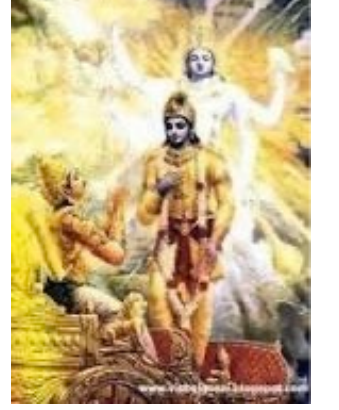


Bhagavad Gita Chapter 10, Part 1 dated 23/08/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: Memorable Verses of Chapter 9 and Chapter 10.

Illustrations: Illustration from the Life of Sri Chaitanya Mahaprabhu; Why is Yudhistara called Ajat-Shatru in Mahabharata? Incidents from the life of Shri Ramakrishna - when he saw a Dog, a Public Woman, a Drunkard and a Boy bent twice:

Sri Ramakrishna, Narendra Nath, Rakhal and Brahmo-Samaj:
Raman Maharishi: Everyone is an idolater. Everything is nothing else but God - story of Kanaka Dasa: Sri Ramakrishna said, "I did not go there to see the person but to see the manifestation of My Divine Mother in him." Lord Hanuman and Ravana'sura: Shri Ramakrishna and Shiva-Linga: Hymn 'Para-Puja' by Veda Vyasa:



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 been very fortunate to complete the Ninth Chapter of the Bhagavad Gita. The Ninth Chapter is called **Raj-Vidya Raj-Guhya Yoga**. The most important Verse of this entire Ninth Chapter, or I would like to say the entire Bhagavad Gita is the last 34th Verse.

Bhagavad Gita: Chapter 9, Verse 34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु |
मामेवैष्यसि युक्तत्वैवमात्मानं 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, and four yogas towards Me only and attain Me.”

man-mana bhava—Always think of Me. May your mind be filled with the thoughts of Me only (or Brahman or God or your *Ishta-Devata*/chosen deity). I am your *Ishta-Devata*. Here, Krishna means - Krishna is Rama; Krishna is Jesus; Krishna is Buddha and Krishna is Ramakrishna.

mat—My; **bhaktah**—devotee. You become My devotee.

What is the difference between an ordinary idea and emotion?

The mind represents the Raj- Yoga or willpower. Here, the Lord says, “Control your mind so that it gets filled with My thoughts only.” Our thoughts can be merely various kinds of ideas such as - inspiring ideas or distracting ideas or completely useless ideas, or maybe an idea of enmity etc. Some thoughts are just facts such as - the idea that there is a car or a house or a man etc. Most of the time,

these types of thoughts do not evoke any powerful reaction. However, sometimes some thoughts may evoke a powerful emotional response.

For example, sometimes when we see a particular car, it might evoke powerful emotions. I would like to quote an illustration for you. Suppose a child sees a car coming towards his house, and instantaneously his eyes light up. The child becomes extremely happy because that car belongs to his auntie. He had seen this car before and had a joyful ride in it many times. And whenever his auntie comes, she brings delicious chocolate and nice toys, and smothers him with these enjoyable things. Here, the sight of the car and the thought that it is my aunt's car transforms itself into a hugely powerful response/reaction in the child's mind on account of anticipated joy. These kinds of thoughts or ideas are called emotions.

What does this mean? If a person does not believe or love God, then even if he hears one thousand times the name of God or Krishna or Rama, no emotions will arise in his mind. God's name will remain just a thought for him.

Illustration from the Life of Sri Chaitanya Mahaprabhu:

There is a beautiful story related to our subject. This incident happened in the life of Sri Chaitanya Mahaprabhu. Before Mahaprabhu renounced the world, he used to conduct *Sankirtana* संकीर्तन parties (singing God's name) at night at the houses of his intimate devotees and used to spend the whole night singing and talking about God. A devotee called Srivasa was one of his close devotees. One night, many devotees gathered in the house of Srivasa for *Sankirtana* and had the most joyful time. (Just like once Shri Ramakrishna commented about M. Shri Ramakrishna said something interesting about M. M used to come to Shri Ramakrishna regularly because he was getting tremendous joy in the company of Shri Ramakrishna. Ramakrishna said, "M is like a peacock addicted to opinion and comes here to get his dose." It is a very appropriate illustration in this context.) The same thing happened to these devotees of Chaitanya Mahaprabhu; they were just like people addicted to drugs, alcohol etc. However, they were addicted to Ram-Naam/Bhagwan-Naam/Krishna-Naam *Sankirtana* and used to organise these *Sankirtana* parties.

