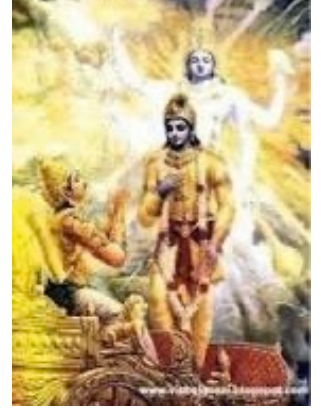


**Bhagavad Gita Chapter 10, Part 7 dated 13/09/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

**Subject:** Chapter 10, Verses 19, 20 and 21.

**Illustrations:** Illustration of a Neighbour: Gospel of Sri Ramakrishna - Sri Chaitanya & Clay used to make Mridangam: Story of यक्ष Yaksha, Indra and Devas - Kena-Upanishad: Story of George Washington Carver: Mahabharata - How did Draupadi die? An Illustration of the divine beauty of Himalaya - Swami Akhandanandaji:



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 continue our study on the 10th Chapter of the Bhagavad Gita.

- **It is impossible to know the Lord:** As we discussed in our last class, Arjuna has complete faith in the teachings of the great divine Sages like Narada, Asita, Devala,

and Vyasa. They proclaimed, “The Divine Lord is unborn and all-pervading. It is impossible to know the Lord. Only the Lord knows Himself and everything.” Why? Because He is the originator and the cause of everything. The Divine Lord said in the previous Verses, “I have created Brahma, four mind-born children, seven Maharishi and fourteen Manus. The entire cosmos is nothing else but My production.” As only an author knows the correct interpretation of his writings. A reader may or may not be able to interpret it correctly.

- **The Divine Lord says in the Fifteenth Chapter,** “ The Bhagavad Gita, Vedas, Vedanta, and Upanishads are all created by Me.” (We will see in the Fifteenth Chapter.) We are God’s creations. We are limited instruments and therefore, can never understand the unlimited. The pot can never understand the greatness of the clay, much less the potter.(The effect can never understand the cause.)
- **The spiritual aspirants are classified into three categories.** (Please refer to the transcripts of C10, Class 5 and 6.) 1) An elementary school student understands - God created us, and we are separate from God. 2) A secondary school student says - we are all manifestations of God. This Tenth Chapter deals with the second type of aspirants.
- **We cannot contemplate on the Divine Lord directly.** The devotion of a true devotee increases by contemplating the glories of the Divine Lord. The world is a manifestation of the Divine Lord. Out of compassion for His devotees, the Divine Lord describes His glories in this chapter.

### Illustration of a Neighbour:

We can easily understand this by a small illustration. Suppose you have a tall, masculine, short-tempered and rude neighbour. You label him a ‘गुंडा *Gunda*/ruffian’. Now the question is - is this a complete description of your neighbour? No!! You experience only a few qualities of your neighbour. He may be the most loving father to his child. His child will describe him as a wonderful father. He may not be so good for you. Our experience for anyone is limited. In future, your neighbour might become one of the greatest saints that people will adore for a long time. What am I trying to explain? Our experience with anyone is partial and limited.

**What is the message?** The neighbour or anyone has two aspects - evil and good. A person is only a person, neither good nor wicked. We label him good or wicked based on our experience. (It is not easy to understand) We experience the results of our past *samskaras*. We should remind ourselves. God comes in the form of these people to teach us lessons and purify us. These experiences help us to move forward in spiritual life. God is manifesting through these instruments, living and non-living.

