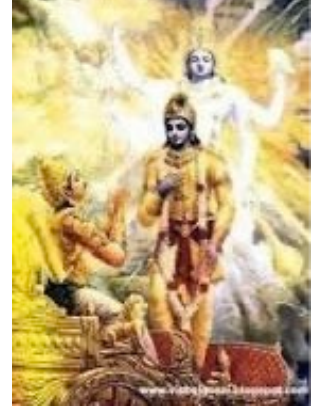


**Bhagavad Gita Chapter 10, Part 2 dated 29/08/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

**Subject: Shatakam; Shiva-Mahima-Strotam; Dualism, Qualified Non-dualism and Non-Dualism; Chapter 9, V17 &18. C10, V8, V11, V17, V19, V37, V41, V42. C11, V8.**

**Illustrations: The Entire World is made of Wax;**

**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.*

We are discussing the Tenth Chapter of the Bhagavad Gita - known as **Vibhuti-Yoga**. Why is this Tenth Chapter called **Vibhuti-Yoga**? Because the main

content is the glories of the Divine Lord for the spiritual aspirant to contemplate. This chapter has 42 Verses. Before we go deep into the Tenth Chapter, we recollect the classification of the Bhagavad Gita proposed by the great Acharyas.

**Classification of the Bhagavad Gita into three शटकम् *Shatakam* (sections of six Chapters each):**

As I have mentioned earlier, the whole Bhagavad Gita consists of Eighteen Chapters. These 18 Chapters have been divided in two different ways by the great Acharyas. However, in both systems of classification, there are six chapters in each section called *Shatakas* or *Shat-Adhaya*. So six plus six plus six equals eighteen.

**First way of Classification or division:**

1. **The First *Shatakam/ Tvam-Padhartha*:** It consists of Chapters 1-6, which deal with the nature of *Tvam* - meaning the individual soul. The first six Chapters tell the nature of each one of us *Tvam-Padhartha*, known as - *Tat Tvam Asi/Thou Art That*. In the teaching order of the Bhagavad Gita, it is expressed as *Tvam Tat Asi* - you are that Brahma. So the first six Chapters are devoted to the exposition of the nature of human beings, individual human beings.
2. **The Second *Shatakam/Tat-Padhartha*:** It consists of Chapters 7- 12 and deals with the nature of God. So, from the 7th to the 12th Chapter is '*Tat Padhartha* 'dealing with the nature of God. It is presented in three ways, which I will explain very shortly. So, the nature of Brahman as the cause, as the effect, and as none of these is described in Chapters from 7th to 12th.
3. **The Third *Shatakam/Asi-Padhartha*:** It consists of Chapters 13-18. The Thirteenth Chapter is known *Ksetra-Ksetrajna-Vibhaaga-Yoga*. So Chapters 13th to 17th expound on the absolute, complete, and division-less unity. It is known as *Asi-Pathartha/* meaning we are That(God). *Ksetra* and *Ksetrajna* is one. It is one way of classification.

**Second way of Classification or Division:**

There is another way of division.

1. ***Karma-Shatakam or Sadhana-Shatakam***: The first six chapters 1-6 expound *Karma-Yoga or Sadhana-Yoga* called *Karma-Shatakam or Sadhana-Shatakam*.
2. ***Jnana-Shatakam***: The next six chapters 7- 12 are called *Jnana-Shatakam*. That is expounding the nature of God. (*Jnanam* means the true nature of God or Brahman- both the Impersonal God or *Akshara* Brahman and Personal God or *Ishwara*.)
3. ***Yoga-Shatakam***: The last six chapters from 13-18 are called *Yoga-Shatakam*. It expounds on the unity and the goal of every human being.

**Now a question can be asked. Is this division justified? Yes! How?**

In the Seventh, Eighth and Ninth Chapters of the Bhagavad Gita, Lord Krishna primarily deals with the following subjects:

1. God as the cause of the universe - *Jagat Karanam*.
2. The nature of God, and
3. The relationship between the cause and the effect.

