

Bhagavad Gita Chapter 12, Part 3 dated 13/12/2020 by Swami Dayatmanada
(Lecture delivered online from India.)

Subject: C11 V55: C12 V 3,4,6,7: Brahman is indescribable by Rudhi, Jati, Guna, Kriya and Sambandha: Why do we not see God everywhere? Atmano mokshartham jagat hitaya cha

Illustrations: Nagamahashaya and White Wood Eating Ants: Story Of Prahalada: Parable of Sri Ramakrishna - Two Yogis: Sri Ramakrishna and His Devotee (Who used to sleep all the time in his presence): Sri Ramakrishna - The Pot of Treasure and the Rope:



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 have entered the Twelfth Chapter of the Bhagavad Gita. It is called Bhakti Yoga. It has twenty verses. This Chapter starts with a significant question by Arjuna.

- **Arjuna does not understand that there are many paths to the realisation of God. Arjuna seems to be confused. He thinks that there are two paths only.**

1. Jnana Marga or Jnana Yoga is called Path of Knowledge. The spiritual aspirant tries to contemplate, meditate and worship God in His impersonal aspect.
2. Bhakti Marga or Bhakti Yoga: The spiritual aspirant worships the Personal aspect of God. They are Bhaktas/devotees.
3. It seems that Arjuna is confused.
4. At the end of the Eleventh Chapter the Divine Lord says. (Please refer to the transcript of the Eleventh Chapter part 16.)

Bhagavad Gita: Chapter 11, Verse 55.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55॥

*mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ
nirvairah sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava*

mat-karma-kṛit—perform all duties for My sake; *mat-paramaḥ*—considering Me the Supreme goal; *mat-bhaktaḥ*—devoted to Me; *saṅga-varjitaḥ*—free from attachment, not attached to any worldly object; *nirvairah*—without malice; *sarva-bhūteṣhu*—toward all entities; *yaḥ*—who; *saḥ*—he; *mām*—to Me; *eti*—comes; *pāṇḍava*—Arjuna, the son of Pandu.

Translation: O, Arjuna, those who perform all their duties for My sake. Who depend upon Me and are devoted to Me. Who look upon Me as the only Supreme goal. Who are free from attachment, are without malice toward all beings, such devotees certainly come to Me.

The essence of the Verse 55 and qualities of a true devotee are:

The Divine Lord says:

- O Arjuna, My devotee does all works for My sake.

- He looks upon Me as the only supreme goal and becomes My devotee.
 - He is wholeheartedly devoted to me.
 - He is without any worldly attachments. *saṅga-varjitah*—free from attachment, not attached to any worldly object. He is only attached to Me. Everything is Me only. There is neither a friend nor an enemy. You should become *nirvairah*—without malice; *sarva-bhūteṣhu*—toward all entities.
 - He has no worldly desires.
 - He is without hatred for any creature in this world.
 - He has neither attachments/*raga* nor *dvesha*/hatred.
 - I am his friend, beloved and protector. Everything is centred around Me.
 - Such a great Bhakta comes to Me. He becomes one with Me.
 - That will be the end of his human samsara. He becomes Brahman. *Brahm vit Brahmaiva Bhavati*.
- **The Divine Lord says, “There is no superior or inferior path. Whatever is suitable to an aspirant is the best path.** There is only one thing. Either it is a difficult path or an easy path. A difficult path is a path which is not suitable for one's nature. An easy path is a path which is most suited to one's nature and one's stage of development.
- **Spirituality means seeing God in everything - becoming a Bhakta.** The Divine Lord says, “O, Arjuna, it is true. Every path leads to Me and the realisation of God. I and God are not two separate entities. I am God, and God is Me. Not only that, you are also God. You are also Me. So there is no difference between you and Me. But I know it, and you do not know it. You should become a Bhakta/ devotee. Why? Because you are an emotional being.” Most people are emotional people. Arjuna does not seem to have discriminatory power/Viveka buddhi/ capacity to understand the truth. Otherwise, he would not have been in delusion. He is a highly emotional being. He is deeply attached to Bhishma and Drona. He hates Duryodhana and Shakuni. Arjuna is deluded. What is the delusion? Dividing the Divine Lord between likes and dislikes, love and hate, friend and enemy. That is the wrong way. Spirituality means seeing God in everything. Everything must become most dear to us because everything is nothing but God. The next point is that Sri Ramakrishna used to Say, “*Kali Kaale, Annagatha Prana*.” What is *Kali Yuga*? Where people identify themselves with the body. For such people, the devotional path as given by Sage Narada is most suitable. That is what the divine Lord says in the above Verse (Chapter 11, Verse 55.)