One night, the *Sankirtana* party was going on. There was one fellow who never believed in God. He was a terrible sceptic. However, he also wanted to see the fun - how these monkeys behave! He entered the room where the *Sankirtana* party was going on. Devotees were singing, dancing and shedding tears of joy. They

were in an ecstatic state, but not one single teardrop in the eyes of this *Nastika*/non-believer. However, he felt a bit uplifted. So he thought, “What is this? What will people think about me? Everyone is shedding tears, but not even a single tear has come into my eyes. I must be looking very odd to all these people.” Of course, nobody had time to notice him. Immediately he rushed into the kitchen. Secretly, he took some chillis, broke them and rubbed chilli in his eyes with fingers and went back into the dancing party. Because of the chilli, tears started flowing down from his eyes.

Chaitanya Mahaprabhu saw him and immediately understood the situation. He rushed towards the person, embraced him and said, “You are a blessed man, and you have gone to the trouble of getting so much pain in your eyes just to feel what we are feeling.” Of course, this is just a dry report of the incident.

My interpretation is: When a great soul like Ramakrishna or Krishna or Chaitanya embraces a person, the person cannot remain unchanged. He becomes a great soul. We should not just develop worldly, restless, unstable, and uncontrolled emotions but try to develop high-quality emotions. Why? Because uncontrolled emotions can easily ruin the lives of many people. What is meant by high-quality emotions? The Lord is telling us, “Develop (high-quality) emotions by thinking, meditating, and worshipping Me.” It will be a blessed emotion and unalloyed bliss called अहैतुकी भक्ति *Ahaituki-Bhakti* - devotion without any underlying selfish reason.

“O spiritual aspirant, you develop all your emotions, and let them not stem from outside objects, but let them be the result of thinking about Me.”

mat—My; yāji—worshipper. “I am the ultimate goal of life, become My worshipper in every way.” We read books and scriptures; we also discuss the scriptures, listen to talks, and deliver lectures. We can do whatever we want, but with the understanding of *Shiva Jyane Jiva Seva* do as a worship to the Lord. This indicates Jnana-Yoga.

mām—to Me; namaskuru—offer obeisances. “You offer all your actions to Me.” You perceive Me everywhere. (As we have discussed in the Katha-Upanishad.) When we see a friend, we need to think - here is God in disguise to protect and advise us. When we see an enemy, then we need to say - the enemy has come to remind us that do not become a victim of six internal enemies. (These six internal enemies are *kama*/lust, *krodha*/anger, *lobha*/greed, *moha*/delusion, *mada*/egotism, and *matsarya*/jealousy.) Enmity comes only when these six emotions are present. In

whom are these six internal enemies not present, will not have any enemy in the outside world.

The recording time is 10 minutes.

Why is Yudhistara called Ajat-Shatru in Mahabharata?

We know the character in Mahabharata called Yudhistara. He is also called 'Dharmaraja'. He was the son of Yama-Dharma-Raja. (Yama is not called Yama-Raja but known as Dharma-Raja. He gives rewards precisely based on the actions of beings. Everyone gets what they deserve.) Yudhistara had another epithet 'Ajat-Shatru'. He had no enemy. There was not one single enemy of Yudhistara. It seems a paradoxical statement. What about Duryodhana, Karna, Shakuni and Kaurava's army? They were the greatest arch-enemies of Yudhistara. It is from a different point of view.

Yes, Duryodhana, Dushashna, Karna, and Shakuni considered Yudhistara and Pandavas as their enemies. So, from their point of view - Yudhistara was their enemy and they hated him. But, from the Yudhistara point of view, there were no enemies. For Yudhistara "सर्वम् कृष्णा मयम् जगत् *Sarvam Krishna Mayam Jagat*" everything is nothing but the Divine Lord Krishna. As we know, he looked upon a dog as a fellow human being, refused to abandon the dog and declined to go to heaven without the dog. How can he ever consider a human being as his enemy? There are many incidents regarding his generosity.

When Duryodhana, Karna and Kauravas were defeated and captured by the Gandharvas in the forest, Yudhistara went to protect them and freed them from the Gandharvas. Only Yudhistara could do this because he was समदर्शी *Samdarshi*. An important point to be noted: This incident took place in the forest after a deceitful game of dice. Pandavas faced terrible insults from Duryodhana and others, and were denied their rightful share of the kingdom. Kauravas even tried to disrobe Drupadi in the middle of the court. Even an ordinary human being would never do such a thing. But, Yudhistara never considered Duryodhana as his enemy and helped him unconditionally.

