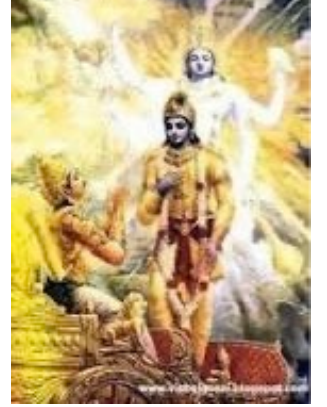


**Bhagavad Gita Chapter 9 online Part 3 dated 19/07/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**

**Subject: Chapter 9 - Verse 3 to 5.**

**Illustrations: Illustration of Waking State and Dream State: Relationship between Cinema Screen and Film: Bhakta-Prahlada: An Analogy of a Plain Land with a build in structure. An analogy: Hurricane Lamp by Shri Ramakrishna: An Analogy of a Ferris Wheel by Swami Vivekananda:**



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।  
पार्था 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 resuming the Ninth Chapter of the Bhagavad Gita very aptly termed as **Raj-Vidya Raj-Guhya Yoga**. I have taken a considerable amount of time yesterday to explain to you two seemingly contradictory statements of Lord Krishna. In the earlier verses, He has said, "All beings are in Me." However, in the very next verse, He says, "I am not in any of them." There is a deep intimate connection between the Seventh Chapter and the Ninth Chapter. At the beginning of the Seventh Chapter, the Lord says, "ज्ञानं सविज्ञानंसहितम् | jñānam sa-vijñānam sahitam." *Jyanam* means right knowledge, but it has to be realised and when it is realised then it is called *Vijnanam*. The word *Vijnanam* is specifically used by Shri Ramakrishna several times in The Gospel - it is a very special way of knowing divinity.

Just to recollect:

In the third verse the Lord says:

### 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***

The Lord is saying, “Even though I am the greatest being, there are people who do not believe in Me.” These materialistic people are known as *Charuvakas*. This *dharma* which is practicable gives the best results; these results can be experienced instantaneously and last forever. It is such a wonderful knowledge therefore known as ‘*Raj-Vidya*’ yet it remains as ‘*Raj-Guhya*’ means non-understandable. People who do not believe in this *dharma* are called *aśhraddadhānāḥ*. Then what will happen to these people - their hearts will remain non-purified until they follow the spiritual life; they are bound to be born and die again and again. However, because each soul is potentially divine, they will get opportunities and eventually everyone will get *moksha*.

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We were discussing the fourth verse in our last class.

### 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***

From the fourth verse until the tenth verse - the Lord is graphically describing the nature of the supreme reality - *Akshara-Brahma*. (As we know the Eight Chapter is very aptly called “*Akshara-Brahma-Yoga*’.) The Lord is further telling us, “Atman is indestructible and imperishable; I am that Brahman; you are that Brahman; everything is that Brahman; but only realised souls know this fact and most of us do not know this fact.” Now, the Lord is describing certain characteristics of *Nirguna*, *Nirakara*, *Nirupa*, *Nirvishesha* Brahman which we will discuss.

In the Verse 4, the Lord is saying, “***mat-sthāni sarva-bhūtāni***—all living beings are in Me; ***na cha aham teṣhu avasthitaḥ***— but I am not in them.”

### 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***

We are concerned with the second line of the fourth verse **mat-sthāni sarva-bhūtāni na chāham teṣhvavasthita** (All living beings exist in Me but I do not exist in them.) and the first line of the fifth verse **na cha mat-sthani bhutani pashya me yogam aishwaram** - “Behold My divine mystery and yet, the living beings also do not dwell in Me.” This is My divine mystery. In other words - “My spirit which is the support of all being and the source of all beings does not dwell in them.”

I have tried to explain this to you in my last class. In summary, what does it mean?

