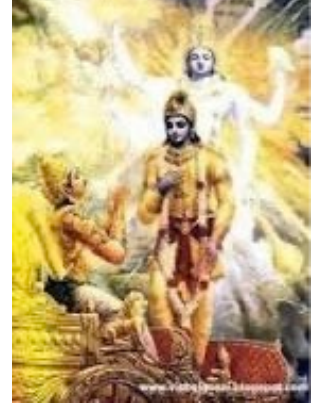


Bhagavad Gita Chapter 10, Part 5 dated 06/09/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: Three stages of a spiritual aspirant: Tattriya Upanishad/Bhrigu valli: C10, V 6, 7, 8, 9, 10.

Illustrations:..Origin of Brahma: How did ब्रह्मा Brahma create the Universe? Four *Kumaras/Sages*: सप्तऋषि *Sapta-Rishi*/Seven Great *Rishis*: Concept of गोत्र *Gotra*/Lineage: What is a कल्प *Kalpa*, मन्वन्तर *Manvantara*, महायुग *Mahayuga* and who are मनु *Manus*? Illustration of Gopis and Radharani - Sri Ramakrishna: Divine Rasa-Lila of Sri Krishna and Gopis:



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

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्। देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Vasudeva sutham devam, Kamsa Chanura mardanam,
Devaki paramanandam, Krishnam vande jagat gurum

I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.

सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः। 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:

We are studying the Tenth Chapter of the Bhagavad Gita called the **Vibhuti-Yoga**. In our last class, we discussed that God/Brahman is everything, both the experienceable external world and the internal world. We also discussed the three levels of a spiritual aspirant.

- **Three Levels of Spiritual aspirant:** (Please refer to the transcript of the Tenth Chapter/Part 4.)

First Stage/Dvaita-Vada/Dualism: At this stage - the spiritual aspirant is identified with the body and mind. He thinks - God is the Master, and I am His *dasa*/servants of God; God is the Creator, and I am the created beings; God is great, and I am small; I am separate from God. The relationship is - I am a child, a devotee, or a servant of God. For example, a potter creates a pot. Here, the potter and the pot are separate entities. When the aspirant/*Sadhaka* improves his spiritual understanding, he comes to the second level. What is it?

Second Stage/Vishishta-Adaitavada/Qualifies Non-Dualism: Now, the aspirant understands that God has not created the world, but God has become the world. Hopefully, you remember the distinction. At the first level, the aspirant says, "A Potter has created a pot." What does it mean? The Potter and the pot are separate. So if God has created the world, it means God and the world are distinct. At the second level of understanding, God has not created the world from something else, but God Himself has become this world. Now, the world has two aspects the subjective world and the objective world. The subject is 'I'/me, and the objective world is everything else. I/subject objectify, experience and interact with the external world.

Here, the Lord is dealing with the second type of *Sadhaka* with understanding - that God has not merely created the world, but He has become everything. What is the implication? If God is manifesting in the world, then He is the world. If He is the world, and I am part of the world. It means - I am part of God.

- **The Divine Lord tells us 20 attributes in Verse 4 and 5:** Intelligence, knowledge, non-delusion, forbearance, truth, self-control, calmness, pleasure and pain, birth and death, fear and fearlessness, non-injury, equanimity, contentment, austerity,

philanthropy, fame and unlucky/infamy, all these different attributes of beings, arise from Me alone. It means that a person is not evil, but some wicked qualities temporarily manifest through him. These harmful qualities can turn into good attributes through spiritual practices, and eventually, he will become a saint. Every saint was a sinner in the past, and every sinner is a saint in the future. True!

