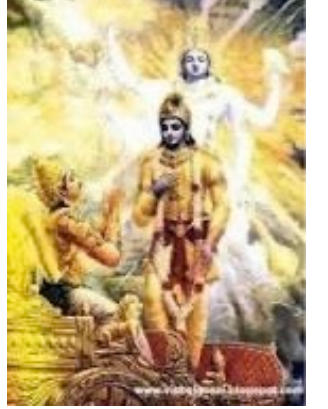


Bhagavad Gita Chapter 9 online Part 1 dated 12/07/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 9, Introduction, Verses 1-2 and memorable verses.

- **Three types of Physicians and Three types of Gurus.**
- **In the mood of a Spiritual Teacher, the Master punished Rani Rasmani.**
- **Two types of Devotees - Baby Kitten and Baby Monkey.**



ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,
Devaki paramanandam, Krishnam vande jagat gurum**

I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.

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

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

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

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

**Mookam karoti vachalam pangum langhayate girim |
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.

**The Ninth Chapter called 'राजविद्या राजगुह्य योग
Raj-Vidya Raj-Guhya Yoga':**

We have completed the Eighth Chapter of the Bhagavad Gita called '**Akshar Brahm Yoga**'. I have also summarised it and mentioned a few essential memorable verses. Today, we are going to start the Ninth Chapter which is considered one of the most marvellous chapters of the Bhagavad Gita. There are certain verses in this chapter that are gems in Vedantic literature. The Bhagavad Gita consists of 18 chapters and this Ninth Chapter is right in the middle of the Bhagavad Gita. The title of this Ninth Chapter is '**Raj-Vidya Raj-Guhya Yoga**'. This chapter contains about 34 *slokas*.

Main Topics of the Ninth Chapter:

1. Introduction to the knowledge of God and His glory.
2. Nature of a bound person.
3. Nature of God as narrated by Bhagwan Krishna.
4. Nature of demons or atheists.
5. Nature of saints.
6. Different manifestations of God.
7. Two types of devotees. A) *Sakama-Devotees* सकाम भोक्ता or *Sakama-Karmayogins* - have desires for worldly and higher worldly enjoyments. B) *Atmakama-Karmayogins* आत्मसात् योगी- [are fully satisfied and desire God only.].
8. The Glory of Bhakti.

In the last chapter, we have discussed something very important. *Param-Purusha* is the *Supreme Purusha*, also known as *Atma* or *Paramatma* or God etc. He is available through one-pointed, motiveless devotion/*bhakti* also called *Parabhakti* पराशक्ति. Shri Ramakrishna expressed this idea to his devotees as “God exists; you are part of God; you are none other than God; your goal is to know that you do not belong to the world but belong to God only. This God realisation can only be attained through *Ahaituki-Bhakti* अहैतुकी भक्ति also known as *Rag-Bhakti* or *Para-Bhakti*.”

(Swami Vivekananda has delivered the most marvellous lectures on *Bhakti-Yoga*. Two separate books are available containing the most marvellous condensation of all subjects related to Bhakti - ‘Lectures on Bhakti Yoga’ and ‘Bhakti-Yoga by Swami Vivekananda’. Swami Vivekananda’s books on Karma-Yoga, Raj-Yoga, Bhakti-Yoga and Jyana-Yoga are the very quintessence of the entire Upanishadic literature. The highest knowledge is embedded in these books.)

Bhakti/devotion is the only way, and through bhakti - *jyanam/knowledge* can be obtained. Anything can be obtained through *bhakti/devotion* and *bhakti* can be attained by constantly remembering God and surrendering ourselves to Him completely. Bhagwan Krishna reinforces this idea at the very end of the Bhagavat Gita called the चर्म श्लोक *charam-sloka/ultimate verse*.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ C18, V66॥

sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja

aham tvām sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ

(This *sloka* has been discussed in the previous classes.)

These are the main topics of the Ninth Chapter.

Recording time 5 minutes approx.

Why is this chapter known as 'Raj Vidya and Raj-Guhya'?