- The Lord seems to have created this world and according to our normal understanding, when someone creates something then the creator and created object remain ever separate. However, we need to understand this a bit differently.
- **Analogy of Pot and Potter:** Such as, a pot or any number of pots come out of clay; which means, there is no creator, there is nothing created, it is not a creation but a manifestation of the clay in different forms, with different names and utilities. Always remember, when a potter wants to create something then he always has some idea in his mind of what he wants to create, such as a tumbler or a cooking pot or a container to store objects. Accordingly, he will make the objects with specific forms, name them and use them accordingly.
- **Brahman is the material cause, instrumental cause and intelligent cause:** Here, we should not understand like a potter making a pot, but understand as the clay which is being shaped. Now the question comes - who is making the pot or who is the intelligent cause? On a spiritual level, Brahman Himself is the material cause, intelligent cause and instrumental cause of this entire world. Everything is Brahman only. Why? Because there is nobody else besides Brahman.
- **Maya-Shakti:** How does Brahman assume these innumerable forms? There is a special power of Brahman called *Maya-Shakti*. It is because of *Maya-Shakti* - Brahman appears to us - as if we are separate from Brahman and Brahman is separate from us.
- **We are not finite:** We are coming from the infinite but we claim that we are finite - it is an illogical statement because infinite can never become finite. If infinite cannot become finite then what is this appearance or world? It is only an appearance. Is it a fact? It is not a fact. Is it not a fact? Yes, it is a fact. Swamiji, you are confusing us! No, I am not confusing you! So long as we are under the spell of Maya - somehow the infinite thinks that it is finite. Even though a man may think that he is a dog, but he will never become a dog and therefore there is no need to change him from a dog to a man. It is only a thought in his mind. Similarly, somehow this wrong thought came in our minds that we are human beings; we are born, live and then die. So, from man's point of view or seemingly “created” point of view - God is infinite but we are finite. However, scriptures always teach us that we are not finite. It is मिथ्या *mithya*/seeming reality just like seeing a snake in a rope.

I will explain to you by quoting two examples as we have discussed in our last class:

(Please refer to the transcript of the Ninth Chapter Part 2.)

### Relationship between Cinema Screen and Film:

Let's take the example 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.

### Illustration of Waking State and Dream State:

The waker enters into a state known as Dream State. In the dream, the entire world is experienced and the waker does not think that it is a dream; the dream appears as an absolute reality. As soon as he wakes up, he understands that the dream was completely false because it has no real existence at all. With these two analogies, let's analyse briefly as we have spent considerable time in our last class as well.

**Moral of these illustrations:** In very simple words:

- There will be no universe without the background of Brahman/God.
- Brahman is the only truth, there is no other truth except pure Brahman.
- However, somehow this *Maya-Shakti* is there. Does *Maya-Shakti* really exist? No, but it seems to be existing. Is it there? No, it is not there. *Maya-Shakti* is *sat/real* as well as *asat/unreal*. (This is beautifully expressed in the Vivekachudamani.) How should we understand this?

Recording time 11 minutes.

Coming back to Verse 4:

**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***

**mat-sthāni**—in Me; **sarva-bhūtāni**—all living beings - all beings not only on this earth but all beings in all *lokas* such as *bhu-loka*, *bhuvar-loka*, *swarg-loka* including all the fourteen *lokas/worlds* are within Me. How? Because I am the unchangeable background (like the screen); I project them; I sustain them and I withdraw them as well. All beings are there so long as creation goes on (as long as the film goes on.). All beings have no real reality, our seeming worldly existence or appearance also comes to an end after God-Realisation.

**na**—not; **cha**—and; **aham**—I; **teṣhu**—in them; **avasthitaḥ**—dwell. I am not in them. How? Everything in this universe is changing constantly and going through birth, growth and death. We go through happiness and unhappiness. But, the Lord remains unchangeable. We have discussed in our previous classes that in the cinema film there may be rain or fire or a person may be cut into pieces but the screen does not get affected. (Please refer to the transcript of Chapter 9 Part 2.) However, there will be no cinema without a screen. In our second analogy, as soon as the dreaming mind is switched off - the waker would realise that the entire dream was unreal.

**To Summarise:**

- There is the real reality and there is seeming reality.
- **Bimba** बिम्ब **and Pratibimba** प्रतिबिम्ब **Vada or Philosophy:** Suppose, there is a mirror, in front of the mirror there is a *bimba*/object or a person, now there will be a *pratibimba*/reflection of the object or the person in the mirror. The reflection is unreal because it is totally dependent upon the mirror. However, the real object in front of the mirror cannot be destroyed because it is not a reflection but the real substance or real being does not depend upon the mirror. [Here, the mirror is our mind. *Bimba* is equated to Brahman and *Pratibimba* is equated to the world.]

