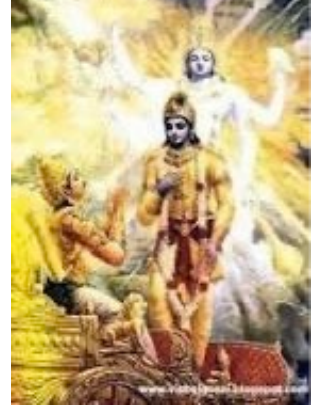


**Bhagavad Gita Chapter 9 online Part 5 dated 26/07/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**

**Subject: Chapter 9 - Verses 8 - 12**

**Illustrations: An Analogy of a Ferris Wheel by Swami Vivekananda:**

**No One will go without Food - Holy Mother:  
Mahabharata - Shri Krishna and Shishupala:  
The Mahabharata - Last moments of Duryodhana on the Battlefield:  
Shri Ramakrishna and Totapuri:  
Shri Ramakrishna - Bhishma and Yudhistara:**



**Om Jananim Saaradam deviim,Raama-krishnam jagad-gurum  
Paada-padme tayoh sriitvaa,prana-maami muhur-muhuh**

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 have been discussing the Ninth Chapter of the Bhagavad Gita. The Lord has been telling us that He is the creator, sustainer and destroyer of the entire universe. He said something very interesting that He creates, maintains and destroys by taking the help of His nature called the *Prakriti*. (*Prakriti* is also called the Lord *Brahma* (P.N. not Brahman) in the *Pauranic* language. As we have seen in the Mundaka-Upanishad that *Brahma* is the first created one. *Prakriti*, *Brahma* and *Maya* are all synonymous words.)

**Bhagavad Gita: Chapter 9, Verse 8**

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८॥

***prakṛitiṁ svām avaśṭabhya viśrijāmi punaḥ punaḥ  
bhūta-grāmam imam kṛtsnam avaśham prakṛiteḥ vaśhāt***

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

- We have discussed this verse in our last class. The Lord is telling us, “I create everything; I maintain everything and I destroy everything.” How many times? *Punaḥ punaḥ* - means again and again, in other words, it is an eternal process/*anadi*/timeless. This ब्रह्म-चक्र *Brahm-Chakra*/Brahm’s cycle goes on and on. How? Because time, space and causation are also created by the Lord. There was nothing before the time started. The Lord is also beginning-less and the creation is also beginning-less. Therefore, the Lord and the creation both are endless as well. (Something which has no beginning will not have an end either.)
- This gives rise to another question. If there is no end to creation then what will happen to our *Mukti or Moksha*? Swami Vivekananda gives a beautiful analogy of a Ferris Wheel to explain this as we have already discussed this in our last class. (Please refer to Chapter 9 Part 3.)

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

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

We see 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 has a very merry time. When he has gone around the circle, he gets out of the wheel as if he has been released and 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.

[*Prakṛiti*/Nature/Creation/*Maya* is like the Ferris Wheel, endless and infinite, and these little carriages are like the bodies and minds in which a soul is riding, going up higher and higher until the soul attains perfection and comes out of the wheel. But the wheel goes on.] An important point to be noted: Creation is not endless from the point of view of an individual soul.



- ***prakṛitiṁ svām avaśṭabhya viśrijāmi punaḥ punaḥ***—By controlling My own *Prakṛuti* or *Maya* or *Shakti* I go on creating, maintaining and destroying again and again. What is the Lord creating? ***imam bhūta-grāmam*** - everything living or non-living, mountains, rivers etc ***imam kṛtsnam*** - means entire creation, all these visible and invisible experienceable worlds, meaning all the fourteen *lokas*. ***avaśham***— these created beings do not have any say in the creation because it is My Lila. ***prakṛiteḥ vaśhāt***—they all are under the sway of My *Prakṛiti*.

- **Will of God:** Please note: Here, in the eighth verse, the word *Prakriti* has been used twice - at the beginning and also at the end. This means, helplessly we are created; helplessly we are maintained; we also do *sadhana or spiritual practice* helplessly. (Therefore, non-believers cannot say that because they do not believe in God, therefore they will never do spiritual practices. It is not in their control. We are helpless.) Just as we are not born with our will, we are born helplessly to our parents whether we like them or not, to society and the circumstances whether we like them or not. So, also we die helplessly, start our spiritual practice helplessly and one day we will attain self-realisation helplessly. Here, helplessly means by the will of God -

***sakli tomari iksha, iksha mai tara tumi,  
tomar karmo (creation, maintenance, dissolution) tumi karo Maa,  
loge boli ami kori -***

[O Mother this is all your will, all is under Your control; You perform Your action according to Your will, however, people think that they are doing their actions (Bengali song).]

