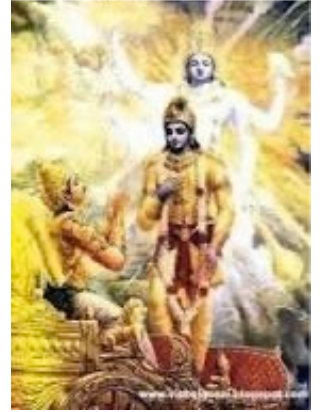


Bhagavad Gita Chapter 9 online Part 12 dated 22/08/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 9, Verses 30-34.

Stories and illustrations: Touch the Granny: Shri Ramakrishna - illustration of Ravana'sura: Story of Purandara Dasa: Story of Shri Ram and his devotee Guhaka/Guha/Kevat (a boat-man) in Ramayana:

**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।
पार्थो 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: (Please refer to the transcripts of Chapter 9, Part 10 and 11.)

- **No person can do any good or bad to us unless we deserve it:** We have been discussing the Ninth Chapter of the Bhagavad Gita called Raj-Vidya Raj-Guhya Yoga. In the earlier two verses, the Lord has spoken so marvellously. It is a message of Hinduism to the entire world: We are children of God, and it is because of Maya created by God only; we seem to behave like children without

much intelligence. We tend to call some people - evil people. Why? Because these people do some harmful activities towards us and others, even though they do not gain any benefits. It seems that these people have some demonic tendencies. However, according to the 'Karmic theory,' no one can do any harm or good to us if we do not deserve it. What we sow, we reap. If our past actions are good, then no one can harm us. Sometimes, we need waking up lessons, and evil or good people are the instruments to wake us up. It is a profound theory. No person can do any good or bad to us unless we deserve it.

- **Why do we call some people - evil people?** These people do not think of themselves as mere instruments. They are full of egotism and arrogance; they consider themselves very intelligent. They also think, "I am the master, and no one can stop me." Only those people get affected by their actions - who deserve it. But, everyone is potentially divine. No one is going to be in hell or heaven forever. These are deviations for a short time. (Few years are nothing in comparison to an infinite time scale).
- **We are only helping ourselves by performing meritorious acts:** The Lord is telling us, "We will enjoy the pleasures of heaven if we live a righteous life. When we do any charity or a good deed, we are not doing any good to others but ourselves." We must remember that charity, yajna/sacrifices, puja/worship etc. are our future investments. But, do not stop here. Why? There is a law- no one can stop at any quantum of happiness. Why? No man will be satisfied with a finite amount of enjoyment and will try to move from small happiness towards higher happiness, and ultimately to absolute happiness. This is called infinity or God or Mukti or Nirvana or whatever name we want to give.
- **Always remember, consciousness is necessary whether we are enjoying or suffering.** If a person is unconscious, you can cut that person to pieces, but he will not feel anything, and he will not suffer because he is unaware of it. Similarly, if a person is sleeping, and you push a most delicious sweetmeat into his mouth, he will not enjoy it because he is unaware of it. So, awareness is the key.
- **Why does a person do wrong or evil deeds?** Only because of his wrong understanding/ignorance/Maya/Avidya. Such a person gets some unpleasant experiences (what we call sufferings). These sufferings will be an awakening call to him, and he will say, "I will not repeat the same mistakes because I have suffered due to my wrong deeds." Thus *sukha*/happiness, and *dukha*/sufferings, are the means to make us progress, what we call in English 'the stick and the carrot approach'. [Carrot and Stick approach mean: i) something offered as a lure or incentive. ii) Reward and punishment as methods of persuasion.] The Lord has created *sukha/pleasures* and *dukha/sufferings* to push us and pull us towards him. *Sukha* pulls us towards Him, and *dukha* pushes us towards Him. This is what the Lord has talked about in the 30th verse

Bhagavad Gita: Chapter 9, Verse 30

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ 30॥

***api chet su-durāchāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ***

Meaning: Even the most simple person if he worships Me with unswerving devotion must be regarded as righteous because he has formed the righteous resolution.

What is meant by right resolution?

