

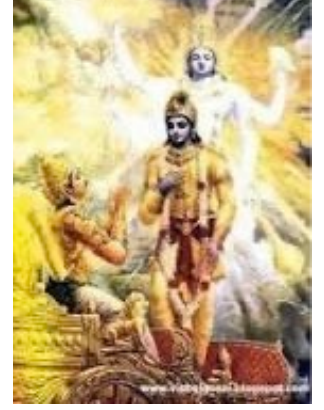
Bhagavad Gita Chapter 8 online Part 3 dated 20/06/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 8, Verses 1-10

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 Kamsa and Chanura, and who is the bliss of Devaki.



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

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

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

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

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

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

Recollection: (Please refer to the transcripts of Chapter 8 part 1 and 2.)

We are studying the Eighth Chapter of the Bhagavat Gita, very aptly called
“**Akshar- Brahm-Yoga** अक्षर ब्रह्म योगः

In our previous classes, we have discussed that - Arjuna asks seven questions to Lord Krishna and Shri Krishna has given answers to Arjuna's first six questions. Shri Krishna is answering Arjuna's seventh question:

Q. 7) How should a person remember God at the last moment of his life when he is about to leave his body? What *sadhana* or spiritual practice does an aspirant need to do, in order to remember God?

Just to briefly recollect the previous six questions of Arjuna.

So that we can get a beautiful understanding about - What is this world? Who am I? Who is God? What is our relationship with God?

Bhagavat Gita: Chapter 8, Verse 1, 2

अर्जुन उवाच ।
किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १॥
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २॥

arjuna uvācha

*kiṁ tad brahma kim adhyātmam kiṁ karma puruṣhottama
adhibhūtam cha kiṁ proktam adhidaivam kim uchyate
adhiyajñah katham ko tra dehe smin madhusūdana
prayāṇa-kāle cha katham jñeyo si niyatātmabhiḥ*

Meaning: Arjuna asks, “O, Supreme Lord 1) What is Brahman? 2) What is *adhyatman* or the individual soul? 3) What is the nature of *karma* or action? 4) What is *adhibhūtam* or that is said to underlie all the elements, the entire world? 5) What is *adhidaivam* or that is said to underlie all the gods? 6) O, *Madhusudana* What is *adhiyajnah*? Or Who sustains all the sacrifices here in the body? (The seventh question is a secondary question.) 7) In what way and how are You to be known at the time of death by those who have practised mind-control?

This Eighth Chapter is the explanation of these seven questions. I have tried in my previous class to rephrase these seven questions into simple words.

- Who am I?
- Where have I come from?
- Why am I here on this earth?
- What is my origin?
- Is there a God?
- Did God create this world?
- What is the nature of this world?
- What is the meaning of all my actions in life?
- What is the goal of life?
- What am I supposed to do in my life?
- How am I going to attain this goal?
- What is the nature of bondage and what is the nature of liberation?
- Who is going to teach me?
- Will I ever reach my goal? Will I ever become completely free?

I would like to further simplify them:

When we open our eyes, we notice three things in this world:

1. I am here in the world.
2. The entire world is also there.
3. There is some ‘being’ that connects me with the world and God.

In the incomparable and valuable words of Ramanujacharya:

2. *Ishwara* ईश्वर : God the creator.
3. *Jiva* जीव : Individual soul.
4. *Jagat* जगत : The world which is created by God.

In simple words: There is nothing else except God. It seems that God has divided Himself into three parts 1) God Himself 2) The Individual Soul or *Jiva* and 3) *Jagat* or the rest of the world.

What is the purpose of this creation?

To rediscover one's own-self or true nature. Why should we do it? There is no explanation. It is all Brahma-Lila or Divine-Sport. We (*Jivatma* or *Individual soul*) are inescapably united with the world and God. It is three in one and one in three. This is applicable only in this phenomenal world or व्यवहारिक जगत *Vaivahirika Jagat*.

According to the spiritual point of view or पारमार्थिक सत्य *Parmarthika-Satya* - there are no separate three and in reality, there is not even one. What is (the truth)? - is indescribable. That which never perishes is Brahman. When Brahman is manifested but covered up and limited by the body and mind, Brahman is called '*Jivatma* or *Individual -Soul*'.

