

Bhagavad Gita Chapter 9 online Part 4 dated 25/07/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 9 - Verses 4 - 10.

**Illustrations: The analogy of Waking State and Dream State:
The Vision of Mother-Yashoda -Young Krishna and the
Universe in His Mouth: Illustrations of Fire, Hurricane Lantern
and the Sun:**

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।
पार्थ वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanah |
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 ||**

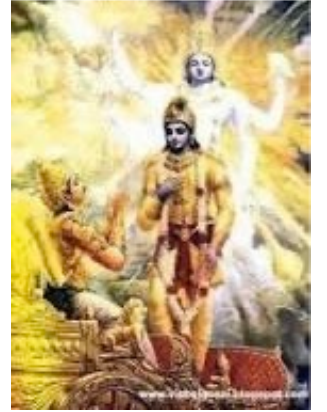
I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns dumb into eloquent speakers and enables the lame to cross mountains.

Recollection:

Explanation of the Lord's statements -

- 1) Everything comes out from Me and all beings are in Me.**
- 2) No beings are in Me.**

We are studying the Ninth Chapter of the Bhagavad Gita very aptly termed **Raj-Vidya Raj-Guhya Yoga**. We have discussed some very intricate points in our last class. The Lord says, "Everything comes out from Me and all beings are in Me." Then in the next verse, He says, "No beings are in Me." It seems that these are very contradictory statements. I gave you a very elaborate explanation of these verses and the Lord's statements. I would like to summarise it. The way to understand these seemingly contradictory statements is: The Lord creates the entire universe with the help of His Maya. His Maya is eternal but appears to be temporary; that which is infinite appears to be finite; that which is all bliss appears to be joyful and suffering both; that which is changeless appears to be changing.



These are contradictory qualities. The Lord is telling us, "Since I am cause-less and birth-less. I have got nothing to do with the creation. From My point of view, there is no creation and *Jiva*/Individual soul." Therefore, the question of studying scriptures etc doesn't arise. However, the Lord has to admit that from the individual's point of view, the world is real, God is real and everything seems to be real. So, what is the relationship?

It is like a man and his shadow and like a cinema screen and film. The screen does not get affected by the events which are happening in the cinema like burning, cutting, raining etc. The screen is *Nitya (permanent)*, *Nirvikara* निर्विकार (*devoid of pathogenicity*) and just a साक्षी *Sakshi/witness*. However, there will be no images or film without the screen. This means - the screen is eternal but whatever we see on the screen is temporary. There cannot be any relationship between the two contradictory stages of reality.

Conclusion: Therefore, the conclusion is, there is no creation from the ultimate point of view but from our point of view there is a creation. That is why it is called *Maya* - there cannot be any relationship between नित्य सत्य *Nitya-Satya* or Bhagwan and *Nitya-Maya* or *Prakruti*. I gave you a very apt example to explain this point in my previous class.

The analogy of Waking State and Dream State:

(Please refer to the transcript of the Ninth Chapter Part 3.)

The waker enters into a state known as the 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. However, the dream experience is not possible without the waker. So, it seems that the waker is the creator of his dream. All the objects appear only in the mind of the waker.

Moral of the analogy: In this illustration, the waker is equated to God. As the waker is the creator of his dream, similarly God is the creator of the universe. The dream world lasts only as long as the dream lasts. When the person wakes up then he will realise that he is the waker. Is the waker one of the objects in the dream? No! The dreaming person and the waker in the waking state are totally different. The waker and waking state are real. (Of course, this is also from the relative point of view.) The dreamer, dream and dream experiences are unreal. Because a dream cannot happen without the waker. All dream experiences are happening only in the mind of the waker. However, the waker as a waker is not in the dream. This explains the statement of the Lord, "Even the beings are not in Me." Just as a waker knows that the dreamer and dream experiences are unreal. The (unreal) dreamer and the (unreal) dream world are not in the waker because the waker is real. (This is just an analogy, don't take it too literally).

[From a spiritual point of view] This waking state is also a dream but we think that it is a reality just as a dreamer thinks that his dream world is the only reality, he never thinks that his dream world is unreal, he would realise that his dream is unreal, only when he will wake up. Similarly, when we will wake up from

this so-called '*Jagrat-Swapna* जगत स्वप्न or World-Dream (means a state of self-realisation or God-realisation) only then we will realise that this waking world is also unreal - I the 'Atman' is the only reality. Reality and unreality cannot have a relationship; reality cannot abide in unreality; unreality also cannot abide in unreality. You need to ponder on this to make this concept clear.