- Since this chapter deals with the greatest knowledge of God that is why it is known as '*Raj Vidya*' meaning 'King of all Knowledge and King of all sciences'. It is the श्रेष्ठ ज्ञानम् *Shreshta Jyanam or Parmatma-Jyanam*'. There is a second reason as well.
- There is another meaning of Raj-Vidya: there were kings who were men of tremendous knowledge. They were very busy people because they had to manage a huge kingdom. Yet, they discovered this secret knowledge/knowledge of *Parmatma* and practised it. That is why it is also called 'Raj-Vidya/Kingly knowledge/knowledge practised by the great Kings'.
- It is also a secret knowledge - that is why it is called '*Raj-Guhya*'. The Sanskrit word *guhya* गुह्य means secret. Here, secret means deeply hidden. As we have discussed in the Katha-Upanishad - Atman/God is everywhere but we do not have eyes to see it. God is here and everywhere, not just for a day or a month or a year but always still, we are unable to see or perceive Him. This beautiful idea of '*Raj-Guhya*' has been expressed by Saint Kabirdas in his very famous bhajan:

***Moko Kahan Dhundhere Bande Mein To Tere Paas Mein
Na Teerath Mein, Na Moorat Mein Na Ekant Niwas Mein
Na Mandir Mein, Na Masjid Mein Na Kabe Kailas Mein
Mein To Tere Paas Mein Bande Mein To Tere Paas Mein***

[Where do you search me? I am with you
not in pilgrimage, nor in icons, neither solitudes
not in temples, nor in mosques neither *Kaba* nor in *Kailash*
I am with you O man, I am with you]

O, foolish fellow where are you searching for Me? I am inside you, outside you, within you, you do not exist, only I exist. Open your eyes means to attain the knowledge of Brahman/Pure consciousness. This pure consciousness is the only reality - absolute existence, absolute knowledge and absolute bliss. We are unable to see Him or enjoy Him or become one with Him. The purpose of the scriptures is to help us to open our inner eyes and make us see God everywhere. When our eyes of knowledge open up then we realise that everything is God and we are also none other than God Himself.

If we can keep this kind of introduction or summary of a chapter in our mind then we would be able to get a completely unified picture and a much better understanding of the chapter.

The summary of the Ninth Chapter:

The Lord Shri Krishna is telling us:

- ***Bhakti*/devotion is the highest value.** The doctrine of devotion is the noblest and the most profound of all science. Its experience is its proof. In this world millions of people have attained God through *bhakti* or devotion; it is easy to practise and contributes to human welfare. Those who neglect it will be subjected to the cycle of births and deaths and will not attain to Me/God.
- **God/Atman remains unaffected.** *Bhakti*/devotion, as well as the understanding of the divine mystery, is generated by the contemplation on this mystery and My/Atman's transcendental glory. You must try to contemplate on the truth that how I am indwelling in all beings but they do not contain Me; it is I who contain them yet in another sense it is not true that they rest in Me because I, the pure and incorruptible spirit remain absolutely unaffected by their presence. Although I am the creator, the sustainer of the mighty universe and yet I am not affected by it - you must try to contemplate these divine mysteries. What does it mean? As space is not affected by the fast and powerful wind that blows through it, similarly, My power projects this entire universe and withdraws again into itself; this entire universe in time goes through endless cyclical processes; yet I remain as an unaffected overseer and witness of this eternal process which My *Prakruti* executes.
- **When God incarnates as a human being.** Further, when I the divine in all My aspects incarnate Myself as a human being then the foolish and ignorant people disdain Me and they do not recognise My transcendental nature in My human form as they also fail to recognise Me behind this mighty manifested (universe) nature. This is due to the dominance of demonic tendencies in them. However, there are great men endowed with godly tendencies and they have the right understanding of My divine mystery. They consider Me as the creator and as an incarnation. They are thrilled by this knowledge. They devote themselves to Me with their undivided mind; they always sing my praises; they prostrate to Me in loving adoration. Others worship Me with wisdom sacrifice communing with Me as the non-dual Self or as the distinctive divine person or as the imminent spirit manifested throughout this nature.
- **I am the father; I am the witness; I am the support;** I am the resting place of everything and everybody. The entire universe is nothing but My manifestation; I direct its evolution and its destiny; I am both immortality and happiness, destruction of being and non-being.
- **Those who adore Me with sacrifices and desire heavenly regions** - I grant them all that they desire, but such people have to return when sacrificial merits are exhausted. However, those who have no desire and think of Me always are ever under My protection and their welfare here and hereafter will be looked after by Me.
- **Even those people who worship various deities are worshipping Me alone** as I am their soul and they are My bodies. Only their worship is crude and uninformed.