The 'right resolution' means to give up the evil ways of life. When a man sincerely believes that turning towards and developing devotion to God are the ways to liberation/permanent happiness and acts accordingly - he is said to have made a noble resolution. It is the most beautiful verse. However evil a person might have been in the past, once he comes to his senses, once he understands that he had been leading a wrong type of life, which was only creating suffering for him (and no one wants to suffer). Such a person immediately resolves. He would say, "I want to be happy." What is the way to happiness? What is the way to become free from all sorrow and suffering? Turn towards God. When the correct understanding dawns upon such a person, instantaneously, he would resolve and promise to himself, "I will never again fall into the trap of unhappiness. I must remove the causes of my sufferings and bring the causes of happiness by doing righteous actions, which means turning towards the Lord. Once that conversion takes place - what does happens to him?

The recording time is 10 minutes approx.

(Please also refer to the transcript of the Chapter 9, Part/Class 11)

Bhagavad Gita: Chapter 9, Verse 31

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ 31॥

***kṣhipraṁ bhavati dharmātmā śhaśhvach-chhāntiṁ nigachchhati
kaunteya pratijānīhi na me bhaktaḥ praṇaśhyati***

[Meaning: Very soon, as soon as this understanding dawns, he turns over verily; from that moment he becomes a righteous person; he becomes a *dharmatma/great soul*, and he attains eternal peace. Proclaim it boldly, O son of Kunti, My devotee never perishes.]

Such a person, whatever he might have been in the past, instantaneously becomes a good person, a righteous person, a truthful person, a person who resolved rightly and a devotee of God. So what does happen next? He soon attains eternal peace. The Lord reassures us, "Proclaim it boldly, O son of Kunti, My devotee, never perishes." This is the most marvellous verse in the whole religious literature. We are all children of God. Even the worst type of person will eventually admit that there must be a creator of the universe, and the creator must be none other than God. If we are children of such a great creator/God then His greatness, godliness, and divinity must be within us also. So Vedanta boldly proclaims we all

are the children of God or children of the Divine Mother, and this is all her divine play, and She will never allow anybody to get tired. There is a beautiful parable of Shri Ramakrishna.

Touch the Granny: Shri Ramakrishna

[You have all played hide and seek; are there children anywhere that haven't? In some countries, the one who hides is called "Granny". This person blindfolds the eyes of the others and then hides. The blindfolded players are to find her, one by one. Whosoever can find her and touch the "Granny" will have the blindfold removed and is "free". So it is with the Divine Mother! She has covered our eyes with ignorance and hiding. Find Her, touch Her, and you are free.]

The moment granny perceives in the game of 'Touch the Granny' that her grandchild is getting tired, instantaneously, she will allow herself to be touched by him.

Everyone at a specific moment in time will be woken up.

Similarly, this play of good and evil, virtuous and wise, right and wrong is a divine play called 'Brahma Lila'. Every person at a specific moment in time will be woken up either gently or very rudely, and when that moment comes, he will turn his face towards God. He turns towards God because of the correct knowledge and resolution. Immediately, he becomes *Dharmatma*/righteous person. It may take a long time, do not imagine that a sinful person or an evil person will become *Dharmatma* immediately. No!! He will have to go through many births again, but the good news is - that he has taken his first step in the right direction.

How much time does it take to awaken him? It depends upon the person himself:

There is something very wonderful about this transformation from evil to *Dharmatma*.

- If a person is mildly evil, he may take a long time to reach God. Why? Because his willpower is weak, he cannot act on his resolution continuously.
- On the other hand, some evil people are endowed with a tremendous amount of willpower; have an adamant will. For example, *Rakshasha*/Demons can make God happy very quickly and obtain the highest boons. How? I gave you various examples in my previous classes, such as Valmiki etc. These *Rakshashas*/Demons already have firmness of resolution, tremendous *nishta*, absolute faith, and iron willpower. Once they decide to do something, they will never give up even if their heads may get cut off into 1000 pieces. Such people reach God instantaneously once they have taken the right resolution and turned towards God. That is why Swami Vivekananda used to say:

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नायमात्मा बलहीनेन लभ्यो **nāyamātmā balahīnena labhyo**
This atman cannot be realised by a weak person.

It doesn't mean a weak person cannot realise God. It just means he may take a long time to become a strong person.

Summarise: What was I trying to convey to you? A person requires tremendous courage, willpower and resolution to perform the most horrible actions. When Such a person turns toward God, then he reaches very quickly. Why? Because all the necessary types of equipment (tremendous courage and willpower) are already in him, only they were going in the wrong direction. But, now God has turned his resolution in the right direction, and he becomes a *Dharmatma/Righteous person*..