To summarise:

The Lord says, “O Arjuna, all paths are equally significant. But for most people, especially for you, the path of Bhakti is more suitable and easier.” Supposing the Divine Lord says, “*Jnana Marga* is superior.” What would be Arjuna’s inclination? He would like to follow *Jnana Marga* because it is the superior path. But is Arjuna fit for it? Let me give you an illustration to explain this point. A child asks a PhD researcher, “What are you studying?” “Oh, I am doing a PhD”, says the researcher. The child says, “Oh, you are much superior to me. Why should I go to this school? Let me enter into the university as a PhD student.” But that is not going to happen. The child is not a fit person to do a PhD. In the next verse, the Divine Lord explains that many people are under that impression that they are fit for *Jnana Marga*.

Bhagavad Gita: Chapter 12, Verse 3, 4.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
 सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥ 3॥
 सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ 4॥

*ye tv akṣharam anirdeśhyam avyaktaṁ paryupāsate
 sarvatra-gam achintyañcha kūṭa-stham achalandhruvam
 sanniyamyendriya-grāmaṁ sarvatra sama-buddhayaḥ
 te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ*

ye—who; *tu*—but; *akṣharam*—the imperishable; *anirdeśhyam*—the indefinable; *avyaktaṁ*—the unmanifest; *paryupāsate*—worship; *sarvatra-gam*—the all-pervading; *achintyam*—the unthinkable; *cha*—and; *kūṭa-stham*—the unchanging; *achalam*—the immovable; *dhruvam*—the eternal; *sanniyamya*—restraining; *indriya-grāmam*—the senses; *sarvatra*—everywhere; *sama-buddhayaḥ*—even-minded; *te*—they; *prāpnuvanti*—attain; *mām*—Me; *eva*—also; *sarva-bhūta-hite*—in the welfare of all beings; *ratāḥ*—engaged.

Translation: Those who have complete control on their senses and are of even mind under all conditions. They thus worship the imperishable, the ineffable, the unmanifest, the omnipresent, the incomprehensible, the immutable, the unchanging and the eternal. They devote themselves to the welfare of all beings, attain me alone and none else.

[Please refer to the transcript of C12, P2. The Divine Lord says, “Those who contemplate on the impersonal aspect of Brahman. In one-word worship *Parabrahman, Nirguna, Nirakara, Nishkriya, Nirnama, Brahman*. At the same time, they are compassionate, full of kindness and engaged in the welfare of everybody are My true devotees.” However, if anyone says - They worship an impersonal God and are not compassionate, walk away saying ‘*Jagat Mithaya*’. They are worse than a worldly man. A worldly man at least does not claim that he is spiritual.]

ye—tu— those who contemplate; **akṣharam—**the imperishable.

anirdeśhyam—the indefinable that which cannot be defined. Brahman cannot be pointed out. (*Nirdeshyam* means that can be pointed out).

avyaktam—the unmanifest- means anything that does not come under the purview of our five sense organs.

paryupāsate— those who worship. They see Brahman everywhere.

sarvatra-gam—the all-pervading, that which is everywhere.

achintyam—the unthinkable; **cha—**and; **kūṭa-stham—**the unchanging; **achalam—**the immovable; **dhruvam—**the eternal, completely fixed; **sarvatra—**everywhere. Some want to see *Brahman* everywhere and contemplate *Brahman* for 24 hours. Very few can do it. Only Avatar *Purusha* (like Sri Ramakrishna) can do it. Rest can contemplate on *Nirakara Brahman* for a short period. They study or discuss scriptures for most of their time. How do they do it?

sanniyamya—restraining; **indriya-grāmam—**the senses: They have complete control of all *Indriyas*. That is five *Jnanaindriyas* (sense organs of knowledge) and five *karmaindriyas* (organs of action).