<b>Bimba/Object</b>	=	<b>Brahman</b>
<b>Pratibimba/Reflection</b>	=	<b>Entire Universe</b>
<b>Mirror</b>	=	<b>Mind</b>

<b>No Mirror</b>	~>	<b>No <i>Pratibimba</i> or Reflection</b>
<b>No Mind.</b>	~>	<b>No Universe (Brahman only remains.)</b>

- Now, with this background knowledge, there should not be any contradiction or confusion. When we experience this phenomenal world, for us all beings are created and sustained by the Divine Lord. When we will realise God then we will understand that there is no creation or sustenance or dissolution because everything is God. This entire phenomenon is just a few thoughts in the mind. When the mind itself is completely obliterated or destroyed by the dawn of real knowledge, then all these ideas will disappear along with the disappearance of the mind - after God realisation, there will be no mind to even question - where all these beings and worlds have disappeared.
- **Recording time 15 minutes approx.**
- We have seen this discussion in the Dakshinamurti Strotam: The disciple says, 'Just now, I saw a most marvellous *Vishvam/Universe* but what has happened to it? (Something very interesting for us to understand - when a person is in the state of God-realisation and says, "What has happened to *Vishvam/Universe*." What does it mean?" In the state of realisation, there is no mind therefore, there is no concept of time either. So, even if he had gone into the samadhi state and remained in the samadhi state for billions and billions of years as if time doesn't exist and when his mind comes down then he contacts his previous mind and says, "There was a universe and what happened to that universe?" Nothing happened to that universe, it was just a reflection of myself in the mirror of my mind.
- **Dakshinamurti Strotam:** Let's take a beautiful verse from Dakshinamurti Strotam

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यस्साक्षात् कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥1

**Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1**

**[Meaning:**

Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

1.1: The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being,

1.2: It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep,

1.3: One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman,

1.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.]

When a person looks at a reflection in a huge mirror and does not look here and there, then after some time, he will get fully convinced that the reflection which he is seeing in the mirror is the only reality. He would not even say that it is a reflected image but for him, it is the only reality. The entire universe is nothing but a thought/an idea/a reflection in the mind but this realisation or understanding comes only after God-realisation. A realised soul will come to know that the universe is only a reflection of God in the mind. When the person starts looking out of the mirror then he will see the real reality standing in front of the mirror and will realise that what he was looking at the mirror is only a reflection of the real reality/real object'. The moment this mirror/mind is broken, the real reality alone remains.

**Mind is controlled by three *Gun*as:**

As we have discussed - our mind is the mirror. This mind is controlled by three *Gun*as/attributes: *Satva, Rajas and Tamas*.

- When the mind is predominantly occupied by *Tamoguna* (as mentioned in the Seventeenth Chapter of the Bhagavad Gita which hopefully we will discuss in the coming future) then the person thinks that right is wrong and wrong is right.
- When the same mind is predominantly occupied by *Rajoguna* then the person develops a terrible thirst to accumulate many worldly objects; develops endless restlessness of the mind; brings in endless activities and leads to the endless results of these activities.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।  
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ C14, V12॥  
***lobhaḥ pravṛittir ārambhaḥ karmaṇām aśhamāḥ spṛihā  
rajasy etāni jāyante vivṛiddhe bharatarṣhabha***

- However, the state of *Rajoguna* is comparatively much better than the state of *Tamoguna*. Why? Because *Rajoguna* person understands at least a little bit about reality but mostly it is still unreality.
- When the same mind during the course of time slowly develops *Satvaguna*- then he gets the right knowledge/*Jyanam* about the nature of the world and nature of his own-self. *Satyam Sukhe Sanjayati* - *Satvaguna* produces two results: right knowledge and better happiness. *Rajoguna* produces two qualities: greed and restlessness/unstoppable activities which produces experiences of both happiness and unhappiness. *Tamoguna* produces: *moha*/ misunderstanding of everything, *pramada mohau* commits terrible mistakes and experiences a terrible amount of suffering.

- Our Journey should be from *Tamas to Rajas to Satva* - this means the person travels slowly from the wrong knowledge to the right knowledge; from misunderstanding to right understanding and correspondingly his mind experiences an increasing amount of bliss.
- The Essence is - the whole world is an apparent-world, not a real-world at all.