Coming back to Verse 31:

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति | V 31
kṣhipram bhavati dharmātmā śhaśhvach-chhāntim nigachchhati

kṣhipram—very quickly; ***bhavati***—becomes; ***dharmā-ātmā***—virtuous and righteous. Previously, he was an evil person. Now, very quickly he has become a righteous person.

We should keep in mind that the process of transformation (from an evil to a righteous person) may take a few lives or many lives, but it does not matter. Why? A true devotee never counts lives. He gets a tremendous amount of joy - in doing *Japam*, listening, worshipping and thinking about Him. Suppose a person claims that he is a true devotee but is an unhappy person - then for sure he is not a true devotee of God.

The recording time is 15 minutes approx.

If someone says to a true bhakta (whose mind, speech and body are completely turned towards God), “God has decided that He will not grant you liberation, but you can choose to devote yourself to Him.” Gladly, a true devotee will say, “I do not care about Mukti or liberation. I am already getting an immeasurable amount of joy by worshipping and thinking about God. My ananda/happiness is far more than the anada/happiness of liberation. God may decide not to come to me, but I do not care. He is free to do whatever He desires to do. Similarly, I am free to do what I desire to do. I do not want anything else except to worship Him and think about Him.”

śhaśhvat-śhāntim—lasting peace; ***nigachchhati***—attain. It is a beautiful psychological fact. The moment a person thinks of good thought, immediately he attains peace. The best notion is to think about God, turn towards God, to become a spiritual aspirant and a true devotee. Instantaneously, the true devotee will attain peace.

Now, the Lord is further telling us:

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ V 31 ॥
kaunteya pratijānīhi na me bhaktaḥ praṇaśhyati

kaunteya—Arjun, the son of Kunti; **pratijānīhi**—proclaim loudly again and again; **na**—never; **me**—My; **bhaktaḥ**—devotee; **praṇaśhyati**—perishes

So the Lord is saying, “Arjuna, proclaim loudly again and again to the whole world, “My bhakta/ My devotee/My child, who is a part of Me, never perishes.” Hinduism is giving us this beautiful assurance that nobody will be left behind. Why? All of us are children of God. However, sometimes like children, we do some wrong deeds, but it is just mischief in the eyes of God.

Shri Ramakrishna - illustration of Ravanaśura:

Shri Ramkrishna had a funny way of putting the above fact. We know that Ravanaśura was an evil person. Once Lord Shiva was sitting with Parvati on the mount Kailash. Suddenly a tiny sound came ‘tuck’, Devi Parvati was a bit startled. She asked, “Lord, what was that sound?” Lord Shiva said, “Ravanaśura is born.” And in a millisecond, another sound came up ‘tuck’, and this time Devi Parvati asked, “What is this second sound?” Lord Shiva smiled and said, “Ravanaśura is dead.” The greatest sinner or the greatest Saint is only a Divine-Sport. Bengali song - *Shokali tomari iksha, karo koro Maa Brahmapado kare koro Maa adhogami.*

It is all a Divine Play:

We are (in various names and forms) the manifestations of God only; we are children of God, and He is playing with Himself. We are all His reflection in these millions of mirrors of body and mind. The moment God wishes, He breaks the particular mirror, and that reflection instantaneously, as if returns back to the ‘Original Being’ - who is standing in front of it. This message is of the greatest hope to all of us. Even if someone says, “I do not believe in God.” That is fine, and it does not matter. Why? Because all our beliefs, non-beliefs, thoughts, understandings, emotions, charities, non-charity, righteousness, unrighteousness, memory/smriti, and even forgetfulness are nothing else but the results of a particular type of knowledge. The root cause of all kinds of knowledge (right or wrong) - is the Divine Lord Himself. Everything stems from the Divine Lord only - nothing else exists except the Divine Lord. So, we all are nothing but the reflections of God, including non-believers and terrible evil people. It is all a Divine Play.

A few important points to remember:

1. **First point:** I would like to remind you over and over again. Whether we enjoy or suffer in our lives, it is all due to our past deeds/karma. Neither do we suffer due to somebody else, nor do we enjoy due to someone else. I am telling you this from a philosophical point of view. Of course, we should express our gratitude if someone has done some good for us. We deserve both happiness and suffering, and we get as we deserve. We must not forget it.

