

Bhagavad Gita Chapter 9 online Part 6 dated 01/08/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 9 - Verses 11-15.

Illustrations: Nag-Mahashaya and his Divine Dreams: Father of Shri Ramakrishna and Bilva-Tree: Pradakshina प्रदक्षिणा of Lake Manasarovar: Story of Jagai and Madhai:

**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 सुधीर्भक्ता, 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.

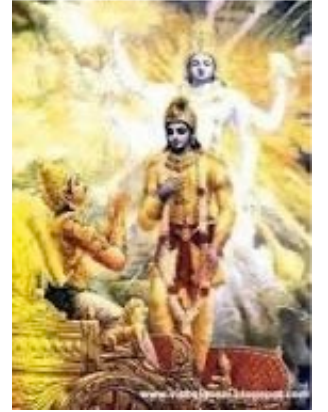
मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं ।
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**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:

- **Two types of people:** We have been discussing the Ninth Chapter of the Bhagavad Gita. In our last class, the Divine Lord was describing the people known as *Asura*/Demons. Once a devotee asked Shri Ramakrishna about the caste system. According to Shri Ramakrishna, all the people in this world can be classified into two types - **1) Devotees and 2) Non-devotees**. A person may be a very good person and he may be on the way to becoming a devotee, but unless he has developed a tremendous faith in the scriptures and has been deliberately able to turn his mind towards God, he will be classified as *Demon/Asura* with demonic qualities.
- These qualities have been elaborately described by the Lord in the sixteenth chapter of the Bhagavad Gita named "**Daivaasura Sampad Vibhaaga Yoga**". Here, the Lord is just giving a small hint. What do we need to understand? This classification has been done by the Divine Lord Himself. Therefore, the notion that one day everyone will become a great devotee, is not possible. There will always be a mixture of devotees and non-devotees. This is a Divine Play of light and darkness, good and evil and is the very nature of the world.



- **Good and evil co-exist:** There was a superstitious belief in the past and also which exists in the present time that all evil will be eliminated as humanity will progress and a time will come when only heaven will reign on this earth. Swami Vivekananda completely squashed this idea and said, “The Sanskrit word *Samsara* means that the world is a mixture of light and darkness, good and evil, selfishness and unselfishness. If one is removed then the other will also disappear. Therefore, it is not possible to eliminate all evil.”
- **Everyone is travelling towards God.** Even negative life or demonic life has its value in many ways. First of all, everything is happening by the will of God and everything has its definite purpose as we have discussed in the Katha-Upanishad and Mundaka-Upanishad. Even अपरा विद्या *Apara-Vidya* (worldly knowledge) is absolutely necessary to get equipped with necessary spiritual qualities. The great observation of Shri Ramakrishna was later on broadcasted by Swami Vivekananda - everyone is travelling towards God. There is nothing good or evil from God’s point of view because everything is only His manifestation.
- **Why does the Lord deliberately create people with demonic qualities?** However, in this chapter, the Lord is specifically describing, “Have you been able to overcome your lower nature to make further progress. Until such time, you will continue to live as a demon with demonic qualities by My-Will.” Why does the Lord deliberately create people with demonic qualities? Or to put it more accurately, why does the Divine Lord assume demonic forms? Or why do people appear to be so evil? We have to bring forward our belief in the doctrine of *Karma-Siddhanta*. Each one of us is responsible for the creation of both good and evil people. However, when we say ‘we’ then it is only the Divine Lord in our forms. This is just an introduction of what the Lord is going to tell us in the next verses.
- **Why are we unable to recognise the Divine-Incarnations?** In our last class, we discussed that when God incarnates as a human being then only a few fortunate people can recognise Him. We need to understand this more clearly. Do we recognise who we are? Do we know anything about our near and dear such as our mother, father, partner, children etc.? Our knowledge about ourselves and everything else around us is inadequate. Therefore, it is impossible to understand the Divine-Play or *Brahma-Chakra* with our limited knowledge. Some people are endowed with demonic qualities and are unable to recognise themselves as well as other people, much less a Divine incarnation! Earlier, the Divine Lord said, “My birth and activities are *Divyam/Divine*.” Therefore, only divine people can recognise Him.

