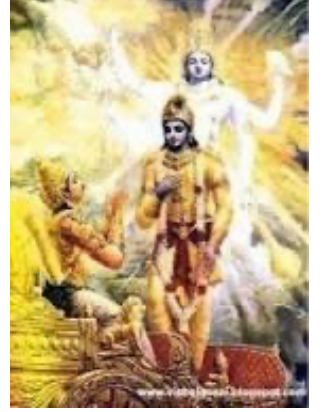


Bhagavad Gita Chapter 12, Part 7 dated 27/12/2020 by Swami Dayatmanada (Lecture delivered online from India.)



Subjects: C11, V32: Chapter 12, Verses 13,14 and 15: C2,V55: Isavasya-Upanishad V 15,16 and 17:

Definition of a True Friend: What is this body made up of? Why is this body given to us in the first place? Do we really own the body or is it something borrowed from somebody else? What is *Guru-Dakshina*? Who is a *Sthitaprajna*? Our opinion about people constantly changes: There are four cardinal characteristics of a true love.

Illustrations: Totapuri Maharaj: Bhartruhari and his Vairagya Shatkam: Shri Ramakrishna's expression: The Hymn Of Samadhi " composed by Swami Vivekananda. Shri Ramakrishna - What is liberation? Devotion of Bilava Mangala: Shri Ramakrishna and Dhani: Shri Ramakrishna to His devotees - My Mother solves your problem, not me! Shri Ramakrishna - Three categories of Devotees: Shri Ramakrishna - Three categories of Devotees: Bhakta Prahalada: Adi Shankaracharya - Sringeri Mata - Story of a Cobra and a Female Frog:

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 called Bhakti Yoga. If we want to be real *Bhaktas*/devotees, develop certain spiritual characteristics as described in this chapter. And how do we know this? Because first of all the description itself comes from none other than Bhagavan Krishna Himself, his mouth. It is called the Bhagavad Gita/Song of the Divine Lord. Why is it called a song? Because everything that comes out of Bhagavan is beautiful, melodious, pleasant to hear, and immensely beneficial, it awakens us, corrects us and lovingly draws us to his lotus feet. That's why it is called Gita. (Bhagavatam means a story of Bhagavan.) And as we mentioned for most of us Bhakti/devotion is the only way. We discuss here the qualities of a devotee. More than 20 spiritual qualities are described from verse 13th until practically 19th, the end of the chapter. This twelfth chapter has only 20 *Shlokas*. If anybody reads just verses from 13th to 19th and tries to practice to acquire these spiritual qualities, such a person will be so blessed he need not do, read or study anything else. We discussed yesterday: (Please refer to the transcript of Chapter 12, Part 6.)

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.]

A true Devotee doesn't hate anybody because he sees the Divine Lord everywhere. We hate a person when he causes suffering to us. A devotee understands that suffering comes because of my *Prarabdha*. If happiness comes that is also only because of the Will of God or my *Prarabdha*. The Will of God and *Prarabdha* are not in opposition. My *Prarabdha* and the Will of God are interconnected. Either way, I accept all responsibility. Nobody is the cause of my happiness or unhappiness. Therefore we should not hate anyone. If there is hatred as I mentioned earlier then it is impossible to think of God. Yes, we should get rid of hatred. How can we get rid of hatred? By being friendly to everybody, this is *maitraḥ*—friendly. We discussed true friendship and quoted Raja Bharathari in detail.

Definition of a True Friend: (Please refer to the transcript of the Chapter 12, Part 6.)

पापान्निवारयति योजयते हिताय, गुह्यं निगूहति गुणान् प्रकटीकरोति ।

आपद्रुतं च न जहाति ददाति काले, सन्मित्रलक्षणमिदं प्रवदन्ति सन्ताः ॥ -भर्तृहरि (नीतिशतक)

***Paapaannivaarayati yojayate hitaaya.
Guhyam nigoohati gunaan prakateekaroti.
Aapadgatam cha na jahaati dadaati kaale.
Sanmitra-lakshanamidam pravadanti santaah.***

[***Paapaan*** = sinful actions. ***Nivaarayati*** = prevents, hinders. ***Yojayate*** = urges or impels. ***Hitaaya*** = advantageous. ***Guhyam*** = secrets. ***Nigoohati*** = hides, conceals. ***Gunaan*** = virtues, talent. ***Prakateekaroti*** = reveals, expresses. ***Aapadgatam*** = fallen into misfortune. ***Cha*** = and. ***Na*** = not. ***Jahaati*** = avoids, deserts. ***Dadaati*** = gives. ***Kaale*** = time. ***Sanmitra*** = a true friend. ***Lakshanam*** = symptoms. ***Idam*** = these. ***Pravadanti*** = pronounce, say. ***Santaah*** = noble persons.]

Meaning: Wise and noble persons have pronounced that the symptoms of a true friend are that he prevents us from committing sinful deeds and urges us to do things that are advantageous to us, keeps our secrets and brings out our virtues and qualities, does not desert us when we face misfortune, and helps us whenever we need any help.]

