

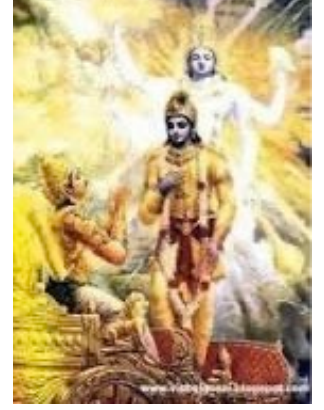
Bhagavad Gita Chapter 8 online Part 5 dated 27/06/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 8, Verses 15 - 17

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 3 and 4.)

We are studying the Eighth Chapter of the Bhagavat Gita, very aptly called as “**Akshar- Brahm-Yoga** अक्षर ब्रह्म योगः The essence of this chapter is -

- There is only one reality. The name of that reality is Brahman. The nature of this reality is ‘Akshara’. It is imperishable; It is one and It is eternal.
- All of us are none other than Brahman or *Paramatma*.
- For some mysterious reasons called Maya consisting of three *gunas* of the Divine Lord, this world has come to creation. All of us have been created in this world with the help of these three *gunas*. We think that I am part of the world and I am experiencing the world, this is only a delusion due to Maya.
- Maya is created by the will of God. It is like our dream, as we create our dream and feel that our dream is real. We never say that our dream is unreal while we are dreaming. It is only after waking up, we cognise that it was a dream. (These points have been discussed in detail in our previous classes.)

- The Divine Lord has created this world. We do not need to ask that why has He created the world? Neither an explanation is necessary nor it is possible to give. It is a mystery. The Lord is an embodiment of bliss or ananda - He cannot and will not desire anything.
- **Is there any way to get out of this world or Maya?** Yes! We need to go on remembering the Divine Lord and carry on with our spiritual practices. As Swami Vivekananda has said that 'Each soul is potentially divine'. We need to manifest our inherent divinity by realising that not only I am divine but everything in this world is also divine. This is called spiritual practice or remembrance of God. The experiencer or साक्षी *sakshi* and the experienced world or दृश्या *drishya* both are divine. A great Divine-Sport or Brahma-Lila is going on.
- We have to do a special spiritual practice to understand that I am divine and everything else is also divine. In this eighth chapter, this spiritual practice is called as "A **constant practice to remember God**". If we can sincerely and constantly practice remembering God then at the last moment when the body is about to fall off - our dominant thought (not the words) or *bhavana* will be of God only. The Lord is telling us, "Such a person attains Me." Therefore, we must start practising from now.
- What is the benefit of remembering God at the last moment of our life? The Lord is telling us in the fifteenth verse:

Bhagavat Gita: Chapter 8, Verse 15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ 15॥

*mām upetya punar janma duḥkhālayam aśhāśhvatam
nāpnuvanti mahātmānaḥ sansiddhiṁ 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 the abode of pain, but they have reached the highest perfection.

There are certain facts that the Lord is explaining to us.

- **First of all, growth is a painful process.** The young age is the most painful stage of life. However, most of us are covered by Maya and therefore, consider young age as the best of all stages of life. Why? Because, in a young person – the body is very strong; the senses are very strong and the capacity to enjoy the pleasurable object is the highest. Just like a honey bee does not know that it may die by sipping honey from a flower, (similarly we do not know that pleasures of the world may be harmful to us).
- **There are two problems with any sensual enjoyment.** a) It is preceded as well as succeeded by happiness and unhappiness. b) Most of the time we do not get our desired objects. We just adjust to life. We often pay a heavy price of dissatisfaction, grumbling, anger etc. to obtain worldly pleasure.