Now, the Lord tells us some of His glories as seen in the external world. What is the purpose? It is to aid our contemplation. When we see a great musician, a great scientist, a great administrator or greatness in any form - the great qualities do not belong to the person but are manifestations of God's power. This person is only an instrument. The Divine Lord alone is the cause and the basis of the universe. The living beings created by Him are endowed with different attributes according to the law of karma. Can anybody exhaust the glories of God? Impossible! Why? God is infinite, the world is also infinite. However, we are finite instruments. So If the instrument is finite, the knowledge will also be finite only. This is an important point,

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

**Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate |
Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih ||**

[Peace Chant of Ishavasya-Upanishad]

Why does the Divine Lord Himself need to enumerate His glories? Can someone else do it on His behalf? The Lord answers, "No! There is nobody in the world who can express My glories? As we have discussed, a book can never tell the complete knowledge of its writer; a pot can never tell the glory of clay. That is the law of Cause and Effect.

Law of Cause and Effect:

An effect is a grosser manifestation of its cause. An effect can neither know its cause nor the greatness of the cause. If the effect wants to express the greatness or glory of the cause, then the effect must give up its effectiveness and become the cause - then it is possible otherwise not. So the Lord says, "Only I can express My excellence because I am the originator, I am the cause of everything."

The recording time is 8 minutes approx.

Let us discuss the 6th Verse:

The Lord tells us about the cosmology/the process of creation. He says, “I am the creator and the whole world is My manifestation as name, form and qualities.”

Bhagavat Gita: Chapter 10, Verse 6

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ 6॥
*maharṣayaḥ sapta pūrve chatvāro manavas tathā
mad-bhāvā mānasā jātā yeṣhāṁ loka imāḥ prajāḥ*

Translation: The seven great Sages, mind-born four Sages and fourteen Manus possess My nature and whose progeny are all the people in the world.

The great *Sapta-Maharshi* (seven great sages), four mind-born children (four sages) and fourteen *Manus* are all born from Me/My mind. They are called *Manas-Jatah* or *Manas-Putra*. Now, let's discuss this in detail.

Origin of Brahma:

In the Pauranic language, in the beginning, the Lord Narayana floated on the snake/*Sheshanag* शेषनाग/ on the *Kshirasagara* क्षीरसागर/primaeval waters. From Narayana's navel grew a lotus, in which the Lord Brahma was born. Brahma recited the three Vedas with his three mouths. [Those three Vedas—Rig, Yajur, and Sama—were known as the *Trayi-Vidya* (“threefold knowledge”) The fourth collection of hymns, magic spells, and incantations is known as the *Atharvaveda*.] Lord Narayana said to Brahma, “You continue this creation.” So, we are the creation of Brahma. Lord Narayana created Brahma and also created Lord Vishnu and Lord Shiva. That means when there is creation, there will be sustenance, and there will be dissolution. So we give three different names as if they are three separate gods, Brahma, Vishnu, and Mahesh. They are all equivalent to our *Ishwara*.



What Vedanta calls Ishwara is known as Brahma in the Puranas. Brahma of Puranas is supposed to be the creator. Lord Narayana created Brahma from His navel. What does it mean? The creative impulse of Lord Narayana expressed itself in the form of Brahma. Narayana gave 'the job of creation' to Brahma and said, "On My behalf from now onwards, you will create the world with My power and My knowledge." So, Brahma's job is to be a creator.

Then what did Brahma do? In the beginning, he created four Sages (Sanaka, Sannada etc.) from his mind. (We will come to that very soon.) Because Brahma's mind was full of *Satva-Guna*, these four children (an outcome of Brahma's mind) were full of pure *Satva-Guna*. (Please see below for detail description.)

Following the departure of four Sages, Brahma created Seven Great Sages/*Sapta-Maharishi*. These Seven Rishi/*Sapta-Rishi* were householders. That is how *Garhastya-Sampradaya* गृहस्थ संप्रदाय /householder system began. These seven Rishis/Sages have two main jobs 1) Propagation. 2) Teach the meaning of life to all beings that are - to know their true nature and get liberated. These *Maharishis*/Great Sages are the propagators of the Vedantic knowledge. Afterwards, fourteen Manus were created to rule and control the world. (Like the law and order department). Each Manu has a long life. Manu will produce children; children will create grandchildren, grandchildren will create great-grandchildren and so on.

