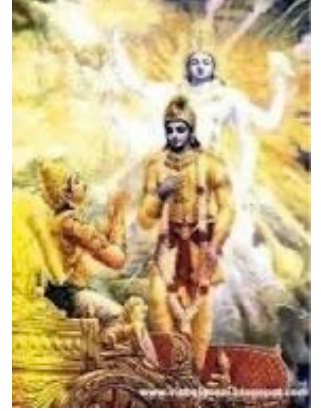


Bhagavad Gita Chapter 10, Part 6 dated 12/09/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: Chapter 10, Verses 7 - 18

Illustrations: Illustration of Fire and a piece of Wood: Illustration of Electricity: Sri Ramakrishna, Narendra Nath and Ramchandra Datta: Sri Ramakrishna, Amalaki and Nag-Mahashya: Sri Ramakrishna - a Bengali song: Sri Ramakrishna - 1st January 1886:



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

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्। देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

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

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

सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः। पार्थो वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

Sarvopanishado gaavo, dogdha gopala nandanaha|
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |

All the Upanishads are like cows. The milker is Krishna, the son of Nanda. Partha (Arjuna) is like a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं। यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

Mookam karoti vachalam pangum langhayate girim |
Yat-krupa tamaham vande paramananda madhavam ||

I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns dumb into eloquent speakers and enables the lame to cross mountains.

Recollection:

- We are meditating on the 10th Chapter of the Bhagavad Gita, which has 42 verses. This Chapter is about how to recognise and meditate upon the glories of the Divine Lord. How can we do it? Wherever we see something just 10% greater than us, we should acknowledge that it is the glory of the Divine Lord, not of the person or

objects. To understand this, we should understand the teachings of Bhagwan Sri Krishna regarding the three levels of spiritual aspirants.

- **Three Levels of Spiritual Aspirant:** (Please refer to the transcript of the Tenth Chapter/Part 4 and 5.)

First Stage/Dvaita-Vada/Dualism: At this stage - the spiritual aspirant is identified with the body and mind. He thinks - God is the Master, and I am His *dasa*/servants of God; God is the Creator, and I am the created being; God is great, and I am small; I am separate from God. The relationship is - I am a child, a devotee, or a servant of God. For example, a potter creates a pot. Here, the potter and the pot are separate entities. This world is a creation, and God is the Creator. As we discussed, the cause and effect are identical. God is divine, infinite, unborn, eternal, unchanging, Sat-Chit-Ananda swaroopa. Therefore we also have the same characteristics. The only difference is that we are not aware of it. It is the first level of understanding. When the aspirant/*Sadhaka* improves his spiritual understanding, he comes to the second level. What is it?

Second Stage/Vishishta-Adaitavada/Qualifies Non-Dualism: Now, the aspirant understands that God has not created the world, but God has become the world. (Hopefully, you remember the distinction. At the first level, the aspirant says, "A Potter has created a pot." What does it mean? The Potter and the pot are separate. So if God has created the world, it means God and the world are distinct.) At the second level of understanding, God has not created the world from something else, but God Himself has become this world. Here, Lord Krishna is dealing with the second type of *Sadhaka*/aspirants with understanding - that God has not merely created the world, but He has become everything. What is the implication? If God is manifesting in the world, then He is the world. If God is the world, and I am part of the world. It means - I am part of God. The world is a manifestation of God. But we have to recognise the exceptional glories of God for contemplation. Interestingly, we are doing it all the time. How? Sri Ramkrishna, Krishna, Buddha, and Jesus were born as men. They appear to be ordinary men, but they are incarnations. Who is an incarnation? An incarnation is a human being in whom *Bala*/strength, *Shakti*/power, *Aishwarya*/glory, *Gyana*/knowledge, and *Vairagya*/renunciation, manifest to the highest level. An incarnation can help

us in many ways. He can give us knowledge/understanding, protect us, and grant us all our wishes. He possesses all that anyone can desire. That is for the initial stage *Ami chini hote chie naa, ami chini khete chie* / I don't want to become sugar, I want to enjoy sugar.

