

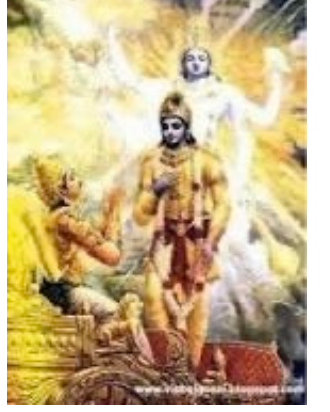
Bhagavad Gita Chapter 9 online Part 7 dated 02/08/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 9 - Verses 15 - 21.

**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 Kamsa and Chanura, and who is the bliss of Devaki.

सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।
पार्था वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanaha|
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

All the Upanishads are like cows. The milker is Krishna, the son of Nanda. Partha (Arjuna) is like a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.

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

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

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

Recollection:

We are discussing the Ninth Chapter of the Bhagavad Gita. We discussed yesterday in our last class - the Lord is describing the people who are endowed with the *Satvaguna* सत्वगुण and are named as Mahatmas महात्मा/Great Soul by the Divine Lord. Why are they called Mahatmas/Great soul? सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः । C9.V14 Their minds are fixed only on the Divine Lord. Their activities such as singing, dancing, eating, hearing, smelling etc. are all related to God only. *Pratikshnam Vardamanam* - their joy and devotion grow in parallel to each other with every millisecond. They wish to worship the Divine Lord in various ways. In the fifteenth verse the Divine Lord is telling us:

(Please refer to the transcript of C9, P6.)

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 again offer the oblation of knowledge and worship to Me; either as one with them or as distinct from them and still; others worship Me in various ways; Whose form is the whole universe.

The Lord is trying to tell us -

ekatvena— Some people worship Me as *Ahm Brahmasmi*/I am Brahman. They completely identify themselves with Me. There is no difference between Me and them. This is known as **ekatvena**, meaning *Paramatma* or *Universal Soul* and *Jivatma* or *Individual Soul* are not different. These spiritual aspirants are called *Advaitins*/ followers of Non-Dualistic philosophy - *Jyani*.

However, we need to understand that everyone is a *Vedantin* (follower of Vedanta Philosophy) whether he is a Dualist or a Qualified Non-dualist. Every Dualist is a devotee/*bhakta* and these devotees do not wish to be identified with God, they wish to feel that they are separate from God. Why? So that they can enjoy Divine-Play and worship God. This idea has been beautifully expressed in Bengali - *Ami chini hote jai naa; ami chini khete jai* - I do not wish to become one with sugar, I would like to enjoy sugar. So, the Lord is saying -

prithaktvena mām upāsate - some devotees keep a difference between Me and themselves. They greatly enjoy worshipping Me. (If a person declares himself a devotee but do not enjoy doing puja/worship then he is not entitled to be called as a devotee. For example, a mother enjoys looking after her baby even if it entails hard work. Joy and love cannot be separated. An activity that springs from joy and love is an act of worship.)

bahudhā viśhvato-mukham - people worship Me/God in various ways. Some worship God as Ram or Krishna or Buddha or Jesus Christ or with form or without form or with qualities or without qualities etc. However, they all are worshipping Me/God only. Shri Ramakrishna was an embodiment of this idea and that is why he was called ‘*Sarva Dev-Devi Swaroopa*’. The most important requirement of worship is to develop निष्ठा *Nishtha/unshakable faith*.

Shri Hanuman a Great Devotee of Lord Ram:

Once Lord Ram asked Hanuman How do you perceive me?”

Sri Ram Bhakta Hanuman answered so beautifully:

Deha Buddhya tu Dasoham Jiva Buddhya Tvadaamsakah |
Atma Buddhya Tvamevaham iti me nishchita matih ||

“Oh Lord, when I identify myself with my body then I am your servant and You are my master. When I consider myself as an Individual Soul/small ray of light then I am Your part. But when I look upon myself as the Spirit/*Atman* then I am one with You and I see no difference between You and me.”