Santaah means great, good, intelligent and wise people. They define a friend with these following characteristics. What are they?

- 1) A real friend prevents his friends committing from a sinful deed.
- 2) He prompts and inspires us always to do some good deeds.
- 3) He conceals our terrible secrets and defects. He never allows anybody else to know these things.
- 4) He brings out our virtues and merits. He will tell us about our merit and help us to bring it up.
- 5) He does not leave the friend in distress.

Next important point;

**What is this body made up of? Why is this body given to us in the first place?
Do we really own the body or is it something borrowed from somebody else?**

This very body is given to us. We want to keep this body in happiness and avoid unhappiness. But what is this body made up of? Why is this body given to us in the first place? Do we really own the body or is it something borrowed from somebody else? These are the beautiful points we will discuss right now.

This physical body is made up of what? Five Cosmic Elements.

1. *Akasha/space.*

2. *Vayu/air.*

3. *Agni/fire.*

4. *Jala/water and,*

5. *Prithvi/earth.*

Everything experienced in this cosmos is made up of these five elements. Where have these five elements come from? From God, from Atman. And from where our bodies came from? From these five elements. Therefore this body belongs to whom? To God only. So to consider that this body belongs to me, is *Ahamkara/egotism*. I am the body. No sir, this body doesn't belong to you. You are not the body. Neither this body belongs to you, nor anything in this world belongs to you. But everything that - I feel is mine, my body and possessions, home, family, property and the whole world is a gift from the Lord. He has given it. Why He has given it? So that I can understand what is the meaning of life. And strive to go forward and finally oneness with God. I can attain *Moksha* or *Mukti/liberation* as we discussed in the Mundaka Upanishad. We at least know intellectually that liberation is the highest goal of life. But I need an instrument to reach there cognitively.

What do I need? A body, a mind and it is given to us. When we go to the gymnasium, the gym provides us with appropriate machines and instructions regarding strengthening our muscles. We have to use it properly. And if we use it properly then we attain our goal. Similarly, if we use our body and mind properly, we achieve liberation. That is why God gives us body and mind. Then only we will be free from debt to Him. That is the rent we have to pay.

What is *Guru-Dakshina*?

I mentioned an interesting incident earlier regarding *Guru-Dakshina*. It is worth remembering it here. Once a devotee who took initiation from Belur Math came to see a Swami. Swami knew the devotee. Swami did not know the reason for his visit. Swami came to know later on. Swami asked him, "Did you offer *Guru-Dakshina*? The devotee replied, "Yes I did." Our usual prescribed practice is to offer - a plate with some fruits, sweets, a piece of cloth, and some money as *Guru-Dakshina*. The Swami instantaneously replied that it was not a true *Guru-Dakshina*. True *Guru-Dakshina* means taking the mantra by the grace of the Guru and doing Sadhana. When you attain *Mukti*, that time your Guru will be free from your burden. That is a true *Guru-Dakshina*.

So this body is given to us only for the sake of practising spiritual disciplines slowly albeit surely progressing towards God. If we are aware of this goal and struggle to do our best. God will be highly pleased. He will remove all the obstacles. He will send us people who will guide us properly and help us. The journey will be pleasant and fast.

The essence is:

We have to be grateful to God for this body and mind. I am not the body and mind. Secondly, I have been given the body and mind complex. They do not belong to me. I cannot do whatever I like to do. It reminds me of the story of Totapuri Maharaj.

Totapuri Maharaj:

Totapuri Maharaj was ignorant about the fact that his body didn't belong to him. It belongs to the Divine Mother. He decided to give it up. He entered into the Ganges to end his life without Mother's permission. It was impossible for him even to commit suicide. One cannot give up the body without the Will of the Divine Mother. God's will is necessary. (One should never contemplate committing suicide. A thought of suicide enters our minds when we suffer, life becomes intolerable, we wish to escape then only the thoughts of suicide enter into our minds. We must remember that suffering or happiness teaches us lessons, and helps us to progress. Our past deeds catch up with us through *Sukha* and *Dukha*.)

Anyway, Totapuri got an understanding and revelation later on - that your body, mind, property and everything belongs to the Divine Mother. What is the property of Totapuri? Mother gave him the knowledge of Brahman as the property. Mother revealed to him that he should not become proud of the knowledge. "I gave you and I can take it back." Yes, sir, the Divine Mother grants it and if she wants she can also take it back. That is beautifully expressed in that beautiful song at least I quote it very often.

Sakhali Tamari Iksha, Kare Dou Maa Bramapado. Karo Koro Maa Adhogami.

For some people, You bestow Your grace and elevate them to the position of Brahman. You may bring some people down to the lowest position.

The elevated person can also be brought to the lowest level. So Totapuri understood nothing belongs to me, everything belongs to God. *Panchabhutas* make our bodies and the ***Panchabhutas/five cosmic elements*** belong to God. Ultimately everything belongs to God.