Coming back to our Verse.

sapta—seven; **mahā-ṛṣhayaḥ**—the great Sages; **pūrve**—before creation; **chatvārah**—four (Saunaka etc); **manavaḥ**—Manus (fourteen Manus) We are born of Manu. That is why we are called *Manavas* or *Manushya*. English word 'man' came from 'Manava'.

tathā—also; **mat bhāvāḥ**—are born from My mind; **mānasāḥ**—mind; **jātāḥ**—born; My mind/Brahma's mind is pure therefore first generation offsprings were very pure.

yeśhām—from them; **loke**—in the world; **imāḥ**—all these; **prajāḥ**—people. All worldly objects living as well as non living came out of these fourteen Manus.

The essence of Verse 6 is: God has created Brahma; then delegated the job of creation to Brahma. So, Brahma is the creator of this world. In other words, *Parbrahman* created Brahma. So we are all offspring of *Parbrahman* only, not anybody

else. (Cause and the effect cannot be different, and effect is always none other than the cause. Therefore, our true nature is *Parbrahman*/Pure-Consciousness.)

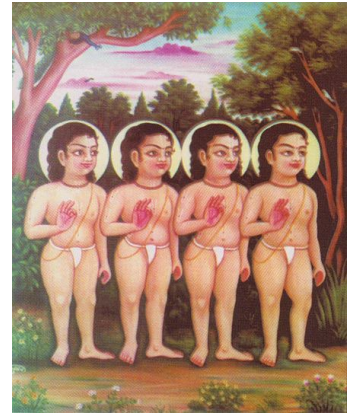
Now, we will understand it in detail:

According to the theory of creation as described in the Hindu Mythology/Puranas - Brahman associated with the Maya as *Ishwara* generated the universe. *Ishwara* and Brahman are synonyms/same. The first manifestation of Brahman in time and space is known as *Hiranyagarbha* or *Prana* or *Sutra-Atma* or Brahman in *Puranic* mythology. So, do not get too much confused. Just remember the English word creator. The creator of the universe can be called Brahman, *Ishwara*, *Prana*, or *Sutra-Atma*. It does not matter.

The recording time is 15 minutes approx.

How did ब्रह्मा Brahma create the Universe?

Four Kumaras/Sages: Brahma produced four children/*Kumaras* from his mind. (There was no distinction of man or woman at the time.) They are named Sanaka, Sanatana, Sanandana and Sanat kumara. They are described as the first mind-born creations and sons of the creator-god Brahma. Because Brahma's mind was full of *Satva-Guna*, intuitively these four children (an outcome of Brahma's mind) were full of pure *Satva-Guna*. Nature of *Satva* is complete knowledge, discrimination, dispassion, and *Sadhana Chatshtaya / Shatsampat* (Four Means and Six Virtues). Brahma said to four *Kumaras*/Sages, "I delegate you the job of creation. You go and create the world." They were not interested in the creation, smiled and said, "We are not interested in the creation. This is all Maya. We like to become *Sannyasins*/Monks and attain Brahman." They were endowed with self-control, detachments and spirit of austerity. They saluted their father Brahma, undertook life long bows of Brahmacharya (celibacy) against the wishes of their father Brahma and left. They went to the forest and devoted themselves to meditation. That is how, *Sannyasa-Sampradaya* संन्यासी सम्प्रदाय (system of monks) started. The act of creation could not take place. (Image is of four Kumaras.)



सप्तऋषिः *Sapta-Rishi*/Seven Great *Rishis*:

To do the job of creation, Now Brahma created the seven Maharishis/Great Sages. These seven *Rishis*/Sages have two main jobs 1) Propagation. 2) Teach the meaning of life to all beings that are - to reach their potential, know their true nature and get liberated. It is a very tangle strange view.