Now, we will proceed further - the Lord has said, "Even though I incarnate again and again and teach the absolute truth again and again that every human being is divine; everything is one reality; there is nothing called temporary; everything is real as Brahman, not unreal like the dream objects which we are experiencing." However, such is the *tamasic* power of *Avidya-Maya* (*Avidya* means *tamas*, *Vidya* means *Satva*.)

Two types of People:

There are two types of people.

1. **Materialistic People:** Those who do not believe in God or Atman are called अश्रद्धाः *aśhraddadhānāḥ* (Verse 3) - they are known as the materialistic people, they believe only in this ephemeral world. Here, a very important point is to be noted, nobody can live permanently in unreality. A person may remain in a dream state for some time, but when he will wake up then will realise that it was only a dream. Similarly, a materialistic person claims that this world may be a temporary world and ever-changing but it exists.
2. **People with *Satvaguna*/ Believers in God:** There are another class of people who are endowed with *satvaguna* - they believe in God and in a higher reality. They also understand that at the moment - I am in the unreal world but I will progress through my spiritual practices, will realise the real reality and will also know with full conviction that this world is unreal. Until this time, I believe that this world alone is real. For such people, the Lord is telling us, "I have created this world and I pervade the entire world." Just like the clay pervades the entire pot. The pot does not exist, pot is nothing else but only clay with a name and form.

The Lord is saying:

Bhagavad 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 teṣhvavasthitaḥ*

Meaning: All things in this world are pervaded by ME in My unmanifested form; all things exist in Me; I do not exist in them. Yet all beings look at Me as a creator, sustainer and destroyer because of My power of *Maya*.

The Lord gives an example in the next verse. [Please also refer to the transcript of the Chapter 9 Part 3 Page 11.]

Bhagavad Gita: Chapter 9, Verse 6

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ 6 ॥

*yathākāśha-sthito nityaṁ vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni mat-sthānītyupadhāraya*

Meaning: As the mighty wind blowing everywhere, ever rests in the *Akasha*/space, know in the same manner all beings rest in Me, abide in Me.

Similarities between *Akash*/Space and God:

There are so many similarities between space and God: (Please also refer to C9 Part 3.)

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 and is not affected by anything, similarly, God can never be contaminated. God is निर्लिप्त *Nirlipta* and असंग *Asanga/uncontaminated*.
4. The space exists at all times - God exists at all times.

The wind is the child of space. What do I mean? The wind has come from the *Akasha*/space. What is the nature of the wind? Wind is also relatively infinite like *Akasha*/space. (Please note: Everything in this world is finite and changeable. The manifested world comes from the unmanifest and goes back to the unmanifested state again. This drama is going on.) The wind moves everywhere, however, without space, it cannot move. When the wind moves in the *Akasha*/space, it carries a good smell, foul smell, heat and cold etc. but the space in which the air moves is not affected at all. The space does not get contaminated by fragrance or foul odour and remains completely detached. We see the sky and often say - red sky, blue sky, golden sky etc but the space or sky never gets affected.

Similarly, the Lord is telling us, “I am like the *Akasha*/space, everything is in Me, this world is pervaded by Me, but I am not in them.” Here, Swamiji is quoting a Bengali song - It is *Brahmanda-udara/womb of the universe*. Who can know that the Divine Mother is carrying the entire universe in her womb? We can recollect a beautiful incident described in the Bhagavatam.

The Vision of Mother-Yashoda -Young Krishna and the Universe in His Mouth:

Mother *Yashoda* looks into the mouth of Krishna. She sees that there is another universe/*loka* in His mouth. In that universe also there is India; in that India, there is also the most beautiful *Vrindavan*; in that *Vrindavan*, there is another *Yashoda*; that *Yashoda* also has a son called Krishna and that *Yashoda* is also looking into the mouth of her son. That *Yashoda* is also witnessing a universe in the mouth of her son and the entire experience gets repeated over and over again. Just like a circle within the circle - *Maya* within the *Maya*. What are we talking about?