Last Stage/Adaita-Vada/Non-Dualism: The spiritual aspirant moves further and experiences - everything is God only, and there is no difference between him and God. When ignorance disappears, the aspirant understands that the world is nothing but God. It is called *Advaita-Vada/Non-Dualistic Philosophy - Ahm Brahmasmi, Tavum Aham Asi* (I am you, and you are Me.) As if God has not created the world or manifested as the world, but God appears as the universe. This philosophical theory is called विवर्त वाद *Vivart-Vada*. *Vivart* means appearance, and *Vada* means theory/philosophy. (What is meant by appearance? When the light of knowledge comes - there is no snake - the snake is in our minds - it is really a rope. All the effects of seeing a snake - fear, trepidation, high blood pressure, everything disappears.)

We need to remember that we are in the second stage. We will progress by recognising good qualities in other people and understanding that all good qualities are manifestations of God only. By contemplating on exceptional glories of God, we acquire those good qualities and eliminate our negative qualities. This is known as spiritual progress.

We discussed Verse 7 in our last class.

Bhagavad Gita: Chapter 10, Verse 7

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

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

The Lord is telling us, “What is the result? What do we get by contemplating on the glories of the Lord?” The person will be endowed with the *Bhakti*/devotion, Yoga, *Viveka*/discrimination and *Vairagya*/renunciation etc. What type of devotion will he

acquire? **avikampana** —unwavering; it will never be shaken. Mind will never become restless. It will never go anywhere else. He will become such a Bhakta-Yogi. What does the devotee need to understand? Next Verse:

The recording time is 6.30 minutes approx.

Please refer to the transcript of the Chapter 10, Part 5.)

Bhagavad Gita: Chapter 10, Verse 8

Sri Bhagwan Uvacha

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

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

I am the origin of all. Everything comes from Me. I am manifesting as this entire universe. (Just as light manifests as all the figures projected on the screen.) Everything evolves from Me. The wise devotees know this. And they worship Me with all their heart because they see none else except Me.

What is the nature of the Lord? Sat-Chit-Ananda. Who are we? We are God/Divine. How come? Because God is manifesting as us and everything else. What happens when this devotion comes?

Bhagavad Gita: Chapter 10, Verse 9

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 9॥

mach-chittā mad-gata-prāṇā bodhayantaḥ parasparam

kathayantaśh cha mām nityaṁ tuṣhyanti cha ramanti cha

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

The people endowed with this unshakable devotion, how do they express that devotion **mat-chittāḥ**—those with minds fixed on Me, they only remember Me. Their thoughts are fixed on Me; **mat-gata-prāṇāḥ**—They have surrendered their lives to Me; they contemplate on Me; all their actions are for Me. They eat for Me; breathe, walk, sit, and even sleep for Me only.

What do they do when they meet other people or devotees?

bodhayantaḥ—enlightening (with divine knowledge of God); **parasparam**—one another. **kathayantaḥ**—speaking; **cha**—and; **mām**—about Me; **nityam**—continuously.

They wish to talk, listen and think continuously about the Divine Lord and never get tired of doing so. Why? They derive great joy by remembering Him. They want to have a billion births so that at least some of their desire can be satisfied by thinking, speaking and doing everything for the Divine Lord. It is called *Seva-Bhava*. (Here, *Seva/service* does not mean massaging the feet or the body, it means *Bhaj-Sevayam* - to think, dream, meditate, hear, smell, taste, and touch God through body and mind. They wish not to be away from the Lord, even for a second. *Sadhana-Seva* means offering everything as a Yagna.)

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ C4, V24॥

brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam

brahmaiva tena gantavyaṁ brahma-karma-samādhinā

[For those who are completely absorbed in God-consciousness, the oblation is Brahman, the ladle with which it is offered is Brahman, the act of offering is Brahman, and the sacrificial fire is also Brahman. Such persons, who view everything as God, easily attain Him.]

The eater is Brahman; the eaten is Brahman; the act of eating is through Brahman. It is God who uses a body and a mind for every activity. It is called ब्रह्म-यज्ञ **Brahm-Yagna**.

