

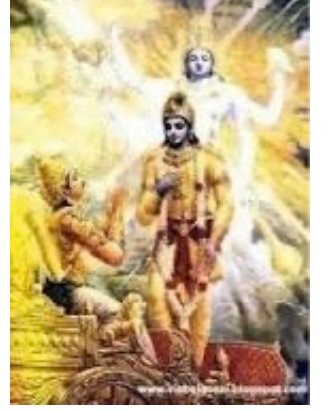
Bhagavad Gita Chapter 9 online Part 8 dated 08/08/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 9, Verses 2, 13-22

**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 studying the Ninth Chapter of the Bhagavad Gita known as 'Raj-Vidhya Raj-Guhya Yoga. The Divine Lord has promised Arjuna that He is going to reveal the secrets of the Royal Path or the best path. This path is primarily for everybody, *Bhaktas*, *Yogis* and *Karmis*.
- **Raj-Vidya/The Royal Path:** The Divine Lord is saying, "I am everything; I am this world; I am the other world, I am all the worlds and I am also beyond the world. Everything has come from Me, everything is sustained by Me and everything ultimately merges in Me." This is the greatest secret. This is the Royal Path/the best path.
- **Why is it called the Royal Path?** This is expressed in the C9, V2.

Bhagavad Gita: Chapter 9, Verse 2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ C9, V2॥

*rāja-vidyā rāja-guhyam pavitram idam uttamam
pratyakṣhāvagamam dharmyam su-sukham kartum avyayam*

Because it is the easiest path and we can get the results instantaneously. As soon as, we surrender ourselves to the Lord, instantaneously we get peace of mind and tremendous joy.

- **Who is a Jnani?** He who can see Brahman or the Divine Lord or Impersonal God with his closed eyes as well as with his open eyes is known as a *Jnani*. He sees the same Brahman sporting in the world. So, *Jyanam*/real knowledge is to have complete faith that the entire universe including us is nothing but the manifestation of the Divine Lord or in other words - we do not exist only the Divine Lord exists. It is only for the sake of His Divine-Lila, He has created this division of you, me and everything else.
- **Jynam and Vijnanam:** As defined by Shri Ramakrishna: *Jyanam* is to know with absolute faith without the least bit of doubt that everything is the manifestation of the Divine Lord. *Vijñānam* is to realise that everything is the Divine Lord only. This *Jynam* and *Vijnanam* also happen only by His Grace.
- **Human life is the best life.** Why? The following three things can happen only by the Grace of God:

- 1) Birth as a human being with a favourable environment.
- 2) Development of a deep desire to progress in the spiritual life.
- 3) Company of a great soul/Guru to guide and inspire us.

We must take the advantage of these opportunities because these opportunities may not come back again for a long time. Ultimately, yes! It will come.

[दुर्लभं त्रयमेवैतत् देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

**durlabham trayam evaitat devanugraha hetukam
Anushyatvam mumukshutvam mahapurusha samshrayah]**

(Vivekachudamani)

Two types of people:

Now, the Lord is telling us that there are two types of people.

1. Some people are endowed with *Rajas* and *Tamas* because of My Maya. They are called people of vain actions, vain hopes, vain desires and vain knowledge. Neither they recognise Me, nor they recognise themselves or others. (Please refer to the transcript of C9, Part 6 page 3 and Verse 12.) True knowledge is to

know - *Sarvam khalv idam brahman* सर्वं खल्विदं ब्रह्म Or *Sarvam Brahmam* or *Sarvam Vishnumam* or *Sarvam Devimam*.

2. Some *people* have been awakened by the Divine Lord, they are endowed with *Satvaguna* and are called Mahatmas/Great Souls. They worship the Divine Lord with a controlled one-pointed mind and they do not think anything else except the Divine Lord. They worship the Divine Lord but are never satisfied with just one type of worship. (Please refer to the transcript of C9, Part 6, Page 4, Verse 13.) 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.) They are called devotees, they are not inferior or less than the followers of *Jnanamarga* or *Advaitins*.
3. There are other types of people - they worship different gods. They are predominantly endowed with *Tamoguna* and *Rajoguna* and they cherish many worldly desires. This is also God's Will, but everybody will come to the Divine Lord sooner or later.