Incidents from the life of Shri Ramakrishna - when he saw a Dog, a Public Woman, a Drunkard and a Boy bent thrice:

Once Ramakrishna was returning from answering calls of nature. Suddenly he saw a dog on the way sitting on his haunches. Shri Ramakrishna narrated this incident to his disciples and said, "I saw a dog, and I stood there with folded hands. I felt that my Divine Mother has come to me in the form of a dog. Who could know what this dog wants to tell me? Maybe the mother wants to convey a message through this dog to me."

Another time he saw a male dog and a bitch mating. What would be our thoughts if we see such a scene? For Shri Ramakrishna - Shiva and Shakti were sporting in maddening joy. He saw nothing but God.

We know so many incidents - a public woman appeared as Mother Sita to him. A drunkard appeared as Shiva performing His divine dance/*Tandava-Nartya*. He saw a boy who was bent thrice and leaning against a tree. The boy appeared to him like Bhagwan Krishna/*Bankey Biharil* - त्रिभंग *Thribhang/tri-bent pose*. Such a vision is called *Divya-Drishti/ divine vision*. The Lord is slowly leading us to the higher stage. A devotee or a spiritual aspirant has got four faculties. The Lord tells us to transform all four faculties into spiritual practice.

(Please also refer to the transcript of Chapter 9 Part 12.)

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?

The Lord is manifesting as the world ‘*Sarvam Khalu Idam Brahm*’. If we can submerge into the divine and only God remains. Then what will be the result?

mām evaiṣhyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ

mām—to Me; ***eva***—certainly; ***eṣhyasi***—you will come; ***yuktvā***—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*.”

This verse is expounded in the Tenth Chapter called **Vibhuti-Yoga**. Before we go to the next chapter, I want to give you some memorable verses from the Ninth Chapter.

Some of the most marvellous and memorable verses of the Ninth Chapter:

Bhagavat Gita: Chapter 9, Verse 2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ 2॥
***rāja-vidyā rāja-guhyam pavitram idam uttamam
pratyakṣhāvagamaṁ dharmyam su-sukhaṁ kartum avyayam***

Bhagavat Gita: Chapter 9, Verse 4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 4॥
***mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na chāhaṁ teṣhvavasthita***

Bhagavat Gita: Chapter 9, Verse 13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ 13॥
***mahātmānas tu mām pārtha daivīm prakṛitim āśhritāḥ
bhajantyananya-manaso jñātvā bhūtādim avyayam***

Bhagavat Gita: Chapter 9, Verse 14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 14॥

*satataṁ kīrtayanto mām yatantaśh cha dṛiḍha-vratāḥ
namasyantaśh cha mām bhaktyā nitya-yuktā upāsate*

Bhagavat Gita: Chapter 9, Verse 17

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ 17॥
*pitāham asya jagato mātā dhātā pitāmahaḥ
vedyaṁ pavitram omkāra ṛik sāma yajur eva cha*

Bhagavat Gita: Chapter 9, Verse 22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 22॥
*ananyāśh chintayanto mām ye janāḥ paryupāsate
teśhām nityābhiyuktānām yoga-kṣhemaṁ vahāmyaham*

Bhagavat Gita: Chapter 9, Verse 26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहतमश्रामि प्रयतात्मनः ॥ 26॥
*patraṁ puṣhpaṁ phalaṁ toyaṁ yo me bhaktyā prayachchhati
tadahaṁ bhaktyupahṛitam aśhnāmi prayatātmanaḥ*

Bhagavat Gita: Chapter 9, Verse 27

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ 27॥
*yat karoṣhi yad aśhnāsi yaj juhoṣhi dadāsi yat
yat tapasyasi kaunteya tat kuruṣhva mad-arpaṇam*

Bhagavat 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*

Bhagavat Gita: Chapter 9, Verse 34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ 34॥
*man-manā bhava mad-bhakto mad-yājī mām namaskuru
mām evaiṣhyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ*

=====

The recording time is 17 minutes approx.

Tenth Chapter of the Bhagavat Gita - Vibhuti-Yoga

Now we are entering the Tenth Chapter of the Bhagavad Gita. The theme of this chapter is 'Glories of the Divine Lord'. So this chapter is called Vibhuti-Yoga. There are eighteen chapters in the Bhagavad Gita. Each chapter is very aptly named Yoga. Yoga means that which connects us to God, leads us to God and makes us one with God. The first chapter is called Arjuna-Vishada-Yoga. Vishada means a tremendous amount of suffering or grief. If we grieve and go back to our worldly activities, it becomes a cause for bondage. But, the same grief can transform us, awaken us and slowly turn our attention from the world to God that suffering will become an instrument of Yoga. How did Arjuna turn towards God? Arjuna recognised his problem, surrendered himself to God and merged with God. Anybody can turn their *Vishada*/grief into Yoga. Holy Mother used to say, "Misery is a gift of God." Interestingly, when God wants to turn our attention away from this world then he sends indescribable miseries. Why? So that we can recognise the hollowness of worldly pleasures and turn towards the only eternal security called God. I would like to say, "We turn towards God, not because of happiness, but due to sufferings."