- **Everyone will attain Self-Realisation:** We go on feeling that we are the doers and creators but after some time we will come to understand that we have very limited freedom. We tend to use our little freedom and suffer. However, eventually, everybody will realise his true nature. How? Because we all are standing on the escalator called evolution or a spiritual journey.

### **No One will go without Food - Holy Mother:**

Eventually, everybody will realise his/her true nature. This great fact has been expressed beautifully by our Holy Mother. Once Holy Mother said, "No one will go without food, some intelligent ones will get it in the morning, some at mid-day and some will get it at night." What does it mean? It does not mean that some are lucky or some are unlucky. Those who have started their spiritual practices earlier (entered the carriage of the Ferris wheel earlier, they also carry in them infinite numbers of the past spiritual and worldly *samskaras*) will attain *mukti* or self-realisation early. This equates with 'getting food early in the morning'. However, eventually, other people will also get their food (here, food means liberation).

- **That is why, it is called ब्रह्म-चक्र *Brahm-Chakra*, not Maya-Chakra. *Brahm-Chakra* means *Brahman's Lila*.**
  - Who are the participants? *Brahman*.
  - Who is the scriptwriter? *Brahman*.
  - Who is the director? *Brahman*.
  - Who are the actors? *Brahman*.
  - Who are the audiences? *Brahman*?
  - What is the stage? *Brahman*.
  - However, it is not easy to understand this concept.

As we create our dream, similarly the Lord seemingly creates His dream. His dream is the entire creation including us and everything else. However, this cat and mouse play is fine for the cat (God) but not for the mouse (us). Somehow, we feel that we are the mice, so we get terribly frightened and suffer. But, there is nothing to worry about, the Lord will help us and will liberate us sooner or later.

**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*

(Please refer to the transcript of the Ninth Chapter, Part 4, Page 11.)

*na cha mām tāni karmāṇi nibadhnanti* — none of these actions binds Me.

I gave you an example of the Sun in my last class, let's revisit it.

**What is meant by उदासीन *Udasina*? Example of the Sun:**

As soon as the sun rises in the morning, an infinite number of creatures start their activities. However, the sun is neither aware of all these activities, nor the Sun is doing any of these activities but without the sun none of these activities is possible. This is called *Udasina*. The Lord is completely indifferent means that the Lord is only a नित्य साक्षी *Nitya-Sakshi*; He is only an eternal witness.

Recording Time 10 minutes approx.

(Please refer to the transcript of Chapter 9, Part 4, Page 4.)

**Bhagavad Gita: Chapter 9, Verse 5**

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।  
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ५ ॥

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

**Meaning:** Similarly, the Lord has said earlier in the fifth verse, “As the mighty wind blowing everywhere, ever rests in the *Akasha*/space, know in the same manner, I am like the *Akasha*/space, everything is in Me, this world is pervaded by Me, but I am not in them.”

The air moves everywhere. However, without space, air cannot move. When air moves in the *Akasha*/space, it carries a good smell, a 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 the fragrance or foul odour and remains completely detached.

As a matter of fact, even air is also not affected, it only carries a good or bad smell. Similarly, God is not affected by anything. (When an object gets affected by something then it always changes.) God is changeless/*Nirvikara* and timeless. God is called *Niranjana/untainted* means timelessness. The creation or *Shristi* is within time. This is the meaning of **udāsīna-vad āsīnam asaktam teṣhu karmasu** (C9, V9) The Lord is saying, "I am not attached to anything; I am completely indifferent." The Lord is *Nitya-Sakshi* - as has been discussed.

### What is meant by असक्तम् *Asaktam*?

(*Sakta* सक्ता means attached. *Asakta* असक्ता means detached. P.N. There is another Sanskrit word आसक्ता *Aasakta* means deeply attached.) If we examine carefully then we will find that we have some unfulfilled desires, when these desires get fulfilled through some objects then we get attached to those objects. When some objects make us suffer and we lose our peace of mind and happiness, then we develop an aversion towards those objects. What does it mean? We are totally dependent upon the external objects for our happiness or unhappiness but the Divine Lord's nature is eternal pure bliss. Therefore, 1) There is no need for Him to depend upon anything. 2) However, even if He wants to depend upon something, He cannot because there is nothing else except Him. There is no second object on which the Divine Lord can depend. The Divine Lord cannot be dependent, therefore, He is unattached. We can also ask another question.