So, the Lord is saying, (Please refer to the transcript of C9, Part 6, Page 4.)

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 (meaning *Satvaguna*), worship Me with undisturbed minds (focused mind) knowing that I am the immutable and the origin of all beings.

A Mahatma/Great Soul believes that he is a child of God; his Father is the King of Kings; therefore, he is a prince; his Father is divine, therefore, he is also a divine child. (Please refer to the transcript of C9, Part 6, Page 7.)

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: Always glorifying Me(always singing My divine glories); always striving with self-control; remaining firm in their vows; bowing before Me; they worship Me with love and with unwavering steadiness.

Here, we need to understand that there is tremendous love for God in the hearts of these Mahatmas. They not only love the Lord as the Lord is but also love the Lord in His all manifestations. Every name and form belong to God, all living beings and non-living beings belong to God only. This is the reason, Hindus worship rivers, mountains, the earth, water, air, fire and space as gods and goddesses. Swami Vivekananda used to say - *Rogi-Narayana* (an ill person is God), *Aart-Narayana* (a sad person is God), *Dusta-Narayana* (a wicked person is God), *Mitra-Narayana* (a friend is God) everyone is God only. These Mahatmas or Great Souls have realised that people are not free to choose the type of life that they would like to live.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ C18, V61॥

***īśhvaraḥ sarva-bhūtānām hṛid-deśhe rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā***

[The 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 everybody; He goes on playing with us as the puppeteer plays with his puppets - make them fight with each other or makes them feel happy or unhappy. Everything is going on by the will of the Divine Lord.] Therefore, we should not criticise anybody. If anybody does anything wrong to us then we must apply the philosophy of *Karmasiddhanta* and say that God came in this form for my good to teach me a lesson.

Now, the lord is saying, (Please refer to the transcript of C9, Part 7, Page 2.)

Bhagavad Gita: Chapter 9, Verse 15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ 15॥

***jñāna-yajñena chāpyanye yajanto mām upāsate
ekatvena prīthaktvena bahudhā viśhvato-mukham***

[Meaning: Others again offer the oblation of knowledge and worship Me - either as one with them or as distinct from them and still, others worship Me in various ways(in the infinite manifestations). Whose form is the whole universe.]

A *Jnani* is also a *Bhakta* and a *Bhakta* is also a *Jnani*. Their paths may be slightly different (just like a four-lane motorway). However, everybody is travelling towards God only but our paths may be different. ***bahudhā*** - means in various ways and various forms. Some people like to listen to the *katha*/stories of the Lord; some like to sing devotional songs; some like to read scriptures; some like to teach about the Divine Lord; some like to go on pilgrimage; some like to help the poor people and some people pray for the welfare of everybody. I know, whenever there is an earthquake or flood or any other form of misery then people of some Christian denominations pray from morning till evening for the welfare of these people. सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया, पृथिवी सस्यशालिनी ब्राह्मणा निर्भया ।

The Lord is also telling us that He manifests in this world in enumerable ways. At least 30 manifestations have been described in this Ninth Chapter and much more in the Tenth Chapter. (Please refer to the transcript of C9, Part 7, pages 6 and 7.)

Bhagavad Gita: Chapter 9, Verse 16

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ 16॥
aham kratur aham yajñah svadhāham aham auśhadham
mantra ham aham evājyam aham agnir aham hutam

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

The 24th Verse of the Fourth chapter also expresses the same idea.

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

Bhagavad Gita: Chapter 9, Verse 17

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ 17॥
pitāham asya jagato mātā dhātā pitāmahaḥ
vedyam pavitram omkāra rik sāma 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 and I am the *Rig Veda*, *Sam Veda* and the *Yajur Veda*. (By implication also the *Atharv Veda*.)

[This much has been discussed in the previous classes.]

Now, today's class begins.