Bhagavad Gita: Chapter 9, Verse 11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ 11॥

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

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

We look upon this entire world as we look upon ourselves:

I would like to narrate an incident here. A devotee of Holy Mother (what is the difference between a devotee and a disciple? A person who has accepted another person as his spiritual Guru and has taken मंत्र दिक्षा *mantra-diksha/initiation* from his Guru is known as a disciple. Whereas, a person who may not have taken *mantra-diksha* but has great respect, regard and sincere faith in the teaching of his Guru is called a devotee. Of course, we should not misunderstand that a devotee is not a disciple and a disciple is not a devotee. Both have a tremendous amount of devotion towards their Guru but one has formally accepted by taking *mantra-diksha/initiation* from his Guru). Materialistic people consider themselves as pure matter (or a body-mind complex only). Therefore, they consider other people as a matter only. This is an invaluable law - we look upon this entire world as we look upon ourselves.

mūḍhāḥ— the people called *mudhah* exhibit three types of characteristics as explained by Lord Krishna. Next verse: (Please refer to the transcript of the Ninth Chapter Part 5, page 13.)

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 prakṛtiṁ 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.

mogha-āśhāḥ—of vain hopes or non-divine expectations. Their expectations do not rise above this world. Whatever they wish to possess or enjoy belong to this world only. We all act according to our knowledge. (The sequence is like this - knowledge produces desire, desire translates itself into action and action produces a happy or an unhappy result.) This is called **mogha-karmāṇah**—of vain actions.

There are two meanings of the word **mogha** -

- 1) The first meaning is - the outcome of their knowledge is completely wrong. They are not righteous people. They aim to fulfil their desires “by hook or by crook” or by cheating.
- 2) The second meaning is - *mogha* मोघा meaning vain; everything in this world is temporary, results of their actions are also temporary, so their expectations also turn into ashes. They may get some happiness for a short period but they lose everything in the end. This idea will be further discussed in this chapter.

mogha-jñānāḥ— baffled knowledge, their knowledge is vain, non-divine and worldly knowledge. They are concerned only with perishable and temporary objects - which means they are body minded people.

vichetasah— their understanding is completely opposite to the right knowledge and therefore, they are endowed with opposite knowledge.

rākṣhasīm āsurīm chaiva - such types of people are demonic and worldly people. They only think about the objects and senses. **rākṣhasīm** means demonic people **āsurīm** - *asushu ramete iti asurah*, *asura* means a body worshiper and he is completely merged in the pleasures of the five sense organs. Why do they do that?

prakṛitim mohinīm śhritāḥ - they are completely mesmerised by *Maya*. Their nature is **mohinim** meaning, deluded nature. What is meant by the deluded nature? Let's recollect. The root cause of this entire universe is called *Prakriti*. *Prakriti* consists of three *Gunas* - *Satvaguna*, *Rajoguna* and *Tamoguna*. The people who are predominantly endowed with *Tamoguna* will understand things in a completely opposing way. These people have predominantly *Tamoguna* as well as *Rajoguna*. Therefore, they not only have a wrong understanding but also have the energy to implement this wrong notion. That is why their lives seem to be in vain and they seem to be creating a lot of suffering for others. (I am deliberately using these words because nobody can give us pain or suffering or joy or happiness unless we deserve it through our *Karmaphala*.)

Recording time 13 minutes.

Who are the Mahatmas/Great Spiritual Souls?

The Lord is now going to describe almost 31 qualities of Mahatmas/the great spiritual souls. These Mahatmas have tremendous faith in God, are great people, just like semi-gods. Their behaviour and nature on this earth are godly therefore they are called God-Men.

Bhagavad Gita: Chapter 9, Verse 13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ 13॥

mahātmānas tu mām pārtha daivīm prakṛitim āśhritāḥ
bhajantyananya-manaso jñātvā bhūtādim avyayam

Meaning: But the great-souled men, O *Parth* who are endowed with the divine nature, worship Me with undisturbed minds knowing that I am immutable and the origin of all beings.

This is one of the most beautiful *slokas* in the entire Bhagavad Gita. The Lord is describing to Arjuna and all of us.

mahā-ātmānaḥ—the great souls; **tu**—but, there are some great people. The entire world can be classified into three categories. 1) Some people are actively very evil.