### Why does the Lord want to do Lila/Divine Play?

Normally, when we want to play then either it is due to boredom or because we want to kill time or we are looking for some enjoyment. Does the Divine Lord lack any enjoyment or Ananda? He doesn't. Why? Because His nature is *Anandaswaroopa/Brahmannada/ infinite bliss*, therefore He can't be separated from happiness. Contrary to this, we always feel that we are separate from happiness. Then why does He want to create this universe? Many important points need to be understood.

- When we say that God has created the universe. What is the purpose? There is no purpose.
- Ok! If there is no purpose then does He create just for pleasure or entertainment? When we do something then this means that we are not happy and lack something. Does the Divine Lord also lack something? No!! Then what is the meaning of this creation? That why is it called *Bhagavad-Lila or Divine-Play*. *Divine-Lila* means it seems that it is a sort of play but the real meaning is not understandable. So, we can only say that it is God's *Maya*. In Sanskrit, both words *Maya* and *Lila* are used synonymously.
- Can we understand this *Maya*? No!! Finite can never understand the infinite; limited can never understand the unlimited. Therefore, the only way is to become infinite. When we attain the state of infinite then we go beyond the time and then the question to understand *Maya* does not arise. This is one of the greatest



mysteries of life. Therefore, the Lord is telling us, “*Prakriti* under My guidance gives birth to all moving and non-moving things. Because of this, O Son of Kunti the world revolves.” The word revolves means goes round and round for eternity. Is there anything that can stop it? Absolutely not!! Are we stuck forever? No!! We can get *Mukti or Moksha*/liberation but the world will go on.

- The Lord is telling us something very important. Whenever mankind forgets that everyone is divine - *Amritasya-Putra* /children of Immortal Bliss then the Lord incarnates as a human being to awaken us and remind us that we are divine - उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत | *uttiṣṭhata jāgrata prāpya varānnibodhata* | When the Lord assumes a human form then it is very difficult to understand why He has taken a human form? The Lord is going to tell us that those who are immersed in the world, do not see anything beyond this, do not accept that there is a higher power and they do not accept that our life is nothing but a straw that is being carried by a powerful tsunami wind because they are full of terrible egotism. They are full of *kama, krodha, lobha, moha, mada and matsarya* - lust, anger, greed, illusion, pride/egotism and envy/jealousy. However, we must not forget that this is all Divine-Lila. Who has created a demon? God only. Who has created a *Devata*? God only. However, the Lord makes us feel that we have earned lots of merits and have become *Devatas*. Similarly, a demon feels that he has done a lot of *tapasiya/penance* and obtained a boon to become very strong. Another example - a scientist feels that he went to the university, obtained all the knowledge, did such and such invention and it is his right to get all the profits from his invention. We need to understand that all these things happen only by the will of the Lord, but it is very hard to understand. However, even if we can accept it intellectually, it is very hard to accept and practice it in reality. So, the Lord is telling us in the next verse.

Recording time 18 minutes approx.

### Bhagavad Gita: Chapter 9, Verse 11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११॥

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

**Meaning:** Those who disregard Me when I assume a human form; are unaware of My higher nature as the Supreme Lord of all beings.

**mūḍhāḥ**— the Lord calls them *mudhah*, meaning devoid of even common sense. They are ignorant people. **mānuṣhīm tanum āśhritam mam** - I am dwelling in this human form, not because of My *purva-jnana-samsakaras/past life actions*, but I assume the human form out of infinite compassion. Why does the Lord assume a human form? Because normally humans cannot learn from animals. (We can learn from the nature around us like अवधूत *Avadhuta* (in Bhagvatam) if we keep our eyes open then every petal of a flower, everything around us can teach us some great lessons, but we are not open to it.)

The Lord is saying, “These ignorant people only see a human body.” What do they do? **avajananti** - they insult/disregard Me. Why do they disregard Me? Because they are ignorant.