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

Meaning: I am the Supreme Goal; I am the Support; I am the Lord; I am the Witness; I am the Abode; I am the Shelter; I am the Friend; I am the Origin; I am

the Dissolution; I am the Ground of all beings; I am the Storehouse and I am the imperishable Eternal Seed.

bījam—Seed; **avyayam**—Imperishable. The word *Bijam* is very significant for us. *Bijam* means seed. The Divine Lord is the seed of the entire creation. We all are manifestations of the *Divine Bijam/Divine Seed*. The Divine Lord is *avyayam* or imperishable. So, if He is an imperishable seed then we are also imperishable seeds only. When Swami Vivekananda went to America then he uttered this beautiful sloka - injecting and initiating people into their potential divine hood,

शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥
Shrinwantu vishwe amritasya putra
Arya dhamani divyani thasthu.

[“You are children of Immortal Bliss. To call a man a sinner is blasphemy! Your divinity is potentially there – life is an opportunity to manifest it”.]

Just think, Swamiji did not say, “You are Americans; you are rogue; you are materialists; you are warmongers; you are under the control of your senses.” Swamiji was reminding them (Just like, in the Ramayana, Jamvant reminds Hanuman and says, “O, Hanuman you are the only person, who can cross the sea in one jump. You should go to Devi Sita and convey the message of Lord Rama.”) So, Swami Vivekananda sowed the seed of spiritual divine-hood - ‘Each soul is potentially divine.’

The Divine Lord is further describing His powers.

Bhagavad Gita: Chapter 9, Verse 19

तपाम्यहमहं वर्षं निगृह्णम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ 19॥
tapāmyaham ahaṁ varṣhaṁ nigrihṇāmyutsṛjāmi cha
amṛitaṁ chaiva mṛityuśh cha sad asach chāham arjuna

Meaning: I radiate heat in the form of the sun, and I also withhold the heat. I send forth rain and also hold back the rain. I am immortality, O Arjuna, I am also death. I am both manifested and also un-manifested beings.

Truly speaking, there is no non-existence.

(As has been discussed. Please see C9, Part 7. 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.)

To summarise:

The Lord is saying, “The sun, the moon, fire, air, water, the earth are all My manifestations.” When we breathe that is the Divine Lord; when we drink water that is the Divine Lord; when we feel the warmth of the fire that is also the Divine Lord; when we feel soft comforting material that is also the Divine Lord and when we sit, jump, run in the space that is also the Divine Lord and so on. Everything is the Divine Lord only.

The Divine Lord is trying to tell us, “I am your father and you are My child. I am divine, you are My children therefore, you are also divine.” If we can understand this great truth then this earth will be transformed into heaven and a great place of enjoyment immediately. Unfortunately, the world is not waking up to the Divine-call, “O My Children, you reclaim your forgotten empire. You are the Prince and Princess of the heavenly world. If you can control your behaviour and perform actions as prescribed by the scriptures then I will give you heat and rain at the right time; also withhold heat and rain at the right time. Then crops will grow; seasons will be regulated and life on the earth will become *Vaikuntha*/Divine Abode of Vishnu.” But, if humanity will not behave properly then the opposite will happen - rain at the wrong time, heat at the wrong time and so on - as a result of this all our crops will be destroyed and life on the earth will become hell. Every single disaster whether it is a flood or a famine or an earthquake always teaches us a great lesson.

Here, Swamiji briefly mentions the Five Great Sacrifices and Five Debts.

Pancha-Mahayajnas and Pancharinas:

[As we have discussed in the past - there are Five types of Debts/*Pancharinas*, therefore, we need to perform Five types of *Yajnas*/Sacrifices/*Pancha-Mahayajnas*:

- 1) ***Rishi Yjana*** ऋषि यज्ञः We are indebted to our sages for passing on knowledge to us.
- 2) ***Dev-Yjana*** देव यज्ञः We are indebted to various God and Goddesses for making our life, not only possible but, positively happy and fulfilling.
- 3) ***Pitru-Yjana*** पितृ यज्ञः We are very much indebted to our ancestors because most of us, are what we are today because of our ancestors.
- 4) ***Nar-Yajna*** नर यज्ञः We are indebted to every human being where ever they may be. It is impossible to live a life without the help of other human beings,
- 5) ***Bhuta-Yjana*** भूत यज्ञः We are also indebted to all other non-human living and non-living beings, for example to the rivers, to the mountains etc.]

We have to repay these debts by doing *Yajnas*/Sacrifices and by making our contributions. If we all do these *Yajnas*/Sacrifices then our life will become very pleasant and we all will make tremendous spiritual progress as well.