### **Characteristics or features of the Supreme Lord:**

Several characteristics or features of the Supreme Lord have been described.

Now, the Lord is going to describe certain characteristics of the Supreme Reality/Brahman from the sixth to the tenth verse. I hope you remember, I told you in my previous lectures that the highest reality is indescribable. Why? Because, anything which can be described, becomes limited and comparable with other objects, for example, a small cup or a green cup or a big cup or a small book or a big book or a small chair or a big chair and so on - so the description of an object works only in the realm of many and also to distinguish one object from the other. However, the Supreme Lord is infinite, there is no other object besides Him therefore it is indescribable. The only way is to vaguely describe Him as Sat-Chit-Ananda. The Supreme Lord can be described only as नेती नेती *Neti Neti*/Not this, Not this. We are going to discuss this now, at least six characteristics of the Divine Lord have been graphically described from Verse 4 to Verse 10. Let's briefly dwell on these verses.

**Please see above - the first line of Verse 4.**

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
*mayā tatam idam sarvam jagad avyakta-mūrtinā*

**First Characteristic:** *mayā*—by Me; *tatam*—pervaded; *idam sarvam jagat*—this entire visible as well as invisible cosmic world. Our eyes have limited power, eyes can only see limited things. Sometimes we have to use some specific instruments (microscopes or telescopes) to see microscopic objects or objects at a very long distance but there are many objects which cannot be seen even by any instruments. *Jagat* means gross, subtle and causal universe. The Lord is saying, “Everything has been completely enveloped by Me.” There is nothing else except the Divine Lord. Just like clay envelops all the pots; gold envelops all the ornaments; iron envelops all iron objects, wood envelops all the types of wooden furniture and so on. This world is nothing else but the Divine Lord in certain shapes, names and utilities. Just as a gold ring is nothing else except gold in a particular form, name and for a particular purpose. However, something that pervades everything should be formless.

*mayā tatam idam sarvam jagat*— The Lord is saying, “This entire visible, as well as the invisible cosmic world, is pervaded by Me. I am everywhere.” The Supreme-Lord is limitless and formless.



## Bhakta-Prahlada:

We know the story of *Bhakta-Prahlada*.

*Hiranyakashipu* asks his son *Prahlada*, "Where is your Lord *Narayana*?" *Prahlada* replies, "Where is He not? If you can show me a place where *Narayana* is not present then, I will show you where *Narayana* is present." *Hiranyakashipu* says again, "I do not see *Narayana* in this pillar." *Prahlada* replies humbly,

"Father, I only see *Narayana* inside and outside the

pillar. *Hiranyakashipu* was unable to control his anger and smashes the pillar with his mace. A tumultuous sound is heard, and Lord Vishnu in the form of Lord *Narasimha* appears from the broken pillar and destroys (the ignorance called) *Hiranyakashipu*. *Atman* cannot be destroyed. *Anatman* is destroyed. This is a symbolic story. Because the Lord is formless, therefore the Lord cannot have any boundaries or limits. He is limitless and formless.



**Second Characteristic: *avyakta-mūrtinā***—the unmanifested form. The entire universe is a manifestation of an unmanifested Brahman. However, formlessness cannot have a form or a boundary. Only boundaries give form to something.

## An Analogy of a Plain Land with a build in structure.

So, now imagine, there are 100 miles of a completely plain land and empty space around it, then someone constructs four walls and a roof - immediately this construction gets a name of a form-house or a factory or whatever name we want to give. Because, the boundary-less land has been bound, now a particular form for a particular purpose has been constructed and a particular name has been given to this structure. Truly speaking, the plain land and space can never be bound but it appears to be bound. Very interesting, many countries have their independent names. Suppose, a powerful enemy invades that country and occupies the land, now the boundaries have changed. For example, a piece of land that was the part of India now has been occupied by China and China claims that it is now China's land. Previously that land was known as India, now it is known as China. It is mainly human beings who make these boundaries. Sometimes, other creatures also make their boundaries.

