

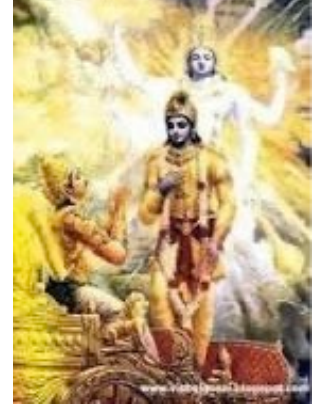
**Bhagavad Gita Chapter 8 online Part 4 dated 21/06/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**

**Subject: Chapter 8, Verses 9-16**

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।  
पार्था वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanaha|  
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 We have been discussing the nature of the Atman in the ninth and tenth verses.

**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**

**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 param puruṣham upaiti divyam***

Arjuna asks Shri Krishna, "Please tell me, what is the benefit of remembering You/God just before the body falls (before death) and if I have to remember You/God only before the body falls then what is the way to remember You/God only."

The Lord answers, "Whatever is your duty, discharge it, (If it is fighting then do fight; if it is cooking then do cook; if you need to meditate then that is fine; whatever is your duty, just do it.) but, you should never forget Me. You must not allow any other thought to enter in your mind except Me.

Arjuna further asks Shri Krishna, "What do you mean by 'remember Me'. Can you further elaborate on this?" 'Me' does not mean Shri Krishna (as we see Him), but Krishna the Atman. Shri Krishna is the manifestation of Atman - as we know them *Avatar-Purusha/God's incarnation*. Lord Krishna is none other than Atman and He is aware of it. Because at the very end of the Bhagavat Gita, He says,

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ C18, V66॥  
***sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja  
ahaṁ tvāṁ sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ***

Give up all *dharmas* and take refuge in Me only because I alone can liberate you from the bondage of this world/*Samsara-Babdhana*. What is meant by 'giving up all *dharmas*? Give up the hope of any other object or goal except Me/God/Atman. This is the meaning of 'giving up all *dharmas*'. God/Atman is beyond speech, thoughts and actions. When we will understand this fact then God will reveal Himself to us.

The same idea has been expressed in the Katha-Upanishad - he who chooses the Atman, such a person will be chosen by the Atman to reveal its true nature.

The same idea has been expressed in the tenth verses also - constantly surrender yourself to Me/God and pray to Me/God that O, Lord by Your grace I shall never forget You.

**Mukunda-Mala by Kulasekhara:**

[**Kulasekhara** (Tamil: **Kulachekarar**) (9th century CE), one of the twelve Vaishnavite alvars, was a bhakti theologian and devotional poet from medieval South India. He was the author of "Perumal Tirumoli" in Tamil and "Mukundamala" in Sanskrit.] The same idea has been expressed in the Mukunda-Mala.

**Mukundamala, Verse 7 ॥**

कृष्ण त्वदीय पदपङ्कजपञ्जरान्त-रद्यैव मे विशतु मानसराजहंसः ।  
प्राणप्रयाणसमये कफवातपित्तैः कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥

**krishna tvadlyā pada-pankaja-panjarantam adyaiva me visatu manasa-  
raja-hamsa: | prana-prayana-samaye kapha-vata-pittai:  
kanthavarodhana-vidhau smaranam kutaste||**

[Kulasekhara prays here for safe residence inside the cage of the Lord's holy feet. He compares his mind to a king swan that wishes to enter the safe cage of the Lord's Lotus feet. He explains the reason for this urgent and pressing request. He says that at the time of his departure from this earth, he may be completely helpless and will be overcome by blockage of the throat from the phlegm, bile and irregular respiration.

"I may not be able to think of you under those circumstances. Therefore, let me enter the safe haven (cage) of your lotus feet NOW!"

Coming back to Verse 9 and 10.

**Meaning of V9 and V10:** He who at the time of passing away steady in mind, filled with love and armed with the strength of yoga; firmly fixes his *prana* between his eyebrows and meditates on the omniscient and primal-being - the ruler, the dispenser of all, who is subtler than an atom, whose form is beyond comprehension and who is like the glorious sun beyond all darkness; he who thus meditates reaches the splendid supreme person.

"No doubt, if you do not think anything else excepting Me; if you can achieve this on your part through struggles in many lives then I will reveal My true nature to you and that means you will realise that you are Me and I am you."