2) Some people are actively spiritual and devoted. 3) However, the majority of people are just ordinary people, neither too bad nor too good nor too selfish neither too unselfish, live and letting live is their policy.

pārtha—Arjun, the son of *Pritha*; **daivīm prakṛitim āśhritāḥ**— they are predominantly endowed with *Satvaguna*. There are two important characteristics of people endowed with *Satvaguna*. 1) They are very happy people under all sorts of circumstances. Why? Because happiness is a mental attitude. 2) *Satvaguna* produces the right knowledge. (*Tamoguna* produces wrong knowledge - *pramad mohau tamasah*. *Pramad* means complete misunderstanding. They hurt themselves and also others. *Moha* means delusion. They are demonic people. The Lord describes them graphically in the Sixteenth Chapter) Here, the Lord is telling us about Mahatmas. Who are Mahatmas? Those who are endowed with *Daivi-Prakruti*. What is *दैविप्रकृति Daivi-Prakruti*? Those who are *satva guna sampanaha*/endowed with *Satvaguna*. What does this mean? These people try their best to speak *satvika* words/truthful words, eat *satvika* food/healthy food, think only *satvika* thoughts/divine thoughts. We all know this beautiful Sanskrit saying-

सत्यं ब्रूयात् प्रियं ब्रूयात् , न ब्रूयात् सत्यम् अप्रियम् ।
satyam bruyat priyam bruyat
na bruyat satyam apriyam

A person should speak the truth only. What type of truth? *Satyam bruyat Priyam bruyat* here, *Priyam* does not mean what we appreciate or like to hear, but *Priyam* means what is beneficial for a person even if it is slightly painful. So, one should speak the truth only with this motivation that this truth should be beneficial to the other person. It has nothing to do with me. Most of the time, we speak the truth, not because we are thinking of the welfare of the other person but because it helps us most. See how deeply we are motivated to be selfish? Eric Fromme calls it as narcissism [Narcissism is extreme self-involvement to the degree that it makes a person ignore the needs of those around them] - it affects us unconsciously.

Mahatma means a real devotee of God. They love everything that belongs to God and that remind them of God. There is a saying, “If you love me then love my dog.” Because they love God so they love everything related to God whether it is a holy place or a bhajan or a sanctified food/prasada or a God’s devotee. These Mahatmas are *सत्त्व गुण सम्पन्न satva guna sampanaha*/endowed with *Satvaguna*. If we offer them *Tamasika* food then they will not accept it. We must not misunderstand this - there are many countries where people do not know spices therefore cook and eat just boiled food with a little bit of salt and pepper. This does not mean that they are *Satvika* people. If we watch their behaviour then we may find that they behave like *Rajsika* or *Tamasika* people or like demons. They eat just boiled food, not because they are endowed with *Satvaguna* but because they do not know any other food. Once they come to know about the nice spicy *Rajsika* food then they may not look at the boiled food for the rest of their lives! A child also never does anything evil to anybody. Why? Because he is incapable of doing any evil act; he does not have a desire and proper instrument to do it. So, we must

differentiate between those people who deliberately cultivate *Satvaguna* and later on *Satvaguna* predominates their personality. What do these people do?

bhajantyananya-manaso jñātvā bhūtādim avyayam

Mam - Me; what is My nature? **avyayam**—imperishable; Mahatmas know that everything is perishable, only God is imperishable. In other words - it is not that God is imperishable but what is imperishable alone deserves to be called God. This is also the fourth commandment of Shri Ramakrishna - always exercise *Vivek*/discrimination. God alone is permanent, everything else is ephemeral. A devotee has to cultivate this sense of discrimination.

jñātvā—having known; **bhūta**—all creation; **ādim**—the origin, I am the cause of the entire universe, the entire universe has originated from Me. There should not be any difference between cause and effect. The cause of the universe is the imperishable Divine Lord therefore the effect should also be divine.