Classification of the Bhagavad Gita into three शटका *Shataka* (sections of six chapters):

Remember, the Bhagavad Gita is classified into three parts called *Shataka* (meaning six) by the great Acharyas. Each part /*Shataka* consists of six Chapters.

- The First Division or *Shataka* consisting of Chapters 1-6, deals with the nature of *Tvam* - meaning the individual soul.
- The second *Shataka* consisting of Chapters 7- 12, deals with the nature of God. - Who is both inside and outside. He is the Creator; He is the creation; He is everything - *Purnamida purnamidam*. There is nothing else besides Him. As we have seen in the Seventh, Eighth, and the Ninth Chapters, the Lord tells us, "I am the mother; I am the father; I am the grandfather; I am *gatih*; I am your goal; I am within you; I am the *Sakshi*/witness; I am the supporter. Further, He says, "I am your greatest well-wishers. I sustain this world, I give sunshine, sometimes I withhold sunshine, I bestow my grace in the form of rains, I also bestow my displeasure in the form of withholding the rains, and sometimes I flood the earth

with waters (as it is happening in some parts of the world). Sometimes I make the earth so dry, and people may die of starvation (according to their karmas)” The Divine Lord does not do all this due to revenge but out of the greatest love because all of us are His children.

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति || C9, V31||*kaunteya pratijānīhi na me bhaktah praṇaśhyati* - I interpreted it if you recollect *na me bhaktah pranashyati* - My devotee, never perishes. In that connection, I also said, “Everyone is a child of God, including the vilest person, the demonic people/Asuras.” Who has created them? It is only the Divine Lord, Divine Mother. How can Divine Mother neglect Her child? She will train them and correct them. However, sometimes She uses a carrot and sometimes uses a stick. Even the demonic people will also move towards God and eventually become God. Nobody is going to perish. But if somebody consciously and willingly turns towards God, his journey will be much more pleasant and quicker.

The recording time is 21 minutes approx.

The Tenth Chapter begins.

Arjuna’s dilemma and question:

After hearing all these Verses from the Lord, Arjuna said, “Oh, Lord, I am convinced, and I want to become your devotee. As You advised (in the last verse of the Ninth Chapter) - I wish to fill my mind with Your thoughts and want to feel emotions related to You only. Whatever I do outside or inside (outside discharging my duties as a warrior/*Kshatriyas*, a protector of people and inside as thoughts.) I want to transform them into a *Yajna*/sacrifice.

“I also want to salute everything in the external world because the world is nothing but Your manifestations only. I desire You to make my path a little bit easy. When I see innumerable objects in the world - my mind gets restless. I am unable to focus my mind on one particular aspect of You. Until then, I want to think of You in many different ways. O Lord, You proclaim. You alone know the truth, and only You could explain to me - how can I think of You in many different ways?”

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया || C10, V17||
keṣhu keṣhu cha bhāveṣhu chintyo si bhagavan mayā

Arjuna said, “How many ways am I capable of thinking about You?”

Sri Ramakrishna, Narendra Nath, Rakhal and Brahmo-Samaj:

Just to give you a small illustration to explain the above point. We all know this incident if we have read the life of Sri Ramakrishna. I am particularly mentioning it because followers of Brahmo-Samaj did not usually believe in the personal aspect of God and the ideal image worship. Narendra Nath (future Swami Vivekananda) was also a member of the Brahmo-Samaj before coming to Shri Ramakrishna. However, he understood the shallowness of Brahmo-Samaj very promptly, and he also understood that Shri Ramakrishna was an ocean of spirituality. Narendra Nath started frequently visiting Dakshineswar. He was surprised to see his friend Rakhal (a member of the Brahmo-Samaj) visiting the Temple of Mother Kali and prostrating before the Divine Mother. He said to Rakhal, "You are a member of Brahmo-Samaj, and you have taken an oath by signing a letter that you will not worship any image or idols." Shri Ramakrishna noticed it. He called Narendra Nath, gave him a good blow, and said, "Nobody is free from idolatry. Anybody who thinks that he is the body - is an idolater. Everybody has to progress in spiritual life according to their *Bhava/emotions* only, and do not think that your path alone is the only right path. Previously Rakhal thought that the Brahmo-Samaj method was the right path for him. So he put a signature that he would not worship an image. However, it does not mean that he cannot change his mind and his method of sadhana. If the previous method is not suitable for him - he is free to change."