- **However, My worship is very simple** and it requires only a few rituals or ingredients such as a few flowers or a few drops of water or even just a few leaves will do. These offerings are sweetened with wholehearted devotion. I consume them, accept them eagerly with all love and bestow My entire grace upon them. However, all external worship is only a symbol of total sacrifice and dedication which one should practise.
- **Whatever you make or do should be done as an offering on to Me.** You should feel that the agency and also their fruits - are Mine and not yours. This is a real *sannyasa*/renunciation, no action will then bind you with their good or bad effects.
- **Love Me and surrender yourself to Me.** The last part of this chapter is the most marvellous. There is a redemption open to all - all are alike to Me; all belong to Me and they are part of Me; they are none other than Me; I am not hostile to anyone. If you find a difference in My relationship with devotees, it is only because My devotees cling to Me so I cling to them. However degenerate a man may be, he is free to devote himself to My worship. One who firmly resolves to worship Me is already on the path of moral and spiritual fulfilment and he will achieve this without much delay. Thus in the past, countless low-born and sinful men have attained Me through wholehearted self-surrender and devotion much more easily than well-born and righteous persons like you (Arjuna). Therefore, love Me and surrender yourself to Me with body, mind and soul and you will surely attain to me.
- This summary can be further condensed into the very last sloka/verse of the Ninth Chapter. **Recording time 15 minutes.**

Bhagavat Gita: Chapter 9, Verse 34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तत्वैवमात्मानं मत्परायणः ॥ 34॥

***man-manā bhava mad-bhakto mad-yājī mām namaskuru
mām evaiṣhyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ***

mat-manāḥ bhava— always think of Me, let your whole mind be filled with Me.

mat bhaktaḥ— become devoted to Me.

mat yājī — whatever actions you perform, turn them into My worship alone.

mām namaskuru — whatever greatness you see in this world is nothing but My manifestations, salute everyone because everyone is none other than Me, if you practise this.

mām eva eṣhyasi—you will attain none other than Me.

yuktvā evam ātmānam mat-parāyaṇaḥ— dedicate your whole life, body and mind for this particular purpose.

Some of the most marvellous and memorable verses of the Ninth Chapter:

Bhagavat Gita: Chapter 9, Verse 13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ 13॥
*mahātmānas tu mām pārtha daivīm prakṛitim āśhritāḥ
bhajantyananya-manaso jñātvā bhūtādim avyayam*

Bhagavat Gita: Chapter 9, Verse 14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 14॥
*satataṁ kīrtayanto mām yatantaśh cha dṛiḍha-vratāḥ
namasyantaśh cha mām bhaktyā nitya-yuktā upāsate*

Bhagavat Gita: Chapter 9, Verse 17

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ 17॥
*pitāham asya jagato mātā dhātā pitāmahaḥ
vedyaṁ pavitram omkāra ṛik sāma yajur eva cha*

Bhagavat Gita: Chapter 9, Verse 18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ 18॥
*gatir bhartā prabhuḥ sākṣhī nivāsaḥ śharaṇaṁ suhṛit
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījam avyayam*

Bhagavat Gita: Chapter 9, Verse 22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 22॥
*ananyāśh chintayanto mām ye janāḥ paryupāsate
teṣhām nityābhiyuktānām yoga-kṣhemam vahāmyaham*

Meaning: This is one of the most celebrated *slokas*. If someone is completely devoted to Me and forgetful of this entire universe; I will look after such a person; whatever is necessary for such a person; I will carry those things to him.

Shri Ramakrishna's life is the most marvellous example of the above *sloka*. Swami Saradananda writes in 'The Great Master', "As the Divine Lord promised in the Ninth Chapter of the Bhagavad Gita - if anyone completely forgets the world and only thinks about Me then whatever is necessary for the maintenance, sustenance and fulfilment of such a devotee - I will carry to that devotee. To fulfil this promise, God incarnated in this age as Ramakrishna Paramhansa." This is the most beautiful explanation of Shri Ramakrishna's life by Swami Sharadananda.