Moral of this illustration: Just as so many worlds are there or say fourteen *lokas* are there based on the Puranas or based on the Vedic model, *Bhu-Loka*, *Bhuvar-Loka* and *Swarg-Loka* are there. (We repeat this in the Gayatri-Mantra.) We need to remember and understand that all these worlds are in pure-consciousness. How? Because if we are not aware/conscious then there will be no object or world. So, everything is pervaded by consciousness; enveloped by consciousness; there is nothing else except consciousness. However, pure consciousness never affected. That state where pure consciousness is never affected is known as *Sakshi/witness*. So, the Lord is referring to the साक्षित्व *Sakshitava*/witnessing attitude of Him.

We all experience and suffer from both happiness and unhappiness. Why have I said that we also suffer from happiness? Our happiness is sandwiched between two states of unhappiness (like Krishna between two Gopis) and our unhappiness is sandwiched between two states of happiness. Here, the Lord wants to indicate two things. This world is a seeming world/temporary world and this cannot affect *Nitya-Satya* or *Akhand* or *Parbrahman*/ ever true, indivisible God. If we want to become God or realise God then we should not be attached to anything but continue to do all our duties. This art of transforming every action into *Yagna* यज्ञ or sacrifice means - God is the doer; God is the object; God is the enjoyer - I have nothing to do with it. This attitude is called a spiritual attitude or *Yagna*. God's nature is eternal detachment, therefore our true nature is also eternal detachment. This point we are going to study in the next verse.

Recording time 16 minutes approx.

Bhagavad Gita: Chapter 9, Verse 7

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ 7॥

*sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām
kalpa-kṣhaye punas tāni kalpādaṁ visṛjāmyaham*

Meaning: At the end of a cycle/*kalp*, all beings O, Son of Kunti, enter into My *Prakriti* and at the beginning of the cycle/*kalp* I generate/manifest them again.

To understand this, we need to recall the Eighth Chapter of the Bhagavad Gita from Verses 16th - 18th. Instead of addressing as "I", The Lord has said, "आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन |ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna." - Lord Brahma (not Brahman) has got one thousand *Yugas* as His daytime and one thousand *Yugas* as His nighttime. Lord Brahma's day means when He starts creating the universe and His nighttime means all this creation goes back into a state called *Pralaya*. (*Pralaya* means causal state.) This cycle goes on and on. Important point is - Brahma does not create a new creation during His daytime. It is the same creation and same beings go on and on in a cycle. Just like, we go to bed at night, when we wake up then we pick up things where we have left them a night before. Similarly, we pick up the same thread in our next rebirth, where we have left it in our previous life. We pick up the same *samsakaras*, the same stage of development spiritually or materially or intellectually and have to strive to move forward. This will go on until we attain liberation.

Important points to understand:

- The Lord has used the word Brahma in the Eight Chapter but here in the Ninth Chapter, He is saying 'I'. What does I mean? In the Vedantic concept, there is *Parbrahman*. *Parbrahman* has no business either to create, maintain, sustain or dissolve the world.
- Shri Ramakrishna used to say, "Brahman and *Shakti* are exactly the same." However, if they are the same then why we are using two words - Brahman and *Shakti*. He gave a beautiful analogy of a snake - Brahman is equated to a snake that is coiled up and absolutely still without any movements or activity and *Shakti* is when the snake moves.
- The same Brahman divides Himself into two - *Prakruti* and *Purusha* (*Sankhya* Philosophy) but in Vedanta, it is called *Ishwara*. *Ishwara* means Brahman+*Shakti* or *Prakruti* or Maya. From *Ishwara* the entire creation starts.
- As we have discussed before, the waker can be compared to Brahman. However, the waker for some mysterious purpose and with some mysterious power enters into a state called the dream state. In the dream state, the waker divides himself as if he is a dreamer, dream world, experiencer and witness of the dream world. (Please remember - when we go to bed then we divide our 'I' into three.) The waker is the creator and the witness of his dream world. The waker experiences his dream events and records them in his memory. That is why when the waker wakes up then he would say that he has seen such and such dream.
- I would like to give you another illustration - please listen carefully - a waker looks at his wife and says, "I had a strange dream last night. I went to such and such place; I met you there; we had a good time together." When he is saying all about his dream to his wife then the wife (in the waking state) is absolutely real

but the events which have taken place in the dream are just memories in his mind of pure imagination. Similarly, Ishwara also creates but Brahman has nothing to do with the creation. This is what the Lord is saying, “I create the universe again and again. All being come from Me. All being at the end go back into Me. This is called *Pralaya*.” We go into the state of deep-sleep or सुषुप्ति *shushupti* every night known as लय *laya* but when the entire universe goes back into the Lord then it is called प्रलय *Pralaya* - प्रकृष्ट लया *Prakrushta-laya*

Coming back to Verse 7:

sarva-bhūtāni—all living as well as non-living beings; **kaunteya**—Arjun, the son of Kunti; **prakṛitim yānti māmikām**— they attain My *prakṛiti*, means they attain the *Ishwaratva*. This verse can be interpreted in two ways - one interpretation is a bit less elegant but another interpretation is absolutely beautiful.

