

Bhagavad Gita Chapter 9 online Part 2 dated 18 /07/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 9 - Verse 2, 3, 4, 5, 11, 12 and 22.

Illustrations:

Example of Nachiketa in Katha-Upanishad.

When Mathur Babu offered a piece of land to Shri Ramakrishna.

Illustration of Waking State and Dream State.

Relationship between Mirage and Dry Hot Sand.

Relationship between Cinema Screen and Film.

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 ॥

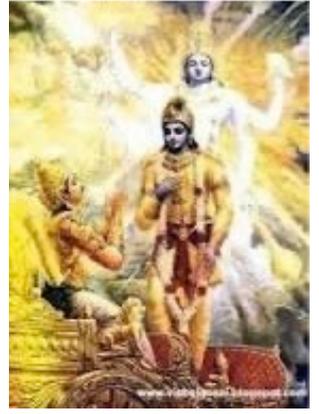
**Mookam karoti vachalam pangum langhayate girim |
Yat-krupa tamaham vande paramananda madhavam ||**

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.

Recollection:

We are studying the Ninth Chapter of the Bhagavad Gita very aptly termed as **Raj-Vidya Raj-Guhya Yoga**'. The speciality of this chapter is that the Lord Himself has named this chapter as **Raj-Vidya Raj-Guhya Yoga**', whereas every other chapter of the Bhagavad Gita has been titled by our saints and sages based on the content of the chapter. This is exceedingly wonderful when the Lord starts this chapter by stating:

Bhagavat Gita: Chapter 9, Verse 2



राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ 2॥
*rāja-vidyā rāja-guhyam pavitram idam uttamam
pratyakṣhāvagamaṁ dharmyaṁ su-sukhaṁ kartum avyayam*

Meaning: This 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.

I have already explained to you a part of this verse in our previous class. In this class, we will explore it further.

Two types of human mirrors or minds:

This yoga is the emperor of all yogas. Yoga means a process that gives us the direct realisation of God - as if we are looking at the Lord, however actually we are not looking at the Lord but looking at the reflection of ourselves. There are two types of human mirrors/minds (the mind is like a mirror.)

1. **One type of mirror/mind projects the image** that I am a human being; I have a body and mind; I have a social life etc.
2. **Another type of mirror/mind is a purified mind.** This purified mind/mirror is Lord Krishna Himself. As we have seen in the First Chapter and the beginning of the Second Chapter, when Arjuna was looking with his worldly mind then he was very miserable. However, Arjuna was extremely fortunate that Bhagwan Krishna was there. When Arjuna began to look through the purest of the pure mirror of Shri Krishna, then he realised that everything is Krishna only including himself. This chapter is going to unravel this subject.

Why is this chapter known as ‘Raj Vidya’?

We have discussed this in our previous class.

- Since this chapter deals with the greatest knowledge of God, that is why it is known as ‘Raj Vidya’ means ‘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 the responsibility 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’. We should always remember that this Bhagavad Gita was taught in the middle of a battlefield, where a Great War was about to begin and no one knew the fate of this war.

Coming back to Verse 2: (Please refer to the transcript of Chapter 9 part 1)

pavitram - means pure, that knowledge which can make us completely pure. Those who lead a spiritual life with sincerity and steadfastness or निष्ठा *nishtha* - the minds of these people get purified. As a fire burns the wood and changes it into ashes, similarly fire of knowledge reduces all the *karmaphalas* and purifies the hearts of the spiritual aspirant and he realises - I am divine.

idam — this; **uttamam** — highest, the spiritual life is the best.

pratyakṣha avagamam — it is experienced immediately. Many people do *yagnas* etc but they do not know when they are going to reap the benefits. Here, the result is instantaneous. This is not hyperbole - even if we just do sincere spiritual practice for five minutes, our minds will be flooded with joy and peace instantaneously. We do not need to believe anyone or depend on anyone but just need to practise it and experience it. This is encompassed by the Sanskrit phrase **pratyakṣha avagamam**.