**sah 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 practises like this is sure to attain the *Divya-Purusha* (Please refer to the transcript of C8/P3). This has been discussed in our previous class.)

**How should we contemplate on the Divine Lord?**

The Lord has given us some ideas or *bhavas* for contemplation - such as He is *kavi*; He is *purana*; He is *divaya*; He is *amurta* etc. However, for those who are not capable of this kind of contemplation, they have to start at a little bit lower stage of *sadhana* that is called '*nama-japa*/repeating God's name'. Spiritual progress means moving from a lower to a higher and the highest stage of spirituality.

The Lord is saying to Arjuna and to us that if you are unable to remember Me then start as - in the Next Verse.

**Bhagavat Gita: Chapter 8, Verse 11**

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ 11॥

**yad akṣharam veda-vido vadant viśhanti yad yatayo vīta-rāgāḥ**

***yad ichchhanto brahmacharyam charanti tat te padam saṅgrahaṇa pravakṣhye***

***yat akṣharam veda-vidah vadanti*** - means that syllable or अक्षर *akshara* which all the vedas and knowers of the vedas go on expounding.

***viśhanti yat yatayah vīta-rāgāḥ*** - through long contemplation, those who have gotten rid of all their attachments. They enter into that state of mind with the help of the syllable or *akshara*.

***yat ichchhantaḥ*** - desiring only that one supreme reality.

***brahmacharyam charanti*** - they constantly dwell in the idea of God.

**Meaning of the word Brahmacharya:**

Here the word Brahmacharya has two meanings.

- 1) Restraint of the senses - trying to think of God by controlling the senses both external and internal.
- 2) The real meaning is - he who thinks, moves and lives in God/Brahman is a Brahmachari. - *brahmani charati eti brahmachari*.

Those who are constantly thinking of that syllable or अक्षर *akshara* and those who have got rid of all attachments - will ultimately become one with that *akshara* or in other words they will become that *akshara*. (As we have discussed - क्षर *kshara* means that which perishes and *akshara* means that which never perishes. Atman is imperishable whereas names and forms are perishable.)

***tat te padam saṅgrahaṇa pravakṣhye*** - I am going to explain and expound to you briefly that syllable.

**Meaning of Verse 11** - I will now briefly describe to you that state which those who know the vedas call the imperishable, into which *sannyasins* enter. Who are self-controlled and free from attachment, in desire for which seekers lead a life of abstinence/celibacy. I am going to show the door to you for the realisation of Brahman. (Recording time 10 minutes.)

**Meaning of Sanskrit word पदार्थ *Padhartha*:**

Every name is a doorway leading inside the person or the object, that is why there is a very intimate relationship between name, form and meaning. There is a beautiful name in Sanskrit for objects called पदार्थ *padhartha*. *Padhartha* consists of two words पद *padha* plus अर्थ *artha*. *Padha* means name and sound/*shabda*. *Artha* - means the meaning of the object. The meaning of a particular object flashes in our minds as soon as we happen to look at it and

experience it. Therefore, *artha* is very important because we act and react based on the *artha* of the object.

The Lord is saying,

- “I will now briefly describe to you that state which those who know the vedas call the imperishable and into which *sannyasins* enter.” This means - people take *sannyasa*/renunciation to contemplate upon this sacred *Akshara*/Syllable.
- “Who are self-controlled?” Means Sannyasins - who become self-controlled because contemplation on God is not possible without control of the mind. The word ‘to control’ has two meanings - 1) The mind control is one meaning. 2) I have to control my mind myself with the help of a guru, scriptures, god’s grace and regular practice, nobody else could do this for me. Now, if I control my mind then what will be the result? I will be free from the *raga/attachment and dwesha/aversion* and I will have only one desire - I am a *Brahma-kami* or I desire Brahman only’.
- “The desire for which seekers lead a life of abstinence/celebrity.” Means complete control of the sense organs etc.

**Omkaara** ओमकारा:

We have discussed this syllable/*akshara* in the sixth chapter of the Bhagavat Gita and also in the Katha-Upanishad. It is called *Omkaara*. We have discussed this idea elaborately many times before. I will explain it very briefly. Lord Krishna (like Yamadharma-Raja in Katha-Upanishad) is expounding on the syllable *Omkaara*. It is a sacred syllable. Sadhakas/spiritual seekers who wishes to go to Brahma-Loka or want liberation/*moksha* can contemplate upon this *Omkaara*. This *Omkaara* is a symbol of *Saguna* Brahman/personal God and also *Nirguna* Brahman/impersonal God.