The first Interpretation: Everybody at the beginning of a Kalpa/aeon/a day of Brahma - gathers his *samsakaras*, creates his own body with his past mind - as if he was in a long deep sleep state and is awakened. As we all do every morning on waking up - as soon as we wake up, we find that our body and mind are present, we identify with them and carry on with our lives. When we wake up then time starts but when we are in deep sleep then time stops. When Brahma goes to sleep then He goes beyond time, all beings and the entire universe which is inside Lord Brahma also goes into the state of ‘Timeless-ness’ but when Brahma wakes up then all beings will pick up the thread exactly from where they stopped. This drama of waking up, going to sleep and waking up again goes on. However, every time we wake, we progress a little bit more and eventually, we will get Self-realisation or God-realisation. We go beyond time permanently. This is the less elegant interpretation.

kalpa-kṣhaye—at the end of a *Kalpa*; **punaḥ**—again; **tāni**—them; **kalpa-ādau**—at the beginning of a *Kalpa*; **visṛijāmi**—manifest; **aham**—I

“Me as Brahma, when I wake up, I start creating - means through My power every being wakes up and pick up the thread of their *samskara* and the world goes on merrily exactly as it was before.” This theory explains - why there is so much variation in the world otherwise we will impose that God is partial because why some people are intelligent, some are fools, some are beautiful or ugly or selfish or unselfish etc. No, Sir, we create our own lives and destiny - become either human beings or gods or demons - *yatha kratu yatha upasana*.

So, the Lord is saying, “At the end of a cycle/*kalp*, all beings O, Son of Kunti, enter into My *Prakṛiti* and at the beginning of the cycle/*kalp* I generate/manifest them again.” Here, ‘generate them again’ means just like the sun shines in the morning and we carry on with our activities and when the sun goes down then we take rest. Similarly, Brahman acts like the sun-light, all happens in the presence of the Lord but He does not create, maintain or desolate our *jati/caste*, *bhoga/happiness* or *unhappiness* etc.

The second interpretation: We can also interpret this in a more elegant and superior way. **kalpa-kshaye**—at the end of a *Kalpa* - When we have been doing so much of spiritual practice and all this भ्रंति *bhranti/Maya* becomes **kshaye** (destroyed) for some time then what happens - we realise that we are not human beings, but we are divine. (each soul is potentially divine - Swami Vivekananda.) We came from God and God is divine, so we are also divine. At the end of many many births, we will become perfect, meaning our knowledge will become absolutely immovable, then we will attain God's nature. ब्रह्मविद ब्रह्मैव भवति *Brahmavid brahmai bhavati* - we would realise that we are not different from Brahman. This is the second interpretation and I believe this is the true meaning.

Why does scripture go on recapitulating the same idea over and over again?

Again, the Lord is reiterating the same idea. Sometimes, people ignorantly comment that why scriptures go on recapitulating the same idea over and over again. Because God has got eternal time!! It is not Swami Dayatmananda saying but the Lord Himself has said in the Fourth Chapter (C4, V1) of the Bhagavad Gita, "I have taught this eternal truth to *Vivaswat/Sun*, *Vivaswat* taught it to *Manu (father of Mankind)* and *Manu* taught it to *Ikshvaku* thousands of years back. O, Arjuna I am telling you the same truth." Arjuna got a bit surprised and asked, "How can you teach the same truth thousands of years back, You are my contemporary." There are two reasons for this recapitulation.

- The first reason is - the Lord smiled and said,

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ C4, V5॥
śhrī bhagavān uvācha
bahūni me vyatītāni janmāni tava chārjuna
tānyahaṁ veda sarvāṇi na tvaṁ vettha parantapa

"Many, many births both you and I have passed, I can remember all of them, but you do not know them, O Arjuna. I can access My memory but you cannot."