sama-buddhayaḥ—even-minded; **te—**they: They experience every object in the same way. They see a dog that is Brahman. They see an inimical person who is also Brahman only. Mother, father, and friend are also nothing but pure Brahman. What do they do when someone harms them? Then They do not say, “I will take revenge. I will bear it with patience.” There is no question of bearing. An enemy also teaches us a great lesson. Open your eyes and learn the lesson. The person says, “I will serve and offer myself to you. He says, “I don't care what you did to me. I

don't want anything from you. I only want God. The entire universe is nothing but Brahman for Me". That is called **Samabuddhi** and **Samadarshi**. It reminds me of a beautiful verse from the Fifth Chapter.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ C5, V18॥

*vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśhinah*

[The truly learned, with the eyes of divine knowledge, see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater.]

prāpnuvanti—attain; **mām**—Me; **eva**—also; **sarva-bhūta-hite**—in the welfare of all beings; **ratāḥ**—engaged. They dedicate themselves to the welfare of every being. Every being does not mean only human beings. It means plants, trees, insects and everything else. They do not make any discrimination. They only want the welfare of every creature. The creature may try to harm them. What does happen to them? They attain and become me. Let me tell you an incident related to Nagamahashaya.

Nagamahashaya and White Wood Eating Ants:

One day, a devotee went to Nagamahashaya's home. Nagamahashaya was not present. The devotee decided to wait for him. Nagamahashaya's house was like a cottage supported by wooden pillars. The devotee noticed that white ants invaded the wooden poles. Ants were eating away the wooden poles. He thought that the poles would fall, and decided to serve Nagamahashaya by removing the white ants.

So he scooped up all those white ants and threw them away in the nearby forest. By that time, Nagamahashaya returned. Nagamahashaya noticed the absence of white ants. He became stressed and started beating his forehead. He said, "O, what have you done? These white ants lived in the poles for generations. They were happy here. They are harmless. They eat the wood to survive. They grow in numbers in the rainy season. Where did you throw them?" Nagamahashaya became sad. Nagamahashaya rescued some ants from the mud and placed them on the poles. He said with tearful eyes, "Please forgive me. I promise you from now on. Nobody will make you homeless. I will take care of you." We do not know the

reaction of the devotee. There are two possibilities. Ordinary people like us may say, “Well, it is stupid. He will suffer. What is it to me? I only try to do good.” A wise devotee will say, “O, such great people are alive on the earth. It is my great fortune to meet people like Nagamahashaya.”

The recording time is 15 minutes approx.

akṣharam—the imperishable: What is meant by *Akshara*? That which is imperishable. What can be imperishable? That which doesn't undergo any change. (Because *Shara* means change, *Akshara* means changeless.) There is nothing called absolute destruction. Let me give you an illustration. An old wood chair slowly decays, and one day it will break. What does it mean? The wood does not become old, and the wood does not go through any change. The manifested object goes through change - form, name and utility go through change.

anirdeśhyam—the undefinable: We cannot point out something that has no name, shape and without quality. It is impossible. Let's understand it with the help of Vedanta.

Brahman is indescribable by *Rudhi, Jati, Guna, Kriya and Sambandha*:

The scriptures tell us that words cannot describe Brahman; however, the Upanishads are in words. How do they reveal Brahman? Logically, words cannot reveal Brahman. Why? The object of revelation must fulfil the five conditions. The five conditions are ***Rudhi, Jatihi, Guna, Kriya and Sambandha***. In Vedanta, we say there are these five things. Supposing you want to know something, I try to tell you that. I can describe it to you through any of these five forms of sounds or words - *Shabda, Pravaruthi*. What is that *Shabda*?

1) रुडी ***Rudhi***:

An object is available and visible as the sun. We see the sun and experience it. In Chennai, the sun is hot and very bright. In Andhra Pradesh, it is also like that. In the North Pole, people experience the sun that is not so hot. Everyone experiences the sun. That is called ***Rudhi***, a universal experience. We have a similar description and agreement on the sun. *Rudhi* is a universal experience like the sun, moon and the northern star/*Dhuva nakshatra*. Other examples are a tree, a cow, a tiger, a wolf or a human being. The moment we point out, this is a human being but looks very different from us. We would know it belongs to the human *Jati* species. Therefore, we can understand.