- **Lord Buddha has taught, “Life is full of sufferings.” Why?**

- Buddha is not referring to the sufferings caused by loss of money or diseases etc. We have experienced recently - how a tiny invisible virus can cause unimaginable devastation to the entire globe. Buddha is talking about '**existential suffering**'. What does it mean? Existence itself is suffering. He said, “To be born is painful and to grow up is also painful.” We know how our parents suffer - just to keep us alive. When we grow then our desires grow and most of our desires remain unfulfilled. If we honestly examine our lives then we will find that our lives have been full of various kind of sufferings. When we become old then we suffer from various diseases. That is why our scriptures tell us that the only way to get out of this 'existential suffering' is to attain *Moksha*/Liberation. *Moksha* means liberation from the clutches of Maya. Maya is the power of God. So, we need to surrender ourselves to God. God will graciously remove our ignorance by granting the right knowledge to us. This is one explanation of Buddha's teachings.
- We have to remember that Lord Buddha was a prince. He was a very handsome man, highly intelligent, and *dharmic/ righteous person*. He was endowed with physical, intellectual, aesthetic, moral and highly developed spiritual faculties. He got married to a most beautiful princess. Buddha enjoyed a beautiful worldly life and got an adorable intelligent child named Rahula. As we know, when Rahula met his father for the first time in Kapilvastu. [Kapilavastu was an ancient city on the Indian subcontinent which was the capital of the clan of the Shakyas. King Śuddhodana and Queen Māyā are believed to have lived at Kapilavastu, as did their son Prince Siddhartha Gautama until he left the palace at the age of 29. According to Buddhist sources, Kapilvastu was named after Vedic sage Kapila.] Rahula asked Buddha, “Father, what is my inheritance?” Buddha smiled and said, “The highest inheritance which I can give you - is the way to liberation.” Lord Buddha gave *sannyasa*/renunciation to his son Rahula.
- What Lord Buddha is trying to say. 1) Firstly, worldly happiness lasts only for a short time. 2) Secondly, it is sandwiched between its opposites which is nothing but unhappiness. 3) Thirdly, it is accompanied by a sense of dissatisfaction. What does this mean? Even if we are happy with one aspect of worldly pleasures, but there are millions of other aspects which remain unfulfilled. 4) Fourthly, we feel very happy when a desire is fulfilled. But it creates a deep impression or *samsakara* of bondage - we want to have the same experience over and over again. So, it only gives us temporary happiness or क्षणिक आनन्द *shranika-ananda*. Even if a person had earned great *punyas*/merits in his past lives, as a result, this he may go to the highest heaven. However, when all his *punyas* will be exhausted then he has to come back.
- Lord Buddha very well knew what was he talking about? He knew that we all are divine; we only need to know our true nature; when we come to know our true nature then we will experience real ananda or bliss. Our very nature is '*ananda-swaroopā*'. When infinite bliss is compared with any finite pleasure - it is only the

greatest *dukha* or suffering in the world. This is what Lord Buddha meant when he said, "Life is full of sufferings."

Existential- Philosophy Vs Vedantic-Philosophy:

At the end of the Second World War, a special school of philosophy suddenly sprung up because of very painful negative experiences of life. This is called 'Existential Philosophy'. The essence of this philosophy is - existence is full of sufferings. People had no choice except only one choice - to commit suicide. It is a very negative type of outlook on life.

What does Vedanta say? It says, "Yes, life is full of suffering and pain. Who has created it? God has created it. However, If God has created it then there must be some meaning behind it. What is that meaning? Gradually, to make us realise our true nature which is '*ananda-swaroopa*'. This Vedantic philosophy is opposite to the western Existential-Philosophy. Vedanta-Philosophy joyfully states that life is pure; life is sacred; life is full of joy; even the greatest misery is the greatest blessing of God. Because the purpose of happiness and unhappiness/ *dukha* and *sukha* is only one - how to turn our minds from the ephemeral world toward the spiritual world or how to look upon this world with a pure camera of our mind as Brahman Himself and as a Divine-Sport.

So, all these sufferings or pain which we go through life afterlife is to train us to purify and control our mind so that we can enjoy the divine-Sport. This Vedanta Philosophy is the most wonderful and positive. Why nature makes a person get married? To make him go through three rings - engagement ring, wedding ring and suffering. No! It is to make the person get out of selfishness. When he or she gets married then the couple learns how to make sacrifices for each other, how to share, how to adjust and how to be responsible for each other. Subsequently, when children are born then parents learn to expand their love for their kids, they do this just out of love, not because they are expecting any reward.

What is the role of Maya?

We came from God and Maya takes us back to God.

Summary of Verse C8, V15:

O,Arjuna, this world and rebirth which we go through is an abode of misery or suffering. It is *aśhāśhvataṁ* - temporary and ephemeral. What is the remedy? *mām upetya* - realise Me/God. *na punaḥ janma* then no rebirth for such a person. *mahā-ātmānaḥ sansiddhim paramam gataḥ* – some great souls have attained perfection means they have attained Me. They have realised that God is me and I am God. How to get to that state of perfection? By constant remembrance. We have to go through this cycle of birth, death and rebirth until we realise God. However, I am going to reassure you - we are standing on an escalator and the purpose of the escalator is to take us back to our home - *mana*

chalo nij niketane. Some people work hard and start running, they reach the destination quickly.