Whatever experiences an Individual-Soul gets from the very birth of creation until he seemingly attains *Moksha* or Self-Realisation or God is called karma. All karmas create our future. If we do something well, then our future will be full of happiness, however, if we do something bad then our life will be full of sorrow and grief. We create ourselves by our actions - actions does not mean only bodily actions but also related to the mind/thoughts. Actually, actions start with the mind; the right knowledge will create the right type of desire; the right desire will lead to the right action; right action will result in pleasant and joyful experiences. All actions which are performed by anybody anywhere including mosquitoes or animals or men or gods etc. are to take us back to the source of our origin or God. Ultimately, everybody will get *Moksha* or *Self-Realisation* or *Self-divinity*.

Seven questions of Arjuna have been beautifully phrased by Swami Vivekananda:

From the Raj-Yoga of Swami Vivekananda:

At the beginning of the Raj-Yoga, Swami Vivekananda has expressed beautifully in three sentences - the essence of all teachings of every single scripture that was available in past, is available now and will be available in the future.

- Each Soul is potentially divine.
- The goal is to manifest this divinity within, by controlling our nature externally and internally. (To know - who am I?)

- Do this either by work or worship or psychic control or philosophy - by one or more or all of these - and be free. (In other words, through the practice of karma-yoga, bhakti-yoga, raj-yoga and jnana-yoga.) This is the ideals of the Ramakrishna Order.
- This is the whole of religion. Doctrines or dogmas or rituals or books or temples or forms are but secondary details.
- By Swami Vivekananda

Swami Vivekananda has summarised the essence of all scriptures so beautifully, so simply and incomparably clearly.

The world is a gymnasium - Swami Vivekananda.

This whole world is a gymnasium - here we do *sadhana* or spiritual practices. We progress slowly and slowly by experiencing *sukha* or happiness as well as *dukha* or unhappiness. One day the triangle (*Ishwara*, *Jiva* and *Jagat*) will disappear, no angularity will be left and we will realise our true nature - *ahm brahmasmi and sarvam khaluidam brahman*.

What is meant by *Adhidaivam*?

Why do we have so many Gods and Goddesses? Because it is like the government of a country. Prime Minister or President wants to rule the country; he rules the country but he employs different ministers and officers for different departments. The public is advised to approach a particular department as required. Similarly, in this world also there are different divine powers, different divine departments, different divine fulfillers and different protectors. These divine powers are the power of God only - they provide us all the required facilities and look after our needs and desires. They are called gods and goddesses. All these gods and goddesses are parts or emanations of one single entity called "*Ishwara*". This is called *Adhidaivam*. Examples are the sun, the moon, air, fire, water etc. All these things are necessary in the right proportions to live a beautiful happy life. A beautiful happy life evolves in the right way towards God (called dharma) God has created us; He maintains us and also takes us back. God is called *Ishwara* - *Adhidaivam*.

What is meant by *Adhibhutam*?

Whatever is changing, perishable and temporary is called *Adhibhutam* - means every single experienceable object.

What is meant by *Adhiyajna*?

We have got this wonderful opportunity called *yajna* or *sacrificial act*.