Clean Man jumps in a Muddy Pond:

It is like somebody throws us into the mud and afterwards teaches us to bring some water from the pond and get a wash. Here is an interesting saying in the Telugu language. A man was sitting under a tree at the bank of a small pond. He was neat and clean. Suddenly, he had an impulse and jumped into the pond. The outskirts of the pond were full of mud. So when he came out of the pond, his feet became muddy. What did he do? He took a small bucket, went into the middle of the pond, and filled up water in the bucket. He carried the bucket on his head, came to the shore and washed thoroughly. And said, “Ah, now I am very clean.” Was not he a stupid fellow? He was clean, and it was silly to jump in the pond.



The moral of the illustration is: Before the creation, we were pure Brahman. This creation is like being pushed into a muddy pool of water/world. Then we learn, with the help of a teacher - how to become mentally and spiritually clean again. Anyway, this is a तमाशा *Tamasha*/drama which is going on.

The creation of the world is like a machine and its manual:

The creation of the world is like a machine. Machines are manufactured with a particular purpose to perform a specific function. These machines come with an instruction manual. The manual instructs the user - on how to operate the machine and get the best results. For example, a coffee machine comes with an instruction manual. When used according to the instructions, then makes a perfect cup of coffee by mixing coffee, sugar, milk, and water appropriately. Interestingly, some advanced coffee machines can wash automatically as well.

Similarly, we need an instruction manual while living in the world. The spiritual manual is called Vedas, or Vedanta, or scripture of any particular religion. These scriptures teach us how to progress in our spiritual life and realise our true nature. Our true nature is Brahman or Atman.

Coming back to our subject of *Sapta-Rishis*/Seven Great Sages-



Sapta-Maharishis:

Brahma created *Sapta-Rishis*/Seven Great-Sages. (They are the मानस पुत्र *Manas-Putras*/mind born children of Brahma.) Who are these Seven-Great Sages. There are different versions, but I will give you just one version. Seven Great Sages are:

1. Atri
2. Bhrigu
3. Gautama
4. Kashyapa
5. Kutsa
6. Angirasa
7. Vashishta

(Image is of Sapta-Rishi-mandala.)

These are the seven Rishis. In traditional Hindu astronomy, the seven stars of the Big Dipper/*Sapta-Rishi-Mandala* are identified with the *Sapta-Rishis*. There is another star slightly visible close to it, known as 'Arundhati'. (Vashishta and Arundhati are married to each other.)

The Vayu-Purana describes these *Rishis*. Vayu-Purana says - *Sapta-Maharishis* possess seven virtues. What are these seven virtues?

1. They are long-lived.
2. They are composers of the Vedic mantra or hymns.
3. They possess extraordinary divine powers. Why? They have to guide this humanity.
4. They have a transcendent vision and know who they are.
5. They are extraordinary in merits and would never do anything wrong because they propagate the ideal lifestyle. (A person must always be an embodiment of the ideals that he wants to spread.)
6. They have a virtue of profound learning विद्वत्ता *Vidvaita*. Why? They should know the truth and also should be able to convey it to different types of people.

7. They are the masters of the age, have profound wisdom and rule this world. These Rishis/Sages have an intuitive or direct perception of dharma/ divine law.

Concept of गोत्र *Gotra*/Lineage:

Sapta-Maharishis are the founders of particular lines or stocks of the family known as *Gotra*. *Gotras* based on these Maharishis are - Atri-Gotra, Bharadwaj-Gotra, Gautama-Gotra, Vishwamitra-Gotra etc. There are different versions of these *Gotras*. Many Hindus, especially Brahmanas, are very proud that they come from the family of these great *Rishis*.

However, *Kshatriyas*/Warriors are proud that their family lineage is the sun/*Surya* or moon/*Chandra*, known as *Surya-Vansha* or *Chandra-Varsha*. These *Sapta-Maha-Rishis* are not *sannyasins*/monks but householders. Why? To set an example for most of us in this world as we are householders. They set an ideal for their children, grandchildren and great-grandchildren until this creation/*sristi* comes to an end. That is how *Householder-Sampradaya* began. We can count *Sannyasins* on our fingers. They are of two types. 1) Those who go through student Life, married life and later on in their lives become *Sannyasins*. Yagyavalkya was a householder and a great Rishi. 2) Some are *Sannyasins* from their birth example is Suka-Deva. (Who is a born *Sannyasin*? One who feels that he is not body and mind, no *abhimana*/consciousness of body and mind.) These *Sapta-Rishis* are *Manus-Putra*/Mind born.