Raman Maharishi: Everyone is an idolater.

I recollect another incident in this context. Once a foreigner came to see Maharishi and started advising him. He said, "Bhagwan, devotees must be advised - not to worship images/idols." Immediately axe came down, and Raman Maharishi said with a sweet smile, "Who is not an idolater? Anybody who thinks that he is the body - worships his own body - is an idolater." He expressed it beautifully and said, "We wake up with music early in the morning and offer a nice cup of coffee to the body. After a cup of bed coffee, enter the bathroom and turn on the most convenient temperature of the water. Then we adore ourselves with a variety of toiletries and perfumes. Then we sit in front of the dressing table to decorate ourselves. By the time Breakfast is ready, ceremoniously we offer a lovely breakfast, lunch, evening tea and then night dinner to the God inside us. We spend hours and hours dressing up on so many occasions. Who is not worshipping an idol?"

The moral is: What is the meaning of these illustrations? Anyone who is identified with the body is an idolater because the body is an idol for him. We all are worshipping “*Jivatma/Individual soul*” inside us. When a person becomes free from the notion - I am not the body and mind, only then alone he is capable of worshipping the formless aspect of God. Until that time, everybody must worship God in a form.

Everything is nothing else but God - story of Kanaka Dasa:

Every saint has the universal vision of God - everything is nothing else but God. In this connection, I recollect a fascinating story of Kanaka Dasa. I mentioned it earlier. Briefly, there was a devotee called Kanaka Dasa. One day his Guru/spiritual teacher told him and his other disciples, “I am giving you a banana, go and eat it where nobody could see you.” He gave one banana to each disciple. Every disciple except Kanaka Dasa ate the banana taking great care to hide and not be seen by any other human being. They were self-satisfied and returned to their Guruji. Guru asked them, “Have you eaten your banana? They all said in chorus, “Yes, Sir. Did anybody see you? No, Sir. Then Guru/spiritual teacher noticed that Kanaka Dasa was still holding his banana in his hand. Guru asked, “Kanaka Dasa, “Why did you not eat it? He said, I could not eat because I could not fulfil your condition. (What was the condition? Eat the banana where nobody can see you.) Kanaka Dasa said, “Guruji, I see God inside and outside watching me with a billion eyes.” How can I eat? I was unable to fulfil your condition. Other disciples understood the greatness of Kanaka Dasa - he had the knowledge that - God is everywhere.

Coming back to our subject of **Vibhuti Yoga**. The Lord says, “I created this world; I have become the world and manifesting as this world.”

How should we think about God's glory?

There are innumerable objects in the world. However, the glory of the Divine Lord is manifested more in some objects than other objects. At the beginning of our spiritual sadhana, we should focus our minds on the objects where His glory is more manifested. How would we know in which object His manifestation is more? Here, we have a few examples: 1) If somebody is physically stronger than anybody else, his strength is a manifestation of God. *Balam balavata asmi*. 2) If someone is super intelligent like Einstein, Max Planck, Beethoven, Kali Dasa etc. - then this means that Divine Mother or the Lord is manifesting as the extraordinary intelligence in the person.

The recording time is 30 minutes.

The “Chandi” tells us so beautifully and the categorically:

Yaa Devi Sarva-Bhutessu Daya-Ruupenna Samsthitaa |

When we come across a compassionate person, that means Divine Mother is more manifest in him. Of course, She manifests in everybody but more noticeably in such a person.

Yaa Devi Sarva-Bhutessu Shakti-Ruupenna Samsthitaa |

[The Divine Mother is manifesting as strength.]

Yaa Devi Sarva-Bhutessu Vidhaya-Ruupenna Samsthitaa |

[The Divine Mother is manifesting as knowledge. Some people are great scientists, musicians, statesmen, philanthropists, saints, great administrators etc.]

Therefore, greatness in any form is nothing but a manifestation of God, and greatness does not belong to anybody else except God. Because even from a simple logical point of view, this whole world is a manifestation of God. Our body is a manifestation of God. Our mind is a manifestation of God. However, this vision that everything in this world is nothing other than God or Brahma will come later. We are only a beginner in the spiritual journey. So we have to respect, worship, salute, pay reverence, and do selfless service. God is manifested not only in human beings but also in the form of grand mountains, icebergs, oceans, grand rivers, etc.