This is what has been discussed in our last class. **Recording time 16 Minutes.**

=====

The Divine Lord is telling us that we will be born many times until we attain Him.

Where are we going to be born? This is explained in the 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***

ā-brahma-bhuvanāt lokāḥ - The Lord is saying, “I have created billions and billions of worlds beginning from the world of *Brahma-Loka* to the lowest world/ *loka*. There is a cycle of birth and rebirth in all these *lokas*.” There is no guarantee either that we will go from a lower birth to a higher birth. It all depends upon our *karmas*/actions which we have done in our past lives.

We must firmly engrave this idea in our mind that nobody dies until the time comes. We all have a manufacturing date and an expiry date. Let's take the example of a mosquito. It has a manufacturing date and an expiry date as well. All mosquitoes do not die at the same time even if we are trying to kill them. All creatures have their specific '*aurdaya*/life span'. Sometimes fate or *bhagya* plays a part and we escape death. If we have seen documentaries on wildlife etc. then we can easily understand this. Now, a very interesting question comes.

Are only human beings responsible for their actions or animals also responsible for their actions?

This is a mysterious fact - some animals live a happy life and some live very unhappy life. For example - the life of a street dog is very different from the life of a pet dog in a rich home. As we know happiness or unhappiness is an effect, therefore there must be a cause behind it. This is all a mystery only. The scriptures may help us to understand these mysteries if we believe in them.

There are innumerable worlds and all are temporary. We need to understand that life is fleeting and we may have to come back again and again until we realise God. Therefore, we must start performing spiritual practice from this very moment. We must start praying earnestly - O, Lord I am very weak; I cannot do my *sadhana*; You please out of your boundless grace grant me with whatever is necessary for me. Please make me do whatever I need to do and make me speak

whatever I need to speak - *jamaney karao temni kori, jamaney bolao temni boli*. This is called *saranagati* or surrender to God. Shri Ramakrishna had practised this path and advised us to take this path as this is the only path for this age.

Coming back to our subject:

ā-brahma-bhuvanāt lokāḥ - means beginning from the *Brahma-Loka*. Among all the worlds, *Brahma-Loka* is the highest and most enjoyable. It is also called the 'Satya-Loka'. In the scriptures, there are two types of divisions of these *lokas* or worlds.

1. In the lowest category of divisions of these worlds - there are three worlds called - *Bhu*, *Bhuva* and *Svaha*. We chant this in the Gayatri Mantra '*Bhur Bhuvah Svaha* - means *Bhu-Loka*, *Svarga-Loka* and whatever is in between these two *lokas*. This is the lowest category of division.
2. In another category of divisions - there are fourteen worlds. (Please see Chapter 8-part 4 transcript.)

[Fourteen *Lokas* लोका in Hinduism:]

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

1. Satya-loka
2. Tapa-loka
3. Jana-loka
4. Mahar-loka
5. Svar-loka
6. Bhuvar-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

Brahma-Loka:

As we move from the lowest world towards the higher worlds, the quantum of happiness keeps on increasing until we reach *Brahma-Loka* which is the highest world. However, the Lord is telling us categorically that a person does not get *moksha/ liberation* even if he reaches *Brahma-loka*. How can we achieve *Moksha*? *Moksha* is achieved by remembering God constantly and with full sincerity. We must understand that *japam* does not mean to repeat God's name mechanically. *Japam* means a constant conscious remembrance of God. If we continue to do this then a day will come when this *japam* will become an unconscious act full of awareness. Such a person will attain *Moksha*. However, before a person attains *Moksha* if he has done the highest meritorious acts in his previous lives then he will get the highest world called *Brahma-Loka*. He will enjoy there for a long time but this is also temporary happiness.

Life Span of Lord Brahma and His Day and Night:

- Lord Brahma's life span is hundred years. (Like us)

- One year of Brahma has got 365 days. (Like us)
- Each day of Brahma has 12 hours of day time and 12 hours of night time. (Like us)
- Each day of Brahma is one thousand *yogas*.
- Each night of Brahma is one thousand *yugas*.
- What does this mean? When Brahma awakes then the entire creation begins. When Brahma goes to sleep then the entire creation subsides into Him. Here, Brahma does not mean an individual god but a collective soul consisting of this entire universe. In Vedantic language, He is the *Ishwara*. When a sadhaka reaches Brahma-Loka, he enjoys there and when his merits exhaust then he comes back.