### ***Para-Prakruti* and *Apara-Prakruti***

In the Seventh Chapter of the Bhagavad Gita, the Lord says, “I have got two natures. My higher nature is called as ***Para-Prakruti*** and my lower nature is called ***Apara-Prakruti***. ***Para*** - means higher or spiritual or pure consciousness and lower means the material. When we look around in this world, we find innumerable objects, each object is an effect. As we know, every effect must be preceded by a cause. When we look at any object, we find there are at least two causes. What are these two causes? In Vedanta, these are called ‘Intelligent cause and Material cause’. The ‘intelligent cause’ is called *Nimitta-Karna* and the material cause is the material from which we have come. But both causes are God only. Why? Because before the creation of this world, there was nothing else except God. There are not two Gods but only One Brahman or Ishwara. As if He Himself divides into both the cause as well as the effect.

**Material Cause/*Apara-Prakruti* is used for the purpose of Intelligent-Cause/*Para-Prakruti*:**

- Now, take the example of a pot and clay. A pot is made out of clay, here the clay is the material cause. However, there must be a potter. Why? Because the clay itself is like Apara-Prakruti, it does not have consciousness, and it is *Jada* or inert. The clay cannot think that I want to become a pot.
- So, there must be an intelligent cause to understand that here is the clay/material, and I need this material to make a pot. Always remember the Upadana-Karan/Apara Prakruti is meant to serve the Intelligent cause/Para-Prakruti.
- For example, a table never says, “Oh, Master, I am a table, use me for keeping things on.” Similarly, a house would never say, “ I am a very nice house, and please come and take shelter in me.” Human beings have the intelligence to build these houses for their use. The house has several parts called Sanghata in Sanskrit, and the house is neither for itself, nor for its part, but to serve a purpose of (a human being) an intelligent cause.
- The material cause does not know that - I am here to serve. It is just a *Jada*/inert. It is the man who is intelligent, who is conscious, whose consciousness manifests in the form of intelligence, and who fashions tables out of wood, ornaments out of gold, nails out of iron, pots out of clay etc. So, the material cause is used for an intelligent cause. This is what we find in this universe.
- God doesn't have anyone else besides Him. God is one and one only. As we have seen, God is the intelligent cause and is pure consciousness/*Para-Prakruti*. And, all objects such as a house, a car, a mountain or the body or the mind etc. are inert/*Jada*/unconscious, and they fall under the lower nature/*Apara-Prakruti*/ material cause. This raises a question. Suddenly, from where has this *Jada* or inert material appeared?
- We need to understand. God is pure consciousness, and He wishes to create out of Himself; He divides Himself in His Divine Play into two parts. How can one intelligent cause/God divide Himself into two parts? It is as if He is pretending. What does this mean? He pretends - That one part is the intelligent cause, and another part is the material cause/*Jada*/inert.
- Let us take the example of a dream to understand this. We are intelligent creatures, and we create inert objects like huge hills, mountains, rivers, islands, etc. in our

dream. Similarly, we need to understand that (as if) God has created the universe in His play or dream.

The Lord is the **Jagat Karana**. As we have discussed, Shri Krishna says in the Ninth Chapter, “I am the mother, I am the father, the sustainer, the nourisher, I am the grandfather, I am the witness; I am the well wiser etc. ( Please refer to the transcripts of the Ninth Chapter.)

पिताहमस्य जगतो माता धाता पितामहः ।  
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ C9, V17॥

*pitāham asya jagato mātā dhātā pitāmahaḥ  
vedyaṁ pavitram oṁkāra ṛik sāma yajur eva cha*

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ C9, V18॥  
*gatir bhartā prabhuḥ sākṣhī nivāsaḥ śharaṇaṁ suhṛit  
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījam avyayam*

When we meet a stranger and ask him, “Who are your father and mother?” Then he will say, “This is my mother, and this is my father.” Here, it means who has produced you or given birth to you. In this case, the father is different, and the mother is different; one is male, and the other one is female - they are totally different. This is from the worldly point of view. If we ask from the spiritual point of view, “Who are the father and the mother of this entire universe? In Vedantic philosophy - God is the father, God is the mother, and God is the sustainer. God is also the *Jagat/world/lower Prakruti*. God is the *Ishwara*, and God is the *Jiva*/individual soul, but this spiritual understanding comes a bit later.