- An activity that has been performed with pure selfishness - will push us back; will increase our bondage and will not allow us to move towards God. This is called *adharmic-action* or non-sacrificial act.
- An activity that helps us to move towards God and to remember God is a *dharma*-activity or a sacrificial act and is called *Adhiyajna*. Every activity should be turned into a sacrifice or *yajna*. This subject has been discussed elaborately in the fourth chapter of the Bhagavat Gita.
- अधियज्ञोऽहमेवात्र देहे **adhiyajño 'ham evātra dehe (C8/V4)** - The Lord is saying, "In every being, I am in the form of *yajna*. I am the receiver of all sacrifices." This means the Lord sustains all sacrifices or *yajna*. He is the master who receives every *yajna*. This is a very symbolic and highly meaningful statement. It is stated in the Upanishads ['*Yajnovai Hari Hi यज्ञनोवी हरि ही*] Hari Himself is *yagna* - a beautiful statement. What does it mean? Our body belongs to God; our mind belongs to God; everything belongs to God. God is playing in the form of individual soul or *jiva*. It is all a Divine-Play. As if, the Lord is rediscovering Himself. As explained so beautifully by Shri Ramakrishna in his parable "Touch the Granny".
- Is this all true or only a bombastic statement? We have discussed this before as well. In our dreams, we divide ourselves into three parts. 1) The creator of the dream (means us because we create our dreams), 2) The dream itself and everything in the dream world. We play with everything we created in our dream, and 3) The experiencer of the dream - we experience our dream and get affected by it. When we wake up then we realise that it was only a dream world and it was all our creation.
- Now, let us move further and try to understand this waking state. This waking state is also a 'dream' only, not from our point of view but from the point of view of an awakened or realised soul. Our waking state is the 'dream of *Ishwara* or Brahman'. In the 'dream of *Ishwara*' there is a second dream state which we call our dream and the third state is deep sleep or सुषुप्ति *shushupti*. We are in a cycle of waking, dream and deep sleep. When we would realise this truth then we will enjoy all these experiences.
- This is the ultimate truth and essence of the Eighth Chapter. This chapter starts with these two words 'Akshar-Brahm therefore is called Akshar-Brahm-Yoga.
- These are the points which we have discussed in our previous class.

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Now, we will discuss the seventh question of Arjuna.

Q. 7) Arjuna's seventh question is, "How to remember You/God all the time? What is the benefit of remembering You/God before we give up this body?"

The Lord gives a beautiful answer in Verse no. 5. (Please also refer to the transcript of C8/ Part 2.)

Bhagavat Gita: Chapter 8, Verse 5

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ 5॥

*anta-kāle cha mām eva smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ yāti nāstyatra sanśhayaḥ*

Meaning: O, Arjuna he who at the time of death - leaves his body remembering Me alone and gives up the body; he attains My-Being; there is no doubt at all about it.

This is a beautiful idea but not easy to do. Although it is difficult but can be achieved. How? The Lord is telling us in the next Verse No.6

A person who realises from his early childhood that he should constantly remember God and successfully practises this - is a yogi or a *sadhaka*. We should try to practice the same - if our mind deviates from the thought of God then we must push the negative thought out and bring back the thought of God.

This can bring doubt into our mind. What should I do about my office work, housework and many other duties which are associated with a householder's life? We do not need to neglect any of our duties but associate them with God. Whether we walk or stand up or run or breath or eat or sleep or do japa and meditation or fight in the battlefield or do any activity - every activity can be turned into a spiritual activity. There is no special physical activity which is called spiritual activity. We just need to associate our activities with God. How? We should have the feeling that we are only an instrument and God is acting through this instrument of body and mind. Such a person is called a '*Nishkama-Karma-Yogi*'. This is the way to turn every activity into a *yajna* or sacrifice. This has been discussed quite elaborately in the fourth chapter of the Bhagavat Gita. Any activity can be changed into a *yajna* or a spiritual activity including killing a person. It is not the activity itself but the change in our attitude which determines the result. When a person truly becomes a spiritual aspirant then he will have complete faith in God; complete joy and enthusiasm; absolute concentration and no attachment to the result. *Ishwara-Arpana-Buddhi* - everything we do is to please the Divine Lord. *Ishwara-Prasada-Buddhi* - whatever be the result; the result should be accepted as 'Divine Blessing or God's *Prasada*'. If we go on practising like this then what happens?

Bhagavat Gita: Chapter 8, Verse 6

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावाभावितः ॥ 6॥

yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram

taṁ taṁ evaiti kaunteya sadā tad-bhāva-bhāvitāḥ

[**Meaning:** for whatever object a man thinks of at the final moment when he leaves his body - that alone does such a person attain. O, Son of Kunti, being ever absorbed in such contemplation.]

tyajjyante kalevaram - such a *sadhaka/muni/yati/yogi* gives up his body, thinking of only God. What happens next?

(Please also refer to the transcript of C8/Part 2)

taṁ taṁ evaiti - whichever dominant feeling or thought or idea, a person thinks at the last moment of his life (at the time of death), he attains to that idea after his death. For example - *Jad-Bharata* had been thinking about a deer at the time of his death, so he became a deer in his next life. However, if a person will think of God then he will go to God.