These Mahatmas/Great souls understand that the entire universe comes out from God, God is imperishable therefore we and the world is also imperishable. The only way to experience this fact is to practice the spiritual disciplines, by worshipping the Lord, singing about Him, meditating upon Him, looking upon the entire creation as Shiva/Divine.

bhajantyananya-manasah- the minds of Mahatmas do not wander. They have only one thought in their minds - God and God only. They only want to meditate upon God, want to collect flowers to worship God, read about God, hear about God. This is beautifully expressed by Bhakta Prahlada -

Navadha- Bhakti or The nine forms of devotional service are:

**sravanam kirtanam visnoh smaranam pada-sevanam
arcanam vandanam dasyam sakhyam atma-nivedanam**

- 1) Hearing about God (*Shravanam*)
- 2) Chanting His Name and Glory (*Kirtanam*)
- 3) Remembering Him (*Smaranam*)
- 4) Serving His Lotus Feet (*Pada Sevanam*)
- 5) Worshipping Him as per the Scriptures (*Archanam*)
- 6) Prostrating before Him (*Vandanam*)
- 7) Being His Servant (*Dasyam*)
- 8) Befriending Him (*Sakhyam*)
- 9) Offering Oneself to Him (*Atma Nivedanam*)

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।

**Om Bhadram Karnnebhih Shrnnuyaama Devaah |
Bhadram Pashyema-Akssabhir-Yajatraah |**

[May we Hear with our Ears what is Auspicious]
[May we See with our Eyes what is Auspicious]

May we hear only about God. May we see only God.

This means, let the knowledge which we perceive from all the five sense organs be of God only. Because the entire world is nothing but God.

Please see above Verse 13. So, the Lord is saying, “But the great-souled men, O *Parth* who are endowed with the divine nature, worship Me with undisturbed minds knowing that I am immutable and the origin of all beings.”. Bhagwan is our mother and father - this we are going to see very shortly. The minds of devotees are very imaginative and they are never satisfied.

Next Verse: This fourteenth verse is one of the most memorable verses in the entire Bhagavad Gita. This is a model for every devotee. How should a devotee conduct and mould his life? Anyone who would fulfil these criteria alone deserves to be called a true devotee. Of course, slowly we would progress and develop these qualities by following the advice of the Divine Lord. So, what do we need to do?

Bhagavad Gita: Chapter 9, Verse 14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 14॥

satataṁ kīrtayanto mām yatantaśh cha dṛiḍha-vratāḥ

namasyantaśh cha mām bhaktyā nitya-yuktā upāsate

Meaning: Ever glorifying Me, always striving with self-control, remaining firm in their vows; bowing before Me; they worship Me with love and with unwavering steadiness.

satatam—always, constantly, for 24 hours. One can feel the presence of God even during deep sleep by constant practice. We may wonder, is it possible to think of God in deep sleep? Yes! When a true devotee constantly remembers God during his waking state then when he will go to sleep, he will get dreams about the holy places or temples or nice lectures or having visions of different gods and goddesses or saints and sages etc.

Nag-Mahashaya and his Divine Dreams:

Just to give you an illustration of Nag-Mahashaya. He lost his mother in his childhood and his aunt was a very religious person, who was probably childless. She brought him up and poured all her love on Nag-Mahashaya. She used to take him in her lap and narrate beautiful stories from Bhagavatam, Ramayana, Mahabharata, Puranas etc. The boy Nag-Mahashaya would never go to sleep without hearing these stories. The next morning, he would go to his aunty and say, “Aunty, I saw all those gods and goddesses in my dream.” He would see these dreams almost every night. His aunty must have thought - I hear, think and narrate these stories but hardly ever see any dream like this.

kīrtayantah—usually it means singing divine glories such as *vaishnava*'s bhajans or *kali-kirtan* etc. Here, it means that our whole mind should remember God only either mentally or vocally or through activities. However, singing bhajans is one of the greatest aids provided it is not for the sake of killing time or just for enjoying. It must remind us of God. I am reminded of a very interesting incident in the life of Swami Vivekananda. One day Narendra Nath (future Swami Vivekananda) started singing a bhajan. Shri Ramakrishna immediately stopped him and said, "Why do you sing something which you do not feel like doing." Because Swamiji was singing a bhajan but his mind was thinking something else. If this was the condition of Narendra Nath then how can we describe our conditions and wandering minds? However, we have to make an attempt and divine grace will surely help us.

mām—Me; **yatantah**— striving; **cha dṛiḍha-vratāḥ** - with great determination. The willpower of My devotees is so great that they will never deviate from their path. That is why they are called Mahatmas. A simple example will illustrate this point beautifully.