That means perceiving Brahman everywhere and in all activities. We do not exist; He only exists. That is the idea. The Lord says:

Bhagavad Gita: Chapter 10, Verse 10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०॥

*teṣhām satata-yuktānām bhajatām prīti-pūrvakam
dadāmi buddhi-yogam tam yena mām upayānti te*

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

teṣhām—to them; **satata-yuktānām**—they are never separate from Me. They are always united to Me, in their thoughts, speech and deeds; **bhajatām**—who engage in devotion.

prīti-pūrvakam—they worship the Lord with the greatest Ananda (Worship does not mean offering flowers and doing *Aartikam*. No! No! It is doing everything with the idea that God alone exists.)

dadāmi—I give; **buddhi-yogam**—divine knowledge; **tam**—that; **yena**—by which; **mām**—to me; **upayānti**—come; **te**—they. The Lord says that these devotees come nearer and nearer to Me; I strengthen their *Buddhi-Yoga*. (*Buddhi-Yoga* means - I give them an understanding that they are Me and I am them. (The Lord says, “I am Mother, Father, Grand-sir, *Sakshi*/witness, and well-wisher.” We have read this in our last chapter)

We chant a beautiful and meaningful prayer daily called Gayatri Mantra - I meditate upon You O, Mother, O, Father give me *Buddhi-Yoga* - *Dhiyo Yo Nah Prachodayaat*. Every Hindu should pray every day until he attains *Buddhi-Yogam* - “ O, Lord, You think for me, You speak through me, and You do everything for me, and You also destroy my ‘I’ness (Egotism).

Coming back to Verse 10:

The Lord says, “Those who are ever devoted to Me and worship Me with love. I bestow the yoga of understanding upon them. When My devotees have correct understanding, they come to Me.”

What is meant by - devotees come to Me?

Illustration of Fire and a piece of Wood:

It is not like visiting a friend. We go near our friends, shake hands, chat, and depart but remain ever separate. Coming to God means like a dry wood falling into a blazing fire. What happens? The wood becomes fire and starts giving heat.

Illustration of Electricity:

When electricity enters a bulb - the bulb gives light, a heater radiates heat, a fridge becomes cold, a fan circulates air, and so on. When Divine Consciousness enters a flower, the flower gives us a beautiful fragrance, and the sun gives us light and heat. These are only a few examples. Similarly, Divine Consciousness manifests its glory wherever it is present. It is called *Virat-Pooja/Worship of the Divine Lord*.

A person thinks - he is separate from the Divine Lord. Divine Lord gives this *Buddhi*/understanding whereby one becomes united with the Divine Lord. We are never separate from the Divine Lord. A person may dream that he is in Australia or the United States. When he wakes up, he finds that he has been lying on the bed all the time. In the illustration of a rope and a snake - the snake does not get united with the rope but actually, the snake does not exist, only the rope exists. Similarly, we are divine but think that we are body and mind. We are deluded by Maya. Brahman only exists.

The Recording time is 15 minutes approx.

Bhagavad Gita: Chapter 10, Verse 11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ 11॥

teṣhām evānukampārtham aham ajñāna-jam tamaḥ

nāśhayāmyātma-bhāva-stho jñāna-dīpena bhāsvatā

[***teṣhām***—for them; ***eva***—only; ***anukampā-artham***—out of compassion; ***aham***—I; ***ajñāna-jam***—born of ignorance; ***tamaḥ***—darkness; ***nāśhayāmi***—destroy; ***ātma-bhāva***—within their hearts; ***sthaḥ***—dwelling; ***jñāna***—of knowledge; ***dīpena***—with the lamp; ***bhāsvatā***—luminous.]

Translation: Solely out of compassion for them, I, who dwell in their hearts, dispel the darkness born of ignorance, with the shining lamp of wisdom.

Here, ignorance means darkness, and knowledge means light. As soon as the light comes - two things happen simultaneously. First of all, the darkness disappears. Secondly, the objects which are already there become revealed to us. The light does not make or bring things but shows them to us. We mistake objects for something else due to semi-darkness or do not see them at all due to complete darkness.

The Divine Lord is always compassionate. The purpose of *Sadhana*/spiritual practice is not to obtain or destroy something but to get divine compassion. The compassion of the Divine Lord comes in the form of light, the correct knowledge, the right perception, and the right revelation. As soon as it happens, all our worldly bondages break, ignorance disappears, fear disappears, and everlasting *samsakaras/habits* also disappear. The Lord is like a compassionate mother. The mother is ready to feed her child with the best nourishing food. But the child is either absorbed in his play or not hungry. Sri Ramkrishna says, “As soon as the child gets tired and becomes hungry, he throws all the toys, starts weeping and runs to his mother.”