I have to tell you again and again - some people think that they are very sincere spiritual aspirants but they lack in *Dana*/doing charities and *Dharma*. Of course, each one of us has to decide based on our limitations and capacity. We also have to live and save some money. However, if anybody holds anything

beyond their rightful needs then one day death will come and snatch away everything. Some people get too much attached to their family members but family members may turn out to be wicked or may decide to renounce the world and become a monk or may turn out to be very worldly people. Such is the play of *Maha-Maya*. Some people think a million times before giving any donation - O, foolish man, the Divine Lord is there to look after you. If you donate then do you think that you will be starving? No! the Divine Lord will take care of you. You are not giving to anybody but to Him only. How? All the manifested beings on this earth are the manifestations of the Divine Lord only.

So, the Lord is telling us, "If a person leads a *Dharmic* life then his life will become a most pleasant and enjoyable spiritual journey. If not, then it will become just the opposite. Eventually, everyone will come to Me including evil people and sinners." This idea will be discussed later on.

Coming back to our Verse:

amṛitam—immortality; **cha**—and; **eva**—also; **mṛityuḥ**—death - these two words are the most significant. **Amritam** means immortality.

There are two meanings of the word **amritam**.

1. The first meaning is to realise - I am the *Atman*; I am *amritam/immortal*; I am *avayam/imperishable*; I am *nityah*; I am *shasvatah*; I am *Parmatma*. This is the true meaning of *amritam* or immortality.
2. However, Shankaracharya gives us the second meaning of the word *immortality*. If somebody has done many meritorious deeds and deserves higher happiness than this earthly happiness. Then they go to the higher worlds known as *Bhu*, *Bhvah* and *Svaha*. However, this is only temporary immortality. Why? Because, temporarily they are free from growth, diseases, decay and old age. They have to leave these higher worlds as soon as their merits are exhausted. We will discuss this topic later in this chapter.

Recording time 20 minutes approx.

Coming back to Verse 19:

amṛitaṁ chaiva mṛityuśh cha sad asach chāham arjuna

Another meaning of *Amritam* is imperishable - so the Lord is saying, "I am imperishable or *Amritswaroopa*. You all come from Me, therefore, you are also imperishable/immortal." We chant a beautiful prayer:

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतं गमय ॥
asato mā sadgamaya,
tamaso mā jyotirgamaya,

mṛtyormā'mṛtaṃ gamaya.

Lead me from unhappiness/*mṛitu* to eternal bliss.

The same idea, we get in the Isavasaya Upanishad
Those who have theoretical knowledge only (without actions) will suffer and those who do rituals only without any philosophical knowledge will also suffer.

**vidyāṃ cha āvidyāṃ cha
yastad vedobhayaṃ saha
avidyayā mṛtyuṃ tīrtvā
vidyayāmṛtaṃ aśnute**
[Īśo Mantra 11]

Through relative knowledge and rituals, a person overcomes all the sufferings and enjoys in this world. But, through the true knowledge of Atman, he attains true immortality.

The Lord is saying, "In any case, I distribute both - either *Amrita* or *Mritu*; either permanent *Amrita*/immortality or temporary *Amrita*/immortality; either permanent happiness or temporary happiness according to the actions/*karmas* of people. Everybody has a right and freedom to perform their actions, but I grant them the fruits of their actions. I am the giver of the *karmaphala*/results of their actions. I do not do any partiality at all and I give them exactly as they deserve. Similarly, I am the manifested world and also the un-manifested world." The un-manifested world is called *Asat*, meaning we cannot experience it or know it or enjoy it. *Sat* means manifested world, meaning we can experience it.

So, the Divine Lord is telling us that there are many things that are in the manifested form and we can experience them. However, we should not think that what we can see or hear or experience through our five sense organs alone is the reality. There is another world which we cannot perceive by our five sense organs, therefore is not experienceable to us. The Lord exist as space, fire, air, water and the earth. There are some subtle manifestations that are not experienceable to us known as *Tanmatras* or *Suksham-Tatvas*.