I would like to explain this with a few illustrations:

- If we are hungry and eat food, immediately our hunger will go away and we will feel happy.
- If we put our hands in hot water - we will feel heat instantly.
- If we eat sweetmeat then instantaneously we get the result.

I am giving you these illustrations to emphasise that spiritual life is easy and the result is instantaneously experienced.

Whatever be the situation always think positively.

Everything has both good and evil effects. Just to illustrate - this current Covid-19 pandemic has both good and evil results. The economy has gone down; unemployment figures have gone up; many people have died etc. These are the evil results. However, there are some good effects as well - environmental pollution has gone down; figures of road traffic accidents has gone down; many animals, birds, plants are much happier.

Recording time 8 minutes approx.

dharmyam — something that is virtuous, the right thing to do and practicable. The next word in the *śloka* proves it.

su-sukham— even while practising, it gives the highest happiness. To practise this dharma is very easy. It is not necessary to keep an allotted time to do worship or read scriptures. Of course, it is better to do it regularly and have an allotted time but it is not necessary.

kartum — must practise it; **avyayam** — O, Arjuna, it gives imperishable results. All worldly activities give only temporary results such as - as soon as we eat our dinner, its result comes to an end or if we do charity – then this activity comes to an end. However, when we sincerely worship the Divine Lord then the result is permanent, the Divine Lord will remain with us forever. Once Shri Rama said to Vibhishna, “Once, My devotee says to Me that he belongs to Me then I will never leave My devotee. He will remain under My protection forever.” God is like fire - anything which comes near fire becomes fire. This spiritual path is the best and easy to practise whether we are a Christian or a Hindu or a Buddhist etc. it does not matter - God will always protect us. When a drop of water falls in a small stream then the small stream carries the water drop into a small river, a small river falls into a big river and eventually, the drop of water reaches the ocean.

This is a most wonderful statement by the Divine Lord. In essence, the Lord is telling us, “O, My child - I am your mother and I am your father.” What does this mean? God’s nature and our nature is the same. Therefore, we should behave according to our nature. In English there is a word called ‘aptitude’ - if we have an aptitude for a particular subject then that subject becomes easier for us. In the same way, we are divine/spiritual and therefore we should live our lives spiritually. When a person leads a purely spiritual life then he enjoys a tremendous amount of bliss which only he can appreciate. Once he has tasted even a drop of divine bliss then no one would be able to deviate him from his path. Although many saints, sages and scriptures are constantly encouraging and advising us to lead a spiritual life, still many do not believe in it. These people are called non-believers.

Believers and Non-believers:

- **Non-Believers:** There are billions of people who believe that there is no God, no afterlife and there is nothing called a spiritual path; this is the only life; this is the only opportunity, the body is everything therefore grab it, use it or lose it.
- **Believers:** There is another category of people called believers. These believers are of two types. 99.99% of believers are actually worse than non-believers. Why? They believe that God exists; afterlife exists; *dharma* exists; *adharma* exists; *karmaphala siddhanta* exists, but they never do anything to transform their lives. They have two types of personalities. One type of their personality worships God for a short time then soon after this they become a totally worldly and materialistic person as if God will never know their activities. This is called ‘pure self-deception’.

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

[Those who restrain the external organs of action, while continuing to dwell on sense objects in the mind, certainly delude themselves and are to be called hypocrites.]

Such a person is called a hypocrite. A hypocrite is one - who think something; says something; and does something totally different. This is also called '**Psychologically Split Personality**'. We should take great care not to become a split personality.

Recording time 16 minutes approx.