**Why is this topic of creation mentioned here?** Because it explains to us two important points.

1. **The first point:** It tells us who is the root cause of this entire world. There is no object in this world which is not the outcome of some intelligent cause/God. [So, our root cause is God.]
2. **The second point:** According to the ‘Law of cause and effect’ - the effect cannot be different from the cause. In other words, the cause and effect are exactly the same.

The earlier one is called the cause, and the latter is called the effect. The only difference is - one may be unmanifested, and the other one may be manifested.

**Conclusion:** Our root cause is God/Divine, and we are the effect. Because cause and effect cannot be different. Therefore, we all are divine, but we have forgotten it. This world is created for the individual soul/Jiva to obtain self knowledge.

**How can we regain our divine nature or know God has created this world? Or How can I know that I have come from God?**

The Tenth Chapter/*Vibhuti-Yoga* of the Bhagavad Gita helps us understand this. We know the cause manifests as the effect. God is manifesting Himself as this world. However, when we look at this world, we notice plenty of differences. Some objects are inferior, some are superior, some are evil, and some are saintly. Some are rich, some are poor, some are intelligent, and some are not. Similarly, some are powerful, and some are not. Some people have extraordinary talents, like scientists, musicians, leaders of the people, warriors, great kings and emperors etc.

To make this point clear, in the Tenth Chapter of the Bhagavad Gita, the Lord explains to Arjuna, "The entire universe is none other than Me." As we know, the first name of Lord Vishnu in the *Vishnu-Sahasranama* is *Vishvam*/universe. When we see objects in the world, we do not feel that it is God. However, when we see someone who is extremely loving, unselfish, good and forbearing with divine characteristics, we say, "Oh, he is not an ordinary man but is like God." Similarly, when we see the opposite qualities in a person, we say, "He is not a human being but a demon/*Asura*/*Rakshasa*." This is how we tend to label people. There is a lot of truth, when we label them. Whatever it is, the whole universe is an effect of God, but for us, it is difficult to appreciate it.

The Lord says, "O Arjuna/spiritual aspirant, I will explain. How can you recognise Me in this world? I manifest as the best objects in this world." This whole chapter is about the best manifestations of God. Later on, the Lord Himself tells us, "There is nothing other than Me in this universe." This is not for the beginners but for the advanced *Sadhaka*/spiritual aspirant.

So we see in the second *Shatakam*, the chapters from 7th to 12th - God is the creator of this universe. According to the *Advaita* Vedanta/Non-Dualism - this teaching is for beginners because our capacity for understanding is small and limited. Who has

created the world? God has created the universe. Fine! It means we are all coming from God. Because there is only one God - God is our mother and father both. We have seen this philosophy in the Seventh, Eighth and Ninth Chapters. This answer is for elementary school students/beginners. To understand this, let us take the illustration of a potter and a pot. A potter creates a clay pot. Here, the potter is separate, and the clay pot is separate. Following this logic, If God has created this world, then God is like the potter, and the world is like the pot. So for the beginners or *Dvaitins/dualists*, God is separate, and the world is separate; God is unlimited, and we are limited. We are grateful to Him, and we worship Him.

Recording time 16 Minutes approx.

### **As a Man grows - God also grows as well:**

If we follow the teachings of the *Shastras*/scriptures, then our understanding grows. I told you in my last class: As a man grows - God also grows. What does it mean? As soon as our capacity to think deeply, logically and rationally grows simultaneously, our understanding of ourselves, the world and the cause of this universe/God grow as well.