Story of *Ajamila*;

In connection, I would like to quote the story of ***Ajamila***. Shri Ramakrishna was very fond of this story. *Ajamila* lead a very immoral and indifferent life. He was born in a highly cultured *brahmana* family. He was a wonderful *satvica* brahmana and used to perform God's worship with complete faith. However, he was overcome by a bad *samsakara*. As a result, he slipped from his path for a short time but soon he realised his faults. He promised himself, "I will discharge all my householder's duties but my mind will remain on God only." His youngest son was named Narayana. It is described in the scripture that at the last moment of his life, he was looking at his youngest son and saying "Narayana". The messengers of Lord Vishnu came and took him to *Vaikuntha* (abode of Lord Vishnu). Now, we need to understand that he may have been looking at his son and saying "Narayana Narayana" but his dominant thought must have been God/Lord Vishnu. (In this world there is a law of cause and effect, cause and effect are related and there is no deviation from this rule.) If *Ajamila* had been thinking about his son then he would have taken the birth of a human being, like his son, but no! He went to *Vaikuntha*/God. A person who thinks about a worldly object at the time of his death could never reach *Vaikuntha*/Abode of Lord Vishnu.



Conclusion: *Ajamila* slipped from his spiritual path for a short time. The scripture Bhagavatam does not make any further comment. However, I (Swami Dayatmananda) strongly believe that he was fully aware of his moral fall and was wracked with a guilty conscience about it. He must have realised his faults and prayed to God unceasingly. How do we know? Because we infer from the ultimate result. He remembered God at the time of his death and reached *Vaikuntha*. God granted him what he deserved. We must never think, however, that because *Ajamila* remembered God at the time of his death, so therefore we can do whatever we will like in our lives and then just remember God at the time of death - this is not

going to work and this is an unworthy thought. Because first, we do not know when we will die and secondly we do not know what the circumstances will be at the time of our death.

The Lord is saying, **yaṁ yaṁ bhavam vāpi smaran** - whichever object a person thinks or remembers at the final moment, that is which such a person is going to attain. **sadā tad-bhāva-bhāvitaḥ** - *sadā* means unceasingly or non-stop or always. One should be completely merged in the thought of God. One should become one with the thought of God. Then, he will attain God.

This verse is telling us two important points -

1. If a person will think of a worldly object at the last moment of his life then he will become a worldly object in his next birth. However, it does not mean that he will not progress any further. Why? Because each soul is potentially divine. Therefore, after some experiences and blows of life, he will be awakened as well and will realise his true nature. Nobody will be left behind.
2. We cannot think of God at the last moment without constant practice. So, we must start practising it from now onwards. This is explained in the next verse. (Please refer to the transcript of Chapter 8 / Part 2)

Bhagavat Gita: Chapter 8, Verse 7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्ममैवैष्यस्य संशयम् ॥ ७ ॥

***tasmāt sarveṣhu kāleṣhu mām anusmara yudhya cha
mayyarpita-mano-buddhir mām evaiṣhyasyaśhayam***

Meaning: Once again the Lord is saying, “Therefore, always remember Me and fight the war, with your mind and understanding absorbed in Me, you will surely come to Me.”

tasmāt - therefore O, Arjuna if you wish to think of Me at the time of your death. Then control your mind and perform spiritual practices. You will reach Me.

sarveṣhu - in all; ***kāleṣhu*** - times; ***mām*** - Me.

anusmara—remember. (Remember Me/God all the time.) We think that we want worldly objects. No! Nobody wants worldly objects. Then what do we want? We want a happy experience and happiness. This happiness may come through a particular worldly object. We care for an object as long as it gives us happiness. For example, a young man or a young woman will not care for his or her partner if he or she does not get any happiness from the partner. This is a fact - nobody loves

anything except happiness. However, a person may seem to be loving an object through which he gets happiness. This is a secret of life.

The Lord is advising us, "Remember Me." Why? Because the Lord is Sat-Chit-Ananda/Existence/Knowledge/Bliss. *Sat-* means we will never encounter six-fold changes (birth, growth, old age, disease and death etc.) *Chit* - means we will have knowledge and awareness that we are immortal. *Ananda* - we are an ocean of bliss.