[The Bhagavat Gita is a most beautiful essence of all upanishads and echos what we get in the upanishads.]

**How should we contemplate upon *Omkaara*?**

Now, we are going to discuss - How should we contemplate on *Omkaara*?

**Bhagavat Gita: Chapter 8, Verse 12**

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।  
मूर्ध्नि ध्यायामात्मनः प्राणमास्थितो योगधारणाम् ॥ 12 ॥  
*sarva-dvārāṇi sanyamya mano hṛidi nirudhya cha  
mūrdhnyādhāyātmanaḥ prāṇam āsthito yoga-dhāraṇām*

**Bhagavat Gita: Chapter 8, Verse 13**

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ 13॥  
**om ityekākṣharam brahma vyāharan mām anusmaran  
yaḥ prayāti tyajan dehaṁ sa yāti paramām gatim**

**Meaning:** He who closes all the doors of the senses, confines the mind within the heart, draws the *prana* (the life-breath) into the forehead and engages in the practice of yoga, uttering Om the single syllable denoting Brahman and meditates on Me. He who is doing so departs (leaves the body) is sure to attain the supreme goal and there is no doubt about it.

These are the most beautiful *slokas* or verses. (What is called mantra in the upanishads is called *sloka* here. Mantra means which takes a person beyond all sufferings and bestows the supreme bliss. These points have already been discussed in the sixth chapter.)

**sarva-dvārāṇi sanyamya** - restraining all doors. What is the function of a door? People from outside can come inside and people who are inside can go outside through a door. In our case, [we have got five doorways in the form of our five senses organs.] it seems as if our mind goes outside through the doorways of our sense organs (eyes, ears, nose, tongue and skin etc) experiences the world and comes back inside. For example, suppose we are watching a beautiful sunset. The sequence is like this - the mind goes out to the setting sun through the eyes; experiences the setting sun; enjoys the beauty and comes back through the doorways of the eyes with the knowledge that it is a beautiful sunset.

**Essence:** So, all the sense organs of knowledge (ज्ञानेन्द्रिय *jyanindriyas*) are the doorways through which the mind goes out, experiences the world and brings the knowledge inside. Here, the Lord is telling us that we have to close all the doors (all five sense organs of knowledge). If even one door is left open then the thief could enter inside and rob us. To close the doors does not mean that just to close the eyes etc. and deny experiencing the world but keep on strongly thinking about the objects inside the mind, this is not going to help.

As we have seen in the third chapter of the Bhagavat Gita

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ C3, V6॥  
**karmendriyāṇi sanyamya ya āste manasā smaran  
indriyārthān vimūḍhātmā mithyāchāraḥ sa uchyate**

If we are closing all our *indriyas*/sense organs but *we continue to brood/dwell* upon the objects (named as imaginary brooding) - this is called hypocrisy. It is far better to go and enjoy the objects of pleasure, eventually after several blows we will learn our lesson.



## Coming back V12:

**sanyamya संयम्य** - means neither completely opening nor completely closing but when it is necessary then let the mind go out and bring the relevant information which is necessary and helpful to progress in our spiritual life.

**mano hṛidi nirudhya cha** - controlling our various thoughts and it is called controlling the *manas/mind*. We must have a firm determination that we do not want anything worldly but want God alone. This one single *sankalpa* संकल्प or firm determination is called 'controlling the हृदय *hridaya*'. (*Hridaya* is our emotional centre and our mind is the information centre. Because the mind provides information but it is our heart that responds emotionally.) So, we must have the correct information and also control our emotions.

**mūrdhni -ādhāya ātmanaḥ** - *mūrdhni* means - in the head but here it means 'keeping the gaze'. However, 'keeping the gaze' does not mean staring at something. It means that we should be able to perceive only the Divine Lord.

So, neither with fully open eyes nor with fully closed eyes but with half open and half-closed eyes and gaze should neither fall upon the external object nor upon the internal objects - this is expressed as 'contemplating upon the tip of the nose'. it does not mean to go on looking at the tip of the nose but it means to imagine your '*ishta-devata/chosen-deity*' both inside and outside.

**prāṇam āsthitaḥ - prāṇam** means entire will power. The will power should not allow our mind to wander around but think of God only.