- The second reason is - it is the same cow (a very interesting joke of Swami Dayatmananda.) meaning it is the same truth. We are all divine and this truth can never change, but when we forget this truth then the Lord reincarnates and tell us that you all are divine, realise it now. This is what the Lord is telling us, **Prakritim mamikam** - a person who believes in the scriptures, practices spiritual disciplines, becomes unselfish, remains unattached to the world, do all his activities as *Yagna/sacrifice* called '*Ishwara Arpana Buddhi*' and accepts the results of his actions as '*Ishwara Prasada Buddhi*' with joy, very soon such a person will attain to the nature of God.

Recording time 30 minutes approx.

Bhagavad Gita: Chapter 9, Verse 8

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ 8॥

***prakṛitiṁ svām avaṣṭabhya visṛijāmi punaḥ punaḥ
bhūta-grāmam imaṁ kṛitsnam avaśhaṁ prakṛiter vaśhāt***

Meaning: By controlling My own *Prakruti*, I send forth, again and again, all these multitudes of beings, helpless under the sway of *Maya*.

As I have already mentioned above and in my last class (C9, P3) also - It is described in the Eight Chapter:

आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ C8, V16॥
***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. Here, in this chapter instead of using the word Brahma (not Brahman) the Lord is using the word 'Me'. What is the Lord saying?

prakṛitim svām avaṣṭabhya— by taking the help of My own *Prakruti/Maya*. What is *Maya*? The infinite seems to be finite and the finite seems to be infinite or eternal; सर्वयज्ञना *sarv-yagna*/all-knowing becomes अल्पयज्ञना *alpa-yagna*/small knowing; changeless seems to be constantly changing. The world is just opposite to Brahman. All this is only seemingly happening under the effect of *Maya/Prakruti/Devi-Shakti*. The *Prakruti* is Lord's power. (*Maya* is consisting of three *Gunas/attributes*.) The Lord is using His *Maya* to create and maintain this seeming creation. Once again, we can understand this by the analogy of dream - in our dream all events are seemingly happening.

As the Lord has also said in the Seventh Chapter:

[दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 7/ 14॥

***daivī hyeṣhā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te***

visṛijāmi— means I create; ***punaḥ punaḥ***—again and again. How many times? The infinite number of times because *Maya* is within time.

Whatever happens in the domain of time is unreal.

Let me explain this to you with the help of an example. Suppose, we are watching a film in the cinema hall. In the film, a demon kills hundreds and hundreds of people. It is so realistic that we feel as if it is all real. We may feel that if we would have been there then we might have murdered the demon. At the end of two hours when the film finishes then we just laugh and leave the cinema hall. Suppose, the same film is on U-tube then the same film can be watched by hundreds of people and they are also watching that a demon is killing hundreds of people, this killing happens over and over again. Is it really happening? No!! but this is all seems to be real. You might say, "Swamiji, you are talking about the film that is all unreal." Let us talk about the waking state of reality - we will say that it is real. The scripture has only one answer with two important points. What is the answer? 1) My Dear Sir, the first point is, when you would realise your true nature then you will know that this waking stage or so-called world is just a mental imagination or a dream. 2) The second point is even more important. What is it? This waking state will not be or cannot be understood as a dream state until we get true knowledge. Many people lose faith in God - what is God doing? God must be heartless and cruel to create all these miseries in the world. In our waking state, it all appears horrible, millions and millions of people have died in First and Second World Wars and are still dying in various aggressions and wars. We need to understand - when Hitler became the cause of the Second World War - a hundred million people were mercilessly butchered, unimaginable suffering was inflicted all over the world. Nobody won the war, everybody suffered equally.

However, this is all a dream for an awakened soul.

The Lord is telling us:

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

You can apply this to our present situation. As we know, China has occupied some land of India. From a patriotic point of view, we would say that this is aggression and expansionism, we must encounter it, there is no doubt about it. However, from a spiritual point of view, who is moving China to act? Who is moving India to act? Who is moving America to act? Who has created this COVID-19 Pandemic? Please apply this philosophy but we have to be practical and unselfish. Then a question can be asked, why should we be unselfish? Because, if we are unselfish then no one else will be benefited but us.