The Essence is: The Divine Lord says, “My glories are inexhaustible, and only I know them. When a devotee contemplates on My glories wholeheartedly, he comes to Me. I grant him the *Buddhi-Yoga* out of my compassion. He realises that I am him and he is Me. It is the end of his *Sadhana*.”

Arjuna understands it and says, “O, Lord, you guided me by holding my hands, and opened my vision, so that I can understand You. Whatever You taught is absolutely true.”

We have been discussing the 11th *Sloka/Verse*. Now, we are entering into the 12th and 13th Verses. I will chant these verses. Then explain the 13th Verse first and the 12th Verse later on.

Bhagavad Gita: Chapter 10, Verse 12, 13.

Arjuna Uvacha

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ 12॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नरिदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ 13॥

arjuna uvācha

*param brahm param dhāma pavitraṁ paramaṁ bhavān
puruṣhaṁ śhāśhvataṁ divyam ādi-devam ajaṁ vibhum
āhus tvām ṛiṣhayaḥ sarve devarṣhir nāradas tathā
asito devalo vyāsaḥ svayaṁ chaiva bravīṣhi me*

Translation: Arjuna says, “You are the Supreme Brahṁ ब्रह्म, the Supreme Abode, the Supreme Holiness. All the sages have declared You to be the Eternal Self Luminous person, the first of the gods, You are unborn, and you are all-pervading. Likewise, the great divine sages like Narada, Asita, Devala, and Vyasa proclaimed this, and so You have said on to me.”

The Essence is:

- Arjuna is a spiritual aspirant/*Sadhaka*.
- In the beginning, he was deluded.
- He understood that he was deluded, and only God could help him.
- So he surrendered himself to Lord Krishna.

- The Divine Lord starts to teach him. The Lord says, “O, Arjuna, what you think you are, is absolutely wrong. It is not correct knowledge. You and I are not separate, we both are exactly the same. Why?
- Because God is *Ananta*/infinite, *Ajaha*/unborn, *Nitya*/Eternal, *Paripurna*/absolutely perfect (ॐ पूर्णमदः पूर्णमिदं - I am *Purna*/Infinite, all of you are also *Purna*/infinite). Even though the world seems to have come from God, nothing is lost or gained. Brahman remains infinite.

The recording time is 22 minutes approx.

Arjuna says, “Oh Lord, I am addressing You by various epithets. I do not have direct experience. However, I have complete faith in the scriptures promulgated by Great sages/*Rishis*. They are Narada, Asita, Devala, and Vyasa.”

(Are there only four *Rishis*? No!! As we have read in the earlier verses - Brahma, four mind-born sons of Brahma, Seven great sages and fourteen Manus. The great people have experienced You by साक्षात्कार *Shakshatkara*/Direct Experience. You are the only reality.)

Verse 12, Arjuna says:

param—Supreme; **brahm**—*Brahman* - You are the *Supreme Brahman*/Supreme Reality. You are the only greatest reality. (The word *Brahm* ब्रह्म means the biggest. Here, the biggest does not mean comparative greatness like an elephant is bigger than other elephants. Here, the biggest means everything in this world is included in You.)

param—Supreme; **dhāma**—abode/goal - everything has come out of You, moving within You and will merge back in You. Rishi Varuna gave the same teaching to his son Bhrigu in Tattriya-Upanishad - यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।

यत्प्रयन्त्यभिसंविशन्ति - find out who is your generator, by whom you are living and unto whom you return. The answer is - we come from God, live in God and go back to God.

(This is also ignorance from the highest point of view because there is nothing else except God) God is the most desirable goal of life/*lakshaya*, and the greatest secret.

Why? Even Indra-Loka is just a place. Even if we reach Indra-Loka. So what?