2. **Second point:** As we have discussed, we are all reflections of God and children of God. We should not forget that God cannot destroy Himself (He is infinite.) Consequently, we cannot be destroyed either because we are reflections of God only.
3. **Third point:** This is a big Divine-Lila/Divine-Play. In our past lives, we might have been terrible sinners. Now, fortunately, we might have turned over a leaf. We do not remember - How many people have we killed? How many innocent beings have we tortured? All these incidents of our past lives, we do not remember. Therefore, we should never be proud that we have not done anything wrong.

So the Lord is continuing:

Bhagavad Gita: Chapter 9, Verse 32

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ 32॥
*mām hi pārtha vyapāśhritya ye pi syuḥ pāpa-yonayaḥ
striyo vaiśhyās tathā śhūdrās te pi yānti parām gatim*

I have already mentioned this earlier - many people misinterpret and misunderstand the above *sloka*. Many people have asked me, "Why God especially targets some people. As though they are sinful people, and that is why they are born as women, *vaishyas* and *sutras*." It is a completely wrong understanding. Just one *sloka* earlier (V 31), the Divine Lord has advised Arjuna to proclaim loudly everywhere.

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ 31॥
kaunteya pratijānīhi na me bhaktaḥ praṇaśhyati

And also

अपि चेत्सुदुराचारो भजते मामनन्यभाक् । V30
api chet su-durāchāro bhajate mām ananya-bhāk

"Even the most terrific evil person, the moment he resolves, even he will attain Me soon."

In the very next *sloka* and next breath, how can the Lord contradict Himself? Unfortunately, it is the poverty of our understanding and knowledge that we misinterpret it. Therefore, we must follow the teachings of Shri Ramakrishna, Holy Mother, Swami Vivekananda and other direct disciples of Shri Ramakrishna as an aid to understand it correctly. What does it mean?

Once Swami Brahmanandaji made a remarkable statement to some monks, "Many women are endowed with a tremendous amount of *shraddha*/unshakable faith. Once they commit themselves to a spiritual way of life, they progress much faster than men." He is not exaggerating or praising women but simply telling us the truth.

We will explore the truth in this verse. First of all, what is the Lord telling us? “For those who take refuge in Me, O Partha, though they may be people of sinful birth or women or *Vaishyas* or *Shudras*, all will attain the supreme goal without exception.”

Let us first analyse the above verse:

मां हि पार्थ व्यपाश्रित्य **mām hi pārtha vyapāśhritya:**

mām—in Me; **hi**—certainly; **pārtha**—Arjun, the son of Pritha; **vyapāśhritya**—taking complete refuge. O Arjuna whosoever takes refuge in Me. What will happen to them?

येऽपि परां यान्ति गतिम् -They attain the supreme state. What is that Supreme state? They become Me, and they will know every man and every woman is none other than God. Swami Vivekananda said, “I shall not rest until I make every man and woman understand that they are God.”

syuḥ—may be; **pāpa yonayah**— born in a sinful family. So how do we split and understand? Some people are born into sinful families and may adopt the sinful ways of life through their past *samsakaras*/impressions. These people are called ‘*Papa-Yonis*/ born in a sinful family.

striyah—women; **vaiśhyāḥ**—mercantile people/traders (third category in the caste system); **tathā**—and; **śhūdrāḥ**—manual workers (fourth category in the caste system); **te api**—even they; **yānti**—go; **parām**—the supreme; **gatim**—destination

The Lord proclaims loudly, “Anybody whether they are evil people born in evil families or women or *Vaishya*/traders or *Shudra*/manual workers. The moment they take refuge in Me, they will attain My Supreme abode. There is absolutely no doubt about it.”

What is the real meaning of *Papa-Yuni*?

So we should not split or misunderstand the meanings that women, *Vaishyas*, and *Shudras* are all *Papa-Yonis*/ born of sinful nature. No! That is not the correct interpretation. Some people are born into so-called 'sinful families'. Such as Hitler, Saddam Hussein, Ravana, or any evil person can have children. Unfortunately, these children may have less opportunity to think about God due to their circumstances. They are known as '*Papa-Yunis*', meaning those people who are born under unfortunate circumstances. According to the Vedanta, unfortunate circumstances mean - that the people will not have the opportunity and the blessedness to hear about God or think about God or associate with people of God; these opportunities are much less for them. These people may be under the most horrendous condition, but if they earnestly turn towards the Divine Lord, then they will also reach God. The correct understanding is - that there is hope for everyone.

Recording time 26 minutes approx.

Why are women specially mentioned?

