

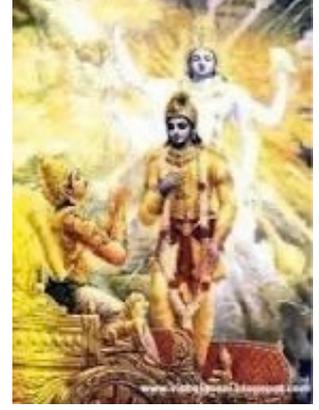
**Bhagavad Gita Chapter 8 online Part 8 dated 05/07/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**

**Subject: Chapter 8, Verses 20, 21 and 22**

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 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 dumb into eloquent speakers and enables the lame to cross mountains.*

**Recollection:** (Please refer to the transcripts of Chapter 8 part 7.)

We are studying the Eighth Chapter of the Bhagavad Gita, very aptly called “**Akshar- Brahm-Yoga** अक्षर ब्रह्म योगः The entire chapter is telling us the truth, reality and nature of the Supreme Brahman.

- The Lord has told us that it is as if the entire universe is divided into three parts:
  1. *Adhyatma*/each individual-soul.
  2. *Adhibhautika* means the entire world. And -
  3. *Adhidevika* means respective gods and goddesses etc. They are controlling every force of nature known by scientists as natural forces.
- In the Vedantic view, because of the power of the Supreme *Parmatma* परमात्मा - the sun shines, the moon shines, the fire burns, the air blows, the water flows and the earth yields food. Every living being's existence is the manifestation of the existence of the Supreme *Parmatma*. Every creature's knowledge including knowledge of a mosquito, an insect, a saint or an ordinary human being etc. is nothing but the manifestation of the power of knowledge of Supreme Brahman or

Akshara अक्षर Brahman. When this power is higher than the power of most human beings then it is known as a *Devata* and when it is small, then it is known as the power of *Jivatma*. However, all these powers are nothing but the powers of *Parmatma/Brahman*.

- It seems as if *Parmatma's* creation has been divided into a triangle - *Jivatma/Individual Soul, Jagat/world and Ishwara/Universal Soul*. All these three are intimately related and the substratum of these three is Brahman/God. The point is - when a person knows that he is divine; this world is also divine and all the gods and goddesses who are supposedly controlling this universe are also none other than Brahman - *Sarvam Kalu Idam Brahma* - that person reaches the supreme state.
- We have discussed the process of creation. If there is a creation then there must be a creator. (If there is an effect then there must be a cause.) This entire universe is कार्य *karya*/effect therefore it must have a कारण *karana*/cause. The scientific law is - the cause and effect cannot be different from each other. The cause (which is unmanifest) will manifest in time as an effect. For example, a seed of the Banyan tree is the cause of the tree, the seed is the cause and the tree is the effect. The seed contains the tree in the unmanifest form and in time will manifest itself as a huge Banyan tree. Interestingly, after some time the Banyan tree will go back into its seed form. So, what is the creation? It is a journey from the unmanifest state to the manifest state - unmanifest means cause and manifest mean effect. In time, the manifest will go back to its unmanifest status. This is going on. When it happens at the individual level - it is called *Prakruti-Pralaya*. When the same process happens at the collective cosmic level it is called *Yuga-Pralaya*. There is nothing called death - it is a journey from manifest to the unmanifest and vice versa. (Please refer to the transcript of C8, Part 7.)
- As has been discussed in our Katha-Upanishad class. If a person is travelling in a car and wants to go to his destination - if he is an intelligent person; his vehicle is in a completely fit state; the engine is running very well; brakes are perfect; wheels are absolutely fine; roads are superb roads; the driver knows all about the road-map and he can control the engine with utmost efficiency, only then the passenger will reach his destination safely. Here, the destination is the second type of Unmanifest Being/Divine Lord/Supreme Lord.
- As we sing daily, "*namo namo prabhu vakya manatita mana vachana eka aadhar*. When the Supreme Unmanifest becomes slightly manifested to us then He becomes the support of our mind (thoughts), speech (capacity to express) and sense organs (to obtain knowledge). The Supreme Lord is in an unmanifest state and our limited mind is unable to comprehend Him. Shri Ramkrishna used to say, "You want to understand the Infinite Divine Lord which can never be understood by the finite mind." All this has been discussed in our previous classes.