If a devotee thinks that he has got nothing to offer to the Divine Lord. Bhagwan Shri Krishna is assuring us:

Bhagavat Gita: Chapter 9, Verse 26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ 26॥

*patraṁ puṣhpam phalaṁ toyam yo me bhaktyā prayachchhati
tadaham bhaktyupahṛitam aśhnāmi prayatātmanaḥ*

patram — a leaf; **puṣhpam** — a flower; **phalam** — a fruit; **toyam** — if nothing is there then just a bit of water.

yaḥ me bhaktyā prayachchhati — whosoever offers Me with devotion.

tat aham bhakti-upahṛitam — offered with a deep devotion to Me.

aśhnāmi prayata-ātmanaḥ — with the greatest love and tenderness, I accept their offerings and give Myself to such a devotee.

Even If there are people who have committed a tremendous amount of sins but are regretting their sins and are trying to resolve to the path of righteousness. The Lord is telling us something unique which we would not easily find in any other scripture. What is it? Next verse 30:

Bhagavat Gita: Chapter 9, Verse 30

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ 30॥

*api chet su-durāchāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ*

Even if a very wicked person worships Me to the exclusion of anybody else, he should be regarded as righteous (because he has stopped whatever bad deeds he was doing); he has rightly resolved and is now treading the righteous path. What happens next?

Bhagavat Gita: Chapter 9, Verse 31

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ 31॥

*kṣhipraṁ bhavati dharmātmā śhaśhvach-chhāntiṁ nigachchhati
kaunteya pratijānīhi na me bhaktaḥ praṇaśhyati*

Very soon he is going to become a *dharmatma*/virtuous man or a great devotee of God and then he will get liberated.

śhaśhvat-śhāntim-nigachchhati — he will get eternal peace, I will grant him Moksha.

kaunteya — Arjun, the son of Kunti; **pratijānīhi** — you broadcast this truth everywhere and this is My promise. What is the Lord's promise?

na-me bhaktaḥ praṇaśhyati — My devotee never perishes. A person may be a sinful person but if he regrets what he has done and turns his face towards Me then I will rescue him and he will never go back to a demonic life and will not be caught in the net of *Mahamaya/World of Illusion*.

Essence: The Lord is telling us, “Your goal, your life, your breath, your activities, your thoughts, your resolves etc everything must be centred on Me and if you do that you are going to come only to Me. You will be forever united with Me. This is My promise to you.”

If we can understand this then the rest of the Ninth Chapter consisting of 34 *slokas* will be much easier to understand.

Let us begin the Ninth Chapter.

Bhagavat Gita: Chapter 9, Verse 1

श्रीभगवानुवाच ।
इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १॥
śhrī bhagavān uvācha
idaṁ tu te guhyatamaṁ pravakṣhyāmyanasūyave
jñānaṁ vijñāna-sahitaṁ yaj jñātvā mokṣhyase 'śhubhāt

(Please note: Throughout the Bhagavad Gita, there is no mention that it is ‘Shri Krishna’ who is telling us these things. Everywhere it is written ‘Shri Bhagwan uvacha’ meaning Shri Krishna is none other than Bhagwan Himself therefore ‘Shri Bhagwan uvacha/the Supreme Lord says’.)

Meaning: To you O, Arjuna who do not cavil. I will propound this greatest mystery of knowledge combined with realisation, by understanding this (knowledge) you will be released from evil forever.

If we look back then we will find that there is very similar teaching in the Seventh Chapter C7/ V2 ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः । **jñānaṁ te 'haṁ sa-vijñānaṁ idaṁ vakṣhyāmyaśheṣhataḥ** - I am going to reveal to you the theory and the practice - the teachings and its realisation.

In the above verse C9 V1 - the Divine Lord is saying - **jñānaṁ vijñāna sahitaṁ** — I am not going to leave you just after giving some instructions [but will make sure that you practise them and understand them.]

Shri Ramakrishna - Three types of Physicians and Three types of Gurus:

Shri Ramakrishna used to give a beautiful example to explain the above point. He used to say that all physicians can be classified into three categories:

1. **An Inferior type of Physician** - he will diagnose the illness, prescribe some appropriate medication, instruct the patient to take these medicines as prescribed and goes away.
2. **Middle type of Physician** - he will also do the same, prescribe some appropriate medication and also check occasionally whether the patient is taking his medicines or not. He is slightly more concerned about his patient and compliance with his prescribed medication.
3. **The Best and the Topmost type of Physician:** he will diagnose the illness, prescribe some medication and will make sure that patient is taking the medication regularly. He will visit the patient more frequently. Why? He will explain to the patient that if you don't take medicine, you will not be cured and also this will bring a bad name to me - you have to take your medicine. (If required, he will open his patient's mouth and will pour the medicine into the patient's throat!) The best type of physician will not leave his patients until they are cured.