One of our Swamis has given a beautiful interpretation of it. Women predominantly represent emotions. So, a person whose mind is not under his (her) control will not be a steady person. Therefore, it will not be easy for him/her to follow his/her resolution. Here women are to be equated with those minds, which are full of emotions but uncontrolled emotions.

David Goldman had written a beautiful book called 'Emotional Intelligence. It is not wrong to have emotions, but two things are necessary. 1) First of all, our emotions should be good and positive. Our emotions should not be weak emotions or restless emotions or constantly flitting from one subject to another. 2) Secondly, they must be under our control. We can slowly but surely bring all our emotions under control through spiritual practice. It is known as controlling the mind. The powerful emotion is like a rocket, which will speed up our journey. However, the direction of our emotions should be the right direction. This is the process to bring the mind under control. So, let there be some powerful emotions. Why? Because; if there are no emotions, a person is not likely to progress, not only in his spiritual life but even in the moral, intellectual, aesthetic life or in any field of life.

Once Shri Ramakrishna asked a devotee, do you love anybody? He thought if I say, "Yes, I love somebody such as my father, mother, wife, husband, children, then Shri Ramakrishna may disapprove." So, he said, "Sir, I do not love anybody." Shri Ramakrishna felt disgusted and said, "Out with you, you are a rogue, a dry fellow like a stone." Shri Ramakrishna never liked emotionless dry people. It is nice to have emotions. The greatest treasure is to have powerful emotions directed towards God.

Women's mind is very emotional that is why someone has written a book 'Men Are from Mars, Women Are from Venus: The Classic Guide to Understanding the Opposite Sex by John Gray (Author)

Who are the Vaishyas/traders?

Vaishyas are usually business people/traders and are also necessary for society. They may not realise it, but they render a great service to our society. Just imagine, if there are no shops, no Amazon, no eBay, Google, Flip-cart, Apple etc. These world-famous organisations are none other than *Vaishyas*/traders, and we all know their incredible contribution to running the present society. Without *Vaishyas*/traders, life may become the most harrowing experience.

The Lord is not condemning anybody; He cannot condemn anyone because He created everybody. Here, we are talking about selfish traders; who have a tremendous amount of gluttony and miserliness. They are never satisfied. People with such a mentality focus on worldly goods - acquiring them, storing them and not giving them out to anyone. Here, people with this type of mentality are known as *Vaishyas*. There is a beautiful story of Purandara Dasa to explain the point.

Story of Purandara Dasa:

Sri Purandara Dasa was a great devotee of Lord Krishna Vittala, a poet and musician. He is considered the father of Carnatic Music.

Many years ago in Tirthalli village of Shimmoga District, there lived a wealthy diamond merchant named Srinivasa Nayaka. He was educated, well versed in Sanskrit and Kannada, and a trained musician. Initially, Srinivasa Nayaka was not drawn towards the spiritual path. He continued with the family business and increased it multifold. He was a miser who would not give a coin to anyone. (He had tremendous-spiritual qualities, but his greediness was dragging him down and not allowing him to progress spiritually.)

To his great fortune, the Grace of God descended upon Him. One day, God in the form of a poor Brahmin approached him and said, "Sir, I am a poor Brahmin; my family is starving; I have a daughter of marriageable age. I do not have a single penny. Sir, please give me some money, so that I can marry my daughter." Srinivasa Nayaka mercilessly rejected, mocked and asked the poor Brahmin to leave.

One day, Brahmin went to the backside and begged Srinivasa's wife instead of going to Srinivasa. Srinivasa Nayaka's wife was a gentle, spiritual and generous person. He fell at her feet and said, "Mother, I am a poor Brahmin; I have a daughter of marriageable age. I do not have any money to perform her marriage. Please help me?" She was a generous lady but frightened of her husband. She said, "My child, I do not have anything. If I give you anything, my husband will kill me." Brahmin looked at her face and humbly said, "What about your gold nose ring? Is it yours? Or Is it given to you by your husband?" She remembered that her parents gave her the nose ring, so legally it belonged to her. Now, nobody can prevent her from giving it away. Immediately, she offered the nose ring to the Brahmin and requested, "Please, do not tell my husband. He is not going to be happy and may punish me." Brahmin thanked her profusely and came back to the front door.