### **Illustration:**

I give you a small illustration to understand the above concept because this idea may puzzle many people.

### **How do we teach English or Maths to a child?**

First, we teach the alphabet, A, B, C, D, E etc. To illustrate - we use blocks of A, B, C, D etc. like A for Apple, B for Bat or Ball, C for Cat and so on. The child absorbs this knowledge without much understanding.

Similarly, when we teach maths to a child. We teach him - one plus one is two, two plus two is four, three plus three is six, three into three is a nine, nine minus six is three etc. The child absorbs this knowledge like a sponge, without understanding. The child does not understand why two plus two must be only four and not three or five; why three into three should be nine; or why nine minus six must be only three, this understanding in the majority of cases comes only after many years.

## How does knowledge regarding God grow?

Similarly, if we want to teach about God to a child or a beginner spiritual aspirant.

1. **The first stage is *Dvaita*/Dualism:** We will say, “God is big, powerful compassionate. He can grant anything to us. So, if we pray to Him, He will give us chocolates and toys, and also protect us. We drill these ideas into minds of children. In this first stage of our spiritual progress, we are like a baby. So, our understanding is: I am an effect; everything in this world is separate; we are all separate from each other, and we are also separate from God. This is known as *Dvaita*/Dualism.
2. **The second stage is *Vishisht-Advaita*/Qualifies Non-Dualism:** When the child grows up and becomes an adult. The idea of God also grows. We would say, “He is the cause of this whole universe. He is the creator, sustainer and maintainer of the entire world. He is manifesting in this world. How is He manifesting? As the space, air, fire, water and the earth. We are all born out of these five elements, and these elements have come out of God. Now we can understand, if -

A = God  
B = World,  
C = The five elements.

The five elements came from God, and the world is composed of these five elements. This means -

A = B (The world came from God.)  
A = C (The five elements also came from God only.)  
B = C (The world is composed of the five elements.)

Therefore, A, B, and C are exactly the same. A (God) = B(World) = C (Five elements). This understanding comes in the second stage.

So, as our capacity to understand deepens and grows simultaneously, our idea of God also grows. Previously, God was a chocolate, doll, car, house, and job provider and was a protector. Now He is a companion. We see Him everywhere. This idea is described beautifully in the Eleventh Chapter. Whatever our eyes see, ears hear, nose smells, tongue tastes, and skin touches, are nothing but manifestations of God with the names, forms, and qualities. This vision is *Vishwaroopa* - seeing everything in this



universe as nothing else but God, also called सर्वत्रसमदर्शन *Sarvatra-Samdarshana*, *Sarvatra-Brahma darshana*. (*Sama* in Sanskrit meant that two objects are not alike in this world, but fundamentally they are the same.) As various things made up of wax (or clay or gold) may look different, they are all composed of the same material only. Another example is - sweetmeat (pure sugar moulds) in the shape of elephants, horses, parrots etc. are all pure sugar only. There is no difference in their fundamental composing material except in form, shape and colours.

**Important Point is:** When our understanding grows: We see the whole universe as nothing but a manifestation of God. We realise everything in the world is interconnected. The foundational material of this universe is God only. It is a highly advanced understanding that everything is God only, and I am part of God. This is called *Vishishta-Advaita* (Qualified Non-Dualism).

**3. The third stage is *Advaita*/Non-Dualism:** The first stage is *Dvaita*/Dualism, and the second stage is *Vishishta-Advaita*/Qualified Non-Dualism. When the understanding matures further, the aspirant realises that there is a problem with this cause and effect philosophy.

What is the problem?

The cause must change to become an effect. To explain it, let us take the example of milk and curd. Milk has to change to turn into curd. So milk does not remain as milk because it has changed. If we say God changes and becomes the world - God is the cause, and the world is the effect. Then God no longer remains *Ananta*/infinite, and He becomes finite. The implication is - God will not know everything but know very little/अल्पज्ञान *Alpajna*. His power is not unchallengeable but limited/ He is अल्पशक्तिमान *Alpashaktiman*, and He is *Jivitam alpameva*/His existence is also restricted. That is how we understand.