What is the Lord trying to tell us? I manifest this visible world with the help of My *Trigunatmika-Maya*. I have given you beautiful machinery in the form of body and mind and I have also provided you with the operation manual in the form of Vedas. (Vedas have two parts. 1) *Karma-Kanda* or *Dharma-Kanda* - this is the ritualistic part. 2) *Jnana-Kanda* or *Brahm-Kand* - this is the knowledge part. Some people are like children with childish desires; their desires are temporary and almost valueless. We should not criticise them because they are only children. They will achieve their desires by following the *Karma-Kanda* but a time will come when they will discard the ritualistic part of Vedas and move towards the *Jnana-Kanda*.

In the next two verses, it may seem as if the Lord is condemning those who follow *Karma-Kand*, but He is not really condemning them. The Lord is trying to tell

us, “My children, *Karma-Kand* is good and desirable, but there are better and much higher goals for you to achieve.” This is not to criticise or find faults with the *Karma-Kand*, but to say that do not get stuck there. Once you have enjoyed the results of *Karma-Kand* then think over it. So, that you can go to the highest world, meaning you can attain complete oneness with Me.

उतिष्ठत जग्रता प्राप्य वरान्निबोधत। **utiṣṭhata jagrata prāpya varānibodhata**
Arise, awake, and stop not till the goal is reached;
 Swami Vivekananda

Next Verse:

Bhagavad Gita: Chapter 9, Verse 20

त्रैविद्या मां सोमपाः पूतपापा, यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
 ते पुण्यमासाद्य सुरेन्द्रलोक, मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ 20॥
trai-vidyā mām soma-pāḥ pūta-pāpā, yajñair iṣṭvā svar-gatiṁ prārthayante
et puṇyam āsādy surendra-lokam aśhnanti divyān divi deva-bhogān

Meaning: Those who know three Vedas and drink the *Soma-Juice*, are purified from sin. They worship Me with sacrifices and pray for passage to heaven. They reach the holy world of Indra and enjoy in heaven the celestial pleasures of gods.

- The Lord is giving us a piece of very good news - “You are My children, I give you beginner’s knowledge. (What is it?) You follow the first part of the Vedas (*Karma-Kanda*) with intense faith/*Shraddha* and perform them, absolutely as directed by Me.” (We also get this idea in the Mundaka-Upanishad *etat satyam* - everything that is written in the Vedas is an absolute truth.)
- Those people who perform *Yajnas* and *Yagas* in the right manner and as prescribed in the scriptures will go to the higher worlds and enjoy there. However, this is only the visible result, the invisible result will be the complete purification of their minds slowly but albeit surely. They are also progressing.
- The Western world has discovered the theory of evolution. The spiritual evolution will not stop until every creature has attained its true nature or *Swarajya-Siddhi* and become completely free.

trai-vidyāḥ—means through the three Vedas; **mām**—Me; **soma-pāḥ**—drinkers of the Soma juice (Soma-Juice means *Prasada*.); **pūta**—purified; **pāpāḥ**—sins; the drinkers of the Soma-Juice get purified and acquire spiritual tendencies. They go beyond the stages of *artha* (distressed devotee) and *artharathi* (seekers of earthly wealth, possessions and pleasures.) How?

yajñaiḥ—through sacrifices; **iṣṭvā**—worship; **svaḥ-gatiṁ**—they get to the abode of the king of heaven; **prārthayante**—seek. If a child is asked to choose between a one million dollar cheque and some chocolates then surely, the child will take the chocolates as he does not know the value of a one million dollar cheque. If we desire higher happiness then it can be attained through worship of the Divine Lord

or Vishnu or Vinayaka or Devi or Shiva etc and all this is well described in various scriptures such as *Chandi*, *Vishnu-Shahastranama*, *Lalita-Shahastranama* and so on. (Shri Ramakrishna was born to prove this fact.)

te—they; **punyam**—merits; **āsādyā**—attain, they attain a tremendous amount of merit. (Please remember - *Punya* means the ability to be happy in any circumstances.)