Example of Nachiketa in Katha-Upanishad:

For example, in Katha-Upanishad, Nachiketa's father was an immature person and had a Split-Personality. Why? He wanted to go to heaven but was not performing his actions which are conducive to achieve heaven. His son (Nachiketa) had a mature personality and was possessed of श्रद्धा *shraddha*/purest unshakable faith. He understood the hypocrisy of his father and he questioned himself. Is my father taking the right actions? (To put it in a better way - Nachiketa's father was a part of Nachiketa's self which was in a state of immaturity. Nachiketa was a well advanced and mature personality. Nachiketa understood the hypocrisy and knew that this was all self-deception and that he must rid himself of this hypocrisy. That is why he said, "I cannot have God and mammon." He renounced mammon (mammon is wealth regarded as an evil influence or false object of worship and devotion) and went to God - this act of renouncing mammon and going to God is metaphorically termed as 'going to death'. (Here, 'going to death' means complete detachment from secular desires.)

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।
uttiṣṭhata jāgrata prāpya varānnibodhata |

Arise, awake, find out the great ones and learn of them;(Katha Upanishad 1.3.14)

Arise, awake and stop not till the goal is reached - Swami Vivekananda

We should approach and adore worthy people/sages. They know the path, we should learn from them and follow it sincerely. As our teacher has reached God by following his path, therefore we would also reach the same goal by following his footsteps. There is absolutely no doubt about it. This is called *shraddha*. The Lord is not condemning non-believers or anyone else. He cannot condemn anyone because it is the Lord only who is playing the role of believers, non-believers etc. He is moving everybody like puppets, as has been beautifully described:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ C18, V61॥
īśhvaraḥ sarva-bhūtānām hṛid-deśhe rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā

[The Supreme Lord dwells in the hearts of all living beings, O Arjun. According to their karmas, He directs the wanderings of the souls, who are seated on a machine made of material energy.]

We must also recollect as we have discussed:

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

The Lord is telling us, “Amongst thousands of human beings, only a few have faith and attempt to do spiritual practice and amongst thousands of those who attempt to do spiritual practice in any given life, hardly a few succeed in reaching Me/the Divine Lord.” It also means that others are slowly progressing and when the right time will come then they will also realise God.

This idea is now expressed in the third verse.

Bhagavat Gita: Chapter 9, Verse 3

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ 3॥
***aśhraddadhānāḥ puruṣhā dharmasyāsyā parantapa
aprāpya māṃ nivartante mṛityu-samsāra-vartmani***

Meaning: People who have no faith in this dharma (teachings of the Lord) are unable to attain Me, O *Parantapa/Arjuna*, (*Parantapa* means one who burns enemies and reduces them to ashes). They repeatedly return to this world fraught with death. They will be born, die and again reborn until they also get a spiritual awakening, get a teacher and follow his instructions and attain साक्षात्कार *sakshatkara*/vision of the Lord. No one will be condemned.

aśhraddadhānāḥ—people without faith in the scriptures and teachers. They do not have faith even in their day-to-day experiences of life. Every day we witness in the world - people lose their possessions, meet accidents, lose their loved ones, go through childhood, middle age, old age, diseases and death and go through endless troubles etc.

puruṣhāḥ—such people are there.

asya dharmasya— they do not believe in dharma and God. They do not know that there is a way to become much happier and healthier. Every one of us is seeking higher and higher forms of happiness, but we do not know that spiritual life is a journey from a lower state of happiness to a higher state of happiness. We see people who have very little material wealth but they are extremely happy, peaceful unselfish and love everybody. These people are a great blessing to this world.

aprāpya—without attaining; **mām**—Me; **nivartante**—come back; **mṛityu**—death; **samsāra**—material existence; **vartmani**—in the path. In the pathway of this world, surrounded by death, come back again and again.

[Please note: I am going to skip some verses and will come to them later.]

The Lord is telling us about non-believers. There are two types of non-believers. Swami Vivekananda used to say, “There are people who say that they do not believe in God, but we will not find people who are more sincere than them in this world.”

We now go to Verse 11.