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्माऽमृतं गमय ॥
***asato mā sadgamaya, tamaso mā jyotirgamaya,
mṛtyormā'mṛtaṁ gamaya.***

[Lead me from untruth to truth. Lead me from darkness/ignorance to light/true knowledge. Lead me from death to immortality.]

We have also discussed - a question that can arise in the mind - If we go on remembering God then what will happen to my duties?

yudhya cha - you fight. (As we know, Arjuna was supposed to fight the war. The Lord is telling Arjuna that this is your duty at the moment to fight the war but do it as an offering to God - this is called karma-yoga.)

Two meanings of the word युद्ध *Yudha*: We have discussed it in our previous class.

1. This word *yudha* means whatever duty we are discharging; we must think that God is the doer; God is the enjoyer and we are just an instrument.
2. The second meaning is - two ideas are fighting in our hearts since the time of creation. One idea tells us that we are potentially divine and another idea tells us that we are human beings; we have got a family, a country, a religion, a language and we identify ourselves with body and mind. We swing constantly from one idea to the other and this is called 'spiritual warfare'. This 'spiritual warfare' is constant. What is the way out? To remember the Lord constantly.

mayi - to Me; **arpita** - surrender; **manah** - mind. **buddhiḥ** - intellect.

The Lord is saying, "O, Arjuna you must completely surrender your mind, memory/*chitta* and buddhi/ *sankalpa* or intellect to Me. If you do this then you will remember Me at the time of your death. There is no doubt about it"

What is the function of memory or *chitta*? We have pleasant and unpleasant memories. We should try to remember pleasant and spiritual memories such as memories associated with holy places and holy people even if we have to remember the same experience billion times. Above all, we should repeat God's name with infinite faith.

What is the function of *buddhi*? We should never deviate from our firm determination that we want God only. Ultimately, everything we do depends upon our decision. That is why, before performing a puja or *homa*, we make a *sankalpa* (means a promise to God that I am not going to stop until I complete this sacred act.)

Shri Ramakrishna's vision of a sannayasi with a trident:

Shri Ramakrishna had a wonderful methodology.

Shri Ramakrishna's life shows us some very peculiar visions. One day he said, "I saw a *paramhansa* / sannayasi who resembled me and appeared in my vision. He had a trident in his hand. He was threatening me ("me" here means, the practising mind) saying "if you stop thinking about God and start thinking about something else then I will pierce you with this *trishula*/ trident."

Essence: What is the real point here? Shri Ramakrishna's mind was keeping a watch on him and instructing him to not wander here and there. Incidentally, we should also keep a watch on our mind; whether our mind is thinking about God or something else. In the beginning, we need to watch our minds unceasingly.

Is it possible to keep an eye on the mind? Yes, I can give you a secular example. Suppose a person has to catch his flight at 2 o'clock in the night. He will find it very difficult to sleep; his anxious mind will keep an eye on him so that he does not miss his flight. Our mind is alert when we think something is very important for us.

Main point: We must constantly remember God. The next verse is expressing the same idea.

Bhagavat Gita: Chapter 8, Verse 8

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८॥

abhyāsa-yoga-yuktena chetasā nānya-gāminā
paramaṁ puruṣhaṁ divyaṁ yāti pārthānuchintayan

Meaning: Engaged in the yoga of constant practice, not allowing the mind to wander away to anything else; he who meditates on the Supreme-Splendent-Purusha reaches Him. O, Son of *Pritha*.

abhyāsa-yoga-yuktena chetasā - a mind which is engaged in the yoga of constant practice. *na nānya-gāminā* - not going anywhere else. As we know, it is not easy to think of God. Our mind may fall from its professed idea of remembering God; if it deviates then we must bring it back again and again. This verse is a replica of the twenty-fifth verse of the Sixth Chapter of the Bhagavat Gita.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ C6, V25॥

***śhanaiḥ śhanair upamed buddhyā dhṛiti-grihīṭayā
ātma-sansthaṁ manaḥ kṛtvā na kiñchid api chintayet***

Abhyasa: Once some devotees asked Shri Ramakrishna, “Sir, you have advised us to think about God, but our mind is not under our control. What should we do?” Shri Ramakrishna said, “There is a method called ‘*abhyasa* (constant practice)’. Anything can be achieved by constant practise or *abhyasa* - continuous repetition with a completely focused mind.