**yoga-dhāraṇām** – means the practice of yoga. *Dharna* - means fixing the mind upon a singular idea or object.

**Next Verse 13:** Now, what should we do?

**om iti eka-akṣharam** - one should go on uttering Om (*shabda-japa*). (*Akshara* has been discussed. (Please refer to the transcripts of C8/Part 1 and 2) The alphabets are called *akshara*. Knowledge is eternal and alphabets convey knowledge. Therefore, *akshara* or alphabets are also eternal. *Aksharas* are not created by human beings but they are eternal and only discovered by human beings.)

**brahma vyāharan** - means contemplating on Brahman. Brahman could be *Saguna-Brahman/Personal God/Ishwara/Divine Mother* or *Nirguna-Brahman/Impersonal God*.

**mām—Me anusmaran** - associate *Saguna* or *Nirguna* Brahman with Me/the Divine Lord. Our *Ishta-Devata/Chosen-Deity* maybe Rama or Krishna or Ramakrishna. Suppose our Chosen-Deity is Shri Ramakrishna, he should not be thought of as a human being with an exalted state of mind, he should be comprehended as none other than the divine Lord Himself. We should contemplate upon Shri Ramakrishna as expressed in the ध्यान मंत्र *dhayan* mantra of Shri Ramakrishna.

हृदय कमल मध्ये राजितं निर्विकल्पं, सदसदखिल भेदातीतं एकस्वरूपं  
प्रकृति विकृति शून्यं नित्यमानन्द मूर्ति, विमल परमहंसं रामकृष्णं भजामः

[Shining inside the heart unchanging; beyond all distinctions of real and unreal, good and evil; the one essence; bereft of the idea of origination and modification; the embodiment of Bliss; the spotless swan Supreme Reality, Sri Ramakrishna, we adore.]

Shri Ramakrishna is only one name of God, other names are Rama, Krishna, Buddha, Jesus etc. Any name we can choose, but our feeling should be of *Omkar/Satchidanada*.

The Lord is saying, "In this state, keeping the gaze in between the eyebrows and contemplating on the syllable Om and remembering Me with the feeling or *bhavana* that Om is none other than *Saguna* and *Nirguna* Brahma."

**yaḥ** - such a person; **tyajan deham prayāti** - giving up the body in that state and departs from here.

**sah yāti paramām gatim**- he attains to the supreme soul.

Earlier Lord Krishna has promised C8/V6 **yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram** - whatever object a man contemplates at the final moment when he leaves his body - that alone does such a person attain in his next birth.

When a person gives up his body - contemplating upon birth-less, deathless, infinite, cause-less Brahman then aspirant attains Brahman/Moksha/Mukti. This means a spiritual aspirant must keep on contemplating upon God/Brahman. A most beautiful descriptions of Atman/Brahman have been given in the Bhagavat Gita such as - He is शडविकार रहित *shadvikara-rahita*/ not bound by six-fold changes; He is *ananta*/ infinite; He is शाश्वत *shashwta*/; He is *ajanma/birth-less*; He is *nityam/ever present*; He is अव्यय *avyaya/indeclinable*; He is *sakshi/witness*; अखंडम् *akhandam/indivisible*, एकम् *aikam/one* and one only and many more adjectives have been given.

**Essence** is - remember God and desire God only. In order to achieve this, we must give up all worldly desires and contemplate upon Him constantly. If we can fulfil these conditions then we achieve a divine right to say - "Lord I have done the best which I could do by the powers given by You. Now the ball is in Your court and You kindly take me in your divine lap."

As we have discussed the beautiful verse -

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।  
**hiraṇmayena pātreṇa satyasyāpihitaṁ mukham** [(Ishavashya-Upanishad)



'I am unable to realise You because Your face is covered with golden lid/Maya. This Maya does not allow me to see Your true nature. I have no power to remove this golden lid. I demand तत् त्वं पूषन्नपावृणु सत्यधर्मयि दृष्टये || **tat tvam pūṣannapāvṛṇu satyadharmāya dr̥ṣṭaye** || I am a seeker of truth and I have devoted my entire life to contemplate upon You.

If we pray like this then the Divine Lord will have no option other than to remove the veil from His face. Really speaking, there is no veil on His face, veil is on our face. He will remove the veil from our eyes. ज्ञान अंजना कमल नयना विक्षणे मोह जाय। Our delusion that I am an individual soul living in this world or I am so and so brings to us endless sufferings. This delusion will be destroyed in one stroke and a divine truth will shine - I am Brahman.