As I have spoken earlier, in this Verse 6 the Sages/*Rishis* are called by the Lord as *Maha-Rishi*/Great Sages. Why? Because they are all born of His will. There are fourteen *Manus*. These Sages and *Manus* have some distinctive characteristics. They are full of reverence, *Bhakti*, *Jnana*, *Viveka*, *Vairagya*, and tremendously attachment to God. God is their everything, and for this reason, the Lord says - **mat bhāvāḥ**—are endowed with My Being.

What is a कल्प *Kalpa*, मनवंतर *Manavantara*, महायुग *Mahayuga* and who are मनु *Manus*?

- In Hinduism, a ***Kalpa*** is equal to 4.32 billion years. The duration of the material universe is limited. It is manifested in cycles of ***Kalpas***. A *Kalpa* is a day of Brahmā, and one day of Brahmā consists of a thousand ***Mahayugas***.

- **A Mahayuga** is a cycle of four yugas, or ages: *Satya-Yuga*, *Treta-Yuga*, *Dvapara-Yuga* and *Kali-Yuga*. These four yugas, rotating a thousand times, comprise one day of Brahmā, and the same number comprise one night. Brahmā lives one hundred such "years" and then dies. These "hundred years" total 311 trillion 40 billion (311,040,000,000,000) earth years.
- Each *Kalpa* is divided into 14 **Manavantara** periods, each lasting 71 *Yuga Cycles*. Each *Manavantara* is headed by a different Manu. So, there are 14 **Manus** in a *Kalpa*. The Sanskrit term for 'human' is '*manava*' means 'children of *Manu*'.

One **Kalpa** = A day of Brahma = One thousand **Mahayuga** = 14 **Manavantar**as

One **Manavantara** = 71 Yuga cycles. There are 14 **Manus** in a *Kalpa*. Each *Manu* rules a different *Manavantara*.

Manus and the Maharishis/Great Sages are endowed with wisdom and power. The present inhabitants of the world that means us according to Hindu mythology have descended from these primeval personages and inherited their wisdom. This much information is more than enough for us.



(Image is of *Sapta-Rishis* and *Manu* - Matsya-Avatar)

The essence is: that every one of us (Brahmana or Sudra or man or woman etc) comes from Brahma. We are all children of Brahma. We are inheritors of Brahma. Brahma came from *Parabrahma*. Therefore, each soul is potentially divine. We move on to the next verse.

The recording time is 29 minutes approx.

Bhagavat Gita: Chapter 10, Verse 7

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
 सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ 7॥
etāṁ vibhūtiṁ yogaṁ cha mama yo vetti tattvataḥ
so vikampena yogena yujyate nātra sanśhayaḥ

Translation: A person Who knows? In truth, this glory and power of Mine acquires unshakable devotion. Of this, there is no doubt.

What is this *Sloka* telling us? This world is all My glory - I created Brahma; Brahma created *Maharishis* and *Manus*; *Manus* created all of us. So by proxy, we have come from the *Manus*; *Manus* came from Brahma, and Brahma came from Parbrahman. Therefore, everything is nothing but Me/*Parbrahma*. Everything in this world is *Sat-Chit-Ananda*/ Existence-Knowledge-Bliss or Brahman. However, sometimes *Sat-Chit-Ananda* is partially manifested. A mountain or a river only manifests the *Sat*/existential aspect of Brahman, whereas a tree or a small creature manifests *Sat*, a little bit of *Chit*/knowledge and a bit of *Ananda*/happiness aspects of Brahman. Only a wise human being manifests much more of the *Sat-Chit-Ananda* aspects of Brahman.