Swami Vivekananda and PavHari Baba:

In 1890 Swami Vivekananda went to Ghazipur and met PavHari Baba. [PavHari Baba (1798-1898) was a Hindu ascetic and saint.] Immediately, Swamiji recognised him as a *Siddha-Mahapurusha*/Great realised soul/*Brahmajyani*. PavHari Baba had an image of *Radha-Krishna* sitting on a swing/*jhulana*. He used to decorate the *murti/image of Radha-Krishna* with beautiful dresses and garlands. Swamiji saw that PavHari Baba was swinging the swing of Radha-Krishna and enjoying his worship. He was also singing some devotional songs and shedding tears.

(At that time Swamiji had the belief that these types of actions are rituals only and the person who is performing these rituals has not achieved self-realisation or God-realisation.) He asked PavaHari Baba, “Sir, you are a realised soul. Why do you need to do such types of worship?” PavHari Baba replied in his sweetest voice, “Do you think my actions are for my own sake?” (As mentioned by Swami Vivekananda, PavHari Baba had the sweetest voice.)

Gopaler Maa - A devotee of Shri Ramakrishna:

We can recall an incident in the life of Shri Ramakrishna. Shri Ramakrishna assured Gopaler Maa (a female devotee of Shri Ramakrishna) that she had already achieved the highest state of realisation. However, she re-started doing *Japam* (repetition of God’s name) again long after her realisation. Some devotees asked her, “Why are you still doing *Japam*? You have been assured by Shri Ramakrishna that you have already attained self-realisation.” She replied, “I am not doing *Japam* for my own sake. Whatever I will be doing from now onwards, is for the welfare of my Gopala.” Who was her Gopala? In her eyes, the entire world was a manifestation of her Gopala - *Krishnamai* कृष्णामयी or *Gopalmai* गोपालमयी. (Gopala means cowherds. What does it mean? We are all cowherds before realisation but become Krishna after realisation.)

So, there are three types of people:

1. **Jnani** or **ekadesia** - Means I am Brahman.
2. **Prithaktvena** - Some devotees feel that they are separate from God, that is fine.
3. **bahudhā viśhvato-mukham** - Some devotees would like to swing between two moods. Sometimes they worship God as Krishna or Kali or Shiva etc. Sometimes they consider themselves as the servant of God or the child of God or parents of God or lover of God etc. They wish to enjoy God with all

sorts of *bhavas/relationships*. (Please see the transcript of C9, part 5, page 11.)

viśhvato-mukham - means all forms and all names belong to God only. Therefore, if a person from any corner of the world is sincerely repeating any name or worshipping any form then he is only calling and worshipping the Divine Lord.

Swami Vivekananda has written a beautiful poem - if we can see God in a lifeless stone then why can we not see God in a living creature? Who is manifesting in front of us? God only is manifesting as our neighbour, a poor man, a sick man etc. These are all manifestations of *Narayana*. However, a stone may appear as lifeless but it is not lifeless - the stone is existing in front of us that existence is a part of God called *Sat*. *Sat-Chit-Ananda /existence-knowledge-bliss* all three go together. Where there is *Sat*/existence there will be *Chit*/knowledge and *Ananda*/bliss as well, although all three may not be manifested at the same time just like a man in a deep coma cannot express his knowledge or happiness or unhappiness. Suppose Einstein is in a deep coma, then his knowledge will remain unmanifested. However, as soon as he will come out of the coma, he will again become the greatest physicist in the world and his knowledge will be manifested again.

So, the idea is - the different forms of worship have been promulgated by the Divine Lord Himself. We can choose according to our suitability. We all are travelling towards the Divine Lord only.

Recording time 14 minutes approx.

Relationship between the Ninth, Tenth, Eleventh and Twelfth Chapters:

The Divine Lord is going to tell us something extraordinary in the next three verses of the Ninth Chapter. The 15th verse and the following three verses are connected. The scriptures are reiterating again and again that this entire world is *Brahman* only and for a realised soul God is everything - *Sarvam Vishvam Vishnumaiya or Sarvam Khalv Idam Brahman*. However, we are unable to recognise or see *Brahman* everywhere. Why? Because *Brahman* is covered with names and forms. In the next three verses, the Lord is going to tell us that He is everything. However, we only get a glimpse of this idea in this Ninth Chapter.