**Next Verse:** The Lord is telling us - something most wonderful especially for the devotees.

### **Bhagavat Gita: Chapter 8, Verse 14**

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ 14॥

***ananya-chetāḥ satataṁ yo māṁ smarati nityaśhaḥ  
tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginaḥ***

**Meaning:** O, Partha/Arjuna I am easy to access to that ever-steadfast yogi, who constantly meditates upon Me and does not entertain any other thought and doesn't think of anything else.

***ananya-chetāḥ*** - without any deviation of the mind. *Chetah* means mind; mind means thoughts and thoughts mean desires. If a person does not have desires then he will not think about the objects. There is an invariable relationship between desires and thoughts. This steadfast yogi has cultivated only one desire while going through enumerable numbers of births and that desire is of God realisation only.

### ***Param-Vyakulata* परम व्याकुलता - Shri Ramakrishna:**

This is called by Shri Ramakrishna as '*param-vyakulta*'. Narad-Muni says in one of his aphorisms - '*tad vismarane parma vyakulata*'. What is meant by true devotion? If a true devotee fails to remember God then he becomes extremely anxious and restless because he feels that he is wasting his precious time.

### **An analogy of a Baby and Mother:**

A beautiful analogy has been given by Shri Ramakrishna - There is a small child, he is very much attached to his mother and is totally dependent upon her. When he does not see his mother then the child becomes extremely restless and will have only one desire to get back to his mother. Now, until this child will get back

to the lap of his mother, he will not be tempted by any toys etc. He will go on crying for his mother and will not desire anything else. This is called **ananya-chetāḥ**.

**Moral:** Similarly, a *sadhaka* who has an intense longing for God, will not be tempted by any worldly objects. However, the intense longing for God can only arise under the guidance of an appropriate Guru and when practised for many many lives.

**satatam** - always. Of course, the aspirant has not become perfect, it will take time but if he follows Guru's instructions sincerely then he is sure to reach his goal.

**yaḥ mām smarati** - he who remembers Me.

**nityaśhaḥ** - regularly. He who remembers God regularly from birth to death. Is it possible to remember God from birth till death? Yes! A question may be asked - how can it be possible for a baby to remember God? Yes! The baby can remember God in his way. A person who had done spiritual practices in his previous births, when he is reborn then even though he appears as a baby with baby's body and mind but knowledge of his previous life is already there within him. Therefore, the *smarana*/remembrance of God is also going on, a baby may not be able to express this in a normal way. When the baby grows up and his body and mind allow him to express his past spiritual impression, he will express them with tremendous devotion.

Interestingly, unconscious state or coma etc. are only external conditions but if a person has done spiritual practices sufficiently in his past life then his gaze will always be inwards and on God, whatever be his external situation. What is my point? Such a person is fully conscious of his spiritual impressions from his previous lives.

**tasyaḥ su-labhaḥ pārtha/Arjun** - O,Arjuna - I am easily attainable to such a person. He will have knowledge of God and will get free from the bondage of body and mind.

**yoginaḥ** - such a person is called a yogi here. **nitya** - constantly; **yuktasya** - his mind is firmly fixed only in Me/God.

Recording time 34 minutes

*Brihadaranyaka Upanishad* gives a beautiful analogy to describe the above state of *yuktasya*. Suppose, a young-man and a young-woman are in a state of pure unconditional love for each other. When they meet and embrace each other then they become completely oblivious of the world. The idea is - their thoughts are completely absorbed in each other. This is an analogy given to understand the state of *nityaśhaḥ*. Similarly, a yogi who is absorbed in the thought of the Divine Lord only, feels oneness with God.

We are utilitarian; therefore, people may ask - suppose we remember God all the time then what are we going to get?

**There are two types of people.**

1) **Those who want God only.** They are the highest type of people, like Nachiketa in the Katha-Upanishad. Yamadharm Raja offers to Nachiketa all sorts of pleasurable objects which are practically unobtainable for anybody in this world. Nachiketa rejects them instantaneously without a second thought. He gives a beautiful answer to Yamadharm Raja, "All these tempting objects belong to you only. O, Lord just tell me, how I can become You." (Yamadharm Raja was a knower of Brahman - ब्रह्मवेद ब्रह्मैव भवति *brahma vid brahmai bhavati* - knower of Brahman is Brahman himself. Nachiketa also wanted to become a knower of Brahman.) Nachiketa has recognised that Yamadharm Raja is Brahman Himself so he requests, "O. Lord I want to be one with you." There are very few people who want God. As we have discussed in our previous classes. (Please refer to the transcripts of the seventh chapter.)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।  
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ C7, V3॥  
***manuṣhyāṇāṃ sahasreṣu kaśchid yatati siddhaye  
yatatām api siddhānām kaśchin māṃ veti tattvataḥ***

[Among thousands of men, one here and there strives for perfection or realisation of the atman or God, and among those who strive and succeed, only one over chance knows me in truth.]