Bhagavat Gita: Chapter 9, Verse 11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ 11॥

**avajānanti mām mūḍhā mānuṣhīm tanum āśhritam
param bhāvam ajānanto mama bhūta-maheśhvaram**

What do these people do?

mūḍhāḥ—The Divine Lord gives them a beautiful epithet - *mudhah*. *Mudhah* means deluded people. What do these people do?

mām—Me; **mānuṣhīm**—human; **tanum**—form; **āśhritam**—take on. I am the *Avatara*/divine incarnation, however, I have taken birth as a human being with body and mind. (It applies to great saints as well) When these deluded people see Me as a human being. What do they do? **avajānanti**—they disregard Me, insult Me and disrespect Me.

When Mathur Babu offered a piece of land to Shri Ramakrishna:

Sometimes ignorant people used to disrespect Shri Ramakrishna. Once, one man kicked Shri Ramakrishna and said, “Mathur-Babu is in your hands, you could have reaped lots of worldly benefits.” Once Mathur-Babu (all in good faith) said to Shri Ramakrishna, “Baba, after my passing away, there will be no one to look after you. I know, who you are. You are not after worldly goods. You do not have worldly intelligence so you may suffer. I will never allow you to suffer, I am ready to give you a small piece of land and the interest generated by this land will help you to live a comfortable life.” There was nothing wrong with it, but Shri Ramakrishna became mad, took a stick and ran after Mathur-Babu, “You want me to become a worldly person.” Why did he do that? Not because of renunciation/*vairagya*? Then why? We will find the answer in the next Verse 22/Chapter 9.

Bhagavat Gita: Chapter 9, Verse 22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ C9, V22॥
ananyāśh chintayanto mām ye janāḥ paryupāsate
teṣhām nityābhiyuktānām yoga-kṣhemam vahāmyaham

Meaning: If somebody completely surrenders himself to Me; knows nobody else excepting Me and always thinks of me; I look after him; I bring everything needed for him.

Shri Ramakrishna's life is conclusive proof of Bhagwan Krishna's above *sloka*. Many people may not believe in it, but Shri Ramakrishna has demonstrated it - when Mathur-Babu offered him a piece of land then Shri Ramakrishna declined his offer. Suppose for the purpose of debate - Shri Ramakrishna accepted the land thinking that he did not ask for it but it was offered to him by his devotee, therefore it was alright to accept it. Once he accepted the land, it belonged to Shri Ramakrishna. Then what may have been his feelings? "Even if Divine Mother deserts me, I have this land to live comfortably." This means there would have been a competition between a piece of land and Divine Mother. Upon whom should he rely? He wanted to prove that like a child, he is completely dependent upon his Divine Mother. He never thought - who is going to feed me? Who is going to look after me? How am I going to survive? Where am I going to sleep? If we open our eyes and watch a child - as long as the mother is nearby, no child would ever worry about these things. As soon as mother or father disappears, they become very anxious. Shri Ramakrishna was like a divine child in the lap of his Divine Mother - there was no separation between them.

So, the Lord is telling us, "Many people do not know - who I am." (Of course, we can blame God only because it is His responsibility to bless us with this knowledge, He is covering us with His Maya.)

Important point: We should think about the Divine Lord and completely depend upon Him to live a peaceful and blissful life. What is the nature of these people, who are unable to recognise the Divine Lord? This is explained in the next verse.

Recording time 28 minutes.

Bhagavat Gita: Chapter 9, Verse 12

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ 12॥
moghāśhā mogha-karmāṇo mogha-jñānā vichetasah
rākṣhasīm āsurīm chaiva prakṛitiṁ mohinīm śhritāḥ

Meaning: They are completely under the spell of this *prakriti* (means worldliness). Their nature is *asuri/atheistic* and *rakshasi/demoniac* (means they think that they are body, mind and sense organs. This is all their identity.) What do they do?

Now, coming back to Verse 3.

Bhagavat Gita: Chapter 9, Verse 3

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ 3॥

*aśhraddadhānāḥ puruṣhā dharmasyāsyā parantapa
aprāpya mām nivartante mṛityu-samsāra-vartmani*

A man without faith in this dharma (Raj-Vidya and Raj-Guhya Dharma) do not attain Me but return to the path of the world. However, Vedanta also reassures us that no one is condemned forever. It is a journey, some people may delay their journey, but ultimately everyone is going to reach God.