***avyakta-mūrtinā***— meaning the Supreme unmanifested. What is meant by ***vyakta*** or manifested? Means which can be experienced by our five sense organs. That which cannot be experienced by our five sense organs is called ***avyakta*** or 'non-manifested'. However, we need to be careful to understand the word ***avyakta*** - it means very subtle. (There are many microscopic things that are not experienceable to our five sense organs but can be seen with the help of various instruments. This is not what *avyakta* means.) As we have seen in the Katha-Upanishad - [*sakastha saparaagatihi purushnakinchit*] - there is nothing higher than the *Supreme-Purusha* and this is the supreme goal.

Now the second line of the fifth verse.

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 5॥  
*bhūta-bhṛin na cha bhūta-stho mamātmā bhūta-bhāvanah*

**Third Characteristic:** *bhūta-bhṛit*—the sustainer of all living beings. The Lord is saying, “I am not only the creator of all the beings, but I am the sustainer, supporter and nourisher of everything.” For example, we all are the products of the earth, our physical bodies are made up of ‘अन्नं *Anaa*/food’; sustained by *Anaa*; when *prana*/vital energy departs from our body then this body goes back into ‘*Anaa*’. Similarly, we come from God; sustained by God, therefore our destiny is to go back to God.

*na*—never; *cha*—yet; *bhūta-sthah*—dwelling in. Even though I have created the universe but I am not limited or confined. As we have discussed yesterday, although everything is God, however, we cannot say that ‘this object is only God’. As everything is God, therefore, for example, if we say, “Table is ‘also’ God.” Then that is right in a sense because everything is God therefore table is also God (Here, the word ‘as if’ is very significant.). However, we should not say that only table is God or only Vishnu is God or only Shiva is God or only Jesus is God. We should say - Vishnu is also God; Jesus is also God; Buddha is also God. Otherwise, sectarianism will come, fanaticism will come, there will be terrible wars and unimaginable suffering, this is human history.

So, the Lord is telling us, “Every being is in Me but I am not confined to only these beings. I am both all these beings and beyond all beings meaning infinite.” We have discussed this topic yesterday that everything is God but no object can be called that “this is only God.” These are some of the descriptions of the Supreme Brahman.

**Recording Time 30 minutes:**

We have been discussing three apparently contradictory statements and I hope, I have been able to clarify these points to you:

1) All beings are in Me. 2) I am not in them. 3) All beings are also not in Me.

**Fourth Characteristic:** *mat-sthāni sarva-bhūtāni*—all living beings are in Me - (please see above Verse 4.) In the Seventh Chapter of the Bhagavad Gita, the Lord says, “I have a *Higher-Prakruti* called *Para-Prakriti* and a *Lower-Prakriti* known as *Aparna-Prakruti*. *Apara-Prakruti* is this manifested universe. *Para-Prakruti* is the pure-consciousness. The creation is a combination of pure consciousness and something inert. Here, the Lord is telling us, “This entire visible universe, subtle universe and the causal universe is nothing but Me. Therefore, I am the supporter of the entire universe.”

How is the Lord supporting the universe? In the form of *Sat*/Existence, *Chit*/Awareness and *Ananda*/ Bliss. If we are existing then it is because of God’s

existence; if we have a bit of knowledge then it is due to the Chit/absolute knowledge of God; if we are experiencing some happiness then also it is a manifestation of God's Ananda/Bliss. So, without God/*Sat-Chit-Ananda*- we will not have any existence, knowledge or happiness. The unlimited also supports the limited and the limited is always dependent upon the unlimited. Nothing else exists except God. The higher nature of God is known as *Chaitanya-Swaroopam* or pure consciousness and contrary to this the world, the body and the mind are all inert. *Jivatma* is a reflection of the pure-consciousness in the part of the mind.

### What is Chidabhasa?

The mind has all three *Gunas*. The pure consciousness is reflected in the *satva* part of the mind known as चिदाभास *Chidabhasa*. This *Chidabhasa* is called *Jivatma*. The body, the mind and *Chidabhasa* put together is an individual, for example - mosquito's mind, mosquito's body and mosquito's *Chidabhasa* is a mosquito (I am a mosquito.); elephant's mind, elephant's body and elephant's *chidabhasa* is an elephant (I am an elephant.) and so on. So, Shri Krishna says, "Pure-consciousness is independent of the matter, but the inert world and inert body-mind complex cannot exist without pure-consciousness." Therefore, the Lord says, "I am the *ashraya*/the support of the entire universe."