The Brahmin asked Srinivasa Nayaka to take the nose ring and give him some money. But the moment Srinivasa saw the nose ring, he understood that it was his wife's nose ring. He locked the nose ring in a box and said, "O Brahmin, please wait for a minute. I shall be back soon." He rushed inside his house angrily to question his wife about the secret donation. He asked her in a fury, "Where is your nose ring?" She understood what had happened. She was helpless and thought that her husband might kill her. So she went to the shrine room and prayed, "O, Lord, let me die instead of being killed by him." There was some poison in a cup, and she was about to drink it. Then what did she find in front of her? Miraculously, her nose ring appeared in the cup. She understood that this was the grace of the Lord. She took it out, gave it to her husband and said, "Why are you unnecessarily getting angry with me? I kept it here for safeguarding."

Srinivasa was confused - he thought, just now, the Brahmin gave me the nose ring, and I locked it up in a box in the shop. He went back to the shop to find the nose ring. When he opened the box, he could not find the nose ring there. Then it dawned upon him that this must be the play of the Divine Lord. The Brahmin was standing in front of him smiled and immediately revealed Himself as 'Sri Krishna Vittala'. This incident changed Srinivasa Nayaka's life; he realised that the Lord Himself had come to correct him. He sold his property, gave everything to poor people and started a new life with his family

After many years of wandering, he met the Holy Sage- Sri Vyasatirtha Guru, who enlightened him. Sri Vyasatirtha Guru also bestowed the name Purandara Dasa to him. Once Purandara Dasa started composing and singing songs, he did not stop. He composed more than 400,000 songs/bhajans, and every song is unique, simple and mostly in praise of Maha-Vishnu in the name of Vittala. Purandara Dasa is said to be the father of present-day classical Carnatic music. He is famous all over the world as the greatest poet, singer and devotee of God. Even today, we listen to his enchanting bhajans in our ashrams, especially in South India.

Moral of the story: Why did I tell you this story?

Srinivasa was a *Vaishya*/diamond merchant, but he had spiritual *samskaras/impressions*. When the right moment came, he turned his mind toward God. God's grace dawned upon him because he was a fit person to turn his life towards the Divine Lord. A conversion happened, and he took refuge in God. Not only did he become blessed, but he helped all of us also to become blessed through his immortal Songs. Thousands of singers and devotees sing his compositions every day.

The recording time is 36 minutes approx.

Why Sudras/working class is mentioned?

There are many stories related to devotees who were women, *Vaishyas*, and *Sudras*. Shabari was a *Sudra* and a woman, Sakhubai was a great woman devotee.

Story of Shri Ram and his devotee Guhaka/Guha/Kevat (a boat-man) in Ramayana:

This is a beautiful story from Ramayana. Shri Ram bestowed His grace on the boat-man called Guha/Kevat. Let me briefly narrate this story. Harikatha (Lord Hari's stories) narrators tell us something very enchanting.



The story is like this: Kaikeyi (the step Mother of Shri Ram) asked King Dashartha (father of Shri Ram) to grant her two boons, and one boon was fourteen years of exile for Sri Ram. Shri Ram-Chandra accompanied by Devi Sita and younger brother Lakshman reached the forest. Shri Ram came to the banks

of the Ganga, and He wanted to cross it so that he could disappear from the attention of his Ayodhya people. When they reached Srighair village, they met Guha/Kevat. Kevat was a boatman, who used to transport people in his boat from one bank to the other bank of Ganga.

Guha/Kevat was the greatest devotee of King Dasharatha. He was also the greatest friend and devotee of Sri Ram. Kevat brought the boat near Lord Ram, got down and did namaskar with intense devotion to Lord Ram.

Kevat/Guha said, "My Lord, what could I do for you?"

Shri Ram replied, "My friend, could you carry Devi Sita, my brother Lakshman and Me to the other side of the river Ganga in your boat."

"My Lord, it is my good fortune to serve You and carry You in my boat, But I am a bit apprehensive and concerned."

Shri Ram pretended to be surprised and asked, "Kevat, please can you tell me? Why are you apprehensive and concerned."

Then Kevat decided to explain his point to Lord Ram. He folded his hands humbly and said, "Lord, I have a woman and children, this boat is my only livelihood, and I cannot afford another boat. I have a limited income as a boatman, which is just enough to make both ends meet in life. I cannot afford any more responsibility. So please let me wash the dust on your feet before you step into my boat."

Lord Ram smiled and remained silent.