**mama** — My; **param**—divine/supreme; **bhāvam**—personality/nature; **ajānantaḥ**—not knowing — they are not able to understand My Supreme-Nature. What is My nature? **bhūta**—all beings; **mahā-īśhvaram**—the Supreme Lord. I am the Lord of the entire creation including living and non-living. I am even the creator of Brahma, Vishnu and Maheshwara. They are unable to understand that I am the cause of everything including these foolish people. They act according to their knowledge. **avajananti** - they insult and disregard Me. As we know, Shishupala and Dantvaktra hated Shri Krishna. A tremendous amount of insult was heaped on Shri Krishna by Shishupala (शिशुपाल) and Dantavakra (दन्तवक्र).

### **Mahabharata - Shri Krishna and Shishupala:**

[The Mahabharata states that Shishupala was born with three eyes and four arms. His parents were inclined to cast him out but were warned by a voice from heaven (*ākāśavāṇī*) not to do so, as his time had not come. It also foretold that his superfluous body parts would disappear when a certain person took the child into his lap and that he would eventually die at the hands of that same person.] Coming to visit his cousin, Krishna placed the child on his lap and the extra eye and arms disappeared, thus indicating Shishupala's death was destined at the hands of Krishna. In the Mahabharata, Shishupala's mother knew the greatness of her nephew Krishna, therefore persuaded Him to pardon Shishupala for his offences. (Krishna and Shishupala were cousins.) Krishna agreed to pardon Shishupala for his one hundred offences.

[Rukmi, the prince of Vidarbha, was very close to Shishupala. He wanted his sister Rukmini to marry Shishupala. But before the ceremony could take place, Rukmini was carried away by Krishna (according to her wish). This made Shishupala hate Krishna.]

When Yudhishtira undertook the *Rajasuya Yajna* (special sacrificial ceremony), he sent Bhima to obtain the fealty of Shishupala, now King after his father's death. Shishupala accepted Yudhishtira's supremacy with no protest and was invited to the final ceremony at Indraprastha.

Yudhishtira successfully concluded the *Rajasuya Yajna*. At the end of the ceremony, the Pandavas decided that Krishna would be the special honoured guest of the sacrificial ceremony. Everybody unanimously agreed except Shishupala and his cronies that Shri Krishna is the only worthy person for the special honour. The Pandavas washed the lotus feet of Shri Krishna and took चरणामृत *Charanamirta*. [Charanamirta means the nectar of the feet. It is said that the nectar of God's feet is destined only to the fortunate ones.] This angered Shishupala and he started insulting Krishna, calling him a mere cowherd and worthless to be honoured as a King. He also started insulting Bhishma, calling his vow to remain celibate

throughout life an act of cowardice. Bhishma became furious and threatened Shishupala, but Shri Krishna calmed him down. Through this act, he committed his 100th sin and was pardoned by Shri Krishna. When he insulted Shri Krishna again, he committed his 101st sin. Lord Krishna then released his *Sudarshana Chakra* (divine disc) on Shishupala, killing him on the spot. When God destroys somebody then what does He destroy? As light destroys darkness; knowledge destroys ignorance; Shri Krishna destroys ignorance. A beautiful light radiated from the dead body of Shishupala and becomes one with the light of Bhagwan Shri Krishna. Shishupala's soul was liberated and attained salvation by merging into Krishna's body.

### The Mahabharata - Last moments of Duryodhana on the Battlefield:

This is a most beautiful tale to tell. At the end of the Mahabharata battle, the thighs of Duryodhana were broken and he was at the end stage of his life. He was lying on the battlefield. I am unable to comprehend this scene even today that Duryodhana was called Rajadhiraja (King of Kings) however, he got defeated, fell on the battlefield and everybody abandoned him. So sad, what happened to his people? Why did everybody abandon him in this state? His friends, relatives, servants etc. all left him in a severely wounded state. They at least should have taken him back to his camp, should have put him on the cot and given him tender love and care. However, tragically he was left on the open battlefield with wild animals surrounding him. I cannot understand it, somebody went to him and asked, "Duryodhana, you are a very wise person; even before the war started you knew that this is going to be your fate. Why did you not act wisely?" Duryodhana replied, "What can I do? The Divine Lord who is sitting in my heart; He makes me speak; He makes me act and behave according to His will. Where is my power? Nowhere !! Then he said the most famous and beautiful words -

“जानामि धर्मं न च मे प्रवृत्तिः, जानामि अधर्मं न च मे निवृत्तिः”

**“Janami dharmam na cha mey pravratih janami adharmam na cha mey nivyrati”**

“I know dharma but I have no inclination to practice *dharma*; I know what is *adharma* but I do not incline to refrain from it.” As if there is a power that is forcing us to do things. One of the greatest truths is uttered here.