Recording time 30 minutes approx:

Father of Shri Ramakrishna and Bilva-Tree:

One day Shudhiram (father of Shri Ramakrishna) started walking to Medinipur. It was December/January time and it should be noted that *Bilva* leaves were very few in that season - (in Kamarpukur/village of Sudhiram there were practically no *Bilva* leaves available.) He walked for several hours. Suddenly, he came across a place by the side of a pond, where he saw a Bilva tree full of new leaves. He was astonished. He was a great devotee of Shiva. He bought a Shiva-Linga from Rameshwaram and used to worship the Shiva-Linga with greatest devotion. He forgot all about his mission of going to Medinipur. He stopped near the Bilva tree, bought a new basket and gathered as many leaves as he could. He turned back towards his village, walked for several miles and finally reached home. After taking a bath, he worshipped the Shiva-Linga with the greatest devotion and offered the Bilva leaves to Lord Shiva. When his wife asked, "Why have you come back?" He told her all about it.



namasyantah—humbly bowing down to everyone; these great devotees pay respect and bow down to saints, sages, holy books, holy places, sacred rivers, sacred mountains etc.

Pradakshina प्रदक्षिणा of Lake Manasarovar:

As we know - there is a sacred place known as Manasarovar. [Lake Manasarovar (Sanskrit: मानसरोवर), is a high altitude freshwater lake fed by the Kailash Glaciers near Mount Kailash in Burang County, Ngari Prefecture, Tibetan Autonomous Region. The lake along with Mount Kailash to its north are sacred sites in four religions: Bön, Buddhism, Hinduism and Jainism.] The devotees go there, do *Pradakshina*/circumambulation [*Pradakshina* is a term used in Hinduism and

Buddhism for the ritual of walking clockwise around a shrine, image, sacred object etc.] The devotees of all ages consider it as an act of great merit. They do not simply walk but after each step they do शाष्टांग प्रणाम *Sashtang-Pranam*. [What is *Sashtang-pranam* or *dandvat*? *Sashtang-pranam* or *dandvat* is a symbol of complete submission to God. Devotees perform *Sashtang-pranam* by lying fully prostrate on the floor with their arms stretched out towards the Idols. Eight specific parts of the body should touch the floor.] There is a beautiful system in North India. When two monks meet and greet each other then they will say, “Om *NamoNayanayah* or द्रष्टि साफ़ है *Dhristi Saaf Hai*/Is your vision clear?/Are you able to see everything as divine?.” These great devotees salute everybody. Why? They are not saluting the physical bodies of people but the Divine Lord which they see inside everybody. Many people in India consider the Tulsi plant as a sacred plant and worship the Tulsi plant. It is not just a plant for them but a manifestation of the Divine Mother - the consort of Lord Vishnu. This is called as -

namasyantah— humbly bow down to Me; ***mām***—Me; ***bhaktiyā***—loving devotion; ***nitya-yuktāḥ***—constantly united with the thought of God; ***upāsate***—worship. (There are two words in *Upasana*. *Upa* means near, *Asana* means approaching near and near until there will be no difference left between God and the devotee.)

Story of Jagai and Madhai:

I recollect the beautiful incident from the life of Chaitanya-Mahaprabhu.

There were two ruffians named Jagai and Mathai. They both were materialistic people and would ridicule religious people. They were cronies of the Nawab reigning at that time. One day Chaitanya Mahaprabhu was conducting a Kirtana-Party (singing God's name and His glories). Mahaprabhu instructed his disciples [Nityananda and Haridasa Thakur] to go to everyone's house in Nadiya and request them to chant Krishna's name. Thousands of people were very happy to join the Kirtana-Party. However, when Jagai and Mathai were approached to join the Kirtana-Party by Nityananda, they became furious, started spitting on him and struck Him with a broken earthen pot and blood started flowing from the wound. What was Nityananda's reaction? Nityananda saw a great manifestation of divinity in them and embraced them. His holy embrace transformed them and both got endowed with bhakti and Satvaguna. Immediately, they changed and became the greatest devotees of God for the rest of their lives.