pārthā anuchintayan - pārtha - Arjun, the son of Pritha; **anuchintayan**— constantly remember. What should he think? **divyam paramam puruṣham** - the Supreme Divine Personality. (Here, *Purusha* does not mean a male body, here it means पुरे शयति इति पुरुषः *purey shyati eti purusha* - that being which is the inner being; is outside as well as inside; is अंतरयामि *anteryami*; who is pure consciousness, pure existence and pure bliss. What is the nature of *Purusha*? **divyam** - means divine, completely free. This Sanskrit word *divyam* comes from the root word ‘*div*’ which means to light up. When we light a lamp in a deep dark room then the light of the lamp will instantly brighten up the entire place. This means *Purusha* lights up the whole world. For example - we are completely aware at this moment that Swamiji (me) is delivering a talk on the Bhagavat Gita and we are listening to the talk and should try to understand it - this is happening through the chit aspect or pure consciousness of God. We should always remember that we are potentially divine; should be aware of our divinity. God is ‘*jyotir jyoti ujavaala hridi kandara*’ He is the light of the lights and He lights up the dark cave of my heart.’ So that we become conscious of Him’. The word ‘*Devata*’ also comes from the root word ‘*Div*’. All gods shine because that is their nature.

Our sense organs are also called ‘divya or light’ because for example, the eyes light up objects; the ears light up all sounds; the tongue lights up all type of tastes; the skin lights up cold, heat, soft, hard etc. Each sense organ needs to cognise with its objects, without the ‘lighting power’ of God it is not possible. The sequence is like this - sense organs light up all objects; sense organs borrow this light of consciousness from the mind; the mind borrows this light from the chit/consciousness (reflection of the Atman/consciousness falls on the mirror of the mind). This is how it happens.

Coming back to our verse:

“O, Arjuna constantly remember the Supreme Divine Personality called *Purusha*; you will attain Me.” Here, attainment does not mean obtaining it, but recognising that I am divine. Further descriptions are given in the next two verses about the nature of Atman or God.

Next Verses 9 and 10 go together:

Bhagavat Gita: Chapter 8, Verse 9

कविं पुराणमनुशासितार मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूप मादित्यवर्णं तमसः परस्तात् ॥ 9॥

***kaviṁ purāṇam anuśhāsītāra aṇor aṇīyānsam anusmared yaḥ
sarvasya dhātāram achintya-rūpam āditya-varṇaṁ tamasaḥ parastāt***

These are the beautiful descriptions of the Divine Lord. The Divine Lord is *nirguna*/without any attributes. However, these descriptions are very helpful for our contemplation.

kavim - literal meaning of *kavi* is poet, but the Divine Lord is not just an ordinary poet. As said by Swami Vivekananda, "God is the greatest divine poet - the entire universe is His poetry; pages after pages of ever new and never-ending poetry." An ordinary poet derives his power from the Divine Lord.

Here, *kavi* means 'सर्वज्ञानी *Sarvajnani*' - He who knows the past, the present and the future, just like a cinema or drama director who knows the full script and directs the actors and actresses to perform. Similarly, the Divine Lord has created the entire show of this world; He is the *sristhi-karta*; He is maintaining it and it will end by going back to Him. The Divine Lord is the material cause, intelligent cause and the instrumental cause of this entire universe. Another way to understand it - the Lord is not standing outside but the Divine Lord is manifesting as the entire universe with names, forms and utilities - just like pots are nothing but clay and ornaments are nothing but gold.

purāṇam - ancient. Here, ancient does not mean old. Ancient means He who does not have an origin or beginning and is called *anadi in Sanskrit* - *pura api nava* - even though ancient but ever new. No change ever takes place in Him; time does not have any effect upon Him.

anuśhāsītāram - means the controller. Because He is the creator, therefore He is the controller, protector and ruler of this entire universe.

aṇoḥ-aṇīyānsam - He is smaller than the smallest. Here, the Bhagavat Gita is not talking about size but the concept. He is bigger than the biggest and smaller than the smallest.