2) **Those who want God for their own sake.** There are second type of people who also believe in God and they also want God, but not for the sake of God. (If God offers them to stay with Him then they will be profoundly unhappy.) They would like to have all sorts of worldly pleasures. They worship God and are very happy if God offers them pleasures of the world. However, these people are virtuous people because they are also turning their attention towards God. God, Himself says in the seventh chapter verse 16: -

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन । आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ C7, V16॥  
***chatur-vidhā bhajante māṃ janāḥ sukṛitino rjuna  
ārto jijñāsur arthārthī jñānī cha bharatarṣhabha***

There are four types of devotees and all are *sukritinah/virtuous*. These devotees have turned their attention towards God like a child who turns towards his parents whenever he desires something.

As a matter of fact, a spiritual person is a greater utilitarian (from the spiritual point of view) than a worldly person. A worldly person wants just a little bit of worldly objects but a spiritual person does not want the small bits of worldly objects but he wants God Himself (God is the entire cosmos and beyond.) If I put it sarcastically - a spiritual person is more selfish than a worldly person.

What does this person get? The next verse clarifies it.

**Bhagavat Gita: Chapter 8, Verse 15**

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।  
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ 15॥  
**mām upetya punar janma duḥkhālayam aśhāshvatam**  
**nāpnuvanti mahātmānaḥ sansiddhirṁ paramām gatāḥ**

**Meaning:** Having come to Me or having realised Me, these great souls are no more subject to a rebirth which is transitory and abode of pain because they have reached the highest perfection.

**mām upetya** - having realised Me. (We should always remember that realising God means becoming God) **na punaḥ janma** no rebirth for such a person.

One point we may need to keep in mind that a person who is suffering in the world is more likely to get awakened than a person who is enjoying immense pleasures. A person in heaven, who is enjoying heavenly pleasures is less likely to turn towards God than a person who is in hell. That is why it is said that suffering is a gift of God.

**duḥkha-ālayam** - abode of miseries. Whether a person is rich or poor, educated or completely illiterate, powerful or powerless - this world is an abode of *dukha*/miseries for everybody. As we have discussed, we all suffer constantly from three sources - *Adhyatmica*, *Adhibhautica* and *Adhidaivica* - even if a person is a good person still he will suffer from external sources like heat, cold, neighbours, thieves etc. There is always something or other going on which leads to misery. This is the nature of our birth, but when a person attains *moksha*/liberation then he is freed from rebirths. *Moksha* is eternal.

**aśhāshvatam** - temporary. No object in this world is permanent, therefore pleasure or happiness derived from the object is also not permanent.

**āpnuvanti** - attained; **mahā-ātmānaḥ** - the great souls who have attained Me. This is the highest state as indicated by the next three words.

**sansiddhim**—perfection; **paramām** - highest; **gatāḥ** - having achieved. They have achieved the supreme desirable object which is none other than Me and none other than their true nature. It is called 'स्वराज्य सिद्धि *Swarajayasidhi*' or attainment of own kingdom - this means knowing fully well that 'I am *satchidananda*', the whole world is none other than myself and I do not need to be born again.

**Next Verse:**

**Bhagavat Gita: Chapter 8, Verse 16**

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ 16॥  
**ā-brahma-bhuvanāl lokāḥ punar āvartino rjuna**

## *mām upetya tu kaunteya punar janma na vidyate*

Now, the Divine Lord is about to mention something very beautiful. There is a belief among Hindus and also among other religions that God has created this world. However, by the word 'world', we should not misunderstand that there is only one world. There are billions and billions of worlds - gross, grosser, grossest, subtlest, subtler and subtle.