Whatever is going to happen will happen and nobody can stop it:

This is all nothing but a marvellous dream. Who has created this dream? Not God but us. However, we are not at that level at this point, for us everything is real. Important point is - whatever is going to happen will happen and nobody can stop. We may rant; we may criticise; we may have a heart attack, but whatever is

going to happen will happen, nobody can stop it. No one has the slightest power to stop the will of the Divine Lord. That means the will of the Divine Lord is manifesting in the form of the events that are happening in my life, in your life, in everybody's life, even in the life of a mosquito or corona virus. So, this is a practical fact and here the fun starts. Is the Corona pandemic or First World War or Second World War one time event? No Sir!! whenever a new creation comes then the same thing happens to the same bodies and minds. How long? Eternally/*Anadi* and *Ananta*. If we do not accept these mind-boggling facts then we will have a problem. Vedanta Philosophy is a very practical philosophy. First of all, accept the facts. Whatever we may feel in our hearts is not going to affect this world. The world has been created by God; is running by the will of God and it will do so forever and ever. What is our role? The Lord wants us to progress in our understanding. What is that progress? Everything happens by the will of God. So, if someone is suffering or enjoying then we have to bring in the theory of *Karmasiddhanta/philosophy of result of an action*. We need to understand that we can progress only if we can cultivate certain positive qualities such as unselfishness, compassion, generosity, forgiveness, loving and looking upon everything as equal. These qualities have been described in the Bhagavad Gita again and again in the Second Chapter, Twelfth Chapter, Thirteenth, Sixteenth, Seventeenth Chapter and practically in every chapter.

A question can come to our minds - when we do something then we become a doer and experience the consequences of our actions as enjoyment or suffering. Does the same thing happen to the Divine Lord also? No!!

Bhagavad Gita: Chapter 9, Verse 9

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९॥

***na cha mām tāni karmāṇi nibadhnanti dhanañjaya
udāsīna-vad āsīnam asaktam teṣhu karmasu***

It may be objected that the Lord is guilty of partiality because He is responsible for the manifestation of diverse beings of unequal conditions and therefore, He is subjected to *dharma* and *adharma* arising from the creation. There are three very interesting questions.

1. First of all, is He the doer?
2. Secondly, is He responsible for the manifestation of diverse beings?
3. Thirdly, is He doing partiality?

So, the answer is given - ***na cha mām tāni karmāṇi nibadhnanti*** — none of these actions binds Me. The Lord is responsible for the creation, maintenance and dissolution of the entire universe. This process is an eternal process and constantly going on - billions and billions of creatures are manifesting and dissolving every millisecond just like millions and millions of bubbles on the surface of an ocean. The Lord is saying that the results of these actions do not bind Me. Why? ***udāsīna-vad āsīnam asaktam teṣhu karmasu*** — I remain like a neutral observer, ever

detached from these actions. I do not feel that I am the doer of creation, maintenance and dissolution. Why do these feelings not arise in the Divine Lord's mind? Because His attitude is of a witness. What is meant by a witness? **udāsīna-vad āsīnam** - (there is a monastic system known as *Udasinas*.) Does *Udasina* उदासीन mean completely indifferent? No!! Does it mean that when a person is walking on a street and he sees a strong man is thrashing a frail person red and blue and does not do anything but walks away? No!! The Lord is stating a most marvellous fact - there are some highly evolved individuals, they seem to be doing certain activities but they do not feel that they are doing anything.

Illustrations of Fire:

Suppose there is a fire if we will go near the fire then we will feel more heat, however, if we move away from the fire then we will feel less heat and if we are sufficiently away from the fire then we may not feel any heat. It will be foolish to ask the fire that why the fire is doing partiality by giving more heat to some people and no heat to the others.

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.

The Sun:

As soon as the sun rises in the morning, most of the creatures start their activities because we all need light to perform our activities. However, if you ask the Sun, are you the tiger who is chasing the deer? Or are you the King Harishchandra who is indifferent to even his own wife? Why are you shining in some places but not in other places? The sun is not at all aware of all these activities which are going on in the presence of sunlight provided by the sun. The sun is not doing any of these activities but without the sun none of these activities are possible.

If you have been able to understand all these above illustrations of the fire, the sun and the hurricane lantern then you would also understand that the Lord is like this and this is the meaning of *Udasina*. *Udasina* does not mean a mental attitude (of being indifferent). This world cannot exist without the presence of God. There would be no knowledge in this world without the knowledge of God, there would be no happiness or unhappiness without the bliss of God in this world. The same idea has been expressed in the next verse also.

Bhagavad Gita: Chapter 9, Verse 10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ 10॥

*mayādhyaakṣheṇa prakṛtiḥ sūyate sa-charācharam
hetunānena kaunteya jagad viparivartate*

Meaning: *Prakruti* under My guidance gives birth to all things; moving as well as non-moving; because of this O son of Kunti this world revolves.

We will discuss these points further 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