Immediately after this, Shri Ramakrishna said, "Similarly, there are three types of Gurus.

- 1) **An Inferior type of Guru** - will just give instructions to his disciples and will advise them to practise his instructions. After this, he is not concerned and will not check the progress of his disciple.
- 2) **Middle type of Guru** - will check with his disciples occasionally.
- 3) **The Topmost type of Guru** - will make sure that his disciples are practising and moving in the right direction. If required, he will not hesitate to punish his disciples for their benefit.

Have we got any examples of the Topmost type of Gurus? Yes!

In the mood of a Spiritual Teacher, the Master punished Rani Rasmani!

(Please refer to The Great Master pages 204, 205, 592 and 593.)

Rani Rasmani was a humble woman and the founder of the Dakshineswar Kali Temple. Shri Ramakrishna was the newly appointed priest of the Kali Temple.

One day Rani Rasmani came to the temple and after taking a bath in the Ganga, Rani went to the Kali temple. Rani saluted the Mother and sat down on a seat near the holy image within the temple to perform her daily worship. She saw the junior Bhattacharya (later Shri Ramakrishna) nearby and requested him to sing "Mother's name". So He came and sat by Rani and filled with devotional emotions, began to sing the songs of Ramprasad and other mystics. (Shri Ramakrishna was a great singer. He could easily carry with him his devotees to the heights of spiritual realisation.) She was listening to these songs while performing worship and *japa* etc. This went on for some time; but Master got suddenly annoyed and stopped

singing and sharply exclaimed in a harsh tone, "That thought alone! That thought even here?" Saying so, he immediately slapped her face with the palm of his hand. The Master who was in ecstasy understood the state of her mind and taught her to abstain from worldly thoughts in the presence of the Divine Mother. By slapping her face, the Master brought her mind to the feet of the Divine Mother. At that time, Rani Rasmani was doing three things - 1) She was eagerly thinking about the result of a particular legal case pending in the courts instead of meditating on the Universal Mother. 2) She was doing *japam*. 3) She was listening to devotional songs.

Rani Rasmani became a little embarrassed and serious. She wondered how the Master could know her thoughts and she was very surprised. (The Master was in that very mood in which a father becomes angry and punishes his child on seeing something wrong in his conduct. But who understood that?)

Seeing this, all of Rani's officers in the temple and her female attendant raised a cry. The gatekeeper ran hastily to catch hold of the Master and wanted the Master to be punished. The Master and Rani both were calm and tranquil. Shri Ramakrishna was an ordinary priest, if she wanted then she could have dismissed him. Rani understood that by the very touch of Shri Ramakrishna, her mind and body became purified. She admitted that Shri Ramakrishna was right and Divine Mother came in the form of Shri Ramakrishna to teach her this valuable lesson - that "I should only think of Divine Mother and should not think about worldly subjects in Her presence". She commanded her officers in a serious tone, "Bhattacharya (Shri Ramakrishna) is not at all to blame. Do not find fault with him."

Rani Rasmani, a great spiritual aspirant fit to have the grace of the Universal Mother, detected the weakness of her mind and became repentant. Her devotion to the Master increased a great deal on account of this event. This is an illustration of a first-class Guru and a first-class devotee.

Coming back to our verse:

The Lord is telling us, "Once you surrender yourself to Me then I will do whatever is best for you. If I need to punish you then I will do that to bring you nearer to Me; I will not tolerate separation from you." This is so beautiful - here, the Lord is telling, "My child, I know who you are; I will not allow you to think of anything else excepting Me; I will not allow you to be away from Me or separated from Me; if I will see that you are engrossed in your worldly toys then I will break your toys and bring you to My lotus feet; I want you to hear Me, see Me, smell Me, touch Me and taste Me. You will not know anything except Me".