What is the relationship between the world and God?

The highest stage of the spiritual evolution is *Advaita*/Non-Dualism. According to the *Advaita* philosophy, God is not the cause, and the world is not the effect. This cause and effect relationship is not there. Then what is there? What is the world? It is just an appearance, like a rope is mistaken for a snake in semidarkness. We misunderstand God as the world due to our ignorance; we have forgotten Him. Here, *Vashisht s-Advaita* ends, and *Advaita* begins. The world is God/Brahman. To reiterate -

because of the covering (of Maya)/ ignorance in our minds, we think it is the world like we mistake a rope for a snake in semidarkness. Interestingly, we even do not know that we are misunderstanding.

### **What is the concept of मिथ्या/भ्रान्ति *Mithaya/Bhranti*/delusion?**

Shankaracharya brings a most beautiful concept of *Mithya* or *Bhranti* or delusion. What is *Mithya/ Bhranti*/delusion? The truth appears as a non-truth, not as non-existence but as something else. When do we realise our deception/delusion? As long as we mistake the rope for a snake in semidarkness, we do not call it a mistake. We can only appreciate our understanding is a mistake when there is light. Now, when we see it (so called the snake) again in full brightness then we realise the truth that there was never a snake. It was a rope all the time. However, the meanings of words like *Mithya* or *Bhranti* can only be understood and used after God realisation. Before realisation Brahman is Brahma for us, and God is a delusion because nobody has seen Him.

The recording time is 25 minutes approx.

When we progress and come to the last stage, the highest stage of our spiritual journey known as *Advaita*/Non-Dualism - we would know that there was neither a cause nor an effect. The world was not created as such but is an appearance. What do we mean by an appearance? There is no cause and effect relationship. It is like mistaking a rope for a snake in semidarkness. In this analogy of rope and snake: the snake is the name/*nama*, form/*rupa* is the form of snake and qualities/*guna* are - snake crawls, the snake is a dangerous animal, it has poison, it can kill us. When a man reaches the state of *Advaita*, his inner eye opens. He understands that this whole world is not an effect, not a separate creation but is none other than Brahman. Brahman manifests in this world with the coverings of name, form and qualities.

- Philosophy of Non-Dualism/ *Advaita* is dealt with in the Thirteenth to the Seventeenth Chapter of the Bhagavad Gita.
- We consider the Eighteenth Chapter as the summation/summary/of all sixteen chapters (from the Second - Seventeenth Chapter). Why only these middle sixteen chapters? Because Bhagavad Gita (really) starts from the Second Chapter and ends with the Seventeenth Chapter.
- The First Chapter is only a peg to give us the background.

- The Eighteenth Chapter is the summary.
- The middle sixteen chapters from Chapters 2-17 describe the philosophies of *Dvaita*, *Vishishta-Advaita* and *Advaita*. Of course, *Dvaitins* and *Vishishta-Advaitins* may not accept this explanation. But we strictly follow the teachings of Ramakrishna and Swami Vivekananda.

The Tenth Chapter is called **Vibhuti-Yoga**. **Vibhuti** means special glories/manifestations of the Divine Lord in this world. Some glories of the Divine Lord are mentioned here for our contemplation; this corresponds to the second stage of spiritual development (*Vishishta-Advaita*). What is it? Not only did God create the world, but every object is a manifestation of God only. *Vishvam Vishnuhu* - Lord Vishnu is pervading the entire universe.

### Sri Ramakrishna: The Entire World is made of Wax:

Sri Ramakrishna told his devotees, “Once I had a vision, I saw this entire universe is made of wax only. A small boy, a small bird, a huge mountain, a *Rakhasa*/demon and the entire world is made of pure wax only.” Here wax means not an inert material but pure consciousness. Just as our consciousness creates both the living and nonliving objects in our dreams. [The universal consciousness/God creates the entire universe.] With this understanding, now we will go deep into the discussion.