Kevat continued:

'Lord, I have heard the story that the dust from Your feet touched a stone in the forest, and it became a woman. My boat is made of wood, and if the dust of Your feet fell on my boat, I am afraid the boat would turn into a woman. I sincerely cannot take care of any more members in my household, and I cannot afford to lose my boat. That is why, My Lord, I request You to let me wash Your feet and make them dust-free before You step into the boat. Please be kind to me.'

Shri Ram smiled and said, "My friend, do whatever pleases you."

Kevat bought some Ganga water in a pot, washed the feet of Shri Ram with intense devotion, touched his forehead with Charan-Dhuli/dust of feet and felt blessed. Lord Ram appreciated his pure and innocent devotion. After washing the feet of Shri Ram, Kevat placed his hands on the earth and asked Shri Ram to first step on his hand before stepping into the boat. This way, he washed all his sins by touching the Lord's feet.

These Harikatha narrators tell us these beautiful stories to intensify our devotion to the Lord's Charan-dhuli/dust of Lord's feet.

Moral of the story: Thousands of devotees are born in unprivileged and uncongenial family circumstances. If they can turn their attention towards the Divine Lord, then they will attain Moksha/ liberation from the bondage of Samsara/world forever.

The recording time is 40 minutes approx.

Coming back to Verse 32:

The Divine Lord is telling us:

There are four categories of people.

- 1) **Papa-Yunis:** Some people are born into so-called 'sinful families' and unfavourable circumstances.
- 2) **Women:** Women in those days and even today are under the control of so many people. Here, women are equated with minds full of emotions but uncontrolled and restless emotions.
- 3) **Vaishyas**/traders: are full of *lobha*/greediness.
- 4) **Sudras:** there are so many people belonging to the working class.

parāṁ gatim yanti: However, if they take refuge in Me, they all will attain the supreme destination/Moksha or Nirvana or liberation. This is the greatest assurance given by Bhagwan Shri Krishna.

Holy Mother Shri Sarada Devi:

We are very proud to say: we have got one of the most beautiful examples of so-called 'illiterate women'. Our Holy Mother Shri Sharada Devi had limited formal education, but she is the greatest holy woman in the world. We are her children - ignorant or knowledgeable, powerful Swamis or powerless *Brahmacharies/monks*, devotees or non-devotees, all of them will find shelter at her lotus feet. It reminds me of the beautiful assurance and words of Holy Mother: "Do not forget you have a mother, and I am your Mother; do not forget you are my children and live like my children."

To summarise: The correct understanding is: If this is true that people born under unfavourable circumstances, women (with uncontrolled emotions), (greedy) *Vaishyas*, and *Sudras/working class* if they turn their minds towards God, then they are sure to attain Him.

This implies that people born in favourable circumstances, in a higher class and with a tremendous amount of spiritual *samskaras/impressions* are sure to achieve the Supreme state/God. We need to understand an important point: Brahmanas, great *Kshatriya/warriors* and great devotees will not attain anything

higher than the four categories mentioned above; all of them will achieve the same state, which is none other than God. This is expressed in the next verse.

Bhagavad Gita: Chapter 9, Verse 33

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ 33॥
*kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣhayas tathā
anityam asukhaṁ lokam imaṁ prāpya bhajasva mām*

What then to speak about, if they are holy Brahmins or royal seers devoted to God have come into this transitory joyless world, O Arjuna, worshipped Me.

kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣhayas tathā | V33

O Arjuna,, *kim*—what; *punaḥ*—then. If women with uncontrolled emotional minds, those born in sinful families, those who are (greedy) *Vaisyas*, those who are *Shudras*, if all of them could attain me by turning towards me of resolute mind.

Then it can be easily understood that:

kim—what; *punaḥ*—then; *brāhmaṇāḥ*—Who is a Brahmana? A highly spiritual disciplined person who only knows about God and nothing else.

puṇyāḥ—They have done significant amount of meritorious work in their past lives and are born into highly spiritual families. They are sure to attain Me.

bhaktāḥ—devotees; *rāja-ṛiṣhayah*—saintly king, he is not only a King but a seer/*rishi*, and a yogi also.

anityam asukhaṁ lokam imaṁ prāpya bhajasva mām | V 33

anityam—transient; *asukham*—joyless; *lokam*—world; *imam*—this; *prāpya*—having achieved; *bhajasva*—engage in devotion; *mām*—unto Me.