Bhartruhari and his Vairagya Shatkam:

That is being expressed by Bhartruhari whom I quoted yesterday. Bhartruhari was a king and became a great sage in the end. He wrote a beautiful book called **Vairagya Shatakam**. What is he telling at the very fag end of his life? He says, "I offer this body to You. Oh Mother You gave me this body and mind. I offer them back to you. He expresses it beautifully.

मातर्मेदिनि तात मारुत सखे तेजः सुबन्धो जल
भ्रातर्व्योम निबद्ध एव भवतामन्त्यः प्रणामाञ्जलिः ।
युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-
ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥ १०० ॥

इति भर्तृहरिविरचितं वैराग्यशतकं सम्पूर्णम् ।

[मातः = O Mother, मेदिनि = Earth, तात = O Father, मारुत = Wind, सखे = O Friend, तेजः = Fire, सुबन्धः = O my good relative, जल = Water, भ्रातः = O Brother, व्योम = Sky, निबद्ध = tied to, एव = only, भवतां = with you all, अन्त्यः = last, प्रणाम = salutations, अञ्जलिः = clasped hands, युष्मत् = with you all, सङ्गवश = association

with, उपजात = developed, सुकृत = good deeds, merits, स्फार = wide, स्फुरत् = trembling, resplendent, निर्मल = without blemish, pure. ज्ञान = knowledge, अपास्त = discard, समस्त = all, मोह = delusion, महिमा = wondrous power, लीये = merge, परब्रह्मणि = in the Transcendent Reality]

[O Earth, my mother! O Wind, my father! O Fire, my friend! O Water, my good relative! O sky, my brother! Here is my last salutation to you with clasped hands! Having cast away infatuation with its wonderful power, through ample pure knowledge resplendent with merits developed through my association with you all, I now merge in Supreme Brahman.]

What is he telling?

- The **Panchabhutas** are five cosmic elements. And this body is comprised of five cosmic elements.
- मातः = O Mother, मेदिनि = Earth: This earth is my mother.
- तात = O Father, मारुत = Wind: The air/Vayu is my father.
- सखे = O Friend, तेजः = Fire: Agni is my greatest friend. The monks call Agni a very sacred fire *Dhuni*. Agni is the greatest friend of a wandering monk. This fire protects him from the cold. It cooks food and also helps to digest food (*Jadharagni*).
- सुबन्धः - O my good relative, जल - Water **Subandho Jalaha**: My greatest well-wisher is the water. Without water, man cannot survive for long.
- **Brataha Vyomaha** भ्रातर्व्योम - This Akasha is my brother.
- **Nibadha Esha Bhavatham Antyam**. निबद्ध एव भवतामन्त्यः - O, Divine Lord, you have gifted these five cosmic elements to you.
- So **Antyam Pranam Anjali** - I am prostrating myself to you, Oh **Panchadevatas**. I gratefully return to you what you gifted me so kindly. You protected me and helped me to achieve my end. Therefore, with the greatest gratitude and *pranamas*, I am giving you back. Then what is he telling now? I

would never have been able to practice spiritual disciplines without your help. I would never have been able to understand the highest truth. In other words, without you, I would never have got *Brahma Jnana*.

- ***Yushmat Sanga Vasha Upajata***, युष्मत्सङ्गवशोपजात the resultant of associating with great souls like you. ***Sukruta*** सुकृत and this has produced tremendous punya. ***Udreka Spura Nirmalam***, सुकृतस्फारस्फुरनिर्मल a tremendous, the most purifying, the realist knowledge has dawned upon me. What is that knowledge? The knowledge that I am not the body mind complex but I am Brahman. All this was made possible only because of Your grace, ***Panchabhuta's*** grace and then what happened? What is that knowledge and what result do I get?

Jnana Apastha Samastha Moha Mahima. Samastha, ज्ञानापास्तसमस्तमोहमहिमा completely ***Moha Mahima***, the glory of *Moha*, *Maha Maya*, that which kept me all along in this world, bound me to this world. ***Jnana Apastha***, this knowledge I obtained through Your grace has completely destroyed this delusion and then what is the result?

लीये परब्रह्मण=***Lie Parabrahmane***. Now happily I am going back to my real mother and father who is Brahman. I am going to merge myself in Brahman. This is called ***Brahma-Leela***, merging oneself in Brahman. I am merging into Brahman. I am handing over all the instruments you have given me. My respectful, grateful salutations to You and that should be the attitude of each one of us. It is the body, the mind, the *indriyas*, the *buddhi* and everything else is God's gift. How do we know? Every day, every good Hindu has to repeat this prayer. What is that? Gayatri mantra.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं

भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

Om Bhuur-Bhuvah Svah Tat-Savitur-Varenniyam

Bhargo Devasya Dhiimahi Dhiyo Yo Nah Pracodayaat II

The recording time is 15 minutes approx.

You are the *Srishtikarta*, creator of this world. You have created all these five elements, *Panchadevatas*. Out of these *Panchadevatas*, my subtle as well as gross

body is formed and with the help of these bodies, I can progress. Please give me that *Buddhi*/intellect/right understanding. What is the right understanding? My body and mind do not belong to me. They belong only to You but out of Your infinite grace, You have given these things so that I can also cross this *Samsara Sagra* and give back to You.