Brahman doesn't fall into the first category of Rudhi. Nobody has seen Brahman. It is not a universal experience like the sun or moon.

2) *Jati* जाति:

Jati means species. A person goes on a holiday to a beautiful place. He sees a beautiful flower. The flower is big and colourful, has many petals and a specific fragrance. He wants to describe this flower to his friend at home. The friend has never seen this flower. How will he describe the flower? The person describes it by comparison. His friend has seen marigolds and jasmine flowers. Now, the person would say, "O, you have seen marigolds and have experienced the fragrance of jasmine flowers. This flower is like the jasmine flower and smells very much like jasmine. It has 100 petals and is quite big in size. This flower is highly fragrant with plenty of nectar." That is called species/*Jati*. If we have seen a species, it is possible to describe another object of similar or the same species.

***Jati* जाति:** *Jati* is also not available to describe the Brahman. There is no 'Brahman species'. Species are possible only when there are many members to compare with. Brahman is *Ekam*; we cannot compare Brahman.

3) *Guna* गुणा/quality:

The third condition is *Guna*/attributes/qualities of an object. You see a red-blue flower. There is no other flower with this quality nearby. There are red, blue and pink flowers but not a mixed colour red-blue flower. That is a specific *Guna*/quality of this flower. We can point out an object, a person or a place with its particular quality. We say, "The person is a musician, a scientist or a scholar."

***Guna*:** Brahman is *Nirguna*. Brahman has no qualities or attributes to describe.

4) *Kriya* क्रिया/activity:

Kriya means activity. He is the driver of that car. He is the cook in the restaurant. This person is a watchman. That person is the CEO of that company, a doctor in the hospital, a lawyer, a teacher. That is called *Kriya*, activity, job and profession. We can convey the knowledge about a person by describing his job, activity and profession.

***Kriya*:** We cannot describe Brahman by *Kriya*/activity. Why? Because Brahman is *Nishkriya*.

5) **Sambhandha** सम्बन्ध /relationship:

What is meant by the *Sambandha*? *Sambhandha* is a relationship between two objects or two persons. We say: He is my uncle, my second cousin, my father, my mother or my boss, etc. We can gain knowledge about some objects through this relationship. Brahman is निःसंग *Nishanga*. *Nishanga* means one and only one. Brahman doesn't have any relationship with anybody. Brahman is *Akhanda*. *Akhanda* अखंड means indivisible. We need two entities for a relationship.

Sambhandha: One and only one Brahman cannot have a *Sambhandha*/relationship. It is impossible to describe Brahman by a relationship. Brahman is *Ekam*/non-dual.

Coming back to our Verse: The next one is -

avyaktam—the unmanifest- means anything that does not come under the purview of our five sense organs. (*Vyaktam* व्यक्त means manifested object that can be experienced by our five sense organs.) Brahman is अव्यक्त *Avyaktam*. The next is -

sarvatra-gam—the all-pervading, that which is everywhere. We know the beautiful story of Bhakta Prahalada.

Story Of Prahalada:

You all know the story of Prahalada. Very briefly,

Hiranyakashyapu asked, “Where is your Narayana?”

Prahalada replied, “tell me where Narayan is not?”

“Is He in this pillar?” Hiranyakashyapu asked.

“Not only in this pillar, but He is also everywhere,” Prahalada replied.

“Is He in this pillar?” Hiranyakashyapu asked.

“Not only that, He is the pillar. He is everything. He is everywhere.” Prahalada replied.

So, Hiranyakashipu broke that pillar.

[What is the pillar? Pillar signifies *Ahamkara/Egotism*. What is अहंकार *Ahamkara*?

The worldly eye/ ignorant eye is the root cause of *Ahamkara*. The Divine Lord destroyed *Ahamkara* of Hiranakashyapu, and Hiranakashyapu got *Divya Chakshu*, the spiritual eyes. The Divine Lord removed Hiranakashyapu's body.

Hiranakashyapu realised - I am not the body or *Rakshasa/demon*. I am divine.]

The recording time is 24 minutes.

Why do we not see God everywhere?