Recording time 7 minutes approx.

**Bhagavat Gita: Chapter 8, Verse 21**

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ 21॥  
*avyakto kṣhara ityuktas tam āhuḥ paramāṁ gatim  
yaṁ prāpya na nivartante tad dhāma paramaṁ mama*

**Meaning:** This (second) Eternal Unmanifest (*Parmatma*) is called imperishable or *Akshara*. It is said to be the ultimate supreme goal, and those who reach it, never come back. That is My/God's Supreme Abode.

This second 'Eternal Unmanifest' will never become manifest directly. Why? Because the infinite cannot become finite. Once Swami Vivekananda was asked, "How has the infinite, imperishable Supreme Lord become finite and perishable? Swami Vivekananda replied, "If you ask me a logical question then I will give you a logical answer. However, there is no answer for an illogical question." What does this mean? Infinite can never become finite.

**Then, who has given birth to Brahma?**

A doubt may arise in our minds. The Lord Himself is describing Brahma. Is Brahma not the manifestation of the Supreme Lord? We need to understand this from the pure *Advaitic* Vedantic point of view or the pure Imperishable Brahman point of view - there is no Brahma; there is no creation, no maintenance and no dissolution. All is Brahman and Brahman only. However, from the *व्यवहारिक* *Vaivharika/worldly* Point of view and for us to understand the subject in a better way - yes! there is creation, maintenance and dissolution.

This is a bit confusing but *Advaita* Vedanta gives a beautiful analogy.

### **The analogy of Rope and Snake**

This analogy has been discussed several times before. So very briefly, a man is walking in the semi-darkness. He sees something - he jumps up with fear and starts shouting – "there is a snake! there is a snake!" In the meantime, another person brings a lantern or a torch and throws light on the 'so-called snake'. Immediately, the man realises that it is only a rope that looked like a snake in the semi-darkness. As a result, the snake disappears and only the rope remains - we use this language but in reality, the snake did not disappear because it was never there. So, what are we talking about? This idea that there was a snake is only a delusion in the mind; someone who brought the light is another delusion; the snake that disappeared is another delusion. Similarly, *sristi/creation*, *esthiti/maintenance* and *laya/dissolution* are only delusions in our mind. However, please note - I am saying this from the *Parmarthika* Point of view. From our point of view and before God realisation - Brahma is real, our world is real, birth, old age, disease, sufferings and death are all real. This we need to understand. When we are discussing the *Bhagavad Gita* or *Katha Upanishad* or any other Upanishad then it is not from the *Parmarthika* point of view but our *Jivatma* point of view.

Now going back to Verse 20:

**Bhagavat Gita: Chapter 8, Verse 20**

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ 20॥

***paras tasmāt tu bhāvo nyo vyakto vyaktāt sanātanah  
yaḥ sa sarveṣhu bhūteṣhu naśhyatsu na vinaśhyati***

**Meaning:** The Lord is saying, “Beyond this unmanifest state (of Brahma), there is another ‘Unmanifest Eternal Being’, who does not perish even when all beings perish.”

The Lord is telling us - if there is a creation then that creation will sustain for some time but ultimately it will go back to its cause. The cause is always in the unmanifest state, effect is in the manifest state. If there is a manifestation then there must be an intelligent cause of this manifestation. That intelligent cause is called Brahma. Brahma is the seed of this creation.

There is a parallel *sloka* in the Bhagavad Gita itself.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ C2, V28॥

***avyaktādīni bhūtāni vyakta-madhyāni bhārata  
avyakta-nidhanānyeva tatra kā paridevanā***

O, Arjuna why are you grieving unnecessarily for Bhishma and Drona? They were in their unmanifest forms before their birth. Just like a seed; when a seed comes in contact with soil, water and sunlight then it starts sprouting and later on manifests as a big tree. It is a transformation from an unmanifest state to a manifest state. There is nothing called death - neither the death of the body nor the death of the mind and of course never the death of the soul.