What is the idea? O, Arjuna starts remembering Me if you want permanent happiness.

punah āvartinah - subject to rebirth. This cycle of birth, death and rebirth goes on for a long time until a spiritual aspirant becomes a *jijnasu*/enquirer then he approaches a *Sadguru/Noble Teacher* and attains God-realisation.

What is the remedy? **mam upetya tu kaunteya punar janma na vidyate**

mām upetya - having attained Me; **kaunteya** - Arjun, the son of Kunti; **punah janma**— there is no rebirth; **na** - never.

Beautiful meaning of the word *Loka/World* - Each individual is living in their own individual world or *Loka*.

I would like to add a beautiful meaning to the word '*Loka*'. I mentioned earlier that there are three worlds called - *Bhur*, *Bhuvah* and *Svaha*. Then I said that there are fourteen worlds - seven upper worlds and seven lower worlds. The meaning of *Loka* is *lokeyte ujyate eti lokah* - what a person experience is his *loka*. I will give you some examples to explain this point.

- Suppose a scorpion stings a child and the child experiences intense pain - the child is living in a painful world.
- Suppose a person is living in a loving family, where everybody shares each other's happiness and help each other and care for each other (Although these types of families are extremely rare, usually family members quarrel with each other, sometimes make some adjustments with each other.) This family lives in a world of happiness.
- As has been discussed in our last class - 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 poor-man is living in his world; a rich man is living in his rich 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. As many creatures and as many experiences they are going through - so many worlds are there. This is another understanding of billions and billions of worlds.

Story of Lomash-Rishi:

I will tell you a very interesting story from our Puranas/scriptures. There was a great sage called Lomash Rishi. *Loma* means hairs, his body was covered with long hairs and he was like a hairy ape. He was a highly revered sage and was supposed to have a very long life. Once a devotee asked him, “Maharishi/ Great Sage, please tell me, when were you born?” (Because Rishi was looking very old.) Lomash Rishi replied, “I don’t Know. At the time of my birth, my body was covered with these billions and billions of hairs. Each hair falls off after one hundred years of my life. As you can see, only a few hairs have dropped off. Three fourth of my body is still covered with hairs. It seems that I am going to live for hundreds and hundreds of years. When all hairs will be dropped off then I will leave this body. (God has given me this life and time to remember Him.)”

Chiranjibi चिरञ्जीवि:

I would like to mention few more characters known as *Chiranjibi*.

[**Chiranjibi** चिरञ्जीवि are in Hinduism eight immortals or long-lived ones. 1) **Ashwatthama**. 2) **Hanuman**. 3) **Veda Vyasa**. 4) **Parashurama**. 5) **Vibhishana**. 6) **Mahabali**. 7) **Kripacharya**. 8) **Markandeya**. They are to remain alive on the earth until the end of the current Kali-Yuga/Dark-Age.]

Ashwatthama:

Ashwatthama was the son of Dronacharya. [Dronacharya did many years of severe penance to please Lord Shiva to obtain a son who possessed the same valour as Lord Shiva. Ashwatthama and Kripacharya are believed to be the lone survivors still living who had fought in the Kurukshetra War.] He might be immortal but Ashwatthama’s life is a miserable life. Why? After the war, he went to the Pandava’s camp and killed five sons of Pandavas who were sleeping in their camps. Then he discharged a most dreadful weapon called *Brahmastra*. He was asked by Sage Ved-Vyasa to take this most destructive weapon back but he directed it towards the womb of the pregnant Uttara (wife of Abhimanuya) in an attempt to end the lineage of Pandavas. The angered Pandavas tried to kill Ashwatthama but Krishna took away Ashwatthama’s divine gem from his forehead and bestowed upon him a curse for all the sins/*papas* which Ashwatthama had done in his life. Shri Krishna said, “You would live forever but can neither communicate with anyone nor touch anything. Your body will be covered with painful sores and ulcers that would never cure.” This is the result of following an *adharmic* life. It is said that Ashwatthama is still suffering intolerable pain; he can’t die and he is living in the most horrible hell. So, where Ashwatthama is living? In the world of sufferings and pain *Naraka-Loka* or Hell.

Rama-Bhakta Hanuman राम भक्त हनुमान:

Next Chiranjibi, I would like to discuss is Hanuman.