We do not see God because we are God. The eyes can see everything but cannot see itself. (God is the subject. The world is the object. The subject sees the objects. However, the subject cannot see itself.) Whatever we experience is *Anatman* अनात्म, called *Prapancha/Jagat*. Whatever we see is the reflection or indirect perception of God through mind. We need to break the mind to have a direct experience of Brahman.

Let's discuss this in some detail. The mind acts like a mirror. God reflects in our minds as *Jagat/World/Prapancha* प्रपंच . Layers of ignorance cover the mind. We experience the world as if it is outside. The universe is within our minds. The seer is Brahman. Brahman cannot see Himself. Why? Because Brahman cannot become both subject and object at the same time. So God/Brahman is everywhere. He is everywhere as one. The body, mind/ sense organs and *Prana* cannot function without Brahman/pure consciousness.

What is meant by borrowed consciousness? How do the mind, intellect and sense organs function?

First, the mind borrows consciousness and then reflects itself. The mind with borrowed consciousness understands that I am a mind. *Buddhi/intellect* borrows consciousness and understands that I am the *Buddhi*. The sense organs also borrow consciousness. The eyes see; I can see. The ears hear; I can hear. The nose smells; I can smell. The tongue can taste. The skin feels touch. The existence of every object is the existence of Brahman. Brahman is the knower of everything. Brahman is the subject. A subject can see the objects but cannot see Himself.

How are we ever going to know the subject?

By dissolving and resolving the dichotomy between the subject and the object. When we realise that the subject and object are not two separate entities. Let's take the example of waking, dreaming and deep sleep state.

Swapna Avastha/dream state: I/we divide ourselves into 'me and mine' and the world. 'I' become me and the world in the dream state. We understand *Swapna Avastha* is a *Swapna Avastha* upon waking up only. Similarly,

Jagrat Avastha/waking state: Similarly, in *Jagrat Avastha*/waking state, also through ignorance, we divide ourselves as 'me' and everything else. When we wake up from the *Jagrat Avastha* (conventionally called *Turiya Avastha* - It is not the fourth state. It is the Real state.) then *Jagrat Avastha*, the waking state becomes like a dream upon real awakening. That is upon knowing I am Brahman. At that time, the dichotomy between subject and object completely resolves.

sarvatra-gam—the all-pervading. We become one indescribable entity called *Sarvatragam*/all-pervading, *Achintyam*/unthinkable. Whatever we think is limited, and whatever we cannot is unlimited. Brahman is unthinkable.

kūṭa-stham—the unchanging: *Kuta* means blacksmith's anvil. The blacksmith heats the hard iron to a high degree, puts it on the anvil and shape it with a strong hammer. Interestingly, the anvil gets hundreds of blows for years, but no change takes place in the anvil. Atman/Brahman is like an anvil. Brahman supports all activities but remains unchanged and unaffected. Atman is the support for the body and mind, for the world. The body, mind and the world constantly change. In Pure consciousness, *Atma/Parabrahma*, no change takes place. That is just like the blacksmith's anvil.

achalam—the immovable: *Chala* means to move from one point of space to another. The mind also moves from one idea to the other, from one thought to the other thought, from one imagination to another imagination. Brahman is beyond the body, mind, *Kala*/time and *Desha*/space. Brahman is *Achalam*. Where can Brahman move? Brahman is infinite, and infinity cannot move.

dhruvam—the eternal, completely fixed: Brahman never deviates from its nature. Some people contemplate on Impersonal Brahman. How do they do it?

sanniyamya—restraining; **indriya-grāmam**— *all the senses*: They have complete control of all *Indriyas*. That is five *Jnanaindriyas* (sense organs of knowledge) and five *karmaindriyas* (organs of action). As a result, they do not develop likes or dislikes.

sarvatra—everywhere. They see Brahman everywhere.

sama-buddhayaḥ—even-minded; **te**—they: (*Please see above.*) They experience every object in the same way. They see a dog that is Brahman. They see an inimical person who is also Brahman only. Mother, father, and friend are also nothing but pure Brahman. What do they do when someone harms them? Then they do not say, “I will take revenge. I will bear it with patience.” There is no question of bearing. An enemy also teaches us a great lesson. Open your eyes and learn the lesson. The person says, “I will serve and offer myself to you. He says, “I don't care what you did to me. I don't want anything from you. I only want God. The entire universe is nothing but Brahman for Me”. That is called **Samabuddhi** and **Samadarshi**. They dedicate themselves to the welfare of all beings. We have to put it in parentheses. They see God everywhere. They feel that they are serving God. They are serving none other than themselves. That is a beautiful idea. What does it mean? When we help somebody, the *Punya* comes to us. When we harm someone, we harm ourselves. *Papa*/demerit comes to us. *Punya* means when we help others, we help ourselves. *Papa* means that if we harm others, we are harming ourselves. This is called *Sarvabhutahite*.