**Recording Time 15 minutes approx.**

**Two points:**

- I. **Brahma** ब्रह्मा represents the entire cycle of creation, maintenance and dissolution. Wherever there is creation, there will be dissolution as well.
- II. **Parbrahm** परब्रह्म or *Paramatma* or Brahman ब्रह्मन् or whatever we want to call it is completely unmanifest. There is some description of this eternal Unmanifest in the twentieth verse.

**Characteristics of Parbrahm परब्रह्म Verse 20:**

The Lord gives us some description about this परम पुरुषा *Param-Purusha* or *Parbrahm* in Verse 20. These characteristics are:

- 1) He is **Sanatanah** or eternal. **yaḥ saḥ sarveṣhu bhūteṣhu** - even when all the manifested objects seem to be going back into the unmanifest state, in the Supreme Brahman, there is neither a manifest nor an unmanifest state. That state which is beyond manifest, as well as beyond unmanifest is called Eternal Unmanifest or *Avaikta* or *Sanatanah*. Interestingly, every day we are singing something very very important related to our subject.

**Om Sarva Mangala Mangalye Shive Sarvartha Sadhike |  
Sharanye Tryambake Gauri Narayani Namostu Te || 1 ||  
Srishti Sthiti Vinashanam, Shaktibhute, Sanatani |  
Gunashraye, Gunamaye, Narayani, Namostu Te || 2 ||**

Divine Mother is the supreme creator. She creates, maintains and takes every creature back in Herself. She is **Sanatani** - eternal. Sometimes, we describe 'eternal' as Brahma or Vishnu or Shiva or Divine Mother or whatsoever, but actually 'eternal' is indescribable and unnamable and can never become finite or can never be a subject of manifestation or non-manifestation. When we have understood this then the Lord is proceeding further.

- 2) He is **Avyaktah**: means non-manifest.  
3) He is **Akshara**: imperishable, unchangeable.

**Coming back to Verse 21 (Please see above.)**

परमां गतिम् **paramāṁ gatim** - means supreme goal and supreme state. The sages who have realised God by their personal experience are categorically telling us that this is the highest goal. All beings are standing on an escalator of evolution to reach God and become one with God. What will be the benefit to us?

यं प्राप्य न निवर्तन्ते **yaṁ prāpya na nivartante** - when a *sadhaka*/spiritual aspirant reaches this state then there will be no rebirth. (He will remain as Sat-Chit-Ananda. He will not just enjoy bliss but will become bliss.)

तद्धाम परमं मम **tad dhāma paramaṁ mama** - Bhagwan Krishna is telling us, "It is My Supreme-State. That Supreme Reality is none other than Me. (In other words, I am that Supreme Reality.)"

**Shri Ramakrishna's vision of Mother Saraswati - Shabdha Brahm:**

Shri Ramakrishna was graphically describing one of his visions to his devotees, "I saw Mother Saraswati. She was playing the *veena* (a musical instrument). As She started playing Her *veena*, immediately an innumerable number of creatures and objects such as insects, birds, animals, mountains, rivers, human beings, celestial beings such as *yakshas*, *kinnaras*, *gandharvas* including Indra, gods and goddesses etc. started coming out of the sound of that *veena* - शब्द ब्रह्म *Shabdha-Brahm*. All creation started coming and going one after the other like the



cyclonic waves. After some time, Mother Saraswati started winding up her music, as She was winding up, everything started going back into that sound. When She stopped playing, the entire creation completely dissolved.” We need to contemplate this vision of Shri Ramakrishna to understand the symbolism of this.

I would like to tell you another most marvellous vision of Shri Ramakrishna which we have discussed in the past. However, it is very significant in the context of Verse 21. We must remember that all these visions or experiences took place in just a few moments.

### The Vision of Shri Ramakrishna-Mother who ate her child:

Shri Ramakrishna during his intense austerities had a peculiar horrifying vision. While walking casually along the banks of river Ganga, he saw a most beautiful young woman emerging from the river. (Here, beautiful means beauty of the entire universes condensed into the body of this young lady.) She sat down at the banks of the river. She seemed to be pregnant and in no time delivered a most tender baby on one of the banks of the holy river itself. She picked up the baby very lovingly and started breastfeeding the child with the greatest tender love while all the time looking at the baby with expressions of motherly love. Then suddenly, she assumed a horrendous form, laughing loudly like a demoness/*rakshasi*, tore the child into pieces and ate it up limb by limb. She swallowed the whole baby. Having committed this act of wanton cannibalism, she appeared gratified, slowly entered into the holy river Ganga and vanished into nothingness.