Now, the Lord is going to tell us something most extraordinary. I will give a brief introduction. Some people are extremely confused by the next two verses.

Bhagavat Gita: Chapter 9, Verse 4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 4॥

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na chāhaṁ teṣhvavasthita*

Meaning: I am pervading the entire universe; the whole universe has come from Me; it's pervaded by Me; the entire universe remains in Me. This is wonderful and easy for us to understand. All living beings dwell in Me but I do not dwell in them.

Now comes the next beautiful verse:

Bhagavat Gita: Chapter 9, Verse 5

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 5॥

*na cha mat-sthāni bhūtāni paśhya me yogam aiśhwaram
bhūta-bhṛin na cha bhūta-stho mamātmā bhūta-bhāvanaḥ*

- In the fourth Verse, the Lord said, "All living beings dwell in Me but I do not dwell in them.
- Now in the fifth Verse, He is saying the opposite, "It is not only I am not in them but all beings are also not in Me."
- This is a very confusing statement. How can we understand this? This can only be understood with the help of great spiritual teachers/ acharyas like Shankaracharya. It requires a little bit of thinking. I will try to give a simple introduction. Please listen carefully and try to understand.

[Illustration of Waking State and Dream State:](#)

- Suppose you are in the 'waking state' and listening to my talk. Our present state is known as 'waking state' and we are called 'wakers.'
- After some time it will be nighttime. We will all go to bed and have a dream. In the dream state, we dream and see many things exactly like in the waking state and experience them.
- Who is experiencing the dream state? The 'waker' is experiencing the dream and now calls himself the 'dreamer". At the same time, the waker is not there at all. How do we know? Because whatever happens in the dream never affects the waker. For example, we may be lying in bed and dreaming that we are in India or Australia. But, when we wake up then nothing is there. Suppose when we were in Australia (in the dream) then we went for a swim and began drowning. Suddenly we wake up sweating due to fear but in the waking state, we find that nothing has happened.
- So, are all the dream events within us or not? Yes, they are all within us. Do we get affected by the dream events? Absolutely not! This is the crucial point - when we are dreaming and if the dream would have been real, then the waker should have been affected. Why? Because reality affects us and anything unreal does not affect us. The dream is a reality in the 'dream state' but completely unreal from the waking point of view. The dream may seem to be real but as soon as we wake, we realise that it is completely unreal.

Conclusion:

- Similarly, without the Divine Lord, this world cannot exist. (Just as dreamer and dream cannot exist without the waker.)
- So many things are happening in this world - people are born, enjoy, suffer and die. Logically, if God would have been in this world, then He should have also gone through this birth, disease, old age and death cycle. However, we know that God is never affected (Just as the waker is not affected by the dream) even though He experiences this seeming reality. How?
- Because for the Divine Lord this world is not real. Therefore, the Divine Lord never gets affected.
- But, without the 'waker', dreamer and experience of dreaming both are not possible. Similarly, this world is not possible without the Divine Lord.
- The Lord has said in the fourth Verse, "All beings are inside Me." Just like the waker says, "All the dream world is inside me." However, the waker is not affected by his dream. As soon as he wakes up - the dream is only a seeming experience. Here, we need to understand that as soon as a person wakes up - the entire dream experience appears unreal. Unreal cannot abide in real, there is no relationship between real and unreal.

In the next verse, the Lord is telling us, "Even beings are not in Me."

The Lord Himself gives an illustration: Just as this universal wind/ वायु *vayu* goes on moving in the space and it carries good smell, bad smell, dust, heat, cold etc but the air itself is never affected by these various smells etc. Air just acts as an instrument in carrying various types of smells etc. but is never affected. Similarly, there is no world without the Divine Lord just as there is no dream without a waker. As long as there is creation, it will remain completely dependent upon the Divine Lord.

I will give you a couple of illustrations to explain this subject.