Shri Ramakrishna's expression:

Ramakrishna used to express these ideas so beautifully, so very well. He said, "Some people suffer from thirst but there is no water. What do they do? They take some instrument and dig a well and then they quench their thirst from the water that springs from the bowels of the earth. After that what do they do? They keep the instruments there because so long as the well is working, other people are welcome to quench their thirst also." This is people like Ramakrishna. There are some people. They eat a mango, wipe their mouth not to let anybody know that they had enjoyed a mango. But what are these unselfish people do? What do they do? They quench their thirst and leave the instruments there for the help of other people. With the idea, let them also enjoy these things. So there are *Vasantavat Lokahitam* - some Mahatmas, are like a spring breeze, they go on doing good to the whole universe. This idea is beautifully expressed by Bhartruhari. What we discuss and what every great soul does, is all derived from the Upanishads.

There is another Upanishad called Isavasya Upanishad.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

hiraṇmayena pātreṇa satyasyāpihitaṁ mukham ।

tattvaṁ pūṣannapāvṛṇu satyadharmāya dr̥ṣṭaye ॥ 15 ॥

[The entrance of the True is covered as if by a golden vessel. Remove, O Sun, the covering that I who have been worshipping "The True" may behold it.]

Here is a Sadhaka, he prayed to the Deity. I am a devotee of Satya/truth and Dharma/righteousness. I demand, I am your child. I want my heritage. You remove this veil of Maya. I want to realise You. And out of the grace, God has removed the veil.

And then he says, *Yo,savasau Purusah Sohamasmi*. There is no difference between you and me, what you are. *Yo'savasau Purusah Sohamasmi*. I am the very same. That means *Aham Brahmasmi*. His body and mind are instruments helping him to reach his final goal. So what is he telling?

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।

तेजः यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

**pūṣannekarṣe yama sūrya prājāpatya vyūha raśmīnsamūha ।
tejah yatte rūpaṃ kalyāṇatamaṃ tatte paśyāmi yo'sāvasau puruṣaḥ
so'hamasmi ॥ 16 ॥**

[O Sun, sole traveller of the Heavens, controller of all, Surya, son of *Prajapati* remove thy rays and gather up thy burning light. I behold thy glorious form; I am He, the *Purusha* within thee.]

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।

ओं । क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

**vāyuranilamamṛtamathedaṃ bhasmāntaṃ śarīram ।
om । krato smara kṛtaṃ smara krato smara kṛtaṃ smara ॥ 17 ॥**

(Let my) *Prana* melt into the all-pervading Air, the eternal *Sutratman*; and let this body burnt by fire to ashes; Om. O mind, remember, remember my deeds; O mind, remember, remember my deeds.]

This *Videhamukta*, just before death prays for the final realisation. What does he say? He does not say - this body and mind are worthless. I am throwing it out. No sir. This is a gift of God and let this body go back to the five elements. Let the mind, the *Sukshma-Sharira* and the *Causal(Karan)-Sharira* also go to their constituent elements. I am so grateful. With their help, I crossed this ocean of *Samsara*. Now let them be given to the real owner who brings them to that.

"The Hymn Of Samadhi " composed by Swami Vivekananda.

Swami Vivekananda expresses in his inimitable song called the Song of Samadhi. He expresses it so beautifully.

Lo! The sun is not, nor the comely moon,

All light extinct; in the great void of space

Floats shadow-like the image-universe.

In the void of mind involute, there floats

The fleeting universe, rises and floats,

Sinks again, ceaseless, in the current "I".

Slowly, slowly, the shadow-multitude

Entered the primal womb, and flowed ceaseless,

The only current, the "I am", "I am".

Lo! 'Tis stopped, ev'n that current flows no more,

Void merged into void—beyond speech and mind!

Whose heart understands, he verily does.

And this attitude is called *nirahankaraha nirmamaha*. Neither I am this nor this belongs to me.

Shri Ramakrishna - What is liberation?

Sri Ramakrishna finally clinches the teaching and essence of the scriptures. He says: When a person can get rid of 'I and mine', that is liberation. That is the final stage. Many bhajans express the same idea - *tanu mana dhana sabkuchi thera*. This body, mind, wealth, this property and everything is Yours. There is another song, probably our devotees are aware of this bhajan: *Prabhu, mie gulam, mie gulam, mie gulam*. I am your slave, I am your slave. You are my master, You are my master. What does it mean? You own me but I do not own anything including me. Everything that and mine is - I am a slave and it belongs only to you. This is called the *final ahankara mamakara rahitaha nirmamaha nirahankaraha*.
Next -

समदुःखसुखः *sama*—equipoised; *duḥkha*—distress; *sukhaḥ*—happiness. Such a person, when he gets this wisdom, and says let there be unhappiness, let there be happiness, let there be evil, let there be good but my mind becomes even-minded. That means I tolerate and I forbear everything because either it is the will of God or it is the *Prarabdha*, the result of what I did in my past life. Next-

kṣhamī—forgiving: There are people who may do some harm to me again. Because of result of my own past deeds or by God's will. What should I do? They are not the guilty people, not criminals, not responsible for my miseries and sufferings.