**Meaning of the vision:** This vision looks a bit disturbing to us. But it has a deep meaning. The meaning of this is - every millisecond अनंत कोटि ब्रह्मांड *anant-koti-brahmandas* (infinite number of the universe) infinite universes are coming into existence, floating for a few moments and then disappearing like an infinite numbers of bubbles disappearing into the ocean waves. All these universes are like bubbles floating on the infinite expansion of the ocean of Brahman. This is called *sristi-krama/cycle of creation*.

Recording time 22 minutes approx.

**Symbolism:** Lord Brahma or Mother Kali symbolises that beautiful lady. That beautiful lady gives birth to a baby, meaning the entire universe manifests by Her will. She is the sustainer like a loving *mother -Yaa Devi Sarva-Bhutessu Matri Ruupenna Samsthitaa* | However, in time (Kali means time or *kala*.) Mother Kali takes up a ferocious form, engulfs everything back into Herself and makes everything Her own. Once an aspirant understands that this is an eternal play/eternal Lila of Eternal Divine Mother, then the aspirant never gets perturbed and begins to see beyond this manifest and unmanifest states. He starts to see the Eternal Unmanifest/*Parbrahm* which never manifests directly. Once he gets to that point then he becomes free from all bondages - यं प्राप्य न निवर्तन्ते *yam prāpya na nivartante*. (Please see above.) What is that state? तद्धाम परमं मम *tad dhāma paramam mama*.

## How to attain the state of Eternal Bliss or Eternal Unmanifest?

It is explained in the next verse.

### Bhagavat Gita: Chapter 8, Verse 22

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ 22॥

*puruṣhaḥ sa paraḥ pārtha bhaktyā labhyas tvananyayā  
yasyāntaḥ-sthāni bhūtāni yena sarvam idaṁ tatam*

**Meaning:** The *Supreme-Purusha* in whom all beings are abiding and by whom the entire universe is pervaded, can be attained O, Partha/Arjuna by whole soul devotion directed to Him alone.

This is a most marvellous fact. This is what Shri Ramakrishna has been advising us throughout The Gospel. (For the last few days, those who are receiving my WhatsApp messages on the subject of Grace - the emphasis of all the direct disciples of Shri Ramakrishna is on nothing else but Grace, Grace and Grace of God. We have to develop intense devotion.)

*puruṣhaḥ sa paraḥ pārtha* - that Supreme *Purusha*. There are two meanings of *Purusha*.

- 1) *puri-se-te* (*puri means city*) means that consciousness which enlightens everything in this body-mind complex and makes it possible for us to exist.
- 2) *vyapaktatva* व्यापक तत्व- He is pervading the entire universe both visible and invisible.

## How can we attain Him/God?

*bhaktyā labhya* - He is available only through devotion. In the Bhagavad Gita emphasis has been given over and over again to devotion and surrender. If we remember the ultimate sloka C18/V66. (This has been discussed in the past.)

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*

After we have tried every pathway that means *karma-yoga*, *bhakti-yoga*, *raj-yoga* and *jnan-yoga*, we would realise that all our efforts are completely useless, but without making these efforts we would never be able to recognise this fact. Is it really useless? No! After making all these efforts, supreme *bhava*/complete self-surrender possesses us. This feeling of surrender is complete, is never going to change and will take us to the Divine Lord. (We have discussed it - Ramanujacharya has propounded this path of surrender called '*Prapati-Marga*. Shri Ramakrishna has also taught this path of complete surrender.)

***puruṣhaḥ sa paraḥ pārtha*** - O, Partha/Arjuna, that *Supreme-Purusha/Param-Purusha/Purushotmah*, ***bhaktiḥ labhyaḥ***- available through devotion, ***ananyaḥ*** that Bhakti which is directed towards only one object/divine Lord. It is only by this supreme devotion that it is possible to attain the *Supreme-Purusha*.