In this context, I remember another incident. I think it was the brother of Yogin's Maa. Shri Ramakrishna was visiting her home. Her brother did not like it, so he employed a *gunda*/thug to beat up Shri Ramakrishna. The chanting of the devotional song/*bhajans* was going on in her home and suddenly, Shri Ramakrishna got up and went outside. He challenged the thug and embraced him. Immediately, the thug fell at his feet. Shri Ramakrishna transferred his spiritual power onto the thug. That person completely changed and started repeating '*Prannath Prannath* प्राणनाथ' (an epithet of God, meaning Lord of Life).

What do we need to understand? These people were already great devotees of God, but they became thugs or otherwise due to their previous *samsakaras*. As Shri Ramakrishna said, “When the right time comes then the mother duck breaks the egg and the duckling comes out.” We must understand that meeting with great souls is not accidental and it does not happen to every sinner. It happens to those people who are absolutely ready for a transformation. There was one such person, whose name was Manmatha. All the direct disciples of Shri Ramakrishna loved him very much. At the last moment of his life, he repeated the name ‘*Prannath Prannath/Lord of Life*’ and left his body. The Lord is telling us that these people always think of God, worship God and their energy is directed towards the Lord.

Because the nature of people is different, they worship God in different ways. This has been beautifully elaborated by the Divine Lord in the Fourth Chapter; nearly twelve types of *Yajnas*/Sacrifices have been described. (The *Yajna* means a mode of worshipping the Divine Lord and becoming one with the Divine Lord.) So, we should try to convert our lives into *Yajna*. This is beautifully reiterated in this chapter as well. (I have to tell you, these beautiful ideas are just briefly mentioned in some chapters, whereas in some chapters these ideas are extensively elaborated by The Divine Lord.) Now, we move on to the next verse.

Bhagavad Gita: Chapter 9, Verse 15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ 15॥
jñāna-yajñena chāpyanye yajanto mām upāsate
ekatvena prithaktvena bahudhā viśhvato-mukham

Meaning; Others, other devotees again offer the oblation of knowledge and worship Me, either as one with them or as distinct from them and still others in various ways worship Me, whose form is the whole universe.

Here, the Divine Lord is telling us the most wonderful fact - ‘My form is the whole universe. This world is nothing but a form of God. This is known as ‘*Saguna* form of God’. That is why in the *Vishnu-Sahsranama*, the very first name of the Lord is *Vishvam/universe*. Lord Vishnu is none other than *Vishvam*. He is manifesting in myriads of ways. When Arjuna was granted the दिव्य चक्षु *Divya-Chakshu*/Divine-Eyes by the Divine Lord then he saw everyone including Kaurvas, Pandavas, Bhishma, Drona etc. as part of *Vishvamurthy/Virat-Swaroop*. How do the devotees worship the *Vishvamurthy/Vishvaroop*?

viśhwataḥ-mukham—the universal form. So, how do the devotees worship the Universal-Form? This is beautifully expressed in the *Purusha Suktam*.

Purusha Suktam पुरुष सुक्तम् - **Sahasra-Shirsaa Purushah** -

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशालम् ॥१॥

**Sahasra-Shiirssaa Purussah Sahasra-Akssah Sahasra-Paat |
Sa Bhuumim Vishvato Vrtva-Atya[i]-Tisstthad-Dasha-Angulam ||1||**

[Meaning: The *Purusha* (Universal Being) has a Thousand Heads, a Thousand Eyes and a Thousand Feet (Thousand signifies innumerable which points to the omnipresence of the Universal Being).

He envelops the World from all sides (i.e. He pervades each part of the Creation), and extends beyond in the Ten Directions (represented by Ten Fingers)]

This means every eye is God's eye, every ear is God's ear, every head is God's head, every leg is God's leg and so on. This is called knowledge. As has been mentioned earlier - the Lord is the root cause of the entire world - *avayam mum bhuta yoni* - from Me the entire world has originated.

jñāna-yajñena— *Jnani* follows the path of knowledge.

yajantaḥ mām upāsate - the goal of his entire life is to worship Me, think about Me, meditate upon Me and his life is converted to a *Yajna* - *Shivamaya* or *Narayanmaya*. How does he do that? In myriads of ways, every living creature is worshipping only God in one way or the other. How? God is manifesting in the form of *Virata/Universe*.

bahudhā—various ways; people worship God in various ways. What are these ways?