The last chapter expresses this idea so beautifully. Arjuna is confused and he asks Bhagawan, “Who are you? I am unable to experience Your Divine Form. I can realise You as Krishna. I know - I am Arjuna, I know you are Krishna. You are the Divine Lord *Ishwara*. That fact I cannot understand much less accept it. Who are You? And then Bhagwan Krishna gives a most profound reply, *kālo 'smi loka-kṣhaya-kṛit pravṛiddho*.

Bhagavad Gita: Chapter 11, Verse 32.

[श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ C11, V32॥

śhrī-bhagavān uvācha

*kālo 'smi loka-kṣhaya-kṛit pravṛiddho lokān samāhartum iha pravṛittāḥ
rite 'pi tvām na bhaviṣhyanti sarve ye 'vasthitāḥ pratyaniṣṭheṣu yodhāḥ*

[The Supreme Lord says: I am mighty Time, the source of destruction that comes forth to annihilate the worlds. Even without your participation, the warriors arrayed in the opposing army shall cease to exist.]

I am here in the form of Kala. Kala means time. In time, there would be birth, and all the fivefold changes. Finally, death will be there, ending with death. And within that, there would be happiness, unhappiness, heat and cold, *mana apamana* (honour and insult, *jaya apajaya* (victory and defeat), *sukha and dukha* (happiness and

unhappiness), *labha* and *alabha* (gain and loss). All these are the waves that come and go. Why do they come? Because of *Prarabdha* Karma or God's will.

What should be the attitude of every spiritual aspirant?

- First, this body and mind complex is God's gift.
- Second, whatever this body-mind possesses, this personality processes, which also belong to God.
- Thirdly, whatever experiences come to this body-mind during this particular birth are all the result of what I have done in the past, or God is bringing them to me for my enlightenment and edification.

All these things are given to me. They should be taken in that light. If we can take in that positive light, then we progress in life. We will slowly give up our evil tendencies, acquire virtuous and spiritual qualities. which are being enumerated here. He/she will move forward.

We are discussing **Kshami**. **Kshami** means - let any number of people give me trouble and suffering, and I would just forgive them and forget them. One of the tests of forgiveness is forgetfulness. When a child shouts at the mother, the mother not only forgives but also forgets. Most of us may forget over time. But we lose our calm and our blood pressure goes up as soon as memory comes back. One of the greatest qualities is **Kshami**. I will forgive you. Forgive not because I am great, but because you are not responsible, my friend. It is my *Prarabdha* Karmas. That is the nature of a spiritual aspirant - that is **Kshami**. Next -

santuṣṭaḥ—content; **satatam**—steadily: Yogi is always content. Whatever comes, he is content with it. And yogi, constantly, *satatam* yogi, not one hour in the morning, not one hour in the evening, *satatam*.

yogī— practices Yoga; **yata-ātmā**—self-controlled: Yogi means he who practices Yoga constantly. Yoga means trying to come nearer to God. That which joins us with God is called Yoga. Yoga is trying to remember God, trying to feel everything belongs to Him, including me. A constant striver is called **yata-atma**. Sometimes we forget our minds escape, run here and there, which we all know. Okay, when it goes here and there, you say: This is because of my old habit. I can't help it. Let me

immediately turn our attention. Do not waste more time regretting why we cannot keep our thoughts on a higher ideal or God. The next quality is an iron will.

dr̥idha-niśhchayaḥ—firm resolve. Swami Vivekananda calls it a gigantic will. Even if I am to be destroyed, I will not give up my sankalpa, my intention, my goal. Sri Ramakrishna had an unbendable iron will. That is what Swami Vivekananda hints in his. *Avatara Strotam*.

Tyagishvara, He Naravara, Tyagishvara, He Naravara, Deha Pade Anurag.

Lord of renouncers, O best of men, grant me devotion for Thy feet.

Nirbhaya, Gata Samshaya, Dridha Nishchaya, Manasavan,

Fearless, Dispeller of doubts, possessing a mind of firm resolve,

Once a person with gigantic will decides about his goal - No gods, no asuras can ever divert him from that path. These are some of the qualities we must strive to acquire.

At the end of the second chapter, we also get, you know, *Sthitaprajna-Lakshana*.

Bhagavad Gita: Chapter 2, Verse 55.

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 55॥

śhrī bhagavān uvācha

prajahāti yadā kāmān sarvān pārtha mano-gatān

ātmany-evātmanā tuṣṭaḥ sthita-prajñas tadochyate

[The Supreme Lord said: O Parth, when one discards all selfish desires and cravings of the senses that torment the mind, and becomes satisfied in the realisation of the Self, such a person is said to be transcendently situated.]

Who is a *Sthitaprajna*?