Kavi Kalidasa starts his Rahuvansham:

***Astyutarasyām disi devatatmā,
himalayo nama nagadhirājā.***

[There exists in the northern region the divine-souled Himalaya, the king of mountains.]

Astyutarasyām disi -In the northern direction, there is something most marvellous. What is it? *Devatatmā*, is one of the most magnificent manifestations of God. What is that?

himalayo nama nagadhirājā. It is the king of all the mountains. What is its name? Himalaya. It is not just a bundle of stones. It is the greatest God/*devata*. That is why Devi Parvati has epithets related to Himalaya - as Hemavati/daughter of Himalaya or Hema-Kumari /daughter of Mount Himalaya or Parvati/Daughter of Himalaya. There are beautiful songs in South India related to Mother Parvati. She is the Divine Mother and the daughter of the greatest of King -Himalaya.

Sri Ramakrishna said, “I did not go there to see the person but to see the manifestation of My Divine Mother in him.”

There is a beautiful incident in the life of Shri Ramakrishna. Once Ramakrishna and his devotees went to see a great person, but that person did not care for Sri Ramakrishna. Shri Ramakrishna saw the person, saluted him and came back. It was an eyesore to his devotees, and they asked, “Sir, why did you go to the person; he did not treat you properly?” Shri Ramakrishna (like a Mahayogi/great sage) gave a beautiful reply, “Why does it matter to you? I went to see him because the Divine Mother is much more manifest in him in the form of knowledge and power. So if I do not go and pay respects to the Divine Mother, manifesting through these great human beings, I would have been insulting Her. I did not go there to see the person but to see the manifestation of My Divine Mother in him.” Briefly, when

Lord Hanuman and Ravanaasura:

Lord Hanuman went to Sri Lanka as a messenger to Devi Sita. After conveying the message and receiving the reply from Mother Sita, Hanuman was caught voluntarily and taken to Ravanaasura. As soon as he saw Ravanaasura, the words that involuntarily escaped his mouth were '*Aho Rupam Aho Balaam* - meaning what a great form and a great strength.' An ordinary person would not use these words for an arch-enemy. But Lord Hanuman is ज्ञानिनाम् अग्रगण्यम् *Jyaninam Agraaranyam* - meaning he is the most superior in knowledge to the most knowledgeable people. He has both divine knowledge and worldly knowledge. Such a person cannot but appreciate greatness in other persons. Later on, he explained to Ravanaasura the sinful deed of kidnapping Mother Sita.

The essence is: Such appreciation of greatness indicates the greatness of the person who appreciates it. So even if we do not like some people, we have to acknowledge that person has got something which I do not have. And that something is none other than the glory of the Divine Lord.

The recording time is 35 minutes approx.

The essence of the Tenth Chapter:

The Tenth Chapter is for the sake of easiness of *Upasana*, contemplation, and enjoying the Divine Lord in the visible world. Why do we need to go to temples

and visit holy places? Because the manifestation of God is much more in these places than anywhere else. The entire Tenth Chapter is full of various descriptions of divinity. This knowledge is given to us by Bhagwan Krishna Himself. He tells us, “I manifest Myself in all these great people. Because of me, these people have become great, and their greatness belongs to Me.” Not only greatness, but the mind, the body, and everything else belongs to the Divine Lord only. At the beginning of our spiritual journey, we have to appreciate the greatness of other beings and should stop finding fault. Everybody has some good qualities, and that is the manifestation of God. When we find defects in fellow human beings, it is like finding defects in our own *Ishta-Devata*/Chosen Deity - this is harmful to us.

- This Tenth Chapter is called विभूति योग **Vibhuti-Yoga**.
- In the previous three chapters, Lord Krishna revealed God as the material cause of the universe. The effect cannot be different from its cause - it means that the universe/effect) cannot be any different from God/cause). Thus the entire universe is none other than a divine manifestation of God. Hence, whatever we see in the creation belongs to the Lord, especially His glories. Lord Krishna reveals this idea in this chapter as the culmination of his teaching of विश्वरूपम् **Vishwaroopam**.
- However, the description of the **Vishwaroopam**/the Universal Form stems from the Tenth Chapter leading us to the Eleventh Chapter, which we will come to later on.
- So in the first three verses, Krishna introduces the topic of **Vibhuti** and the topic of yoga. **Vibhuti** means the divine manifestation of the Lord, and yoga means recognition of such a manifestation. Even the great realised souls cannot describe the glories of the Lord because finite beings cannot compete or describe their cause. A baby can never know the greatness of his mother, and we are all like babies, insignificant creatures.
- There is only one way for us to realise the Divine Lord is to develop *shraddha*/unshakable faith in the words of the scriptures. The Lord is going to reveal His glories by pointing out that not only the gross physical universe but the entire subtle universe of thoughts are His manifestations only. 40 3907