Atmano mokshartham jagat hitaya cha

Atmano mokshartham jagat hitaya cha (*Sanskrit: आत्मनो मोक्षार्थं जगद्धिताय च, ātmano mokṣārtham jagaddhitāya ca*) Translation: For the salvation of our individual self and for the well-being of all on earth) is a sloka of the Rig Veda. Vivekananda would often use it, and it became the motto of the Ramakrishna Mission that he founded in 1897 and the related Ramakrishna Math.

The motto suggests twofold aim of human life— one is to seek salvation for one's soul and the other is to address the issue of welfare of the world.

The Divine Lord says, “Everybody will come to Me.”

The worshipper of the Universal Form, easily attain perfection through the Lord's grace.

Bhagavad Gita: Chapter 12, Verse 6, 7.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 6॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ 7॥

*ye tu sarvāṇi karmāṇi mayi sannyasya mat-parāḥ
ananyenaiva yogena mām dhyāyanta upāsate
teṣhām ahaṁ samuddhartā mṛityu-saṁsāra-sāgarāt
bhavāmi na chirāt pārtha mayy āveśhita-chetasām*

ye—who; **tu**—but; **sarvāṇi**—all; **karmāṇi**—actions; **mayi**—to Me; **sannyasya**—dedicating; **mat-parāḥ**—regarding Me as the Supreme goal; **ananyena**—exclusively; **eva**—certainly; **yogena**—with devotion; **mām**—Me; **dhyāyantaḥ**—meditating; **upāsate**—worship; **teṣhām**—of those; **aham**—I; **samuddhartā**—the deliverer; **mṛityu-saṁsāra-sāgarāt**—from the ocean of birth and death; **bhavāmi**—(I) become; **na**—not; **chirāt**—after a long time; **pārtha**—Arjun, the son of Pritha; **mayi**—with Me; **āveśhita chetasām**—of those whose consciousness is united

Translation: Those who dedicate all their actions to Me, regarding Me as the Supreme goal, worshipping Me and meditating on Me with single minded concentration, to them whose minds are absorbed in Me, O Partha, verily I become here along the saviour from the death-fraud ocean of the world.

[These two Verses, 6th and 7th in the 12th chapter are an elaboration of the 55th Verse of the 11th Chapter.]

Let's discuss these beautiful verses. Earlier, the Divine Lord said, "Every action must be dedicated and connected with Me. What does it mean? I cook for the Divine Lord. I move my hands - I am doing aarthi to the Divine Lord. I move my legs - I am doing *Pradakshinam* to the Lord. I utter the words, that is the *Stuti* of the Divine Lord. I am sitting and meditating - that is my *Samadhi Stiti*. I get good sleep with one goal in mind. I will get up refreshed after a nice

sleep. I can dedicate myself and joyfully worship my Divine Lord without this body coming on the way as tired and becoming obstructive.

ye—who; **tu**—but; **sarvāṇi**—all; **karmāṇi**—actions: Those who dedicate all their actions to Me.

What do we mean by every activity? There are conscious and unconscious activities. What are the unconscious activities? My heart beats, blood flows, and my brain is functioning. *Pancha Pranas* (five vital energies) are working. And every single part of the body works 24 hours a day for the welfare of the entire body. The mind can obstruct or help. My mind obstructs my sleep if I am worried. A positive, joyful and devoted mind makes everything joyful. Remember, to be a devotee means to be joyful and cheerful. To be joyful means joy comes only from God. We can worship the Divine Lord in *Jagratavastha*/waking state, *Swapnavastha*/dream state, *Sushupti*/deep sleep. There is a beautiful incident.