***yasyāntaḥ-sthāni bhūtāni yena sarvam idaṁ tatam*** - by whom this entire universe is pervaded - means He is the *sristi/creation*, *esthiti/maintenance* and *laya/dissolution*. God is the seed as well as the plant, there is nothing else except God. When we reach that *Supreme-Purusha* then we understand that this world is nothing but a Brahma-Lila or a Divine-Sport - that Supreme is pretending to play with Himself. This is the *Param-Purushartha*/the ultimate goal.

This supreme devotion can be obtained through *bhakti-yoga or jyana-yoga or raj-yoga or karma-yoga*. How can we obtain *bhakti* through *jyana*? Let's understand it. Bhakti means devotion, *jyana* means knowledge and they are the obverse and reverse of the same coin.

Recording time 30 minutes approx.

### Illustration of an Adopted Boy:

Let's understand this fact with the help of an illustration.

There is a young boy and a lady. The lady looks at the boy with great love and affection but the boy does not take any notice of this lady and ignores her. One day the boy was crossing the road and a heavy vehicle was approaching the boy with tremendous speed. This lady happened to be there and was watching the whole scene. Suddenly, she ran towards the boy, pushed him out of the way of the moving vehicle and saved his life by putting her own life in great danger. The boy was shaken, looked at the lady and said, "Thank you, Madam, for saving my life." He developed a feeling of love and gratefulness for her. Ten years passed and one day, the parents of the boy told him, "Son, we are not your biological parents. We adopted you when you were a baby. This lady (who saved him) is your biological mother.

As soon as he came to know that he was her son and she was his real mother, his feelings completely changed. He began to think "she is my loving mother; she was unable to look after me due to some unavoidable circumstances but she gave me to the best hands (adopted parents)". Now, imagine the love and emotions of the boy. He developed unimaginable love and emotions for that lady/his real mother.

**Moral of the analogy:** In this world, we do not belong to anybody and nobody belongs to us. Our real mother is Divine Mother. Holy Mother always used to say two very important things - 1) You have a mother and I am your mother. 2) You are my child and you should live your life with this knowledge. If we keep these points in mind then we can understand this verse no. 22 easily.

The Lord is telling us, “He is the universe; He is the cause of the universe; He is also the लय स्थान *laya-esthana* (place of dissolution) on to which every creature is rushing forward.” (We see this subject graphically in the eleventh chapter.)

### The essence of Verse 22:

- We must develop devotion.
- How to develop devotion? Study the scriptures. Listen to the interpretation from a *Sadguru/Noble-teacher*. He will tell us, “You are not a Jiva/individual soul but *Parmatma*. You are the child of God. Your ultimate destination is to go to God and reclaim your ‘forgotten kingdom’ called स्वराज्य सिद्धि ‘*Swarajya-Siddhihi*’.

### This eighth chapter is about three important points:

1. The entire universe is nothing else but *Akshara-Brahman*. At this very moment, we do not know the fact that we are also ‘*Akshara-Brahman*’ only.
2. We should consciously set up our goal - we come from God and our goal is to go back to God. We should constantly remember our relationship with God.
3. If we are successful in constantly remembering God then at the last moment of our lives when our body is about to fall (time of death) then our mind will be fixed at the lotus feet of God. If our thoughts are on God at the last moment then we will attain *Moksha/Mukti/Liberation*. If we want to constantly remember God then we must do two things. 1) Fear birth and rebirth. 2) Remember God constantly.

This entire eighth chapter is teaching us - how to live and how to die? It is a most marvellous chapter from a psychological point of view.

Recording time 33 minutes approx.

### Concept of Uttarayana and Dakshinayana:

Now, we will come across something which is described in the Upanishads and Puranas.

[Major Differences between उत्तरायण *Uttarayan* and दक्षिणायन *Dakshinayan* are:]

#### [Uttarayan:

Uttarayan starts around 22nd December and lasts for 6 months till approximately June 21.

1. Summer Solstice is also known as Uttarayan.
2. Uttarayan consists of Winter, Spring and Summer.



3. Positivity is believed to be associated with Uttarayan.
4. Uttarayan has longer days and shorter nights.
5. Auspicious works are encouraged during Uttarayan.