Prajapati-Loka is greater than Indra-Loka. Brihaspati-Loka is greater than Prajapati-

Loka. Brahma-Loka is greater than Brihaspati-Loka. Even this Brahma-Loka is limited. There are billions and billions of Brahma-Loka. Brahma-Lokas are being born and dying in time. So, Oh Lord, You are unlimited, infinite and the highest goal. Everything else is limited.

pavitram—purifier; **paramam**—Supreme - you are the Supreme purifier - What is meant by purifier? There are things in this world like fire, water, and air, which can purify our hands, feet, body etc. However, here impurity means ignorance. The antidote for ignorance is knowledge. You are *Pavitram Jyanam Uttamam*. You are the highest purifier - Supreme knowledge. You, Your knowledge and Your name are one complete entity. Arjuna says, "I believe in the teachings of great *Rishis*." In our case - we believe in the words of Sri Ramakrishna, Holy Mother, Swami Vivekananda and the direct disciples. Why? Because, first of all, they have personally experienced the Reality/God. Secondly, they can also show us the path to achieve Reality/God. Swami Brahmananda used to say, "We have experimented the way to Self-Realisation and realised the Reality/Truth/God. You come along, follow in our footsteps. And if you do not reach, then feel free to slap us."

puruṣham—you are all pervading; **śhāśhvataṁ**—eternal; **divyam**—divine, beyond time, space and causation; **ādi-devam**—You are the greatest glory and light in this world. You are the originator of everything in this universe. You are the cause-less cause and the beginning-less beginning and the seed of this universe; **ajam**—You are unborn; **vibhum**—the greatest Lord and the ruler of the entire cosmos.

āhuḥ—(they) declare; **tvām**—You; **ṛiṣhayaḥ**—sages; **sarve**—all; **deva-ṛiṣhiḥ-nāradaḥ**—devarṣhi Narada; **tathā**—also; **asitaḥ**—Asita; **devalaḥ**—Devala; **vyāsaḥ**—Vyāsa.

(Did Arjuna realise the Reality/God? No! Then how did he know? Because he had 100% faith in the great sages Asita, Devala, Vyasa and Narada. All these great sages are proclaiming - You are Eternal, Unborn, all-pervading, Divine and the ruler of this cosmos.)

svayam—personally; **cha**—and; **eva**—even; **bravīṣhī**—You are declaring; **me**—to me

Arjuna says, “Oh Lord, You have told me so many times (in the Ninth Chapter) that You are Mother, Father, Grand-sir, friend, *Sakshi/witness* and everything in this world. I have *Shraddha*/intense faith in Your words.”

Limitations of Physical Science:

We cannot challenge something that is not within the scan of the five sense organs. That's why science can never prove the soul. The five sense organs can never perceive the truth about the soul. What is physical science? Physical science is nothing but careful observations. The scientists gather data through the five sense organs, analyse it, and arrive at some hypothesis. However, as we know, every sense organ is incomplete, inadequate and limited. And it can only reveal the gross qualities of an object and cannot define beauty, nature of taste or feelings of love. It is in the realm or region of the mind, not the physical sense organs. Science cannot understand the Self because the Self is beyond both sense organs and mind.

Sri Ramakrishna, Narendra Nath and Ramchandra Datta:

Narendra Nath (Future Swami Vivekananda) would not believe anyone blindly. He went round Calcutta in search of a spiritual teacher. For him, there is only one criterion of spirituality - a spiritual person has direct experience of spirituality/God/*Sakshatkara*. He met many people and asked, “Have you seen God?” As far as I know - no one said that he had seen God. (There are four accounts of how Narendra met Sri Ramakrishna. One of them is of Ramachandra Datta.) Ramchandra Datta knew Sri Ramakrishna. He said, “O, Naren, do not waste your time and their time. You go to Ramakrishna Paramhansa. He will answer your question. How do I know? I know because he has given me.”

Sri Ramakrishna gave a mantra to Ramchandra Datta. Ramchandra Datta used to repeat the mantra sincerely. One day Ramachandra Datta visited Sri Ramakrishna at Dakshineswar. Sri Ramkrishna asked him to return the mantra. Ramchandra was shocked. He said, “If I return you the mantra, I will become an empty shell. I am hoping to get something with the help of the mantra.” Sri Ramakrishna said, “First, you return me the mantra. I will grant a boon to you.” Ramchandra Datta was a great devotee, and

he said, “O, Lord, you know better than me. Please grant me whatever you think is best for me.” What a beautiful answer!

Coming back to our discussion and Verse:

Arjuna had complete faith in the words of Sri Krishna. Sri Krishna knew Arjuna’s devotion to Him. Later on, Sri Krishna assured Arjuna, “O, Arjuna, you are born with divine qualities. I have already taken your burden. I assure you, you will get Moksha/liberation.” Arjuna was not an ordinary human being. (Sri Krishna is Lord Narayana and Arjuna is ‘Nara’. नर नारायण Narayan and *Nara* are born together to establish dharma.)