As discussed earlier, *Vishvam Vishnuhu* Lord Vishnu is pervading the entire universe. How do we know that this is the truth? Because in the Eleventh Chapter, aptly called **Vishvarupa-Darshan-Yoga**, Arjuna requests, “O, Lord, I wholeheartedly believe whatever You explained to me (in the 10th chapter). Now, I have a desire to experience Your Universal Form factually. Please bestow Your grace on me.”

The Recording time is 31.12 minutes approx.

It is interesting to note, The Lord says:

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।  
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ C11,V8॥  
*na tu mām śhakyase draṣṭum anenaiva sva-chakṣhuṣhā*  
*divyaṁ dadāmi te chakṣhuḥ paśhya me yogam aiśhwaram*

[But you cannot see My cosmic form with your physical eyes. Therefore, I grant you divine vision. (These are special divine contact lenses. Now, when you look at the universe through these lenses, then everything will appear to you 'as it is' not as you see it every day.) Behold My majestic opulence!]

**An interesting point is:** Arjuna had a divine vision. But he was not ready for it. He could not stand it - his nerves broke down, his eyes were full of tears, and he could not even lift his head.

Arjuna said, “ To look at You is impossible for me. (Just as we cannot look at the midday burning sun.) O Lord, I am frightened; I do not have peace of mind; my heart might give away; my nerves are breaking down. So please resume Your old form that I can see, understand, enjoy, adore and get peace of mind.”

In Mahabharata and Bhagavatam, others are telling the glories of God. Here, Bhagwan Himself says from His divine mouth. This is the uniqueness and speciality of this Tenth Chapter.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।  
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ C10, V37॥  
*vṛiṣhṇīnām vāsudevo smi pāṇḍavānām dhanañjayaḥ*  
*munīnām apyahaṁ vyāsaḥ kavīnām uśhanā kaviḥ*

**I** Amongst the descendants of *Vrishni*, I am Krishna, and amongst the Pandavas I am Arjun. Know me to be Ved Vyas amongst the sages, and amongst the great seers I am the seer Ushana/Shukracharya.]

So nobody can really exhaust the glories of the Lord. It is so beautifully described in the Shiva-Mahima-Strotam

**Shiva-Mahima-Strotam.**

*asita-giri-samaṁ 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 Saraswati 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.]

There is an infinite number of things in this world. Why infinite? Because God is infinite, His forms, His names and qualities are also infinite - *Annata Kalyana Gunah Sagara*. Lord Krishna concludes the list of His glories by pointing out that - He is the existence in all beings. How? Because He the material cause *Beeja*/seed of the entire world. Interestingly, whatever is glorious, excellent or pre-eminent in the world, is only the tiniest atomic expressions and only a ray of God's glory. In fact, it is not that the Lord's glory is in the world, but the entire world is the glory of the Lord.

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन ।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ C10, V42॥  
*atha vā bahunaitena kiṁ jñātena tavārjuna*  
*viṣṭabhyāham idaṁ kṛitsnam ekānśhena sthito jagat*

[What need is there for all this detailed knowledge, O Arjun? I pervade and support this entire creation by one fraction of My being.]

By one infinitesimal part of Me, I manifest this entire universe. The Tenth Chapter ends with this statement.

**Now, why does the Lord elaborate on His glories?  
Why does God want to point out?**

There are two reasons:

First of all, God Himself talks about Himself. Why? Because who can talk about God? Only God can. The Lord says,

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ C10, V8॥  
*aham sarvasya prabhavo mattaḥ sarvaṁ pravartate*  
*iti matvā bhajante mām budhā bhāva-samanvitāḥ*

[I am the origin of all creation. Everything proceeds from Me. The wise who know this perfectly worship Me with great faith and devotion.]