What do they get?; **sura-indra**—of Indra; **lokam**—abode, they go to the Indra-Loka; **aśhnanti**—enjoy; **divyān**—celestial; **divi**—in heaven/Swarga-Loka; **deva-bhogān**—the pleasures of the celestial gods. They enjoy the pleasures of the Swarga-Loka/heaven. There is no comparison between the pleasures of *Indra-Loka/ Swarga-Loka* and this earthly world. Will they remain in Swarga-Loka? No! Their minds get slowly purified, concentrated and expanded. Such people are already on the way to the Brahma-Jnāna. After attaining Me, they will remain with Me forever - *Ajoh Nitya Shashvatah*.

Recording time 32 minutes approx.

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

evam—in this way; **kāma-kāmāḥ**—desirers of many desires. Some people are the desirers of many desires and higher happiness. What do they do? If they perform all these sacrifices/*Yajnas* (nowadays we call them *Puja*, *Chandi-Homa*, *Shanti-Homa* etc.) then they obtain whatever is due for them and they go to *Swarga-Loka*. What are the characteristics of the *Swarga-Loka*?

viśhālam—meaning vast and for a long time. The enjoyments available in the *Swarga-Loka*/heaven are almost infinite, extensive and for a long time. What is the problem?

bhuktvā—meaning having enjoyed. **kṣhīṇe**—at the exhaustion of; **puṇye**—stock of merits. When *Punya*/merits get exhausted and come to an end. Then, what happens?

martya-lokam—to the earthly plane; **viśhanti**—return; They have to leave *Swarga-Loka* at the exhaustion of their *Punya-Phala*. They are repeatedly going to *Swarga-Loka* and coming back until they are awakened to realise the eternal truth.

However, these souls are far more superior than worldly people. The worldly people are often very miserly; they are busy in finding faults and criticising other people and they create problems for other people. They are unaware that all can be destroyed in just a millisecond.

evam—thus; **trayī dharmam**—the *Karma-Kāṇḍa* portion of the three Vedas that is devoted to the rituals etc; **anuprapannāḥ**—follow; **gata-āgatam**—repeated coming and going. All those who are devoted to the rituals etc. and want to enjoy higher happiness again and again, repeatedly come and go in this world. However, by the grace of the Divine Lord, a time will come when they will be completely satiated, then they will become *Jijnasu* and eventually *Jnani*. Such people are called Mahatmas. They have understood the truth that the Divine Lord is an ocean of happiness and they can achieve infinite happiness by worshipping the Divine Lord. Before their minds were scattered, now they worship the Lord with a one-pointed fully concentrated mind. So, they desire and worship the Divine Lord only.

Here, comes one of the most precious jewels of a *sloka*. If I have to tell you - what is sadhana in one *sloka*, it is this. But before going to the *sloka*, the prequel to this is in The Great Master.

The Great Master - *Ananya-Bhakta*:

In the Great Master, Swami Sharadananda mentions - Divine Lord Krishna says, “If anyone is submerged in Me; do not think or know anything else excepting Me then I will look after him and his needs.” Such people are called *Ananya-Bhaktas*; they even forget to look after their bodies. The Divine Lord has promised many times in the Bhagavad Gita that He will look after them. However, in this 21st Century, people have lost faith in the words of great teachers, in the scriptures and also God. They believe that if we will not do for ourselves then nobody is going to help. There is a famous saying as well ‘God helps those who help themselves.’ This is absolutely true, but we have to understand that the total dependence upon God alone can enlighten our minds and give us the understanding that we should not think anything else except God. The burden of looking after such type of *Ananya-Bhaktas* (who are dependent upon God) falls squarely on the shoulders of the Divine Lord.

Example of - Shri Ramakrishna and Totapuri:

The Divine Lord has to incarnate again as Shri Ramakrishna to prove His divine promise. Shri Ramakrishna did not know anything except his Divine Mother. (Divine Mother means Brahman/God/Vishnu/Shiva/Shakti, whatever name we may like to choose.) All the Gurus, all the implements for his sadhana, everything came to him including his disciples by the Grace of his Divine Mother. Just to give you an example to explain this point.

When Shri Ramakrishna’s Guru Totapuri came to Dakshineswar, he never knew that Totapuri was brought by his Divine Mother. Totapuri asked Shri Ramakrishna, “Would you like to receive sannyasa from me?” Shri Ramakrishna

replied, "I do not know, but my Mother knows." Totapuri misunderstood him and thought that Shri Ramakrishna meant his biological mother.