Bhagavad Gita: Chapter 10, Verse 14

Arjuna Uvacha

सर्वमेतद्वत्तं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ 14॥

**sarvam etad ṛitaṁ manye yan māṁ vadasi keśhava
na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ**

Translation: Oh Lord, I accept everything as the truth, all that you have told me. O, Keshava, verily neither the gods nor the demons know your manifestations.

Lord Krishna has said in the earlier verses, “Nobody can know Me. Because I am the origin/cause of everything.” The effect can never know its cause, but the cause knows everything about the effect. (The clay knows everything about the pot, but the pot does not know its cause.) God knows everything about us. We do not know anything about God. (Please see above - C10 V8) The Lord Himself has declared - I am *Param-Brahm*, *Param-Dharma*, *Param-Pavitram-Purusha* etc.

sarvam—everything; **etat**—this; **ṛitam**—truth; **manye**—I consider everything true. What is meant by everything?

yat—which; **mām**—me; **vadasi**—you tell; **keśhava**—Shree Krishna, (*Keshava* means "The one with beautiful long (unshorn) hair" or "killer of the Keshi demon") - Here everything means - O, Lord, whatever you have told me in the past, telling me now and

will tell me in future are all absolutely true. Arjuna endowed with *Shraddha*. (*Shraddha* means - *Guru shashta vakyeshu satya buddhi avadharana*.)

Sri Ramakrishna, Amalaki and Nag-Mahashya:

I recall an incident from the life of Sri Ramakrishna. Sri Ramakrishna was suffering from throat cancer. One day he said, “I desire to eat Amalaki (gooseberry).” (Amalaki is a summer fruit, and it was out of season. There was no chance to get it.) His devotees were around him, but no one dared to say anything. Nag-Mahashya was about to enter the room and heard it also. Immediately, he went in search of Amalaki. He searched for it for two-three days and found them. He bought Amalaki for Sri Ramakrishna. Everyone was surprised. When asked, he said, “Sri Ramakrishna is सत्यपुरुष *Satya-Purusha*, सत्यकाम *Satyakama*, सत्य संकल्प *Satya-Sankalpa*. Therefore, his words are absolutely true. As it came out from the Master’s mouth, I knew that Amalaki must be available, and it is for me to find it.” This is called *Shraddha*.

The recording time is 36.46 minutes.

Why did Arjuna request Krishna to be his charioteer? Arjuna had complete faith in Krishna. He believed that Krishna would guide him to the right path. Victory is certain when *Sadhana*/self effort and grace/*Kripa* are together.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिध्रुवा नीतिर्मतिर्मम ॥ C18, V78॥

***yatra yogeshvaraḥ kṛiṣṇo yatra pāṛtho dhanur-dharaḥ
tatra śhrīr vijayo bhūtir dhruvā nītir matir mama***

[Sanjay says, “Wherever there is Shree Krishna, the Lord of all Yoga, and wherever there is Arjun, the supreme archer, there will also certainly be unending opulence, victory, prosperity, and righteousness. Of this, I am certain.”]

Coming back to Verse 14:

na—neither; ***hi***—verily; ***te***—your; ***bhagavan***—the Supreme Lord -

vyaktim—personality; **viduḥ**—can understand; **devāḥ**—the celestial gods; **na**—nor; **dānavāḥ**—the demons

Arjuna says, “O, Lord, I have unshakable faith/*Shraddha* in your words. No one can know your real nature, neither devas/celestial gods nor *danavas*/demons. The gods and demons are Your creations. You have infinite forms/*rupa*, names/*namas* and qualities.” Even Mother Saraswati/the goddess of knowledge, cannot describe God’s names, forms and qualities. They are infinite. Arjuna said earlier, “I have faith in the great sages Asita, Devala, Vyasa and Narada because You manifested Your nature to them.”

This fact is reinforced again in the next verse.