The Lord is telling us, “ You turn your attention upon Me; you worship Me; think of Me; meditate upon Me. You make your whole life devoted to Me. Whatever you are doing in the battle of this world, including if you have to kill someone, keep on remembering Me.” [I have said before in my classes: If a person is killed, it is because he is destined for it. What is about the killer? Only the killer has to truly feel, “I am only an instrument; I am not the doer of my actions; I am only carrying on my duties.”]

anityam—transient; *asukham*—joyless. What is the nature of this world? It is temporary. Can we get permanent happiness? Absolutely No! This world is temporary, and also one can get only temporary happiness in this ever-changing world. As I have said earlier, every happiness means - 1% happiness and 99% terrible payment to achieve that happiness. Therefore, when we have a human body and favourable circumstances, then we should turn all our attention toward

God, and worship Him. We will attain *Moksha*/salvation like other realised souls, there is no doubt about it.

The Lord concludes this Ninth Chapter.

Bhagavad Gita: Chapter 9, Verse 34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ 34॥

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
mām evaiṣhyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ

Meaning: Fix your mind on Me (first), be devoted to me (second), sacrifice to me (third), and bow down to me (forth), having thus disciplined yourself, and regarding Me the supreme goal, you will come to Me ultimately.

Turn these four activities, four faculties, four yogas towards me only and attain Me.

Now, we will discuss these activities one by one.

1) *mat-manāḥ*—always think of Me. We all have a mind that has been given to us by the Divine Lord. The mind is capable of creating all kinds of thoughts and also capable of analysing their pros and cons. We have been thinking about many irrelevant things, except God. Now, we need to turn our attention inward and realise - that the power which makes us think does not belong to us. The *prana*/vital energy does not belong to us; feelings do not belong to us; consciousness does not belong to us; awareness does not belong to us. To whom does it belong? The Divine Lord is the thinker, listener, and everything else. We should try to understand that the mind is only an instrument, but it is a beautiful instrument and is capable of making our life blessed. We must turn our minds towards the Divine Lord, which means practising the presence of God all the time.

2) *mat*—My; *bhaktaḥ*—devotee. The Lord is telling us, “You have emotions, develop them to the highest peak and direct them towards Me only. I should be the only object of your emotions; direct all your emotions towards Me. So, if You are feeling happy that is because of Me; if you are unhappy that is also because you are not thinking of Me. You have lust direct it towards Me. If you want to be greedy then be greedy for Me. If you want to feel proud then be proud of being My devotees. If you want to be jealous, then be jealous of a devotee who can think of Me more than you and tell yourself that you will not allow anybody to become a better devotee than yourself, turn all your emotions towards Me.”

3) *mat*—My; *yājī*—worshipper. “I am the ultimate goal of life, become My worshipper in every way.”

4) *mām*—to Me; *namaskuru*—offer obeisances. “You offer all your actions to Me.” This is Karma-Yoga.

So, all four yogas are described in this verse. How?

1. **Raja-Yoga *mat-manāḥ bhava***: Let your mind be filled with My thoughts. It is known as Chitta-vritti-nirodha (Patanjali Yoga-Sutra).
2. **Bhakti-yoga *mat bhaktaḥ***: Become completely devoted to Me, direct all emotions towards Me.
3. **Jyana-Yoga *mat yājī***: You meditate upon Me. You worship and serve Me in every way.
4. **Karma-yoga *mām namaskuru***: You offer all your actions to Me. Everything is God only - 'Shiva Jyaney Jiva Seva.'

By performing these actions, what does a spiritual aspirant achieve?

mām evaiṣhyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ

mām—to Me; ***eva***—certainly; ***eṣhyasi***—you will come; ***yuktva***—united with Me; ***evam***—thus; ***ātmānam***—your mind and body; ***mat-parāyaṇaḥ***—having dedicated to Me.

Thus striving and completely dedicating your mind and body to Me, you will merge in Me. Ultimately, you are sure to obtain Me and become a blessed soul/*Mukta-Purusha*.

With this verse, the Ninth Chapter called 'Raja Vidya Raj Guyha Yoga' comes to an end. We will begin the Tenth Chapter tomorrow.

***om tat sat iti srimadbhagavad geetaasu upanishatsu brahma vidyaayaam
yogashaastre sri krishnaarjuna samvaade rajvidya rajguhya yoga naama
navamodhyaayah ||***

[Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the ninth discourse entitled: The Yoga of Royal Knowledge and Royal Secret.]

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