The essence of the Tenth Chapter/*Vibhuti-Yoga*:

The next Tenth Chapter which is called *Vibhuti-Yoga*, describes the divine manifestations of the Lord elaborately. (*Vibhuti* विभूति means divine manifestations) In the Tenth Chapter Arjuna asks, "I would like to worship You. But, in what way should I think about You and worship You? The Divine Lord replies, "I will tell you, where I am especially present." However, the Lord says at the end of the Tenth Chapter, "There is nothing in the world which is not Me."

The essence of the Eleventh Chapter/*Vishwaroopa-Darshana-Yoga*:

The divine experience that there is nothing else except God - is graphically realised by Arjuna in the Eleventh Chapter known as '*Vishwaroopa-Darshana-Yoga*'.

The essence of the Twelfth Chapter/*Bhakti-Yoga*:

When a person gets the knowledge that the entire universe is nothing else but Brahman then he cannot but become the greatest devotee of God. This is beautifully dealt with in the Twelfth Chapter called *Bhakti-Yoga*.

So, The Lord is slowly leading us from a smaller idea to a greater idea.

Classification of the Eighteen Chapters of The Bhagavad Gita.

This subject has been discussed in the earlier classes.

[The Eighteen Chapters of the Bhagavat Gita have been classified into **3 Shatkas** शटका (*Shatka* means 6) with 6 chapters in each section.

- 1) **Chapter 1-6 = *Karma Shatka*, also known as *Addayay Shatka*:** These chapters are about त्वम् पदार्थ *Tvam Padhartha* - a description of the real nature of *Tvam* meaning *Jivatma*. *Jivatma* is neither born nor dies.
- 2) **Chapter 7-12 = *Bhakti Shatka*/devotion, also known as *Tat -Padhartha*:** This *Shatka* describes Brahman/God. Whatever is there - is here as well. This is पूर्णम् *Purnam*/infinite and that is also *Purnam*/infinite. There is only one infinite.
- 3) **Chapter 13-18 = *Jnana Shatka*, the goal itself.]**

Next Verses 16, 17 and 18 is - this world is nothing but pure Brahman:

The Divine Lord is going to describe more than 30 characteristics of Brahman in the next three verses. Whatever we see or experience in the world is Brahman only; we are Brahman; our parents are Brahman and so on. I would like you to understand - the essence of these three verses can be summarised as - **this world is nothing but pure Brahman**. If we keep this in the mind then it will be easy to understand these three verses.

Bhagavad Gita: Chapter 9, Verse 16

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ 16॥

aham kratur aham yajñaḥ svadhāham aham auśadham
mantra ham aham evājyam aham agnir aham hutam

Meaning: I am the sacrifice; I am the worship; I am the oblation offered to the ancestors; I am the cereal; I am the hymn; I am the melted butter; I am the fire; I am the offering.

Please recollect the 24th Verse of the Fourth chapter:

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ C4, V24॥
brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ brahma-karma-samādhinā

This beautiful *sloka* is being reiterated here again but in slightly different words.

aham—Me; **kratuḥ**—Vedic ritual/rights that people used to perform in those days. All those rituals are nothing but Me. People who perform these rituals is Me; the instruments which they use is also Me and the ingredients are also Me. Then the Lord is saying - I am that fire; I am the offering and I am the instrument of the offering. So, all those rituals are none other than Me. There is a beautiful word which we will see now.

aham—I; **yajñah**—means worship. We have mentioned it earlier - The Lord has said in the Fourth Chapter that a person who does not convert his life into continuous worship of God or *Yajna*; lives in vail. Further, the Lord has said, “A person who does not share his possessions with others is a thief.” Who is a true devotee? A true devotee thinks that - my तनु *tanu/body*, मनु *manu/mind*, घन *dhana/possessions* are all by the divine grace only and he offers body, mind and possessions in the service of the Divine Lord. This is known as true worship.