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

The Divine Lord/Ishwara is sitting as the puppeteer inside the hearts of every human being, inside the COVID viruses, inside the mosquitoes, inside the elephants, the tigers and everything else. He goes on revolving around everybody; He goes on playing with us as the puppeteer plays with his puppets - He makes us fight with each other or makes us feel happy or unhappy. Everything is going on by the will of the Divine Lord.



We get the same idea when we contemplate on the most amazing Bengali bhajan - *Sakali Tomari Iksha, Kare Dao Maa Brahmapado* - O Mother, You can elevate someone to the position of Brahma; *karo koro Maa adhogami* however, You can make the same person fall from the great position. It is all Your Lila. As we see in the case of Totapuri Maharaj.

### Shri Ramakrishna and Totapuri:

[In 1865, Ramakrishna was initiated into *sannyasa* by Totapuri, an itinerant Naga Sannyasi (monk) of Mahanirvani Akhara who trained Ramakrishna in *Advaita Vedanta*.] He could enter into a state of *Nirvikala* Samadhi just by his will but once it so happened that he could not meditate even for a few seconds. He thought that his body is the obstruction to entering into the samadhi. So he decided to give up his body by committing suicide. Here, he was taught a very important lesson by The Divine Mother - he was thinking that it is his body and he has full control, therefore he can do whatever he would like to do with his body. He entered the mighty huge Ganga river to give up his body; surprisingly there was not enough water to drown him where huge ships can sail easily. This was also the *Devi-Maya*/ Mother's Grace to teach him a lesson - surrender yourself to Me; you refused to enter My temple at the Dakshineswar; you refused to bow down to Me; all your spiritual progress and achievements are due to My grace but you have failed to understand it. Through this very painful experience, Totapuri Maharaj understood - - *Sakali Tomari Iksha, Kare Dao Maa Brahmapado* karo koro Maa adhogami. He understood the *Devi-Maya* and came back to his senses. The next morning for the first time in his life, he went to the Kali Temple and bowed down at the feet of the Divine Mother. He understood that he wanted to go back eleven months but the Divine Mother kept him at the Dakshineswar for eleven months; now his life became a blessed life.

He left the Dakshineswar temple and moved on. Some people believe that he lived a life of 125 years but he never forgot his most devoted disciple Shri Ramakrishna. He taught Advaita Vedanta to Shri Ramakrishna. However, Shri Ramakrishna taught him the most marvellous lesson of "*Sarva-Dharma-Samanvaya*" and he must have taught these beautiful ideas of Shri Ramakrishna to others.

Totapuri Maharaj had a disciple called Chameli-Puri. Holy Mother met Chameli-Puri at Varanasi. Few disciples of Holy Mother suggested her to meet some other sadhus/holy men, she replied, "We have seen Chameli-Puri, we do not need to see anybody else." (I do not know whether Holy Mother met Bhaskarananda and Tailanga Swami at Varanasi or not.)

### To summarise:

- The Divine Lord is saying, "When I take birth as a human being then only a few people can recognise Me."

- When we study the life of Divine incarnations then we find that only a few blessed people can recognise the Incarnations.
- Shri Rama was insulted by Ravana and was blamed as a spineless and worthless man. He went through a great tragedy and suffered tremendous pain when His wife Devi Sita (Mahamaya) was kidnapped by the Ravana.
- In the case of Shri Krishna, even His most beloved devotees used to call Him *Jara*, *Chora*/thief etc. In Shri Rudra *Namaka and Chamaka*, one of the epithets of Lord Shiva is *esthenam pataye namah* - He is the emperor of all thieves. Why? Because an ordinary thief can only steal a few material things but the Lord is the greatest thief because He steals our hearts and what can we do after losing our hearts? We become His slave forever. Of course, it is the most blessed state to be enslaved by the Divine Lord meaning to become divine. Shri Krishna had endless troubles. King Jarasandha declared war against Shri Krishna seventeen times. Eventually, in the end, He decided to move from Mathura to Dwarka. How many can recognise the greatness of these Incarnations?