A person whose mind is completely fixed in God, a realised soul. He never desires anything. And if God makes him desire something, he says: It is God's will, not my will. Not only that *ātmani*—of the self; *eva*—only; *ātmanā*—by the purified mind; *tusṭah*—satisfied: is so happy within himself, with the atman, with the *Atmananda*, with the *Brahmananda*. He doesn't care for anything else, is supremely content. Such a person is described as a *Sthitaprajna*.

(Please see the following verses above.)

The recording time is 29.52 minutes.

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: Verse 13 -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. Verse 14-They are ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect.]

These two *Shlokas* 13 and 14 have to be read together. We have discussed the 13th *Shloka*. Now, we come to the 14th Verse.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

santuṣṭaḥ satataṁ yogī yatātmā dṛiḍha-niśchayaḥ.

This is the first part of Verse 14. We have completed that part.

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः

mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ

This is the second part of the Verse 14.

The Divine Lord continues (Verse 14):

santuṣṭaḥ—content; **satatam**—steadily; always content. Whatever comes - good or bad, winter or summer, happy or unhappy, he will be completely satiated. From where is he getting all his happiness? From God, from Atman and nothing else. It reminds me of a great saint Bilva Mangala.

Devotion of Bilava Mangala:

Bilava Mangala says, “O Lord, let me love You so much. If You want, make me reborn as an insect, not once, but any number of times You want. But please do not deprive me of one thing. Let me never lose my devotion to Your lotus feet. Let me love You always.” Devotion means love. Always remember, love means four things. If you love something, four things must happen.

There are four cardinal characteristics of a true love.

1. **Joy is the first characteristic.** Whenever the thought of that object you love comes to your mind, that makes you very happy. A mother remembers the child and feels happy.
2. **The second characteristic is - forgetfulness is impossible.** And in fact, mother cannot forget her child, that is the second thing that happens.
3. **The third characteristic is - the mind becomes focused.** Then the mother is always concentrated. That means the forgetfulness cannot be allowed with a loved object. If we truly love, we cannot forget. If we truly love, our mind cannot go hither and thither. If the mind goes hither and thither that means our love is not strong. It may be beginning, but it has not grown up strong. Really if we love, the lover cannot forget the beloved. That is the third thing that happens.
4. **The fourth characteristic is - unselfishness.** Let whatever happens to me happens, but what I love, let it be always happy. This complete unselfishness is the fourth result of love.

I would like to emphasise one thing here called **Joy**. This is a psychological fact. When a person is joyful his mind cannot go anywhere. When we feel unhappy - we try to do something to get happiness. A Yogi does not lack anything **Santushtaha Satatam**. Yogi, constantly think only about God. **Yatatma**, until he becomes one with God, he will never stop his spiritual striving. That is called *Yatatma*, a constant striver. And he has an iron will. What is that iron will? I only want God. I don't want anything else. The next one is-

dṛiḍha-niśchayah—firm resolve:

Ramakrishna possessed this quality from his very childhood called **dridha-nishchayah**. Swami Shardanandaji describes it.

Shri Ramakrishna and Dhani:

Once Ramakrishna makes up his mind, God or the devil, cannot divert him from his path. One of the examples is of his 'scared thread ceremony'. This happened after the passing away of his father. His elders, brothers and Mother wanted to invest him with the sacred thread. A lady named Dhani helped him come

out from his mother's womb - a birthing nurse. Dhani loved Gadai (Shri Ramakrishna) and Gadai loved Dhani.

Dhani cherished a desire. She wanted the first *Bhiksha* from Gadai after his 'sacred thread ceremony'. That is supposed to be a tremendously meritorious deed. One day Dhani asked, "Baba Gadai, I wish to give you first *Bhiksha* after your sacred thread ceremony. Will you out of your grace fulfil my desire?" He knew that Dhani deserved it and she loved him. He said, "Yes, my first *Bhiksha* will be from you."

The elders came to know about it. They said, "Oh, this is not in our tradition. The first *Bhiksha* should be taken only from one's mother." Then he said, "Look here, the 'sacred thread ceremony' is meant to make a person truthful. What are you trying to tell me? You are telling me to break my promise to this lady. I promised her. Either I fulfil my promise or there would be no sacred thread. You decide what you want to do." And there was a tug of war among them. But finally, they had to bend their heads to the will of Gadai. (After all, he is God, you know, he will get what he wants.) What is called *Sathya Kaamaha*, *Sathya Sankalpaha*. This is called **dridha-nishchayah**.

We move on to the second part of Verse 14.

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः

mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ

The 13th and 4th Verses describe some of the spiritual qualities. The Lord tells, "A devotee who possesses these qualities that I have prescribed in the 13th and 14th verses is My *Bhakta/devotee*, not anybody else." What are the further qualifications?

mayi—to Me; **arpita**—dedicated: Those aspirants who have completely surrendered. What?

manaḥ—mind; **buddhiḥ**—intellect: Those aspirants who have completely surrendered their mind and intellect to Me. This offering is the most dearest and acceptable offering to Me. What does this mean? Let's discuss.

manah—mind; means all emotional. Mind is a storehouse of emotions. I am happy; I am unhappy; I have this; I don't have this and many more.