Similarly, Shri Ram's promises His devotees, "If a devotee just says with full devotion only once in his lifetime that he belongs to Me then I will never leave that devotee and always keep him under My protection." That is why one of the names of Lord Vishnu is अचुतम् *Achutam*. A beautiful interpretation has been given by one of the *Vaishnavas*/Lord Vishnu's devotees - *Chuta* चुता means to deviate from one's position and nature and *Achuta* means He who never moves from His

position and always remains the same. This is the normal literary meaning of the word *Achutam*. However, Parasharabhata (a devotee of Lord Vishnu) says, “If any devotee says that he belongs to God thereafter the devotee may try to forget that he belongs to God but God will never forget His devotee and will always keep the devotee under His protection.”

Recording time 30 minutes approx.

Shri Ramakrishna - Two types of Devotees:

Shri Ramakrishna expresses the same idea in his simple illustrations laden with the most profound meaning.

Type 1 - Mother Cat and Baby Kitten:

Shri Ramakrishna: “There are two kinds of devotees: One kind has the nature of a kitten – absolute dependence on what the mother may do. It only knows how to meow. It doesn’t know where it is going, or what it will do. The mother cat sometimes puts it in the kitchen and sometimes on a bed. (What is the young kitten doing here? It does not hold to the mother but the other mother cat holds its kitten.) In the same way, a devotee gives the power of attorney to God. Having given God the power of attorney, he is free from any anxiety.



Type 2 - Mother Monkey and Baby Monkey:

Shri Ramakrishna continues, “There is another class of devotees. They have the nature of a young monkey. A young monkey holds onto its mother with all its strength. These devotees feel they have some duties to perform – to go on pilgrimage, to practice *japa* and spiritual disciplines, to worship with sixteen items – and that only then will they be able to hold onto God. This is their attitude. Here, the young monkey is trying to hold its mother; it may lose its grip and may fall.



“Both types are devotees (to the devotees). The more you proceed towards God, the more you will see that God Himself has become everything, that it is He who is doing everything. He is the Guru and He is the spiritual ideal. It is He who has granted you spiritual knowledge and love for God.”

Shri Ramakrishna gives another illustration of “Father and Child”:

A child who is holding his father’s hand never slips away while walking in the paddy fields. Whereas, when a child is holding his father’s hand then there is a great possibility that he may lose his grip and may fall. When the father is holding his child’s hand then he will never let his child slip away even if he has to fall to save his child. This is the attitude that is expressed in this Ninth Chapter.

O, Arjuna I am going to reveal to you the right knowledge and how to practise it so that you will realise Me and thereafter you will never be separated from Me.” This is the promise of the Lord which we saw in the last chapter.

Coming back to Verse 1:

anasūyave— means a great devotee with total surrender; (*asuya* means to neglect, to find faults, to criticise the Lord’s teachings and His devotees.) Here, Arjuna has completely surrendered himself to Lord Krishna and he has 150% faith in the Lord. (Just like Girish Chandra Ghosh had unshakable faith towards Shri Ramakrishna). (There are incidents described in the future chapters which will express Arjuna’s complete devotion towards the Lord). Here, the Lord Himself certifies Arjuna as *anasuyave* because the Lord is the *antaryami/ indweller*. The Lord knows Arjuna very well and He says, “O, Arjuna you will accept My teachings with full faith and devotion. You know that this is *Parmsatya*/Supreme truth which will lead to realisation. Therefore, you will do *shravana* (listen to My teachings), *manana* (meditate on My teachings) and *niddhidhyasana*/follow my teachings and become free.” Free from what?

mokṣhyase aśhubhāt — what is *ashubha/ inauspicious*? Anything other than God-realisation is *ashubha*. Sage Patanjali states in his Yoga-Sutra aphorisms:

Parinama tapa samskara dukhaihi guna vrutti virodhachcha dukhameva sarvam vivekinaha

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥२.१५॥
(Patanjali Yoga-Sutra Chapter II Sutra 15)

[“The result of an event, the anxious wait for an event, the feverishness to achieve and the impressions of these events cause sorrow, and more so when things happen to the contrary. Therefore, for an intelligent one, everything is indeed considered as painful.”]

Some people (who lack the power of discrimination) divide experiences into happy and unhappy experiences. They think that happy experiences are desirable and marvellous. However, for a man endowed with discrimination (with the faculty of right thinking, deep thinking and rationality) worldly pleasures are endowed with ignorance and unhappiness, therefore, are not desirable. Why? When a person is merged in happiness then he is less likely to remember God. Whereas, when a person is suffering then he is more likely to develop detachment and turn towards God. Therefore, *sukha/happiness* is *dukha/unhappiness*.