### Shri Ramakrishna - Bhishma and Yudhistara:

As narrated by Shri Ramakrishna - after the Kurukshetra war was over; when Yudhishtara was grieving for the loss of millions of people caused by the war then Shri Krishna advised him, "Bhisma is about to give up his body as Uttarayana is approaching, (Uttarayana is the most auspicious time as we have discussed it in great detail in the last chapter.) You must go to him and acquire the most invaluable knowledge from him because this knowledge will disappear after his death." So Yudhishtara went to Bhishma and received invaluable knowledge from him. (I could not find this incidence in Mahabharata but Shri Ramakrishna must have read it in a local rendering of the Mahabharata.)

When Bhishma saw Shri Krishna along with the Pandavas, he started shedding tears. The Pandavas were surprised and asked Shri Krishna, "Bhisma-Pitamah is an encyclopaedia of tremendous knowledge then why he is sad and shedding tears? Is he afraid of death?" Shri Krishna smiled and said, "Why don't you go to him and ask?" They all went to Bhishma and asked the question. Bhishma replied, "I am not at all afraid of death. I know, Shri Krishna is God Himself. He is with you from the very beginning and He is protecting you and guiding you all the time. Why do I not see the end of your sufferings? I cannot understand this Divine-Maya and that is why I am shedding tears."

The Lord categorically states the most marvellous verse in the Bhagavad Gita which we cannot get anywhere in the entire world literature and scriptures.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ C4, V9॥  
**janma karma cha me divyam evam yo vetti tattvatah**

***tyaktvā dehaṁ punar janma naiti mām eti so rjuna***

My birth and all I do as an *Avatara*/Divine Incarnation '*janma karma cha me divyam*' is deeply covered with divine mystery. Shri Ramakrishna referred to the divine play of Shri Krishna and said that Shri Krishna lifted a mighty Govardhana hill on His little finger for seven days and nights - known as Govardhana-Lila. He did not feel any discomfort as if the huge hill was nothing else but a balloon filled with air. He protected the entire population of Gokula. Whereas once when His father Nanda-Baba asked Him to bring shoes then Shri Krishna said, "Baba these shoes are too heavy for Me to carry!!" This is all called divine mystery.

**Ignorant people disregard the Divine Incarnations:**

There are several other examples:

- How much was Chaitanya-Mahaprabhu criticised?
- How much was Buddha criticised?
- How many attempts were made to kill Krishna?
- Jesus was crucified by his fellow priests. Every incarnation had to go through all those sufferings. Same thing we see in the lives of Acharyas (Spiritual teachers).
- Ramanujacharya was criticised by his people as they could not understand him.
- It is also said that the founder of Arya Samaj Dayananda Saraswati was poisoned because he was bold enough to criticise a King for his immoral behaviour.
- Swami Vivekananda also went through innumerable troubles. People failed to understand him in the West and also in India. Most of his critics were the members of Brahmo-Samaj including this Pratap Chandra Majumdar. They never hesitated to make most inappropriate comments about him and several attempts were even made to kill him.
- How about Holy Mother? So many people criticised her including her companion called GolapMa. GolapMa gave her so much trouble that Holy Mother had to run to Shri Ramakrishna for rescue. Shri Ramakrishna scolded GolapMa for her inappropriate behaviour and then she apologised to Holy Mother.
- Now we come to Shri Ramakrishna, how many people understood Shri Ramakrishna? Swami Yogannada suspected that Shri Ramakrishna would teach his followers to refrain from *kama & kanchana* कामिनी कांचना (greed and lust) during the day time but he would then visit his wife secretly during the nighttime!

When we recollect all these incidents then we understand - why the Divine Lord is saying, "The ignorant people disregard Me when I assume a human form;

they are unaware of My higher nature as the Supreme Lord of all beings and the entire creation.” What is the consolation? O Lord, this is all Your will. If we are unable to recognise You then it is entirely Your responsibility; if You would have given us just a little bit of the right understanding then we would have understood You and worship You but unfortunately, You have covered us with Your Maya. So, who is responsible for our miseries? You are squarely responsible for our miseries. So, ultimately the Divine Lord is entirely responsible because it is all will of God. Sometimes I have made fun of *Avatara/Divine Incarnation*. Many people would say that the Lord descends as an *Avatara* out of His infinite grace. However, I would say, “Who has created this mess of samsara? God has created it. So, who has to clean up this mess? Squarely, the onus is entirely on God. So, He has to descend as an *Avatara* and clear up the mess!”

The Lord continues to say, “Very few people can recognise Me as an *Avatara*; the majority of people are indifferent (like us), but few are endowed with the right knowledge who adore Me.” The Lord is going to talk about it shortly.