### Similarities between Akash/Space and God:

The Lord quotes an example of the wind and space, "Just as when the wind moves in the *Akasha*/space, it carries a good smell or a foul smell etc. but the space in which the air moves is not affected at all. The space remains completely detached. We see the sky and often say - red sky, blue sky, golden sky etc but the space or sky never gets contaminated. The Space/*Akasha* is all-pervading and cannot be divided. That is why sometimes we are advised to meditate upon *Akasha* called आकाश उपासना *Akasha-Upasana*.

There are so many similarities between space and God:

1. The space is infinite (there is no east or west or above or below) and God is also infinite.
2. The space can never be divided and God also can never be divided - God is *Akhanda/indivisible*.
3. The space can never get contaminated, similarly, God can never be contaminated. God is *Nirlipta* निर्लिप्त and असंग *Asanga/uncontaminated*.
4. *Akasha-Upasana* is the most important when we want to meditate upon *Nirakara*/formless, *Nirvishesh*/devoid of variety, featureless, without distinction, *Akhanda/indivisible*, *Avayaya*/imperishable God.
5. We cannot wet the *Akasha*/Space by water or cut the space with a sword or burn the space by fire or dry the space by air, the same is absolutely true for God/Atman.

### An analogy: Hurricane Lamp by Shri Ramakrishna:

Shri Ramakrishna gives a beautiful example. A man lit a hurricane lamp and reads Bhagvatam/Scripture in the light of the lamp (I am slightly changing this illustration for the sake of clarity.) Another man forges a cheque in the light of the same lamp. Now, it is interesting to note that the first man cannot read Bhagvatam and the second man cannot forge a cheque without the light of the hurricane lantern, but the light is completely untouched and not affected by their actions. The light does not get the *Punya/meritorious result* of reading the Bhagvatam or *Papa/non-meritorious result* for forging the cheque.

However, at the beginning of our spiritual practice, we have been advised to think of God as our creator. If a person does an activity then he is a doer and every doer must reap the result of his activity called *Karmaphala*. So, if God is the creator then whatsoever is happening in His creation such as good people or evil people - God can be held responsible. That is why some so-called 'pretend advaitic people' try to push all their wrong deeds on God. They happily give an example - when a hungry tiger sees an animal, it immediately pounces and kills its prey. What can the poor tiger do? It has been made by God and God Himself has given this type of nature to the tiger. These are the types of wrong examples which these people quote - I have been created by God; what can I do? I can only behave per my nature as given by God!! We meet these types of people every day, they say, "If God would have given me devotion then I would be progressing towards God like a rocket." They do not want to understand that God has also given us a bit of power of discrimination and some freedom so that we can shape our own lives. This idea will come a bit later on in this chapter. God creates this universe, not according to His will, but following our past actions. In other words, we go on recreating ourselves according to the results of our past actions. We are the creators, sustainers and destroyers of our lives, therefore, we are squarely responsible for our lives. There is a beautiful Bengali Song - "No one is at fault O, Mother. I am drowning in the well which I have dug in my past life by my own hands." One can meditate on this song. So, what are we discussing? The entire world is real from our point of view, but it is मिथ्या *mithya*/unreal from God's point of view. Just like, a dream is an absolute reality when we are dreaming. It is only when we wake up and look back then we say that we have been dreaming and it was *mithya* or not real. There would be no world without pure-consciousness. This is known as अधिष्ठाना *Adhithana*. The Lord is Sat-Chit-Ananda and supports the entire universe which is made up of Sat-Chit and Ananda as its basic constituents. However, the Lord is not tainted by anything that happens in this world just like space and air.

The Lord is the creator. He has said that I have created this entire universe. I am the *sristikarta/creator*; I am the *esthitikarta/sustainer*; I am also the *layakarta/cause to dissolve*; everything happens because of My power. Shankaracharya says in his introduction to the Bhagavad Gita - 'as if' the Divine Lord has incarnated; 'as if' He was born; as if He grew up as a man; 'as if' He preached and so on. The idea is - 'as if' God is creating, sustaining and dissolving. As we see in our dream - as if we are in trouble; as if we have been rescued and so

on. (Here, 'as if' is very significant.) God doesn't really create. As we have seen in the Eighth Chapter

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ 16॥  
*ā-brahma-bhuvanāl lokāḥ punar āvartino rjuna  
mām upetya tu kaunteya punar janma na vidyate*

So, again and again, Lord Brahma wakes up, creates the universe in His daytime and when He goes to sleep - the universe dissolves. This process is eternal. Then a question comes, how does Lord Brahma create? Brahma doesn't create.