We have seen in the Eighth Chapter - आब्रह्मभुवनाल्लोकाः **ā-brahma-bhuvanāl lokāḥ C8/V16** even the pleasures of Brahma-Loka are only temporary. Also, we saw- शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते **śhukla-kṛiṣṇe gatī hyete jagataḥ śhāśhvate mate C8/V26**- there are two paths 1) When a spiritual aspirant goes through the path of light then he doesn’t return. 2) When an aspirant goes through the path of

darkness then he has to come back. A true yogi discards both the paths and says, "I have nothing to do with *shukla-gati/path of light* or *krishna-gati/path of darkness*. My only path is 'Shripati/God'. There is a beautiful saying - naturopathy or homoeopathy or allopathy or any other '*pathy*' is unreliable except *Shripathy/God*. (*Shripati* श्रीपति is a name of Lord Vishnu/God.)

So, the Lord is telling us, "Once you have the right knowledge and practise it in the right way. You will attain God-realisation." The Lord said that He is going to impart the supreme knowledge, now He is praising this knowledge.

Recording time 35 minutes approx.

Bhagavat Gita: Chapter 9, Verse 2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ 2॥

rāja-vidyā rāja-guhyam pavitram idam uttamam

pratyakṣhāvagamam dharmyam su-sukham kartum avyayam

Meaning: It is the sovereign science, the sovereign mystery and the supreme purifier. It is perceived by direct experience; it accords with dharma; it is easy to practise, and it is imperishable.

This is a gem of *slokas* for us to understand. The Lord is telling us '*Raj-Vidya* or the King of all knowledge'. There is only one knowledge which is the emperor of all knowledge called 'Self-Knowledge or *Atma-Jyanam* or *Parmatma-Jyanam*'. This is the highest knowledge. (As we have seen in the Mundka-Upanishad - there are two types of knowledge. 1) *Para-Knowledge* - is the knowledge by which God is realised. Shri Ramakrishna used to say, "I don't want any other type of knowledge except the knowledge by which God is attained." Why? Because, after God-realisation one becomes happy forever. This is the central teaching of all our scriptures. 2) *Apara-* Knowledge means worldly knowledge.) So, the Lord is telling us:

pavitram - means pure, that knowledge which can make us completely pure. There are several things that can purify us such as Ganga water, fire, a touch of Holy Mother etc. However, the best knowledge is to know that we are divine - *amritasya putra/children of immortal bliss*.

idam — this; **uttamam** — highest; **pratyakṣha avagamam** — Lord Krishna is asking us to meditate - do not look around with deluded or biased eyes but if we look with the keen eye then we can see the defects of this world. What are the defects? Birth, old age, diseases and *mritu*/death are all sufferings. We should see the world as it is. There is a most beautiful Shri Ram's bhajan:

Shri Ram Bhajo Sukh Mein Dukh Mein - श्री राम भजो सुख में दुःख में ।

Remember Shri Rama in happiness and sorrows.

Bahuveer huai Balwan Huai - बहुवीर हुए बलवान हुए ।

Kitney Mahipat Maan Huai - कितने महीपत मान हुए ॥

Aab Kaun Kaha Kucha Dayna Daro - अब कौन कहाँ कुछ ध्यान धरो ।

How many great people came and disappeared. Where are they now?

Sab Naswar Hai Mat Maan Karo - सब नश्वर है मत मान करो ॥

Everything is temporary, do not be puffed up with egotism.

pratyaksha avagamam — One with a keen intellect can detect the defects of all knowledge. The knowledge of My true nature is the only knowledge that has no defects; is the purest and the highest.

dharmyam — something that is virtuous, right and practicable.

su-sukham— even while practising, it gives the highest happiness. In the second chapter the Lord says - स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ **C2/V40**॥ **svalpam apyasya dharmasya trāyate mahato bhayāt** Even a bit of practise of God's name and karma-yoga saves us from great fear. **Su-sukham** means joy in the beginning, joy in the middle and joy at the end.

kartum — must practise it; **avyayam** — it gives imperishable results O, Arjuna.

These are the most beautiful and memorable *slokas* which we will continue 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