Lord Hanuman is the greatest devotee of Shri Rama. He goes on remembering Rama's name constantly with intense devotion. His joy increases as he goes on repeating Rama's name. Where is Lord Hanuman living? In the Swarga-Loka, a blissful life. Shri Ramkrishna used to say, "*Ami chini hote chai naa, ami chini khete chai* - I don't want to become sugar, I want to eat and enjoy sugar." What does it mean? "I want to enjoy God's name. Therefore, I wish to keep God at a distance. I can become one with God but I prefer not to become one with Him."

Similarly, Lord Hanuman want to enjoy his *Ishta-Devata* Shri Rama by keeping Rama in front of his mental and physical eyes. Lord Hanuman is godज्ञ himself, he is called ज्ञानीनाम् अग्रगणम् *Jyaninam Agraganiyam*/ foremost among the knowers of Brahman. He exemplifies - how a devotee should live. What is his role there? He is doing *Rama-Seva*/service to Shri Rama. What *Rama-Seva* could he do? Devotees who are struggling to develop some devotion for Shri Rama - Hanuman comes to help the devotee. How do we know:

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकांजलिम् ।
वाष्पवारिपरिपूर्णालोचनं मारुतिं नमत राक्षसान्तकम् ॥

**yatra yatra raghunatha keertanam, tatra tatra kruthamasthakanjalem |
pashpavari paripurna lochanam, maruthim namatha rakshasanthagam ||**

[Sri Maruthi (Son of Wind God), the terror to demons (Rakshasas) is present wherever praise of Sri Rama is sung, with joyous tears in His eyes and folded hands over His head. To Him we offer our salutation (Namaskarams).]

Recording time 32 minutes.

This is a most wonderful Stuti of Lord Hanuman. Where ever Rama's devotees sing Rama's glory, Hanuman is always present there. Whenever devotees are struggling to remember Shri Rama - Hanuman is there to help them and he will create such a situation so, that devotion of devotees will go on increasing. Shri Rama does not mean only Shri Rama but God Himself. (Some fanatics would say that Rama was an incarnation but Shri Krishna is the most important incarnation. They do not want to sing "Hare Rama Hare Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare. They prefer to reverse it and sing, "Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.")

Swami Vivekananda has said, "Lord Hanuman's job is to find out sincere devotees of God and help them to grow into an advanced devotee of God." He is like a boat's man, who takes us across the river of Samsara. He is like a Guru. As I have said before, "The most important character of Ramayana is Hanuman." In South India, Lord Hanuman is called मुख्य प्राणा/*mukhya-prana* means Guru. Who is a Guru? First, Guru establishes God in his own heart and then he transfers God from his heart to the devotees with the help of mantra. When a devotee is ready then Hanuman will carry Shri Rama from the *Vaikuntha* and establishes Rama in

the devotee's heart - Rama and devotee become One. This is the meaning of Ram-Seva.

There is another very interesting incident related to Lord Hanuman. When Shri Rama decided to end His mission or Lila on the earth. Then Lord Rama called everybody and said, "I am going back to My Divine Abode/*Vaikuntha*. You all can come with Me." Everybody in *Ayudhya* became extremely delighted, agreed and felt blessed except Hanuman. Lord Hanuman made an *Ashtanga Pranam* – *the eight-point salutation* and said, "Lord, I do not wish to go to *Vaikuntha*." Shri Rama got surprised and said, "You are My supreme devotee, why do you not wish to come with Me? Don't you love Me?" Hanuman made another *Ashtanga-Pranam* and replied humbly, "Lord, I do love You and worship You the most but I do not want to go to *Vaikuntha*." Why? "Lord, when You will return to Your Divine Abode/*Vaikuntha* then You will go back to your original form (go back to wear Your original dress) of Lord Narayana with *shankha*/conch, *chakra*/disc, *gadha*/mace and *padma*/lotus in your four hands. My chosen deity is Shri Rama with bow and arrows, not Narayana. I worship Shri Rama with *dhanush-bana* (bow and arrow) in his hands, along with Devi Sita and Lakshmana. That is why I do not wish to go back." "What will you do when I have gone", asked Shri Rama. Hanuman replied, "I will go to your devotees and help them to develop devotion for You." So, Lord Hanuman is present where ever devotees are chanting Shri Rama's name and bhajans/devotional songs. He is acting like a Guru and helping us to make progress in our spiritual life.