A great realised soul knows that He is Brahman. He is *Purna Sat*, *Purna Chit* and *Purna Ananda*/ absolute existence-knowledge and bliss.

etām—these; *vibhūtim*—glories, the world is My glory; *yogam*—divine powers; *cha*—and; *mama*—My; *yah*—those who, which ever person.

vetti—know; *tattvataḥ*—in truth; Those who know My glories in reality.

avikampana —unwavering ; *yogena*—in yoga; *yujyate*—becomes united; *na*—never; *atra*—here; *sanśhayaḥ*—doubt. Some know My glory, in reality, will be permanently united with Me. As soon as a person knows I come from the pure consciousness and remains as pure consciousness, his knowledge is *avikampana*/unshakable/permanent. *Kampana* means terrible shaking, and *avikampana* means not at all shaking. This means his knowledge is a permanent knowledge.

The Divine Lord says, “Whosoever understands that the origin of this whole universe is the Divine Lord, He will unite with the Lord. There is no doubt at all in this.”

The Lord says in the earlier *sloka* - *avikampana* —unwavering; *yogena*—in yoga; his devotion is never shaken. What is the nature of this unchecking devotion? The person will be endowed with the *Bhakti*/devotion, Yoga, *Viveka*/discrimination and *Vairagya*/renunciation etc. What is the nature of that? Now, It is the eight *Sloka*. (Please refer to the transcript of Chapter 10, Part 4.)

Bhagavat Gita: Chapter 10, Verse 8

Sri Bhagwan Uvacha

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८॥

*aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāva-samanvitāḥ*

aham—I; *sarvasya*—of all creation; *prabhavaḥ*—the origin of; *mattaḥ*—from Me; *sarvaṁ*—everything; *pravartate*—proceeds; *iti*—thus; *matvā*—having known; *bhajante*—worship; *mām*—Me; *budhāḥ*—the wise; *bhāva-samanvitāḥ*—devotees

Translation: I am the origin and the creator of the entire universe. Everything comes out of Me. Therefore, everything contains My nature and no other nature. The wise people know this perfectly well and worship Me with great faith and devotion.

The Divine Lord says, “I am the origin of all, meaning the entire universe, including the living, nonliving, the planets, the stars, the galaxies and everything else that comes from Me.” It is the most beautiful statement.

Does the entire universe come spontaneously at the same time?

Hindu philosophy categorically states No! First, the Lord manifests as the inorganic matter. Slowly it becomes organic and evolves as one-celled organisms, then multi-celled organisms, then insects, then plants, then birds, then animals, then chimpanzees, then a lower human being, then a little better human being, ultimately endowed with *Satva-Guna*. He becomes a *Sadhaka*/spiritual aspirant, performs *sadhana/spiritual practice* and realises Atman/God. (The Seventh Chapter expresses the same idea.) The Lord keeps on reminding us until we understand and become free.

aham—I; *sarvasya*—of all creation; *prabhavaḥ*—the origin of - everything is My manifestation.

mattaḥ—from Me; *sarvaṁ*—everything; *pravartate*—proceeds - the universe comes out from Me, sustained by Me, eventually return back to Me.

In Tattriya Upanishad/Bhriyu valli:

Bhriyu (son/disciple) asked his Guru (Father), “What is the truth about Brahman? Please teach me about Brahman.”

Varuna (father/Guru) said, “यतो वा इमानि भूतानि जायन्ते You find out from where you have come? येन जातानि जीवन्ति On what are you living?” Here the literal meaning is: What is the origin of all beings? Who is maintaining them? And where do they return? That is Brahman. तपसा ब्रह्म विजिज्ञासस्व. Now think deeply and realise the truth.”

(Shravana/listen, Manana/meditate, Nidhidhyasana/realise the truth.)

(The effect must return to the cause. If we have come from mud, we will go back to mud but if we have come from Bhagwan/God, we will go back to Bhagwan.)

Bhrigu did intense spiritual practice as instructed by his Guru/father. He went to his father and said, “I am pure bliss, and this is my real nature. There is no difference between Brahman and me.”