Our opinion about people constantly changes:

This is my Friend, I hate him; this is my Enemy, I love him. Does anybody think like that? Yes, many times our friends disappoint us and we stop liking them. On the contrary, sometimes unconsciously or maybe consciously when our so-called enemies do good to us; we start praising them. (A *Bhakta*/devotee should not have any enemies.) People who show an active dislike for us, suddenly sometimes they may be doing good to us. We say, "Oh, this person is so good, I had the wrong opinion about him, I thought he did not like me, but he is doing so much good for me." Our opinion about the person changes. We rely on our friends. We expect our friends to stand by us. Now so-called a friend deserts us. That brings even more dislike than even towards the people who do not like us because we are expecting in this case. In the other case of our so-called enemies, we expect only hatred and dislike and unhappy actions, but we always expect from our friends what is sweet, what is good etc. But when these people fail in their duty, our dislike and hatred towards them is doubled and that is what should not be there in a devotee. We should have positive, happy and contented emotions in all circumstances because everything happens by the will of God.

buddhiḥ—intellect:

Buddhi/intellect means right understanding. *Dhionah prachodayat* - Oh Lord, You are the *Satya*. Knowledge given by You is the real knowledge. *Buddhi yogam dadasi*, you give me the right understanding. In the imitation of Christ, we get in the first chapter itself, "Silence all you teachers. Oh Lord, speak to me. For what You would speak to me, that is the only real benefit that I get." Totally depends upon God.

Shri Ramakrishna to His devotees - My Mother solves your problem, not me!

Shri Ramakrishna used to say words of wisdom which benefited many people. Sometimes, some devotees wanted to ask some questions but did not get the opportunity to express. Somehow the topic used to come and Shri Ramkrishna used to explain the subject most beautifully. These people were astonished. They

said, “Sir, this was the doubt or question I had in my mind and wanted to ask. I did not get the opportunity to ask. Sir, you solved my problem even without asking.” Shri Ramkrishna used to say, “I have not solved your problem, I have not spoken.” Who spoke? My mother spoke. Who solved your problem? My mother solved your problem. The credit doesn't accrue to me at all.”

A true devotee offers all his emotions to the Divine Lord. What does it mean? He is happy when he remembers the Divine Lord and unhappy when his mind forgets the Divine Lord and turns towards worldly pursuits. We are concerned about other people's opinions. A true devotee is only concerned about God's certificate, not any Tom, Dick and Harry certificate. Because he offers his mind to the Divine Lord. That means he gets his joy only from God. While suffering also, he feels that he gets his suffering only from God. It is the Mother's will. He surrenders himself to God. Let the mother cat keep the kitten on a master's bed or a refuge heap. The kitten always knows only my mother. This person is **Santushtaha Satatam**. He is always happy because he knows that whatever is happening, is happening by the will of God. His mind and *Buddhi* have the right understanding. Why? Because it has not come from the world. It came only from God, as a gift of God, as a manifestation of *God - buddhi yogam dadayamham*. He knows it.

yaḥ—who; **mat-bhaktāḥ**—My devotees; **saḥ**—they; **me**—to Me; **priyaḥ**—very dear. When a devotee totally surrenders his mind and intellect to God, automatically other qualities accrue to him. The Lord says, “He is My true devotee and very dear to Me.”

Next Verse -

Bhagavad Gita: Chapter 12, Verse 15.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ 15॥

yasmān nodvijate loko lokān nodvijate cha yaḥ
harṣhāmarṣha-bhayodvegair mukto yaḥ sa cha me priyaḥ

yasmāt—by whom; *na*—not; *udvijate*—are agitated; *lokaḥ*—people; *lokāt*—from people; *na*—not; *udvijate*—are disturbed; *cha*—and; *yaḥ*—who; *harṣha*—pleasure; *amarṣha*—pain; *bhaya*—fear; *udvegaiḥ*—anxiety; *muktaḥ*—free; *yaḥ*—who; *saḥ*—they; *cha*—and; *me*—to Me; *priyaḥ*—very dear

[Translation: Those who are not a source of annoyance to anyone and who in turn are not agitated by anyone, who are equal in pleasure and pain, and free from fear and anxiety, such devotees of Mine are very dear to Me.]

The Lord says, “ A *Bhakta/devotee* is exceedingly dear to me. Who has these qualities as well?” What are the qualities? He by whom the world is not afflicted and whom the world cannot afflict. He who is free from joy and anger, fear and anxiety, such a devotee is exceedingly dear to Me. It's a beautiful verse. We have to understand in depth. A person who thinks or claims that he is a spiritual aspirant. He must have these qualities. Bhagawan Himself imparts to His devotees. You want to be My devotee. You must acquire these qualities. Then only you will be dear to Me.