Wise people endowed with great devotion. What do they feel? *aham*—I; *sarvasya*—of all creation; *prabhavaḥ*—the origin of; I am the origin of all creation that we hear, see, taste, smell and touch. *matṭaḥ*—from me; *sarvam*—everything; *pravartate*—proceeds; This entire universe is My manifestation. *iti*—thus; *matvā*—having known; *bhajante*—worship; *mām*—me; *budhāḥ*—the wise; *bhāva-samanvitāḥ*—endowed with great faith and devotion

How do the wise people understand this?

The Lord says, “I myself give them this understanding and knowledge out of compassion.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ C10, V11॥  
*teṣhām evānukampārtham aham ajñāna-jam tamaḥ*  
*nāśhayāmyātma-bhāva-stho jñāna-dīpena bhāsvatā*

[Out of compassion for them, I, who dwell within their hearts, destroy the darkness of ignorance with the luminous lamp of knowledge.]

The Lord says crystal clearly and categorically, “If anybody surrenders himself to Me, with complete faith in Me, I light up his understanding. *jñāna*—of knowledge; *dīpena*—with the lamp; his intellect/Buddhi becomes like a burning torch. Then what happens?

*nāśhayāmi*—destroy; *ātma-bhāva*—within their hearts; *sthaḥ*—dwelling. I reside within their hearts, and in the cave of their *Buddhi*/intellect. I demolish their ignorance. Then what does happen? They get endowed with the divine knowledge out of My compassion. I see that they understand Me; nobody can ever understand Me without My grace. So, those people who are endowed with Bhakti, I grant them true divine knowledge.

**How can we get this Bhakti/devotion?**

This is also Arjuna’s question. Arjuna says, “O, Lord, I believe in You; I want to adore You and would like to get the divine knowledge to light up my intellect. What shall I do to achieve this? Please, reveal some of Your glories in this world. Scriptures describe plenty of Your glories. (You are *Ananta*/infinite, unborn, नित्या *Nitya*/ever-present, शाश्वत *Shashawta*, *Aja*, विभु *Vibhu*/pervading everywhere, these qualities we

have discussed in our past classes,) I am an ordinary person, and my mind is at a low level. I want to know - how can I see You in this world?”

### **Read the Life of the Realised Souls:**

Before we proceed any further, I will give you a small example. We want to think about God. But if we cannot, then what do we do? We should go to somebody who knows better about it than us. In my case, I was advised to go and read the life of Sri Ramakrishna. I read it, and I find a great revelation. When I first read the life of Sri Ramakrishna, I was overwhelmed. How can it be possible for a man (meaning Sri Ramakrishna) to forget this world (meaning his body) for twelve years until he realised God? He realised God in so many ways and proclaimed the same truth to the whole world through - his instrument Swami Vivekananda. That is why, I repeatedly advise you to read the life of Sri Ramakrishna.

### **Inspiration comes from life, and practical guidance comes from the teachings.**

The life of Sri Ramakrishna gives inspiration. The Gospel of Sri Ramakrishna gives instruction and shows the right path. However, inspiration and practice both are necessary for our spiritual development.

Arjuna says:

#### **Arjuna Uvacha**

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।  
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ C10, V17॥

***katham vidyām aham yogins tvām sadā parichintayan  
keṣhu keṣhu cha bhāveṣhu chintyo si bhagavan mayā***

[Please describe to me Your divine opulences, by which You pervade all the worlds and reside in them. O Supreme Master of Yoga, how may I know You and think of You. And while meditating, in what forms can I think of You, O Supreme Divine Personality?]

So Arjuna says, “My Lord, I am an ordinary person. My mind is restless, and I have not developed enough concentration to meditate on Your one form only. I want to think of You in many ways; I have faith and some amount of devotion. So, please tell me several of Your glories. So, I can think of You in Your many forms (without getting

bored.) Whether I meditate on Your one form or many forms, I will still be thinking of You only.

Recording time is 40 minutes approx.