1) ekatvena—undifferentiated oneness, some worship Me as *Ahm Brahmasmi/I am Brahman*. *There is nothing except Brahman*. Some teachers will say - *Tatva tum asi/तत् त्वम् असि/ Thou Art That*. These spiritual aspirants are called *Advaitins/* followers of Non-Dualistic philosophy - *Jyani*

2) prithaktvena— some people feel that they are separate from God. They are called *Dvaitins/followers of Dualistic philosophy* - devotees. The devotees do know that there is nothing else except God/Brahman, but they love to worship God as a separate entity. They love to feel - as if God is separate and they are separate or as if they are a part of God. Five types of *Bhavas* or relationships with God have been described.

Five Types of Bhavas/Relationships or Attitudes:

a) Shanta Bhava: In Shanta Bhava, the mind of the devotee is free from mundane thoughts. His mind is calm or Shanta, and is full of knowledge, devoid of any emotions.

b) Dasya Bhava: In Dasya Bhava, the devotee considers himself as a servant or slave of the Lord.

c) Sakhya Bhava: In Sakhya Bhava, the devotee considers Lord as his friend.

d) Vatsalya Bhava: Here the devotee considers the Lord as his child or a mother or father.

e) Madhurya Bhava: Madhurya Bhava is the highest development of *Bhakti Rasa*. Here the devotee feels the love for the Lord, just as a lover would feel for his beloved. [In Madhurya Bhava, the devotee attains the highest intensity of joy or bliss. Madhurya Bhava is pure bliss.]

Hinduism excels in so many ways:

There are examples in the scriptures - where some devotees deliberately assume various so-called negative attitudes of mind - *kama, krodha, lobha, moha, mada and matsarya* - lust, anger, greed, illusion, pride/egotism and envy/jealousy towards the Lord. Sometimes, a devotee wishes to hate the Lord or a devotee feels jealous of Lord and so on. We have so many stories - Ravanaasura and Kumbhakarna, Shishupala and Dantavatra, Hiranyakashyapu and Hiranyaksha. There are enumerable examples, such as all the cronies who were helping Kansa to kill Krishna. Let's take the example of Putana. Putana wanted to suckle Krishna like a mother. Who's will made Putana a mother? Krishna's will! She suckled Krishna with poisonous milk. However, who created the poison? Krishna only! God gave the poison to Putana. So, she worshipped Krishna by this poison. Krishna said, "I will give you liberation." When Krishna suckled then all Karmaphala of Putana came to an end and she got *videha-mukti/moksha/liberation*.

It is very interesting to note that all these *asuras/demons* like *Dhenukasura, Bakasura, Aghasura* etc. who tried to kill Lord Krishna, were the greatest devotees of the Lord. How? Because Lord Krishna gave them liberation. If they would not have been true devotees then the Lord would have never granted them liberation. However, they deliberately assumed this particular *bhava/attitude* so that they can serve the Lord.

I would like to share something very interesting with you. Suppose, in Shri Krishna's life there were no enemies, everybody was very loving and sweet to Him - life would have been very boring. Krishna wants both friends and enemies, good people and evil people.

Please refer to the transcript of Chapter 9 Part 5 page 8.

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, and everything else. He revolves us all; He plays with us as the puppet master plays with his puppets. So, from the highest philosophical point of view, if the entire world is a manifestation of God only then to whom we could call

an evil person or a good person. To call someone good or bad are all false notions. However, we are not at the highest state of *satvika* bhakti and our understanding is very limited therefore, we sharply divide people as good or bad. From the highest point of view - everything is a Divine-Sport or Lila.

The Lord is expressing this concept in the above verse 15 - **ekatvena prithaktvena bahudhā viśhvato-mukham** - My devotees worship Me, either as one with them or as distinct from them and still others in various ways worship Me, whose form is the whole universe.

In the next four slokas, the Lord is reiterating the same idea - the entire universe is My manifestation and I am the cause of the universe. In these verses 31 qualities of the Divine Lord are being described on which we can meditate upon. This we will discuss tomorrow.

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