Everybody is dear to God. Nobody God dislikes because God knows everybody is Me. But some people are near to Him, some people are far away from Him. We see in the Isavasya Upanishad: Atman is far away and Atman is exceedingly near to one. He is inside. He is also outside. He moves. He also doesn't move. What does it mean? For whom is the Atman so far away? It's not that. Let's understand it. Mars is somewhere. Australia is somewhere. I am in India. The distance between India and Australia is long. Atman is far away but not in the sense of distance. Shankaracharya clarifies the meaning very nicely. He says the wise person, knows that Atman I am seeking is near to me, closest to me, not only nearest to me. He is me. I am He. I am never separated from Him. For such a person - God is the nearest/closest. But for those who are ignorant, what is it? God exists or not, I don't know and I am this. Everything else is separate from me. This feeling that I am limited. I am separate. I am here. Something is very far away. I am unhappy. Happiness is far away. I want my desire fulfilled and the object of my desire is very far away. This kind of thinking is called ignorance and for an ignorant person God ever remains far far away.

Shri Ramakrishna - Three categories of Devotees:

Shri Ramakrishna tells, following the *Bhagavatam*, that there are three types of devotees. The third-class devotee says God is somewhere in *Vaikuntha*, *Kailasa*, very far away. The Second class devotee says God is inside me but the first class devotee says God is everywhere. God is inside me, outside me. He is far away. He is near me. He is everywhere and when a person understands this, then whom is he going to fear? Such a person knows the whole universe is nothing but God. If everything is God, I look at a tiger, it is *Bhagha-Narayana*. I look at a cobra, it is *Sarpa-Narayana*. I look at anything, that is nothing but *Narayana*. Let's understand this with the help of the story of Bhakta Prahlada.

Bhakta Prahalada:

For Bhakta Prahlada, the fire was *Narayana*; the elephant was *Narayana*; the *Trishula/trident* was *Narayana*; the water was *Narayana*; the earth was *Narayana*; the mountain was *Narayana* and everything was *Narayana*. His father tried to put him in the fire. He said, "Oh *Agni*, you are *Narayana*." What can the *Agni* do? After all, it is recognised as *Narayana*. How can it kill itself? That means if *Agni* is *Narayana*, *Prahlada* is *Narayana*. How can one kill one's own Atman? It is impossible. So also, his father buried him and he said, "Oh, *Prithvi Narayana*." And then how can the *Prithvi/earth* do anything? *Prithvi* can bury anything else, cover up everything else, but cannot bury itself. Then his father threw him from a mountain and to the rocks below. He said, "This rock is also *Narayana*." So if a rock falls on another rock. What happens? Nothing happens. So he could not die. The rock could not kill him. Father threw him into the water/*apo* and water became *Apo-Narayana*. What can it do? Then the father wanted to kill him with a sword and pierce him with the *Trishula*. But the *Trishula* is *Narayana*. The sword is *Narayana*. And then his father tried elephants. Elephants came to crush *Prahalada*. He said, "Lord, you deigned to come in the form of the elephants. What can the elephant do? It bowed down. To whom? Not to *Prahalada*. To itself. Because *Prahalada* became *Narayana*. What did the elephant see? He said, So Lord, you came and rescued me in the form of *Gajendra*. Today, will I be so ungrateful to put my foot on You? That is not possible for me. So bowed down respectfully, probably bringing him back, sprinkling some water also. So death cannot come. What is *Mrutyu*!

death?. *Mrutyu-Narayana*. Everything is *Narayana*. That is the meaning of this beautiful *Shloka*.

A spiritual person who thinks all the time about God and he becomes God and from God who fears because God is the *Suhrut*, the well-wisher of everybody. God is *Mata, Dhata, Pitamaha, Pita*. Everything is God.

त्वमेव माता च पिता त्वमेव । त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणम् त्वमेव । त्वमेव सर्वम् मम देव देव ॥

"Tvameva Mata, Pita Tvameva, Tvameva Bandhush, Sakha Tvameva, Tvameva Vidya, Dravinam Tvameva, Tvameva Sarvam Mama Deva Deva",

["You are my mother, you are my father, you are my friend, you are my knowledge, you are my wealth, you are my everything, O God of gods". This verse is a prayer or hymn expressing devotion and acknowledging God as the source of all relationships and blessings.]

Does a child fear his mother or father? No! So this person does not fear anyone nor does he cause fear in anyone. Because he sees God everywhere. A lot to speak about it but I will end this one with an anecdote.

Adi Shankaracharya - Sringeri Mata - Story of a Cobra and a Female Frog:

Adi Shankaracharya wanted to establish an organisation known as Dasanami Sampradaya. He was searching for a place suitable for that in South India. More than twelve centuries ago, he had come to Sringeri searching for the location. It was a very hot day. He beheld a strange sight at the banks of the Tonga River. He saw a deadly cobra spreading its hood. What was it doing? A female frog was giving birth to a baby. This cobra was spreading its hood over the frog and protecting that female frog from getting hurt by the fierce sun's heat. That made him realise that this place must be sacred. Adi Shankaracharya said, "A place where deadly enemies can behave so friendly- this must be the greatest spiritual place." So he established his first Sringeri Mata there.

This word *bhaya*/fear and *abhaya*/fearlessness are meaningful words. 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)