Shri Ramakrishna and Raga-Bhakti:

When Shri Ramakrishna perfected and entered the world of Raga Bhakti then he was not able to perform physical worship anymore. He made a remarkable statement, “One day I went out to collect some flowers; I saw that every flowering tree had already offered its flowers to the Divine Lord.” What does this mean? A tree grows and blooms only to offer its flowers to the Divine Lord. Rivers flow only to offer their sacred water to the Divine Lord. Similarly, fire, space, air, water and the earth are all performing divine worship. We are born only to worship God, to love God and to know that we are none other than God. This act of connecting everything to the Divine Lord is called worship.

svadhā— when we say the word *svadha* at the end of an offering then the offering will go to our ancestors/*pitru-purusha*. If our offerings are for gods then the mantra will be *svaha*. The Lord is telling us that both *svadha* and *svaha* are Me only.

aham—Me; **aushadham**—means everything that we eat is *aushadham*. That is why it is said that which cools our hunger is *aushadham*. The food is nothing but the Divine Lord. When we witness होम *homa* ceremony/fire-ceremony then we see

that the person gets up; he holds in his hands some *ghee*/clarified butter, bananas leaves, betel nuts etc and offers everything into the fire. The Lord is saying that whatever anyone offers into the fire is also none other than Me.

aham—Me; **mantraḥ**—Vedic mantra - the mantras uttered during the fire-ceremony are Me only because those mantras are the manifestations of knowledge and I am the embodiment of knowledge.

aham—Me; **eva**—also; **ājyam**—clarified butter - we usually offer the melted butter in *homa*. The *ghee*/clarified butter is nothing but Me.

aham—Me; **agniḥ**—fire, the *homa* fire is nothing but Me only.

aham—Me; **hutam**— the act of offering is also Me.

This verse is a replica of C4, V24. (Please see above.)

To summarise:

The Lord is saying, “The worship is Me; the worshipper is Me; the fire of *homa* is also Me; the offering is also Me; the Mantras is also Me; the knowledge is also Me.” In other words - *Sarvam Khalu Idam Brahman*. This is the idea.

Recording time 25 minutes.

Now, the same idea that everything is Me is coming in the next verse.

Bhagavad Gita: Chapter 9, Verse 17

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ 17॥

***pitāham asya jagato mātā dhātā pitāmahaḥ
vedyaṁ pavitram omkāra ṛik sām yajur eva cha***

Meaning: I am the Father of the universe; I am also the Mother; I am the Sustainer and the Grandsire of the universe; I am knowable; I am the purifier; I am the sacred syllable Om; I am the *Rig Veda*, *Sam Veda* and the *Yajur Veda*. (By implication also the *Atharv Veda*.)

What is the Lord telling us?

Each one of us has come from a cause. Each living creature has come from its mother and father. The mother is God and the father is God. There is a beautiful verse in the Taittiriya Upanishad related to this:

मातृ देवो भव।पितृ देवो भव।आचार्य देवो भव।अतिथि देवो भव॥

Maathru Devo Bhava. Pithru Devo Bhava.

Aacharya Devo Bhava. Athidhi Devo Bhava.

[Honour thy Mother as God. Honour thy Father as God.
Honour thy Teacher as God. Honour thy Guest as God.]

This is not an imaginary feeling but a real truth. We all have to develop this feeling through *sadhana*/spiritual practice.

aham—Me; **pitā**—Father; **asya**—of this; **jagataḥ**— the universe - I am the Father of this universe; **mātā**— I am the Mother also; **dhātā**—Sustainer (we require food to sustain our lives); **pitāmahaḥ**—Grandsire; this is a very interesting word meaning Par-Brahma. Our father is Brahma/Creator Brahma; Brahma has *shakti* as Mother Saraswati. A combination of pure consciousness with knowledge can alone create the universe just like a potter must know how to create various pots. The raw material clay is the *Mata*/Mother and the intelligence is the *Pita*/Father. However, both in their un-manifested form are called *Pitamaha*.

vedyam—whatever a person has to know in this life and the future lives.

pavitram—the purifier. For example, a place may be a very ordinary place with both good and bad people but when a saint/pure person visits that place then he creates tremendous pure positive vibrations and the place gets completely purified.

Holy Mother and a Lady with crow filth on her head:

There is a beautiful incident to explain this point.