Sri Ramakrishna and His Devotee (Who used to sleep all the time in his presence):

Sri Ramakrishna had an author devotee. He used to come to Sri Ramakrishna at around 8 o'clock. All devotees watched him. He gave a *pranam*/salutation, and after this, Sri Ramakrishna set down a mat on the floor. The devotee lay down and immediately fell into a deep sleep. At 10 o'clock, Sri Ramakrishna gently woke him up. The devotee made another *pranam*/salutation and went home. One day, a devotee said, "Sir, what is this? This man comes to you. He does not care to listen to your teaching. He comfortably sleeps and leaves." Sri Ramakrishna became grave and said, "You have no idea. This devotee does hard work throughout the day. He gets tired. He comes here because he has tremendous faith. He takes the trouble at night to come here instead of going home. He sleeps in my presence with tremendous faith. He will progress spiritually on account of his faith in me."

mayi—to Me; **sannyasya**—dedicating; My **Sannyasya** does not mean *sannyasa ashrama*. **Sannyasya** means My devotees do everything for My pleasure. They do every action with *Ishwara Arpana Buddhi* (dedicate their actions to Me) and *Ishwara Prasada Buddhi* (Whatever the result, they accept it as My Prasad.) They are joyful and develop more spiritually.

mat-parāḥ—regarding Me as the Supreme goal;

ananyena—exclusively; **eva**—certainly; **yogena**—with devotion: They are devoted to Me with a one-pointed mind. They do not want worldly riches. They only desire *Bhakti*/devotion, *Viveka*/power of discrimination and *Vairagya*/renunciation.

mām—Me; **dhyāyantaḥ**—meditating: They joyfully contemplate and meditate upon Me.

upāsate—worship: *Upasate*, I am in their every thought. That is called *Upasana*. What is *Upasana*? *Asana* means seat. Here, seat means God. *Upa* means near. My devotees come nearer to Me. A dry piece of paper falls near a fire. It goes nearer and nearer to the fire and becomes hotter and hotter. Eventually, it falls into the fire and becomes one with the fire. That is called *Upasana*, complete oneness with the object of our contemplation. The true devotees do not think anything else. Their mind, *buddhi*/intellect and entire personality come nearer and nearer to Me. Their actions are for My pleasure. They accept all their experiences as My *Prasada*. They have no other thought except *Ishwara*. What does happen to them? They progress slowly but surely toward Me.

teṣhām—of those: What am I going to do with them?

aham—I; samuddhartā— I am going to save and uplift them. Save them from what?

mṛityu-saṁsāra-sāgarāt—from the ocean of birth and death, ocean of terrible transmigration. The cycle of birth, joy, suffering, becoming old, becoming diseased and dying goes on. That is all the time going on. As soon as My devotees turn their faces towards Me, contemplate upon Me, and work for Me. They know nothing except Me and completely surrender themselves to Me. They experience pleasure or sorrow as My *Prasada*. I lift them from the *Samsara Sagara*, this ocean of transmigration. I grant them *Atma Jnana/Brahma Jnana*. They attain *Mukti/Moksha/liberation*. It reminds me the story of two yogis.

Parable of Sri Ramakrishna - Two Yogis:

Once, Sage Narada met two yogis. Both Yogis asked, “Sage, where are you going?” Narada replied, “I am going to Vaikuntha.” “Please ask Lord Narayana when am I going to have Moksha? Narada said, “I will.”

After a few days, Narada came back with answers to their questions. Yogis asked, “Have you got an answer to my question?” “Yes”, replied Narada.

Narada turned towards the first yogi, “You need to take one more birth to get Moksha.” Yogi started crying and screaming. “I have done so much. It is so hard. I do not want to do tapa again.” For him, sadhana was not a joy but hard work.