- As Sri Sankaracharya sums up the message of Vedanta in his Vivekananda-Chudamani. **(a)** Brahma Satyam, **(b)** Jagat Satyam.
- In this chapter, the seven great sages (The **Saptarishi** (from Sanskrit: सप्तर्षि (*saptarṣi*) meaning "seven sages"; *Sapta* or *Saptan* - seven, Rishi - sage(s) are the seven rishis, described at many places in the Vedas and other Hindu literature. The earliest list of the Seven *Rishis* is given by Jaiminiya Brahmana 2.218–221: Agastya, Atri, Bhardwaja, Gautam, Jamadagni, Vashistha and Vishvamisra followed by Brihadaranyaka Upanisad 2.2.6 with a slightly different list: Atri, Bharadwaja, Gautama, Jamadagni, Kashyapa, Vashistha and Vishwamisra.) the four **Manasputras** (*Mānasaputra* is a Sanskrit term derived from two root words viz. 'Manasa' and 'Putra'. 'Manasa' means stemming from the mind or the heart, and 'Putra' means the 'son'. Born out of the mind/*Manas* of Lord Brahma called the Kumaras are four sages (rishis) named Sanaka kumara, Sanatana kumara, Sanandana kumara and Sanat kumara). And the great *Manus* - who are the rulers of this universe at different times, all are born from the mind of the Lord, one who knows this attains self-knowledge.

The recording time is 40 minutes approx.

- Arjuna in this chapter requests Krishna to give some details of His glories, which will help him in contemplating and meditating upon Him. Each expression of God in this universe can become a symbol for *Upasana*. Later on in the Eleventh Chapter - His glories become the expression of विराटस्वरूप **Viratswaroopa**/ God in the form of the entire universe. Upasana or contemplation helps us to expand our mind and vision consequently, our individuality gets destroyed. Then what happens? We become identified with a much wider spectrum of existence and advance in our spiritual life. Instead of saying, "I am only this body and mind." We say, "No! I am my family; I am my village; I am my state; I am my country, and ultimately I am this entire universe - this is spiritual progress.
- Divine Lord is describing some of His glories in the Tenth Chapter. However, He emphasises both at the beginning and also at the end that this is not an exhaustive list of His glories. Why? His glories are infinite.

Glories of the Divine Lord are infinite and indescribable.

Pushhpadanta - Sri Siva-Mahimna-Stotraam

**tava tattvaṁ na jñāmi kīdrśo'si maheśvara |
yādrśo'si mahādeva tādrśāya namo namaḥ || 41 ||**

[I do not know the truth of your nature and who you are- O great God my salutations to your true nature.]

Because a limited human mind can never describe the unlimited - it is impossible. The glories expressed in this Tenth Chapter are only a few samples; however, they are the important ones aiding our contemplation. Nobody really can describe all glories of the Lord. Why? Because this world or Jagat is also infinite '*Om Purnamadah Purnamidam Purnat Purnamudachyate*' This is also infinite, that is also infinite. So who can ever describe every single glory of God - it is not possible.

Shri Ramakrishna and Shiva-Linga:

There is a beautiful incident in the life of Sri Ramakrishna. As we know, in the Dakshineswar, there are three types of temples. The main temple, of course, is the temple of the Divine Mother Kali. Then there is a small Radha-Krishna temple on the way. On the banks of the Ganga, there are individual small twelve Shiva temples, six on one side and six on the other side. One day Sri Ramakrishna went to one of the Shiva temples. He overcame by a *bhava*/spiritual emotion. So, he embraced the Shiva Linga because Shiva-Linga is the glory of Shiva. (Interestingly, we cannot embrace an image of Lord Vishnu anywhere in this world. But, we can embrace, pour water, and offer Belva leaves on the Shiva-Linga.) Sri Ramakrishna went to the Shiva temple, embraced the Shiva-Linga with great devotion and started singing one of the verses from the **Shiva-Mahina-Strotam**.

**asita-giri-samāṁ syāt kajjalaṁ sindhu-pātre
sura-taruvara-śākhā lekhanī patramurvī |
likhati yadi grhītvā śāradā sarvakālāṁ
tadapi tava guṇānāmīśa pāraṁ na yāti || 32 ||**

[O, Lord even if Mother Saraswathi takes the entire waters of the ocean as the ink, the branch of a beautiful tree in the celestial regions as Her pen, the whole earth itself as the paper and starts writing Your glories for an infinity of time or eternity. She is not going to come to the end of Your glory. 32]

Sri Ramakrishna was singing the stotam and fainted. At that time, people thought that Sri Ramakrishna was a mad person and they might have harmed him. Fortunately, Mathur-Babu happened to be there and understood the situation. He said, “ If you desire to keep your head on your shoulders, do not come near him.” He was capable of doing it. They were frightened and moved out. Mathur-Babu stayed to protect Sri Ramakrishna until he regained consciousness.