[Joyrambati is a Village, in the jurisdiction of Kotulpur police station in the Bishnupur subdivision in Bankura district, West Bengal, India. Sri Sarada Devi was born in this village in 1853. This village with its sacred traditions has become a holy place of pilgrimage.] Once at Joyrambati, a crow passed some filth on a lady's head. She felt very impure and was hesitating to take a bath because it was wintertime and the water was very cold (there was no facility to warm the water for a bath). Holy Mother said, "Why don't you just sprinkle some Ganga water to get purified?" The lady was not satisfied with this solution. Finally, Holy Mother said, "Just touch me." As soon as the lady touched Holy Mother - her feeling that she was impure completely vanished from her mind.

To Summarise: Fire is considered the greatest purifier; water is considered the greatest purifier. So the Divine Lord is manifesting as all these purifying agents. The real purity is God Himself therefore if anyone takes God's name then instantaneously he becomes purified.

Once the great saint Tulsi Das said to a murderer, "Just repeat the name of Lord Ram, all your sins which you have accumulated in your innumerable previous births will be burnt by the purifying power of the Divine Lord's name."

Om—the sacred syllable Omkara. Omkara is considered as the greatest representation of the Divine Lord by the devotees, *Jnanis* and every spiritual aspirant. The Lord is saying, “I am the Omkara.”

rik—the Rig Veda; **sāma**—the Sama Veda; **yajuḥ**—the Yajur Veda; **eva**—also; **cha**—and - I am all the Vedas. Veda means knowledge. All the knowledge that is expressed through the Rig Veda, Sama Veda, Yajur Veda (by implication Atharv Veda) is nothing but the Divine Lord.

So, The Lord is saying, “All the purifying agents are nothing but Me, cause of the universe is nothing but Me.” This means, the Divine Lord is the cause and this world is the effect. The effect can never be different from its cause. Therefore, this world is none other than the Divine Lord/*Parmatma*. However, it is covered with names and forms, the wise person will remove the covering of names and forms and experience the Divine Lord.

Recording time 31.45 minutes approx.

Bhagavad Gita: Chapter 9, Verse 18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ 18॥

***gatir bhartā prabhuḥ sākṣhī nivāsaḥ śharaṇam suhṛit
prabhavaḥ pralayaḥ sthānam nidhānam bījam avyayam***

gatiḥ—the Supreme Goal or the ultimate destination. Ultimately, everybody will merge into the cause.

यतो वा इमानि भूतानि जायन्ते।येन जातानि जीवन्ति।
यत् प्रयन्त्यभिसंविशन्ति।तद्विजिज्ञासस्व।तद् ब्रह्मेति॥
(तैत्तिरीयोपनिषद्)

[From where all these creatures have come and through which all these creatures are sustained and ultimately all these creatures will be merged in the final cause. That is Brahman.]

gatiḥ - also means that I am the only Saviour. However, the final destination of everybody is to know ‘Who they are?’ We are evolving/travelling towards the knowledge that we are all that Supreme-Reality. Since we do not have this knowledge; God is the only refuge that we have to earnestly seek.

bhartā— means He who sustains and nourishes. This entire world in the form of existence, knowledge and happiness is sustained by Me.

prabhuḥ— He is the Divine Lord because He is pervading the entire universe including our bodies and minds just as the clay pervades the entire clay object. He is the Master, ruler and the original cause of the entire universe.

sākṣhī— means witness, He is witnessing the creation, sustenance and dissolution. As if everything is going on in His presence but He is *udasina*. As we have discussed earlier.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ C9, V9॥
na cha mām tāni karmāṇi nibadhnanti dhanañjaya
udāsīna-vad āsīnam asaktaṁ teṣhu karmasu

nivāsaḥ—means abode - He is the house where we all are dwelling. Just like a small baby is within the womb of its mother - sustained by the mother and also whatever the baby discharges are removed by the mother. We are living in this huge house called the Divine Lord. I am reminded of the famous song - *maan chalo nij niketane*- O, the mind let's go back to our own house.