The second yogi sitting under the tamarind tree asked the same question. Narada said, “You have to take as many births as the number of leaves in this tree.” The yogi started jumping with joy. “O, the Lord is so gracious to me. I do not want to think of anything else except God. If it is His will, let Him come and show Himself. If it is not, let Him not show Himself. But I am not going to stop my contemplation of Him, my dedication to Him.” For the second Yogi, *Sadhana, Upasana, and Tapa* were a joyful act for the Devine Lord. He got the Mukti instantaneously.

bhavāmi—(I) become; na—not; chirāt—after a long time: Not after a long time but very quickly. As soon as they reach a state where they say, Oh Lord, I don't want anything else, I only want to think about you. As we have seen in the above story of Narada and the second yogi.

pārtha—Arjun, the son of Pritha; **mayi—**with Me; **āveśhita chetasām—**of those whose consciousness is united with Me. As soon as they reach a state where they say, Oh Lord, I don't want anything. I only want to think about you. We have seen in the above story of Narada and the second yogi. They become one with Me. Their bhakti acts as a super glue to join them with Me. In simple words, if we think of God, want only God, do everything for God, speak about God, and we know nothing except God, that very life is the last life for them. The Divine Lord says in the next verse:

Bhagavad Gita: Chapter 12, Verse 8.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८॥

**mayy eva mana ādhatsva mayi buddhiṁ niveśhaya
nivasishyasi mayy eva ata ūrdhvaṁ na sanśhayaḥ**

mayi—on Me; *eva*—alone; *manaḥ*—mind; *ādhatsva*—fix; *mayi*—on Me; *buddhim*—intellect; *niveśhaya*—surrender; *nivasiṣhyasi*—you shall always live; *mayi*—in Me; *eva*—alone; *ataḥ ūrdhvam*—thereafter; *na*—not; *sanśhayaḥ*—doubt.

Translation: Fix your mind on Me alone and surrender your thoughts to Me. There upon, you will always live in Me. Of this, there is no doubt.

The earlier shloka describes the goal. What is that goal? The Divine Lord is the goal. All activities (physical, mental, verbal, external, and internal) of My devotees should be devoted only to Me. They don't care whether I come or not. As a result, My devotees live their lives joyfully.

mayi—with Me; *āveśhita chetasām*—of those whose consciousness is united with Me. (Please see above.) They unite with Me. They don't know anything except Me. I take care of them. I reveal Myself to them. They become free from the trammels and bondage. When a devotee merges his life only with God, for such people, moksha will come immediately.

There is a beautiful Kannada song. It is like this: I don't need anything of You. I have your name. I am more than satisfied. Prahlada, or Draupadi, or Gajendra cried out Your name. As soon as You heard their cries, immediately You ran to rescue them.” Why? Because the name and the object are not different. That is called *Padartha* in Sanskrit. *Pada*/name and *Artha*/idea of an object are inseparable.

Sri Ramakrishna - The Pot of Treasure and the Rope:

Sri Ramakrishna says, “A true devotee does not care about Moksha. He would say: My Lord, if You want to come to me or if You do not want to come, that is fine. I am not worried about it. I love You and get joy by taking Your name.”

Sri Ramakrishna gives a beautiful example. Someone gets a treasure. He does not want others to know about it. He puts the treasure in a pot, seals it, and takes it to the nearby lake. He ties a rope to the mouth of the pot. He buries it deep in the water. He hides the end of the rope somewhere near the shore. Only he knows it. When he requires something of that treasure, what does he do? When nobody is around, he goes there and he knows where the end of the rope is. So, he will catch hold of the rope and slowly pull the pot of the treasure with the help of the

rope. What is the meaning of this parable? The rope equates to the name of the Lord. The pot of the treasure represents Bhagawan. Nama and Namni are the same. Name of the Lord takes us to the Lord.

mayi—on Me; **eva**—alone; **manaḥ**—mind/thoughts; **ādhatsva**—fix
You try to direct every thought towards Me.

mayi—on Me; **buddhim**—intellect; **niveśhaya**—surrender:
Let your buddhi enter only into Me. What does it mean? Your intention, goal and final resolution should be only towards Me. If you do that then what does happen?

nivasiṣhyasi—you shall always live; **mayi**—in Me; **eva**—alone.

ataḥ ūrdhvam—thereafter; **na**—not; **sanśhayaḥ**—doubt.

If all your thoughts, intentions, resolutions, and goals are directed towards Me, Sooner or later, You are going to live only in Me. My thoughts occupy your mind. You meditate on My form and contemplate on My qualities. What will be the result? You will acquire My qualities and come to Me. There is absolutely no doubt about it. You are going to live in Me.

These beautiful ideas we will discuss in our next class. May Sri Ramakrishna, Holy Mother and Swami Vivekananda bless us all with bhakti.

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)