### The Analogy of an Old Lady and Her Basket of Seeds:

Shri Ramakrishna tells us a beautiful analogy. An old lady lives in a house, she plants some seeds in her garden. She grows many vegetables such as potatoes, *brinjal/eggplant*, beans etc. At the end of the season, she collects the seeds of these plants and stores them in a basket for next year. When the rainy season comes then she plants these seeds again and this process goes on and on year after year.

**Moral:** Such a beautiful analogy, Brahma is compared with this old woman. She gathers the seeds - similarly, Lord Brahma collects the *vasanas/samsakaras* of every living creature. He stores them, which means when he goes to sleep then there will be no activity as if creation has come to an end, but as soon as He wakes up - He starts creating again. As we know, every seed develops into a particular type of plant or tree etc. with specific leaves, fruits and other features. Just think about it, who is actually creating? Ourselves. Who is Brahma? Ourselves. How are we creating and out of what? Our पूर्व जन्म संस्कार *purna-janam samsakaras*, we are our own seeds. This process goes on and on. Is there any end? Yes, when we will have self-realisation and understand that this is all a big dream then we will wake up. उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत । *uttiṣṭhata jāgrata prāpya varānnibodhata* | *we do shravana/listen and manana/meditate and we realise the fact that the universe is purely a thought in the mind.*

So, 'as if' means it is only a seeming reality, not a real reality. 'As if' Brahma is creating, sustaining and dissolving. 'As if' is an Advaita Vedanta concept - 'as if' it is a snake, not knowing that it is a rope. The role of Brahma is not to create a new creation or world but to sow old seeds as it were. We are all these seeds and the process continues until we become awakened.

### So, when did this creation began?

It never began, it is an eternal process. That is why *sristi/creation* is called *anadi* or beginning-less; if there is no beginning then there will be no end either called *ananta/endless*. However, individually there is an end but collectively there is no end. Therefore, do not question when this creation began. That is why Maya

which is equivalent to सृष्टि *sristi* or creation is called *Anadi-Avidya* or *beginning-less*. Swami Vivekananda describes this view in a beautiful analogy of a Ferris wheel.

### An Analogy of a Ferris Wheel by Swami Vivekananda:

[The Complete Works of Swami Vivekananda/Volume 2/Jnana-Yoga.]

We have seen a big Ferris Wheel. The wheel revolves and the little rooms/carriages of various shapes, sizes and colours come regularly one after another. A passenger gets into one of these carriages and sits there; he goes up and up to a big height and then comes down; he enjoys the ride and a very merry time. When he has gone around the circle, he gets out of the wheel as if he has been released then a new passenger gets in. The Ferris wheel has no beginning and no end, it goes on and on. However, some passengers sometimes enjoy the ride so much that they are prepared to pay again and again for the ride. [Nature is like the Ferris Wheel, endless and infinite, and these little carriages are the bodies or forms in which a soul is riding, going up higher and higher until he becomes perfect and comes out of the wheel. But the wheel goes on.]



The Lord is also telling us:

- This process goes on पुनः पुनः पुनः *punah, punah and punah again, again and again*.
- I do not consider Myself as a doer or enjoyer. I am completely indifferent.
- Therefore the results of creation, sustenance and dissolution do not affect Me at all.
- On the contrary, we consider ourselves as the doer therefore results of our actions affect us.
- At last, even though, I may seem to be creating, but it is not an action. (Just like on the cinema screen, so many actions occur but the screen is not affected.)

### To summarise:

So, from our point of view, the Lord is the creator, the sustainer and the destroyer. However, from the Lord's point of view - He is not the creator or the sustainer or the destroyer. There is no creation. This is all a big dream within the dream. However, all this is the most beautiful and subtle hard work to comprehend. We will briefly discuss this further in our next class. I have given you the essence of verses from 4 to 10.

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