feel - I am 'me' or different from God. No! You are also part of the world. The world is a manifestation of God. God creates the world. We are part of the world. So, we are also manifestations of God. Nothing belongs to us; everything belongs only to God. That is ***Nirahankara*** (*absence of egotism*)

7) *sama*—equipoised; ***duḥkha***—distress; ***sukhaḥ***—happiness:

Sukha/happiness and *Dukha*/distress are parts of our lives and will come and go in life. We should not get too much affected by *Dukha* and *Sukha*. (A little bit is permitted as we are only human beings.) We should not get too much distressed or get too much elevated. Ramanujacharya calls it ***Anudharsha Anavasada***. (We are a victim of *Anudharsha* and *Anavasada*. *Anudharsha* means getting elevated with joy when some positive event happens. What I would like to call blood pleasure goes up. *Anavasada* means sinking to the very bottom of *Patala/underworld* when some

unwanted event happens - blood pleasure goes to the bottom. We should avoid these two extremes. As normal human beings, we experience happiness and sorrow, but we must refocus our minds on the Divine Lord. *Sukha* and *Dukha* are inevitable. We should learn to control our minds and emotions. The definition of Yoga is - *Samatvam Yoga Uchhatey*. Swami Vivekananda used to say, "A compass needle always points towards the north regardless of the direction of the ship." Happiness or sorrow, we should direct our minds towards God. Next -

8) **kshami**—forgiving:

There are some people who we consider undesirable and unwanted. They create trouble for us. We should see this from a different angle. The person is not giving us trouble (he is only an instrument). It is our *Purna-Janma-Karma* creating the situation for our betterment and progress. We should look upon him with kindness. That is **kshami**. We should never keep grudges against him. I will end this talk with an example of Sant Kabirdas.

Kabir Das and a fanatic Muslim:

[Kabir (15th century) was a well-known Indian devotional mystic poet and saint. His writings influenced Hinduism's Bhakti movement, and his verses are found in Sikhism's scripture Guru Granth Sahib, the Satguru Granth Sahib of Saint Garib Das and Kabir Sagar of Dharamdas. Today, Kabir is an important figure in Hinduism, Sikhism and Sufism. He was a disciple of Swami Ramananda, the founder of the Ramanandi Sampradaya.]

Kabir Das was a disciple of Swami Ramananda, a Hindu Guru, and lived in Varanasi. Every day, he went to the Ganges River to take a bath. Some Muslims were unhappy with him because he had taken initiation from a Hindu Guru, despite being considered a Muslim.

One day, a Muslim man followed Kabir to the Ganges and, in anger, spat on him. Kabir Das did not react or say anything; instead, he returned to the river to wash himself. The man spat on him again, and Kabir went back to the Ganges once more to cleanse himself. This happened nearly a hundred times.

Eventually, something changed within the Muslim man, and he fell at Kabir's feet and said, "You are a real sadhu. I tried to insult. Please forgive me." He became the disciple of Kabir Das. This story illustrates the profound power of forgiveness.

We will discuss this topic 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)