śharaṇam— means shelter. He is the ultimate refuge. Our ignorance creates the delusion of happiness and unhappiness. However, when old age, disease and death comes then our only shelter is the Divine Lord. (*Sharanagati* means - to realise that the Divine Lord is our only *sharanam* or shelter or refuge and this is the only way to get out of the *samsara* or world.)

su-hṛit—means well-wisher. The Divine Lord is our only well-wisher. A human well-wisher can only wish strength, happiness and beauty for us; this is very inadequate. Why? Because old age, disease, death cannot be escaped even if a person is strong, beautiful, intelligent and highly respected in society. Our ultimate refuge is God Himself. God can grant us God-realisation. Holy Mother often used to say to her devotees, “You are all my children, so do not forget that you have a mother. I am your mother. This means you are divine because I am divine and live with this knowledge.” As expressed in the 1st Verse of Ishavasya-Upanishad:

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥
īśāvāsyamidam sarvaṁ yatkiñca jagatyām jagat |
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasvidddhanam ||
(1st Mantra, Isha-Upanishad)

[The entire universe is nothing but the manifestation of *Ishwara*/God.]

prabhavaḥ— the origin; I am the originator of this entire universe.

pralayaḥ— dissolution; I am the cause of the dissolution of the universe.

sthānam— the ground; the ground from which the entire universe comes. Just as a cereal plant comes from the ground/earth; sustained by the ground and merges back into the ground/earth. That is why God/*Parbrahma* is called the ground of all beings.

nidhānam— the storehouse, He is the big storehouse of Sat/existence-Chit/knowledge-Ananda/bliss. If we want to live long or have knowledge or be happier then we must go to God.

Analogy of a Huge Storehouse and a River:

Suppose there is a huge storehouse with everything in it. If we want something then first of all we must go to the storehouse and secondly we must carry a bag to collect items. If our bag is big then we can collect a large amount, if our bag is small then we can only carry a small amount. The spiritual practice makes our mind a huge receptacle so that ultimately we can keep the infinity/God in it. I will give you another analogy to understand this point.

Suppose, we want some water from a river. We take a huge vessel to collect water from the river. Then we slowly lower the vessel into the river by tilting it a little bit, slowly the river water will start entering into the vessel. How much water will flow into the vessel? As much as we allow by tilting the vessel. The moral of the analogy is - the more we tilt towards God, the more God enters into us. Finally, we are completely submerged in God.

bījam— meaning the seed. The Lord is saying, “I am the seed and you all are the manifestations of Me.” Just as, the entire Banyan tree is contained in a tiny Banyan seed. The huge tree is potentially hidden inside the tiniest seed. This is beautifully expressed by Swami Vivekananda - Each soul is potentially divine.

avyayam— meaning Imperishable. The Lord is saying, “I am imperishable. If I am the seed and imperishable and you all are coming from Me, therefore, you are also imperishable.”

To summarise: Brahman with name and form is the world and the world without name and form is pure Brahman. This entire world is coming from God and sustained by God. How it is sustained is expressed in the next verse.

Bhagavad Gita: Chapter 9, Verse 19

तपाम्यहमहं वर्षं निगृह्णम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९॥

**tapāmyaham ahaṁ varṣhaṁ nigrihṇāmyutsṛjāmi cha
amṛitaṁ chaiva mṛityuśh cha sad asach chāham arjuna**

Meaning: O, Arjuna, I give heat, I hold back and send forth rain. I am immortality and I am also death. I am the being and I am also the non-being.

In other words, the Lord is saying, “I am the origin of everything; I am the sustainer of everything and I am the cause of the dissolution of everything.”

tapāmi—radiate heat; **aham**—I; I give heat in the form of the sun, stars, fire etc. Heat or *Agni-Devata*, water or *Jal-Devata*, air or *Vayu-Devata* and the earth or *Prithivi* are required to sustain life. As we know seeds cannot germinate without some amount of heat.

aham—I; **varṣham**—rain; I am the giver of water in the form of rain.

nigrihṇāmi—withhold; **utsrijāmi**—send forth; I give rain in some seasons but in some seasons I have to withhold it. If it rains all the time then life cannot sustain itself.

cha—and; **amṛitam**—immortality; **eva**—also; I am the immortality.

mṛityuḥ—death - we need to understand the meaning of **mṛityuḥ** or death. Here, death is not a permanent phenomenon but a temporary state. What does it mean?