All these worlds are brought under one umbrella by the Lord *ā-brahma-bhuvanāt lokāḥ* - there are many *lokas* or worlds, starting from *brahmaloka*, *prajapati-loka*, *brahspati-loka*, *indra-loka*, *chandra-loka*, *yaksha-loka*, *kinner-loka* *manushaya-loka* etc. Here, *aa* ॐ means starting from *brahmaloka*. This is our understanding that there are seven lower worlds and seven upper worlds. However, these *lokas* or worlds are innumerable. How? A baby is living in a baby's world; a man is living in a man's world; a woman is living in a woman's world; an old man is living in an old-man's world; a mosquito is living in a mosquito's world; an elephant is living in an elephant's world. Each individual is living in their own individual world. This is another understanding of billions and billions of worlds.

### Story of Lord Brahma:

This fact has been illustrated by a very simple story of Lord Brahma.

Lord Brahma is the creator of our earthly world and galaxy. He is also the creator of billions and billions of other galaxies. Of course, He is extremely intelligent but unfortunately has a tinge of ignorance. Once He thought - "I am the creator of the cosmos therefore I am the Master of the entire universe." However, the Master of the Lord Brahma and this entire creation is Lord Vishnu only. Lord Brahma decided to meet Lord Vishnu and discuss this matter - who is the Master of this entire universe?

(I am going to express this interesting story in a sort of modern setting.)

Lord Brahma went to meet Lord Vishnu. He saw a beautiful receptionist in the reception area. Lord Brahma said to the receptionist, "I want to meet Lord Vishnu. Can you take me straight to Him?" (He thought that he is very important and has a direct excess to Lord Vishnu.)

The receptionist looked at Lord Brahma, smiled and punched a number on his waiting card. Very politely, she said to him, "Sir, please wait in the waiting room. I will call you when your turn will come and then you will be able to meet the Lord."

Lord Brahma looked at the card number and became very furious, "What do you mean by the waiting number." (His waiting number was in billions.) The receptionist smiled very sweetly, pressed a golden button on her desk and a magnificent sliding glass door of the waiting room opened. When Lord Brahma glanced through the door - he saw that billions and billions of other Brahmas were waiting to meet Lord



Vishnu with their calling cards in their hands. After witnessing this scene, his pride crumbled, he saluted Lord Vishnu mentally and left.

The point is - it is not a fable or fiction but a fact. There are external worlds and Shri Ramakrishna had seen those worlds. However, psychologically or may be rationally speaking - we can say that we are living in our own individual worlds from birth to death. There is a beautiful saying, "Only if I can stand in your shoes for a second." Means if I can forget my world and identify myself with your world then problems in this world will become absolutely nil.

### [Fourteen **Lokas** लोका in Hinduism:]

In the Puranas and in the Atharvaveda, there are 14 worlds, seven higher ones (*Vyahrtis*) and seven lower ones (*Pātālas*), viz. *bhu*, *bhuvas*, *sva*, *maha*, *janas*, *tapas*, and *satya* above and *atala*, *vitala*, *sutala*, *rasātala*, *talātala*, *mahātala*, *pātāla* and *naraka* below. Although the various Hindu traditions agree that *Lokas* represent certain worlds or realms, some believe that the worlds actually exist, whilst others relate them to states of consciousness.]

To summarise:

The Lord is telling us, "A person who contemplates upon Me is not going to take a rebirth. There are innumerable world and innumerable creators (Brahmas). The life span of these celestial creators is billions and billions of times more than our life span."

The essence of this teaching is - all worlds or *lokas* including ब्रह्मा-लोक *Brahm-Loka* are temporary and therefore undesirable. The only desirable object is the Divine Lord. Therefore, we should not desire any world or worldly happiness except the happiness associated with the contemplation on the Divine Lord.

The Lord is going to tell us some beautiful concepts in the next verses. However, some concepts we may find difficult to understand and some we may be able to understand. The Lord is going to elaborate on 'सृष्टि क्रिया *Shristi-Kritya*'. We will discuss them in our future classes.

**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**

|                   |
|-------------------|
| 1. Satya-loka     |
| 2. Tapa-loka      |
| 3. Jana-loka      |
| 4. Mahar-loka     |
| 5. Svar-loka      |
| 6. Bhuvan-loka    |
| 7. Bhu-loka       |
| 8. Atala-loka     |
| 9. Vitala-loka    |
| 10. Sutala-loka   |
| 11. Talatala-loka |
| 12. Mahatala-loka |
| 13. Rasatala-loka |
| 14. Patala-loka   |



**Mamta Misra**