When Totapuri observed Shri Ramakrishna in an ecstatic state moving towards the temple then he thought - this man (Shri Ramakrishna) is a good man but a bit superstitious. However, by the time I will complete my training with him, he would purge all his superstition and will be a knower of Brahman.

Shri Ramakrishna went to the temple and started talking to his Divine Mother. (Shri Ramakrishna could talk to the Divine Mother as we talk to our parents, friends and relatives.) Shri Ramakrishna said, "Maa, this man wants to give me *sannyasa/renunciation*. I told him that I don't know anything, my Mother knows everything. Mother, what shall I do?" The Divine Mother replied, "I have especially brought him for this very purpose. You go to him and take *sannyasa*." So, everything the Divine Mother was arranging for Shri Ramakrishna.

Rani Rasmani and construction of Dakshineswar Kali Temple:

I have narrated this very interesting incident in my previous classes, just very briefly:

[Swamiji narrated this story in his 'The Great Master' Class 21 dated 01/04/2017.]

- Rani Rasmani was born on 24th Sep 1793 in Kona village near Calcutta in a poor *Mahishya* family. Her father was Hare Krishna Das & belonged to the *Sudhra* caste (fisherman). She was exceptionally beautiful & had some basic education.
- Babu Rajachandra Das of Janbazar Calcutta was the son of a wealthy Jamindar/Landlord Preetamram Das. He was 21 years old at that time, his two wives had died and he rejected to get married again. One day, he saw Rasmani playing with other girls while he was passing through the bathing ghat of Ganga near her home. She was only 11 years old at that time. Her beauty impressed him and although Rajachandra rejected to get remarried initially but decided to marry her even though she was much lower on the social ladder than him. His parents were eager for him to get married. So, Rasmani got married to RajaChandra Das. This girl proved very fortunate for the family and the family became very very rich. This girl came to be known as Rani Rasmani.
- After the death of PreetamRam Das, Babu Rajacharan Das inherited his father's state. Babu Rajachandra Das was a very compassionate person. Both Father & son were very charitable people. Rani Rasmani always supported her husband in all his philanthropic activities. Babu Rajachandra Das died at the age of 49 years. Rani Rasmani took charge of his state. Rani Rasmani was a very courageous, intelligent, devoted & very charitable lady. She had divine qualities. Rani Rasmani also had to her credit numerous charitable works and other contributions to society.

- After the death of her husband, she expressed a desire that she would like to go on a pilgrimage to Varanasi to have *Darshan* of Lord Vishwanath & Mother Annapurna. She made impressive preparation of 100 boats and 1 lakh of rupees for spending on this trip. She saw a dream. There are two versions of her Divine dream. The 1st Version is - in the night Divine Mother appeared in her dream and said " You do not need to go to Varanasi for my *Darshan* just construct a temple here for me. I will accept your worship from here." Rani Rasmani believed the dream and cancelled the trip and started building the temple. The 2nd version is - Rani Rasmani commenced her trip. On the 1st day when she came to the Dakshineswar site; she stopped the boat for the night and had the above dream of Divine Mother and decided to construct the temple for the Divine Mother.
- She could not get land on the Belur Math side of Ganga. She was forced to purchase a Muslim Burial ground of nearly twenty acres of land to construct the temple. She bought this land from an Anglo-Indian, later on, the land proved to be the most sacred land for the Divine Mother's Temple. It took eight years to complete the Kali Temple.

While Rani Rasmani was busy constructing the Dakshineswar Kali Temple, a very important incident happened in the life of Shri Ramakrishna.

Ramkumar (Brother of Shri Ramakrishna) brought Ramakrishna to Calcutta.

Ramakumar's financial condition was not good. He had to leave Kamarpukur and come to Kolkata. He started a Sanskrit school called Tol in Jhamapukur. However, income from the Tol was not enough. So, he decided to do some priestly duties as well to top up his financial needs. Ramkumar thought that Gadadhar's (Future Ramakrishna) education had been neglected. So, he brought Ramakrishna to Calcutta and wanted to train him in doing priestly duties.