Coming back to our subject:

Everyone is living in their own world and there are billions and billions of worlds. What is the nature of these worlds? These worlds are full of bondage. Slowly and slowly we all will evolve and one day will realise our true nature and reclaim our *Swarajya* and that will be the end of our rebirth.

The essence is:

1. The body and mind are our limitations. The divine soul wants to go to God. The Lord is saying, "O, Arjuna there is no other way for moksha/liberation except Me. If you want My grace then keep on practising to remember Me constantly. A time will come when your mind will not remember anything or enjoy anything except My name/God's name. When this state of perfection is achieved then you can joyfully give up your body." (For most of us it is the body that leaves us but in the case of a yogi, the yogi leaves the body.)
2. The second point which I have made in today's class is - Brahma-Loka is the highest dualistic happiness that anyone can obtain. This can be obtained only by doing tremendous meritorious unselfish deeds for many births.

What is the life span of Lord Brahma? Next Verse:

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ 17॥
sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ te ho-rātra-vido janāḥ

Meaning: Those who know that a day of Brahma lasts for a thousand *yugas*/aeons and a night of Brahma lasts for a thousand *yugas* again - are indeed the wise people who know the day and night of Lord Brahma.

Those people who know this are the wise people and are the realised souls. Why? Because they know that even Brahma-Loka is temporary. When we compare any time (however long it may be) with infinite time then it is less than an atom.

One *yuga* is an unimaginably long time. One thousand of these *yugas* are only a day of Brahma and one thousand of these *yugas* are only a night of Brahma.

Here, the Lord is explaining very briefly about Brahma's day and night. Now, think about our day and night. We engage ourselves in various activities during the day time and go to sleep at night. Lord Brahma also does the same thing. He creates the universe during his day time. This creation lasts for one thousand *yugas* and then Brahma's night comes. As the spider withdraws its web inside its body, similarly Brahma withdraws the entire creation into himself. Brahma will project the creation again when His next day will come. This process goes on eternally. We need to keep this in our mind because it has interesting implications which we will discuss in our future.

One day of Brahma = One thousand *yugas*.
(What is one *yuga* will be discussed later.)

During the day time of Brahma -> The entire universe is created.

One night of Brahma = One thousand *yugas*.

During the night of Brahma -> The entire creation is withdrawn inside Brahma.

An important point - we need to remember that Brahma-Loka is also subjected to time - that means whatever comes into manifestation will also go out of manifestation.

So, Lord Brahma born and Brahma also dies after one hundred years. Then God will create another Brahma. As I have already mentioned - there is not only one Brahma but as many worlds are there so many Brahmas are also there. Millions and millions of Brahmas are there.

One more point we need to discuss about this sloka. As we have discussed: -

- Two thousand *yugas* consist of 24 hours (one day and one night) of Brahma.
- One year of Brahma is 365 days of Brahma.

- Brahma's full life span *purna-audaya* पूर्ण आयु is 100 years of Brahma.

So, we may think that if we reach Brahma-Loka then we will be very happy for a very long time. No, Sir! When we are very happy then that period we don't remember, happy time passes like few seconds. We are already feeling as if we were only born yesterday and have become already old. Similarly, even if we reach Brahma-Loka, the time will fly very quickly and soon we have to go back. Brahma-Loka is the highest and the happiest world therefore time passes even faster.

What does happen when the *sristi*/creation begins? Is something new created?

Let me explain to you in the simplest words. According to Vedanta, creation is not a new production, there is nothing new. Just like, when a potter makes a clay pot. The potter does not make anything new except the potter's wheel gives a shape to the clay in the form of a pot for a particular utility. This is called creation. This is also an incomplete illustration. I will give you some other illustrations from various Upanishads to explain this point.

What is meant by creation?

Just to understand it briefly - something is there, it is unmanifest; through some process this unmanifest becomes manifest; remains manifested for some time and then goes back into the unmanifest.

A gold ornament is made up of gold; the gold remains in a particular shape of necklace or bangle or ring etc. and then goes back to gold without any name and form when it is melted. If we understand this analogy. There is no *sristi* or creation. There is only God. Nothing new is created, what was there in the unmanifest state comes into the manifested state and goes through some changes because creation means time and time means change - birth, growth, old, death. This all happens in time that is why it is called *vikara*. Brahman is *nirvikara*. So, it goes on and on; this eternal process is called creation. This is a beautiful idea which we will discuss in our next class.

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

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

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

Om Shanti Shanti Shanti

With kind regards

Mamta Misra