### **Are we insulting the Divine-Incarnations?**

- It is important to note that we are also insulting Shri Ramakrishna, Holy Mother, Swami Vivekananda and every other incarnation of God. How? We would say that we are devotees of God, we pray and do japam etc. Then, how are we insulting Him?
- We accept that God exists; He is everywhere; He is looking at us. Is it not an insult to God if we think about an unworthy wrong thought or utter a harsh word or do a wrong deed? We have double faces. We are hypocrites. On the one hand, we say that the Lord is witnessing us and everything but on the other hand, we keep on doing wrong deeds. Of course, we do not say that we are insulting God but say that we are weak people. Nevertheless it is an insult to God. Suppose there is a highly respected gentleman whom everybody admires and if we act inappropriately in front of him then clearly it is an insult to him. We keep on openly claiming that we believe in God and God is everything but keep on clinging wholeheartedly to puny things such - my money, my car, my children, my honour, my happiness - this is a terrible insult to God. However, we are blissfully unaware, we always think that other people are insulting, and that we are not insulting God. It is a terrible insult to God if we keep on doing whatever we like without acknowledging His presence. Then who is honouring the Divine Lord? That person who has given up all selfishness, endowed with tremendous discrimination, tries to do good to everybody, thinks good of others, speaks good of others, does good to others - as the most beautiful words of Shri Ramakrishna ***Shiva Jayne Jiva Seva***. He is a true devotee of God. Of course, I am talking about a great idol, but we should be aware of it; we should try not to think of any evil thoughts, not speak any hurtful words, we should be extremely careful. What is happening in this world? Do not blame China; do not blame Pakistan; do not blame America and do not blame anybody. Why? Because it is all the will of the Divine. If it is Divine will then it means that we deserve it and there is a good purpose behind it. ‘Divine-will’ will always purge our impurities and bring up about

the greatest good which we can never think about in our wildest imagination. Our attitude should be - not to harm anybody अहिंसा *Ahimsa*/non-injury, अस्तेय *Asteya*/non-stealing and अपरिग्रह *Aprighraha*/non-possessiveness.

Why and how do these people become so selfish? Because throughout their entire lives they are only thinking, talking, hoping, doing and weighing things. What does it mean? They are only thinking about purely worldly things meaning selfish things. This is beautifully expressed in the next verse.

### **Bhagavad 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:** Being of the deceitful nature of atheists and demons they cherish vain hopes; perform vain actions; peruse vain knowledge and are devoid of judgement.

### **Why do people insult the Lord?**

Here, is the answer - suppose there is a wicked person but he doesn't insult, think or speak about the Lord or do anything against the Lord. However, if his lifestyle is of the nature of *mogha-āśhāḥ*—of vain hopes or non-divine expectations; *mogha-karmāṇah*—of vain actions, his actions takes him deep into the ocean of the world which results in his rebirths again and again and he goes through endless sufferings. Why does he do that? *mogha-jñānāḥ*— baffled knowledge, his knowledge is vain, non-divine and worldly knowledge. As a result of this *vichetasah*— he completely loses the power of discrimination. Such types of people are called *rākṣhasīm* - demonic people *āsurīm* - worldly people; they only think about the sense objects and senses. Why do they do that? *prakṛitiṁ mohinīm śhritāḥ* - they are completely mesmerised by *Maya*. Shri Ramakrishna calls this as *Avidya-Maya*, *mohinim* means mesmerising power of the Divine Lord. Their nature is demonic which the Lord describes elaborately in the Sixteenth Chapter.

### **The Demonic People are mesmerised by the Avidya-Maya:**

So, some people are unable to recognise the Lord, because they are mesmerised and deluded by the *Avidya-Maya*. They are called Demonic people. Their life is soaked in vain hope, vain actions and vain knowledge. An *Avatara*/Divine-Incarnation is an embodiment of purity, spirituality and divinity but the demonic people are unable to recognise the divine nature of the *Avatara*.

### **Who are the महात्मा *Mahatmas*/Great Spiritual Souls?**

However, there are great spiritual people called *Mahatmas*. The Lord is describing this to Arjuna - “O Arjuna, now you analyse your nature and find out



whether you are a spiritual or a demonic person. If you have a demonic nature then change your nature, slowly progress towards spirituality and become a महात्मा *Mahatma*/ a Great Spiritual Soul. You will come nearer to Me and attain the true goal of your life - *Moksha*." These are the beautiful ideas which we will discuss 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