Shri Ramakrishna started doing Puja in Digambara Mitra's house and other houses. He loved doing Puja as it was a joy-giving job for him. Shri Ramakrishna was very sincere in doing puja and was also a great singer. While doing Puja, he used to get completely absorbed and used to perform puja with great devotion. It was not merely a professional duty for him. People of Jhamapukur, who witnessed him doing Puja loved him. The families of Jhamapukur were very happy and used to praise him all the time.

Coming back to the Kali Temple:

The Kali Temple was ready but no *Brahmana* was ready to officiate as a priest. The Rani searched for a priest but could not find a suitable priest. She sent a letter to Ramkumar in desperation for his written opinion. Ramkumar gave a wise opinion to solve her problem but nobody came forward to take the priesthood. Eventually, the Rani requested Ramkumar to accept the office of the priest.

Therefore, Ramkumar came to perform the puja of the Divine Mother and accepted the offer of the priesthood. Shri Ramkrishna came along with his brother to the Dakshineswar Kali Temple. This is how this divine drama took place.

Interestingly, Shri Ramakrishna never planned to be a spiritual aspirant. However, by the Will of the Divine Mother, he became one of the greatest spiritual aspirants. Once he said, "I would like to live like my father, a life of an ideal householder, but something possessed me like a huge tsunami. This spiritual tsunami took me with a force and carried me in its way. I had no idea - what should I do? Or When should I do it? My Divine Mother brought the right type of Gurus, the right circumstances and the right type of people like Rani Rasmani and Mathur Babu for me. All this happened by the Will of Divine Mother."

Ram Kumar was made the priest. However, later on, due to the change in circumstances, Shri Ramakrishna became the priest of the Dakshineswar Kali Temple and he had the most profound influence by taking up the priesthood at the Dakshineswar temple. (It seems as if the Kali Temple was built for Shri Ramakrishna by Rani Rasmani.)

If we can understand the above incident in the life of Shri Ramakrishna then we would be able to understand the meaning of the next Verse 22.

Bhagavad Gita: Chapter 9, Verse 22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 22॥

***ananyāśh chintayanto mām ye janāḥ paryupāsate
teṣhām nityābhiyuktānām yoga-kṣhemam vahāmyaham***

Meaning: Those persons who worship Me; meditate on the identity with Me and ever devoted to Me. To them, I carry what they lack and for them, I preserve what they already have.

ananyāḥ—not anything else but one thing; ***chintayantaḥ***—thinking of only one object; ***mām***—Me; ***ye***—those who; ***janāḥ***—persons; ***paryupāsate***—worship exclusively and devote the body, mind and speech to Me; ***teṣhām***—such people.

How are they going to carry on their livelihood? Not to worry, ***nitya*** ***abhiyuktānām***— completely identified with Me; meditating upon Me; worshipping Me and are always absorbed in Me all the time; ***yoga***— bringing things which are necessary for that person; ***kṣhemam***—protecting their assets; ***vahāmi***—carry; ***aham***—I carry them Myself.

There is a beautiful story which I will narrate in my next class. A person who is immersed in the thought of the Divine Lord does not need to worry.

Story of a Devotee of Lord Narayana:

There was a devotee of Lord Narayana. One day, he was walking on the road, but was not aware of his surroundings. He stepped on the washed cloths which had been spread on the ground by the washerman for drying. As a result of this, the clothes became dirty, and the washerman started beating him. Immediately, Lord Narayana rushed to help him but came back after a few seconds. Devi Lakshmi asked Him, "Lord, You came back very quickly. What happened?" Lord Narayana replied, " My devotee was in trouble, so I rushed to help him but he took the responsibility to sort out his problem. Therefore, I came back."

Moral: The devotees who are dependent on the Divine Lord, the Lord will take care of them.

An analogy of a Baby:

A beautiful analogy of a small baby can be given here. The baby does not know anything except his parents. However, the parents are thinking far ahead for their baby. They are even making the best possible arrangements for his education by saving money and booking a place for him in one of the best schools by applying well in advance so that a place can be secured for him. (Because some schools are so popular that an application for admission needs to be submitted even before the baby is born!) Some parents take out insurance policies for their kid's education well in advance. The mother and father of the child are planning everything for their baby, the baby does not know anything except his parents.

This is the nearest analogy that can be given to understand the verse. This verse has got deep meaning 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