Bhagavad Gita: Chapter 10, Verse 15

Arjuna Uvacha

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ 15॥

***swayam evātmanātmānaṁ vettha tvam puruṣhottama
bhūta-bhāvana bhūteśha deva-deva jagat-pate***

swayam—Yourself; **eva**—indeed; **ātmanā**—by Yourself; **ātmānam**—Yourself; **vettha**—know; **tvam**—You; **puruṣha-uttama**—the Supreme Personality; **bhūta-bhāvana**—the Creator of all beings; **bhūta-īśha**—the Lord of everything; **deva-deva**—the God of gods; **jagat-pate**—the Lord of the universe

Translation: Hey *Purushottama*/Supreme Personality, *Bhuta-Bhavana*/the creator of all beings, *Bhuta-Ishvara*/the ruler of every Being, *Deva-Deva*/God of all gods, *Jagatpati*/Lord of the universe, You alone know Yourself through Yourself.

Sri Ramakrishna - a Bengali song:

Sri Ramakrishna used to sing a beautiful song in Bengali reflecting this great truth. What is the truth? Nobody can know about God.

Takei eti kotey nai - *Takei* means about God. *Eti* means to say God is only this much. To think that He cannot have another name, form and quality is ignorance-
एकम् सत् विप्रा बहुधा वदन्ति *Ekam Sat Vipra Bahudha Vadanti* - God has infinite names, infinite forms and infinite qualities.

key(who) tomare (you) jante pare (who can know you) tumi na janale pore (if you do not reveal yourself).

Veda vedanta khuje vedai andha kare - Vedas, Vedanta, scriptures and followers of scriptures do not know You. They all are searching in intense darkness.

There is another Bengali song popular among Bengali devotees. “O, Mother, Your formless form is shining in intense darkness. Yogis choose to go into the darkest caves (buddhi) to purify their minds and be able to see Your beautiful form. Who can know Your beautiful form?”

Coming back to our Verse:

swayam—Yourself; **eva**—indeed; **ātmanā**—by Yourself; **ātmānam**—Yourself; **vettha**—know; **tvam**—You

O, Purushottama/Supreme Person, You will know Yourself only by Yourself. Your mind is infinite. So You can only know Your infinity through Your infinite mind. We are limited instruments having limited personalities, limited brains, minds, and bodies. We can never know the unlimited. Now, the Divine Lord is pleased with Arjuna and wishes to grant him a boon. Arjuna says on behalf of all of us in the next verse.

Bhagavad Gita: Chapter 10, Verse 16

Arjuna Uvacha

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ 16॥

**vaktum arhasyaśheṣheṇa divyā hyātma-vibhūtayaḥ
yābhir vibhūtibhir lokān imāns tvam vyāpya tiṣṭhasi**

vaktum—to describe; **arhasi**—please do; **aśheṣheṇa**—completely; **divyāḥ**—divine; **hi**—indeed; **ātma**—your own; **vibhūtayaḥ**—opulences; **yābhiḥ**—by which; **vibhūtibhiḥ**—opulences; **lokān**—all worlds; **imān**—these; **tvam**—you; **vyāpya**—pervade; **tiṣṭhasi**—reside;

Translation: O, Lord, please tell me in full of Your divine powers whereby You pervade all the worlds and abide in them.

Earlier Arjuna has said, “O, Lord, You only know your glories. We are limited - our minds, lifespan, and speech are limited. How can anybody know about You? Here is a beautiful secret - O, Lord, only You are capable of expanding Your glories to me. Everything is Your manifestation. You are Divine. So, everything related to You is Your divine glory. (Every spark of a fire is a manifestation of fire.) A similar idea is also in the Fourth Chapter.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ C4, V9॥

**janma karma cha me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so rjuna**

He who understands - My divine birth, activities and divine glory. And also understands that everything about Me is divine. (Once he comes to know this, what happens next.) The Lord says, “After the fall of this body, he is not going to have rebirth and will not have any samsara.”

Sri Ramakrishna - 1st January 1886:

Sri Ramakrishna was suffering from throat cancer. On 1st January 1886, he felt a little bit better. He came down in the afternoon. First, he saw Ramchandra Datta and Girish Gosh. (This is a meaningful incident.) He stopped in front of them and asked,

“Girish and Ram, you both proclaim that I am an incarnation of God/*Avatara*. What do you understand to proclaim me as an *Avatara*?” (It is not easy to recognise *Avatara*.)