Sri Ramakrishna saw so many people staring at him, and he got confused and asked, “What is happening?” Mathur Babu said, “Baba, they all came to see you. I am standing here to protect you from any unexpected harm.” Mathur-Babu did not tell Sri Ramakrishna about the mentality of people.

The Recording time is 45 minutes approx.

Anyway, what am I trying to tell you?

Hymn ‘Para-Puja’ by Veda Vyasa:

The glories of all-mighty God can never be described. The unlimited can never be described by an immortal person. In this connection, I remember, there is a beautiful hymn supposedly composed by Veda Vyasa himself. It is called ‘Para-Puja’. Veda Vyasa begs the pardon of the Divine Lord for three sins. He says, “Lord, I have committed three unpardonable sins/crimes. Please pardon me, and only You can pardon me.” What are these unpardonable crimes:

1. **Trying to find the all-pervading God in a specific holy place:** I know that You are everywhere, yet I went on pilgrimage thinking that You are there only.
2. **Describing the indescribable:** I know that You are indescribable, yet I tried to describe You in the form of so many hymns in my work.
3. **Thinking of the unthinkable** - I know that You are unthinkable, yet I attempted to think of You.

What is he telling? The Divine truth/ the Divine Lord/ Brahma is everywhere; He is Ananda; He is infinite, and He is indescribable.

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह।
yato vāco nivartante | aprāpya manasā saha|

(Tattiriya Upanishad Brahmananda Valli 2,9.)

[He who knows the Bliss of Brahman from which all words/speech returns without reaching Him, together with the mind, is no more afraid of anything.]

Yet we have no option but to go on pilgrimage and praise Him. Of course, we should meditate upon Him, even though he is beyond the mind. These actions ultimately take us beyond the limitation. And the only way to know the 'Unlimited' is to become unlimited. To achieve this, we have to start with some of the glories of God and choose whichever is suitable for us and progress through that gateway. Ultimately all of us will reach the Divine Truth.

Why and how should we contemplate on the Divine excellence?

The Lord says to Arjuna:

- No person, however great maybe, can know Me in totality because I pre-exist all.
- Knowing Me, as an unborn Lord of all, man becomes sinless and free from delusions.
- All higher faculties of men, albeit are faint reflections of my excellencies. All great men, saints and saviours are indeed projections of My thoughts.
- Spiritual practise means: To contemplate on Me as the only source of all manifestations of this world and recognise My essence in all that is glorious and impressive.
- Those who are attracted to Me through devotion: I bring the illumination of spiritual insight; I light within them the lamp of wisdom, and I reveal Myself as the Universal-Soul of their Individual-Soul.
- Know for certain - that I am everything, and without Me - nothing can exist.
- There is no end to My manifestations. Wherever you see anything powerful and glorious, know that to be the manifestation of just an atom of My power.
- Why do these details suffice for you to understand? Within the atom of My being, I pervade and sustain everything" *Atay tishthat dashaangulum* - a tiny atom of My glory manifests as this entire universe, and I remain beyond the manifested universe.

A few Memorable Verses from the Tenth Chapter:

Let us chant a few memorable verses from this Tenth Chapter for our contemplation.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ 2॥
na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣhayaḥ
aham ādir hi devānām maharṣhīṇām cha sarvaśhaḥ

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ 3॥
yo māmajam anādirṁ cha vetti loka-maheśhvaram
asammūḍhaḥ sa martyeṣhu sarva-pāpaiḥ pramuchyate

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

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 8॥
aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāva-samanvitāḥ

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ 10॥
teṣhām satata-yuktānām bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ 20॥
aham ātmā guḍākeśha sarva-bhūtāśhaya-sthitaḥ
aham ādiśh cha madhyaṁ cha bhūtānām anta eva cha

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ 40॥
nānto sti mama divyānām vibhūtīnām parantapa
eṣha tūddeśhataḥ prokto vibhūter vistaro mayā

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 41॥
yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā
tat tad evāvagachchha tvaṁ mama tejo nśha-sambhavam

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 42॥
atha vā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛitsnam ekānśhena sthito jagat

With these memorable verses, we close our talk on the Tenth Chapter of the Bhagavad Gita today. We will discuss this beautiful Chapter in our future classes.

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