### Dakshinayan:

1. Winter Solstice is also known as Dakshinayan.
2. Dakshinayan comprises winter, autumn and monsoon.
3. Dakshinayan is believed to be associated with Negativity.
4. Dakshinayan is associated with longer nights and shorter days.
5. Auspicious works are discouraged during Dakshinayan.]



There is a curious belief among many people that there is a right and auspicious time and condition to die and there is a wrong and inauspicious condition to die. If we die at the right moment then we will attain *Moksha* otherwise will be reborn again. In other words, one type of death will bring us back again and again, whereas another type of death will completely free us from the clutches of the birth and death cycle.

These concepts should not lead us to any misunderstanding because *Moksha* has nothing to do with these external conditions. Suppose a good person dies in *Dakshinayan*, also known as कृष्ण पक्ष *Krishna-Paksha*. What will happen to him? According to the scriptures, the person must be reborn. Suppose a wicked person dies in the *Uttarayan*, also known as शुक्ल पक्ष *Shukla-Paksha*. Is he going to become a *Mukta-Purusha*? These type of ideas and interpretations should not be entertained because they do not make any justifiable sense. Bhagwan Krishna is never going to tell us about this type of concept or interpretations.

### What is the real meaning of *Uttarayan* and *Dakshinayan*?

I have to clarify certain ideas before we go any further.

- Both these pathways indicate a psychological condition. All these things can be interpreted in psychological terms/conditions of the mind.
- There are two paths - 1) *Shukla-Gati* or Bright Path and 2) *Krishna-Gati* or Dark-Path. (PN: Here, *Krishna-Gati* has got nothing to do with Lord Krishna. The word Krishna means darkness and has been used for Dark-Path.)
- If a person lives a very pure life, then it doesn't matter how he dies, whether he dies accidentally or in a coma or the *Uttarayan* or *Dakshinayan*. [He will reach his destination which is Mukti/God.]
- This world is mysterious. According to Hindu belief, there is a presiding deity for the daytime, a presiding deity for the bright forthright, a presiding deity for brightness, a presiding deity for six months of *Uttarayan* and a presiding deity for every phenomenon. The opposite is also true - there is a presiding deity of the

nighttime, a presiding deity for the dark fortnight, a presiding deity for the six months of *Dakshinayan*, moon etc. Somehow this belief is there. Is it true? Or is it imaginary? I can give you two answers - first from Swami Vivekananda and second from Raman Maharishi.

Once Swami Vivekananda (who came much earlier than Raman Maharishi) was asked, "Are there special celestial world called *Swarga-Loka*, *Prajapati-Loka*, *Brahmpati-Loka* and finally *Brahma-Loka*?" Swami Vivekananda replied, "If you feel that this world is absolutely real then all these other worlds are also equally real. However, when your mind will reach a state, where this world is unreal or *mithaya* for you then all other worlds will also be unreal for you."

Raman Maharishi echoed the same answer several years later when his disciples asked him the same question. He said, "If *bhu-Loka/earthly world* is real then all other worlds are also real." What does this mean? When we will come to know that this world has no real existence and it is God only then we will understand that all these other worlds are just a passing thought in our minds and everything is God only.

### **Everybody lives in his/her world:**

Now, I am going to reiterate some points which we have already discussed in our previous classes.

- In every single millisecond new worlds are being created. These are called *Lokas*.
- What is a *Loka*? Wherever our mind is and the way we are experiencing something is our *Loka*/our world. A child is experiencing a child's world and lives in a child-Loka; a woman always lives in a woman's world never in a man's world; a man lives in a man's world; a sportsman lives in sportsman's world; a drunkard lives in his world; a samadhi man lives in his samadhi world and so on.
- What am I trying to say? Every world is a state of mind or a psychological state. Accordingly, we experience happiness or unhappiness. If we can understand this then we can understand that all *Lokas* are the passing thoughts in the mind.
- The best world we can live in is - to live in a divine mood or divine thought or thought of Brahman. How can we cultivate this thought? This is the entire subject matter of this eighth chapter of the Bhagavad Gita. Lord Krishna gives some practical hints but also takes up some mysterious ideas which we get in the *Puranas* and scriptures. We will discuss them in our future classes.

This beautiful question will be discussed 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