sarvasya-dhātāram - the support of everything. He is the sustainer//*laya-karta*. He withdraws everything into Himself. This can be explained in another way - the Lord creates; the Lord maintains and the Lord takes us back. From another point of view - the Lord's creation is His waking state; its maintenance is through His dream state and withdrawal//*laya* is His deep sleep state. This cycle continues until we attain liberation. In our example of wood and furniture - wood is the root cause that sustains furniture, similarly gold is the root cause that sustains ornaments. If we remove wood from the furniture then there will be no furniture. If we remove gold from the ornaments then there will be no ornaments. This is the meaning of sustaining.

achintya-rūpam - inconceivable divine form. Nobody can conceive everything about God. In Shri Ramakrishna words, “Do not put any limit to the greatness of God and never say - this is God, simply say that I know only this much.” अंगुष्ठ मात्रा पुरुषो शरीरीः *angushta matra purusho sharirih* just a fraction of Him has become the entire universe.

āditya-varṇam - effulgent like the sun. He is of the nature of pure light. *Aditya* means the sun, *varṇam* means splendour.

tamasah parastāt - beyond the darkness of ignorance. There is no darkness in Him; He is beyond all darkness. I hope some of us remember, when Swami Vivekananda uttered a most beautiful sloka:

[Svetasvatara Upanisad Ch. 2.5 & 3.8] :-

शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥2.5

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसो परस्तात्
तमेव विदित्वा मृत्युमत्येतिनान्यः पन्था विद्यतेऽयनाय ॥3.8

**Shrinwantu vishwe amritasya putra
Arya dhamani divyani thasthu 2.5**

**Vedam ayetam purusham mahantam aditya varanam tamasa
parasthath
Tvameva vidhithva atimrityu methi, nanyah pantha vidyathe ayanaya
3.8
(This is also a verse of Yajurveda Chapter 31 / Verse 18)**

[This beautiful utterance, once more **Swami Vivekananda** uttered, when he went to America, injecting, initiating people into their potential divine-hood, “**You are children of Immortal Bliss. To call man a sinner is blasphemy! But your divinity is potentially there – life is an opportunity to manifest it**”.]

These are some of the main characteristics and descriptions of God purely for the sake of contemplation and meditation. We should constantly remember these characteristics of God.

Bhagavat Gita: Chapter 8, Verse 10

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ 10॥

**prayāṇa-kāle manasāchalena bhaktyā yukto yoga-balena chaiva
bhruvor madhye prāṇam āveśhya samyak sa taṁ paraṁ puruṣham upaiti
divyam**

[He who is endowed with devotion, meditates at the time of death with a steady mind, having by the power of yoga, properly fixed the life-breath in between the eyebrows, he attains the Supreme Divine Lord.]

prayāṇa-kāle - at the time of death;

manasā - achalena - mind should remain steady and should not slip away from the thought of God;

bhaktiyā-yuktaḥ - when we think of God with intensity then we get endowed with more and more devotion. This is a tremendous truth of life.

yoga-balena-cha-eva - such a person who constantly strives to remember God; he will be filled with the strength of yoga. He will have tremendous faith in himself. He will feel that he is a child of God. Just like a sincere aspirant says in the Ishavashya Upanishads:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

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

[The face of truth is covered with a brilliant golden lid; O, Lord please remove this.]

I am **satya-dharma**; I am devoted to You; I am demanding like your child, to remove this brilliant golden lid. When the Divine Lord removes the last covering from His face then what happens - now I know that there is no difference between You and me. I am in You and You are in me.

Coming back to our Verse 10:

Now, the Lord is telling us about further techniques:

bhruvoḥ madhye prāṇam āveśhya- with complete concentration fix your *prana* in the middle of eyebrows. (This subject has been dealt in great detail in the sixth chapter.) - sit in a yogic posture, keep your gaze completely fixed in between the eyebrows. **samyak** - in the right way with devotion.

saḥ tam - He; **param puruṣham**—the Supreme Divine Lord; **upaiti**—attains (as explained earlier, attain means realising that I am Him and He is me); **divyam** - divine. He who constantly practices this is sure to attain the *Divya-Purusha* (as described earlier).

Essence: This is the way to practice and if a sadhaka goes on striving in this manner then at the time of his death by the grace of God, he will remember the *Param-Purusha* / the Supreme Divine Lord and attains self-realisation.

We will further elaborate on these ideas in our future 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

With kind regards

Mamta Misra