Girish Gosh was an intelligent person. He melted in front of Sri Ramakrishna and said with folded hands, “Oh, Lord, Rishi Valmiki could not describe Lord Rama and His glories in Ramayana. Veda Vyasa could not describe Lord Krishna in Mahabharata and Bhagavatam. How could an insignificant creature like me with limited *buddhi*/intellect proclaim about you? You granted us faith and this faith made us declare You as an *Avatara*. And he melted. Sri Ramakrishna became pleased and blessed him.

Lord Krishna says in the Bhagavad Gita,

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 these physical eyes of yours. Therefore, I grant you divine vision. Behold My majestic opulence!]

The recording time is 46 minutes approx.

Bhagavad Gita: Chapter 10, Verse 17

Arjuna Uvacha

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 17॥
***katham vidyām ahaṁ yogins tvām sadā parichintayan
keṣhu keṣhu cha bhāveṣhu chintyo 'si bhagavan myā***

Arjuna says, “How may I know You, O, Divine Yogi? (Here, Yogi does not mean an ordinary Yogi. Sri Krishna is an incarnation.) How should I meditate on You? What should be the subject matter of my meditation? What should be my thoughts? How should I contemplate on You? In what forms can I think of You?”

katham—how; **vidyām aham**—shall I know; how can I ever know you? Unless You reveal yourself to me. **yogin**—the Supreme Master of Yoga.

tvām—You; **sadā**—always; **parichintayan**—meditating; How can my mind be occupied with Your thoughts?

keṣhu—in what; **keṣhu**—in what; **cha**—and; **bhāveṣhu**—forms; **chintyaḥ asi**—to be thought of; **bhagavan**—the Supreme Divine Personality; **mya**—by me. In how many forms and thoughts should I meditate on You?

This verse is very significant. The mind is restless by nature. A restless mind means - one thought goes, and another thought/idea comes. Hundreds of thoughts/ideas come and go every second. Arjuna says, “Although my mind is restless, I want to think about You. O, Divine Lord, please tell me thousands of Your names and forms. So, even if my thoughts change, every thought of Your name and forms is You only. Every image is Your imagination. I wish to remember You with every breath. I breathe, hear, smell, touch and see You only.”

Earlier Arjuna said, “O, Lord, please tell me all Your glories.” Lord’s glories are infinite, and not possible to narrate all glories. In the next verse, Arjuna says, “O, Divine Lord, You tell me whatever is useful for me. You reveal Yourself to me because no one else can reveal Your glories.”

Bhagavad Gita: Chapter 10, Verse 18

Arjuna Uvacha

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ 18॥

**vistareṇātmano yogaṁ vibhūtiṁ cha janārdana
bhūyaḥ kathaya tṛptir hi śhṛiṇvato nāsti me mṛitam**

O, Janardhan, please tell me once more about Your yoga powers and glories. I am never tired of hearing your ambrosial words.

vistareṇa—in detail; **ātmanaḥ**—Your; **yogam**—Your powers of Yoga; **vibhūtim**—opulences, Your glories as we see in the nature - huge mountains, great rivers, forest, great people, animals, insects, living and non-living. **janaārdana**— meaning who fulfils the desires of everybody.

bhūyaḥ—again; **kathaya**—describe - tell me again and again; **trīptiḥ**—satisfaction; **hi**—because; **śhrīṇvataḥ**—hearing; **na**—not; **asti**—is; **me**—my; **amṛitam**—nectar - Your words are like ambrosia/nectar (giving me greatest joy).

This reminds me of the most beautiful verse of Gopika Geetam (Bhagvatam);

तवकथामृतं तप्तजीवनं कविभिरीडितं कल्मषापहम्।
श्रवणमङ्गलं श्रीमदाततं भुवि गृणन्ति ते भूरिदा जनाः॥९

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ, bhuvi gṛṇanti ye bhūri-dā janāḥ

[The nectar of descriptions of Your activities is the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and filled with spiritual power. Those who spread the message of Godhead are most munificent.]

Let's pray, "O, Lord, we like to go on hearing, talking, thinking, meditating about You. We must do everything at Your service. May our thirst for You go on increasing. (like the thirst of Gopis for Bhagwan Krishna.) O, Lord, please reveal Yourself to Me" This is the earnest request of Arjuna and all of us. The greatest unending happiness comes from God only.

We will discuss the reply of Bhagwan Krishna tomorrow morning in our Bhagavad Gita class.

Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.

Om Shanti Shanti Shanti

Kind regards

(Mamta Misra)