The Divine Lord is telling us - ***mattah sarvam pravartate***. The world cannot be different from Me.

Iti— thus; ***matvā***—having known; ***bhajante***—worship; ***mām***—Me; ***budhāḥ***—the wise; ***bhāva-samanvitāḥ***—devotees. The wise people know this truth. They have intense devotion. What do they do? They worship Me/Supreme Brahman, manifested in the relative world as Lord Krishna.

The essence of the Eight's Sloka:

- Brahman is the source and the ultimate cause of the whole universe. The moral, intellectual, aesthetic and physical laws controlling and sustaining the activities in the universe are but manifestations of Bhagwan's glory and His power.
- He is the inner regulator of all beings. Hence, He alone controls the universe in all its changes, including creation, destruction, action, its results and experiences in life.
- The whole universe without the Divine Lord is empty and meaningless like every zero is meaningless if there is no one.
- The world is non-existent without the Divine Lord. Like a mirage cannot exist without the desert. So, if there is no desert, there will be no mirage. If there is no silver, there

will be no silver shell. If there is no rope, there will be no snake. These are all examples. What does it mean?

- There will be no appearance without a substratum. That substratum is called *Sat-Chit-Ananda*/Existence-Knowledge-Bliss. *Sat, Chit, Ananda* are inseparable. If one of these is present, the other two will be present automatically. However, sometimes all three do not manifest simultaneously. This is the idea.
- Thus realising the emptiness of this world, and knowing the Lord as the Self, the Cause and the omniscient Master of all, the wise devotees set themselves to the task of realising and knowing Him alone. The more these devotees will know Him, the more they love Him and the more they will love Him, the more they Know Him. And through love and knowledge, earnestness and reverence, they gradually attain self-knowledge. How does this love for the Divine Lord express itself in their lives? They always worship God through their *Manasa*/mind/thoughts, *Vaacha*/speech and *Karmana*/actions. The Ninth *Sloka* expresses this idea beautifully.

Bhagavat Gita: Chapter 10, Verse 9

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९॥

***mach-chittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaśh cha mām nityaṁ tuṣhyanti cha ramanti cha***

Translation: With their thoughts fixed on Me alone, their lives completely absorbed in Me, enlightening one another about Me and constantly conversing about Me, My devotees enjoy swimming in the ocean of *Satchidananda*.

mat-chittāḥ—those with minds fixed on Me, they only remember Me; ***mat-gata-prāṇāḥ***—they have surrendered their lives to Me; they contemplate on Me; all their actions are for Me. What do they do when they meet other people or devotees ?

bodhayantaḥ—enlightening (with divine knowledge of God); ***parasparam***—one another.

Sri Ramkrishna used to say a cow would not allow a strange cow to come near her. But when another cow comes from its herd, both go on licking each other. It means the devotees do not entertain non-devotees because their *bhava*/emotions are

opposite. Interestingly, worldly people also do not like the company of spiritual people. Why? They get bored, devotees get bored with non-spiritual discussions, and non-devotees get bored with spiritual discussions.

In North India, there is a tradition when two devotees meet each other, they say, *Dristi Saaf Hai*". Is your vision clean? Can you see God everywhere? Are you able to think about God? Is your mind filled with God? Are you happy thinking about God? But if devotees see somebody is about to slip from his devotional path, they all will support and help him.

kathayantaḥ—speaking; **cha**—and; **mām**—about Me; **nityam**—continuously. They talk continuously about Me. Why? They derive great joy talking about Me.

tuṣhyanti—satisfaction; **cha**—and; **ramanti**—(they) delight; **cha**—also: They are highly satisfied and delighted remembering and talking about Me.

The Divine Lord says, "My devotees focus their *Prana/vital energy* on Me, and they only think about me."

Illustration of Gopis and Radharani - Sri Ramakrishna:

Sri Ramkrishna illustrates this idea by quoting the example Gopis. Gopis knew nothing else except Bhagwan Krishna.