Relationship between Mirage and Dry Hot Sand:

- The illusion of a mirage completely depends upon the hot dry sand.
- In a mirage, we see a beautiful lake with cool blue water, plenty of green trees lining up along the sides of the lake. This all looks real although it is not real - there is no lake or water or trees.

Two important points:

1. There is no mirage without the dry hot sand.
2. Truly speaking, the nice, cold, sparkling blue water of the mirage could never affect the sand and the sand will remain hot and dry. Another important point is - the sand will always be there, whether there is a mirage or not. For example, there will be no mirage at night, a mirage happens only when there is a dazzling midday sun - but the sand will always be there. What is the relationship between the sand and the seemingly cold water of the beautiful lake of mirage - there is no absolute relationship, it is just an experience like a dream but it is not a reality.



Relationship between Cinema Screen and Film:

Another example is of a cinema screen. When we enter the cinema hall then we



see a pure white screen. As soon as the film starts - we completely forget the

screen and start experiencing all the good or bad events happening in the film. Although, everything is happening on the screen and there will be no film without the screen, we still do not see the screen.

- Now, think about the relationship between the screen and all the events which are happening on the screen. Suppose there is heavy rain in the film but the screen is not affected and doesn't get wet or there is a deadly forest fire in the film but the screen doesn't get burnt.
- The important point to note: the screen is real, without the screen there will be no film to watch and experience, nothing can happen without the screen. Similarly, the entire universe is 'as if' it is on the screen of the Divine Lord. All the events are happening on the screen but the screen is not there in the events? How? Because, if the screen is there as a part of the event then it will get wet or get burnt etc.

Essence: There will be no film or drama without the screen. All events depend upon the screen, but the screen is not affected. What is the relationship between all these events and the screen? Absolutely no relationship. What does it mean? These events are not real, only the screen is real. However, when the film finishes, we get up and thank the director, actors and actresses etc.

Moral of these illustrations: In very simple words, there will be no universe without the background of Brahman/God. The finite world depends upon the infinite Brahman. Infinity is not dependent on anything finite but, the finite is dependent upon the infinity.

The most confusing statement of the Lord is, "All beings are in Me but I am not in them." In other words, all the seeming finite things are in Brahman but Brahman is not finite. How? Finite things will come to an end; the film will come to an end but the screen will remain. So, what is the relationship between the infinite and finite or between the real and unreal? It is a seeming relationship because a real relationship can happen only between two real things. This is something very important for us to understand.

Two very important points:

So, we are discussing two very important points here which I will elaborate on this subject in more detail in our next class. I hope, I have been able to convey my message to you.

1. There are two orders of reality. One is (really) real and the other one is seemingly real.
2. The seeming reality can never exist without the real reality. When this seeming reality comes to an end then truly speaking, there is no real reality in them. Therefore, there is no relationship between them. What will remain is - infinite only. (What remains is the screen only.)

Summary:

The point which we should ponder over:

- The entire world is like a cinema show. There will be no cinema show or the world without the screen or Divine Maya. The cinema show or the world is only a seeming cinema show or seeming world, when cinema/world comes to an end then only screen/God remains.
- We are all participants in this cinema show. We think we have a relationship with God but God cannot have a relationship as I have explained to you. There cannot be a relationship between real and unreal - examples of mirage and cinema screen.
- A waker when goes to sleep and dreams then projects a different type of reality. So what is the relationship between the waker and the dreamer? Absolutely no relationship! From the waking point of view - the waker is real and the dreamer is completely unreal.
- If we have understood this then now, it will be easier to understand that we are talking about a false type of relationship which from our point of view is not false but absolutely real. So we say, "We have a relationship with God and Guru." However, this does not exist from the highest point of view, but from our point of view, these relationships are absolutely real as long as we are under the spell of Divine Maya. So, for us this world is real, God is real and we should assume that we have a true relationship with the Divine Lord.
- Everything is Brahman and nothing but Brahman is a profound truth.

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