**katham**—how; **vidyām aham**—shall I know you; **yogin**—the Supreme Yogi, You are the greatest Yogi. You are **Yogishwara** (Lord of the realised souls) as well as **Yogeshwara** (Lord of the path of Yogas); **tvām**—you; **sadā**—always; **parichintayan**—meditating; **keṣhu**—in what; **keṣhu**—in what; **cha**—and; **bhāveṣhu**—forms (in what different forms, and qualities); **chintyaḥ asi**—to be thought of; **bhagavan**—the Supreme Divine Personality; **mayā**—by me. O, Lord, please explain this to me.

So as an aide to devotion and self surrender, the Lord expounds the divine Majesties and excellences by contemplating on which the devotional mood is reinforced. The Divine Lord says to Arjuna:

श्रीभगवानुवाच ।  
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।  
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥C10. V19॥

**śhrī bhagavān uvācha**  
**hanta te kathayīṣhyāmi divyā hyātma-vibhūṭayaḥ**  
**prādhānyataḥ kuru-śhreṣṭha nāstyanto vistarasya me**

**śhrī-bhagavān uvācha**—the Lord spoke; **hanta**—yes indeed; **te**—to you; **kathayīṣhyāmi**—I shall describe; **divyāḥ**—divine; **hi**—certainly; **ātma-vibhūṭayaḥ**—my excellent divine glories. (In the form of knowledge, power, intelligence etc. But My glories are innumerable); **prādhānyataḥ**—salient; **kuru-śhreṣṭha**—best of the Kurus; **na**—not; **asti**—is; **antaḥ**—limit; **vistarasya**—extensive glories; **me**—My

[The Lord spoke: I shall now briefly describe My divine glories to you, O best of the Kurus, for there is no limit to My glories.]

In the **Shiva-Mahima Stotram** devotee says:

**tava tattvaṁ na jānāmi kīdṛśo'si maheśvara |**  
**yādṛśo'si mahādeva tādṛśāya namo namaḥ || SMS, V41 ||**



I do not know the truth of Your nature and who You are - O great God my salutations to Your true nature, accept my heartfelt devotion.(41)

### **Sri Bhagwan Uvacha:**

The Divine Lord says,

“No person, however great (he may be) knows Me, for I pre-exist all. Knowing me as the unknown originated and external Lord of all, man becomes sinless and free from delusions. All the higher faculties of man are but a faint reflection of My excellences. All great men, saints and saviours are indeed projections of my thought. To contemplate on Me, at the source of all this world manifestation and to recognise My essence in all that is glorious and impressive, which you come across in this world. I am going to give you a few hints.”

“Those drawn to Me through devotion, I bring the illumination of spiritual insight. I light a lamp of wisdom within them, revealing Myself as the soul of every soul. You know for certain that I am everything and without Me, nothing can exist. I am the pure existence, I am the pure knowledge, and I am the pure bliss - Sat Chit Ananda.”

“The reality is - there is no end to my manifestations. Wherever you see anything powerful, anything good, and glorious, then know for sure that it is a manifestation of not full but an atom of My power. (But why do these details?) To suffice for you to understand that with an atom/tiniest part of My-being - I pervade and sustain everything.” This is reinforced in the 42nd Verse.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ C10, V41॥

*yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā  
tat tad evāvagachchha tvaṁ mama tejo nśha-sambhavam*

Whatever you see as beautiful, glorious, great in the world, know it is nothing but a teeny weeny bit of My-Self/ a spark of My splendour. How much can I tell you?

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ C10, V42॥

***atha vā bahunaitena kiṃ jñātena tavārjuna  
viṣṭabhyāham idaṁ kṛitsnam ekānśhena sthito jagat***

What is the use of knowing all these details? It is impossible and useless also to know them, O Arjun. Just know - that this entire cosmos is pervaded and sustained by one fraction/tinny part of My being.

We will discuss these beautiful verses tomorrow and try to understand them as much as possible.

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