Once Gopis and Radha were sitting together. They noticed that Shri Krishna and a Gopi were absent. They enquired and discovered that Sri Krishna went to visit this missing Gopi. Listening to this, Radha became uncomfortable, and her face dropped. Witnessing this, other Gopis thought that Radha was unhappy and perhaps envious. One Gopi asked Radha, "Why are you sad about it? If you love Krishna, then you should only wish for the happiness of Krishna. You should not feel unhappy If Krishna is happy with the other Gopi. Radha said, "No!! I am not sad because my Krishna has gone to the other Gopi. I am unhappy because that Gopi does not know how to look after and make my Krishna happy. I want only His happiness."

On another occasion, Gopis said, "Radha, you are egotistical because you think Krishna loves you the most." Radha replied humbly, "Is this my egotism? Is this my pride? No!! I belong to Krishna, and Krishna belongs to me. I have no separate ego. I am egotistical because I possess Krishna and Krishna possesses Me. My ego and

pride belong to Krishna only and for Krishna only. Everything is Krishna for me - कृष्णमय जगत Krishnamai-Jagat.”

There is a beautiful quotation in Mahabharata. What is it? All worldly and heavenly happiness/bliss put together is not even worth 1/16th part of the happiness which comes from the cessation of desires/*Vairagya*. The common understanding is that *Vairagya*/renunciation is very painful. Yes, it is accurate for worldly people but is joyful for spiritual people. Some devotees have the proper knowledge. They understand that we all come from God, belong to God and are none other than God. The Lord says, “These devotees are not separate from Me. I bestow *Bhakti*/devotion, *Vairagya*/renunciation, and *Viveka*/wisdom to them.” The Lord comes to them again. What does the Lord do now? Next Verse -

Bhagavat Gita: Chapter 10, Verse 10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०॥
teṣhāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

Translation: To those who are ever devoted to Me, and worship Me with love. I bestow the Yoga of understanding by which they come to Me.

What does the Divine Lord do to His devotees? He manifests Himself in their Buddhi/intellect. As a result, devotees understand that God is the highest goal of life. They develop detachment toward worldly pleasures and devote their time, energy, minds, speech, actions and life to the Lord. Ultimately, they become one with the Divine Lord and reach the goal - I am Atman. Let me briefly mention a beautiful episode of Bhagavatam. *Atmabuddhaya-twamey vaham*

Divine Rasa-Lila of Sri Krishna and Gopis:

Very briefly, there is a blissful episode in Bhagavatam. The blessed Gopis gather on *Sharad-Purnima*/full moon day of autumn on the banks of the Yamuna to meet their beloved Krishna. Bhagwan Sri Krishna played His divine flute. Listening to the mesmerising sound of His flute, Gopis left everything behind and ran to meet Him. Some unfortunate ones could not reach the banks of the Yamuna.

Seeing Lord Krishna, they were filled with immense joy and developed a bit of pride. As soon as Gopis felt egotistic, Krishna disappeared. (As if a curtain came in front of them) Although Krishna was there but was not visible to them. Soon they realised their folly. They started singing and praising Krishna from the deepest corner of their hearts, expressing the highest knowledge. It is known as **Gopika-Geet**/Songs of Gopis. There are nineteen most marvellous *Slokas* in the *Gopika-Geet*. The Bhagavatam describes it graphically. Each Gopi became repentant and focused all her attention on Krishna and Krishna only. They merged in Krishna - became *Krishna-Mai* and started acting like Krishna. Some were pretending to play the flute; some were dancing and performing Rasa-Lila of Krishna; one was stealing butter; another was pretending to kill demoness Putana and so on. As a result of this - everything became Krishna, Krishna and only Krishna for them - *Krishna-Mai-Jagat*.

The Essence of the 10th Verse:

The Lord says, "A person becomes My devotee by My grace only. I remove all his obstacles and help him to progress spiritually. Ultimately when he reaches a certain stage of spirituality. I grant him the highest understanding. He will realise - I am Atman/Brahman."

We will continue this beautiful discussion 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

Kind regards

Mamta Misra