- Birth means - when something which is un-manifested; comes into manifestation and becomes experienceable through our gross body and mind.
- Death means - when the manifested object goes beyond our experience and becomes unmanifested. It has got nothing to do with existence or non-existence.
- However, in our human expressions, we do use these two words 'birth and death' of the body; something is in the manifested form and something is not in the manifested form.
- So, the Lord is saying, "I am both - birth and death."

sat—means that which is being; **asat**— means which is not experienceable by our body and mind or an unmanifested state. There is nothing called non-existence.

Does everybody have this type of knowledge (that everything comes from God and must go back to God)? No! Some people do not have this knowledge at the moment, but eventually, they will also get this knowledge.

There are some intelligent people - they believe in scriptures and various *lokas* or worlds such as *Brahaspati-Loka*, *Indra-Loka*, *Chandra-Loka*, *Surya-Loka*, *Brahma-Loka* etc. These people are enveloped by the power of Maya. So, for the time being, they do not desire liberation but only desire higher worldly enjoyment. What do they do? This is expressed in the next two verses:

Bhagavad Gita: Chapter 9, Verse 20

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ 20॥

trai-vidyā māṁ soma-pāḥ pūta-pāpā yajñair iṣṭvā svar-gatiṁ prārthayante

te puṇyam āsādyā surendra-lokam aśhnanti divyān divi deva-bhogān

Meaning: Those who know the three Vedas, have faith in the Vedas and drink the Soma juice (This means - they perform the rituals as indicated in the first part of the Vedas called *Dharma-Kanda* or *Karma-Kanda*. These rituals are all true and yield their results if performed meticulously. When people perform these *Yajnas* and rituals then they become meritorious and their sins are destroyed. They get more *punya*/merits. They pray to the Lord, “O, Lord grant me the passage of heaven/*Swarga-Loka*.) They reach the holy world of Indra (the King of heaven) and enjoy the celestial pleasures of the gods.

trai-vidyāḥ—the knowledge inculcated in the three Vedas - *Rig-Veda*, *Yajur-Veda* and *Sam-Veda*.

mām—Me; **soma-pāḥ**—drinkers of the Soma juice - means *Prasada* after performing *Yajnas* (we call it *Prasada*, they call it *Soma-Juice*).

pūta pāpāḥ—sins are destroyed.

yajñaiḥ—through *Yajnas*/sacrifices; **iṣṭvā**—having worshipped Me; **svaḥ-gatim**—way to the abode of the King of heaven; **prārthayante**—seek - they pray that we have performed Your worship, please grant us stay in *Swarga-Loka*.

te—they; **puṇyam**—having acquired merits; **āsādyā**—attain; **sura-indra**—of Indra; **lokam**—abode; **aśhnanti**—enjoy; **divyān**—celestial pleasures that are far superior to any worldly pleasures; **divi**—in heaven; **deva-bhogān**—the pleasures of the celestial gods - they enter into the world of Indra and enjoy the pleasures of the divine beings. However, this is like staying in a seven-star hotel, when money gets exhausted then the person is kicked out from the hotel. It is explained in the next verse.

Bhagavad Gita: Chapter 9, Verse 21

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ 21॥

te taṁ bhuktvā swarga-lokaṁ viśhālaṁ
kṣhīṇe puṇye martya-lokaṁ viśhanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante

te—they; **taṁ**—that; **bhuktvā**—having enjoyed; **swarga-lokam**—heaven; **viśhālam**—for a long time; **kṣhīṇe**—at the exhaustion of; **puṇye**—stock of merits; **martya-lokam**—to the earthly plane; **viśhanti**—return; **evam**—thus; **trayī dharmam**—by following the rituals indicated in the *Karma-Kāṇḍa* portion of the three Vedas; **anuprapannāḥ**—followers of those three Vedic rituals; **gata-āgatam**—again acquire *Punya*; go to *Swarga-Loka*/heaven and again return to the earthly world meaning repeated coming and going; **kāma-kāmāḥ labhante** - their desires are fulfilled in the *Swarga-Loka* but this is only temporary.

Meaning: The performers of these *Yajnas/sacrifice* have enjoyed the vast pleasures of *Swarga-Loka*/heaven for a long time; the stock of their *Punyas*/merits gets exhausted and then they are thrown out into the human world again (sometimes as a human being or as an animal or an insect depending on their karmas).

P.N. Nobody is going to be in heaven or hell forever.

These are 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