- We have seen in this very chapter. The Lord says, “ All good or evil feelings, thoughts, imaginations, and ideas that arise in the minds are the manifestations of My pure consciousness. Fear/*Bhaya*, fearlessness/*Abhaya*, knowledge/*Gyana*, ignorance/*Agyana*, happiness/*Sukham*, unhappiness/*Dukham*, and everything else comes from Me. The world is a mixture of good and evil both. How do we experience these feelings and thoughts? It depends on the result of our actions - *Karma-Phala*.
- **A wicked person is also a manifestation of God only.** This is the point, am trying to make. Naturally, some people may object very strongly. How can a compassionate God manifest as evil? If I use positive, mild and soft language and say, “O, Child, who has created us? God only. Does God create an evil person? No! This evilness is within us. How? When a child sees a tiny helpless ant and stubs it with his toe. Is that good or evil? It is an evil act from the viewpoint of the ant. We kill insects and animals, put many dogs to sleep and cut thousands of trees for our comfort and selfish reasons. We ourselves are evil doers Collectively, we have depleted the ozone layer and polluted our rivers. We have depleted oxygen in our atmosphere. We are doing evil acts collectively and facing the consequences. We must not blame God. When we experience unhappiness through the instrumentality of somebody then we call him an evil person, but this does not necessarily make a person evil.”
- **Is Arjuna an evil person killing the Kauravas? No!!** Arjuna killed the entire Kaurava army. He is not an evil person. Why? He says, “I am an instrument of God doing my duty.” God wants to propagate righteousness. Sometimes righteousness can only be established by eliminating unrighteous people. Of course, this act of Arjuna is evil from the point of view of Kauravas. When any unhappiness comes to us, we call it evil and think - we are innocent. According to the *Karma-Siddhanta/Law of Action*, if we are innocent then misery, unhappiness, and suffering will never come to us. From a Vedantic point of view, there is no evil person. It is our *Karma-Phala/Results of action*. Then a question comes to our minds. Will such a person not

suffer? Yes, he will suffer. He does not suffer because of his evil actions. He suffers because he thinks that he is the doer of his evil action. His egotism makes him suffer his evil deeds.

- **Evil and good are two phases of one absolute reality.** What is the Lord trying to tell us? This world is a mixture of heat and cold; victory and defeat; gain and loss; good and evil; fame and defame; fear and fearlessness; profit and loss. It is the very nature of this world. We think if we continue improving and doing better actions - this world will become a paradise one day. Swami Vivekananda categorically said - there will always be a mixture of good and evil in the world because this is the nature of the world. Evil and good are the two phases of one absolute reality. Only a few people understood his statement. Many failed to understand and did not believe him. As we see today, the history of the Kaurava and Pandavas wars is being repeated. One country is raging war against another country to occupy the land.
- **Evil and good are not two separate entities.** Every action can produce both good as well as wicked results equally. Should the person not get *papa*/demerit or *punya*/merit? Truly speaking, actions do not make us either evil or good, righteous or unrighteous. You may wonder. What am I talking about? Well, action by itself is completely neutral. There are two aspects. 1) The result of action comes because we assume that we are the doer. The doer becomes an experiencer or enjoyer of his actions and gets merit/*punya* or demerit/*papa*. 2) If a person performs his actions and believes that he is an instrument of God, then he does not incur demerit/*papa* or merit/*punya*. He becomes completely free from all bondage and will attain liberation.

The Recording time is 13 minutes.

Arjuna understood it. He says, "Oh Lord, please tell me some of your glories to contemplate upon You. O, *Purushottama*, You alone can tell your glories. How could I see You with my open eyes." A magnificent Gothic Church (The knowledge to create a structure comes from God), great mountain, river, beautiful sunrise and sunset, everything beautiful is a manifestation of God. The whole world is a manifestation of God. When we look at the breathtaking Himalayas and say, "Oh My God!!." Why do we say this? It reminds us of God's glory. Arjuna says, "O, Lord, enumerate Your glories to me. So that when I see or think of that object. My mind will flow towards You." It is a psychological process - called association.

## Gospel of Sri Ramakrishna - Sri Chaitanya & Clay used to make Mridangam:

Before we go any further, let me give you an illustration of Sri Ramakrishna's gospel. Sri Ramakrishna is narrating. One day Chaitanya Mahaprabhu was passing through a village. One of the party members said, "O, Lord, mud/clay of this village is used to make खोल Khol/Mridangam मृदंग ." (Khol or Mridangam is a percussion musical instrument. The specific clay/mud is kneaded into a particular type of dough and applied to the percussion instrument. The Mridangam/Khol is used in *sankirtana*/singing God's glory in groups.) Hearing this, instantly Sri Chaitanya started thinking about Krishna (Khol is associated with Sri Krishna's *sankirtana*.) and became one with Krishna and went into the deepest Samadhi. There are enumerable examples in our daily life. I gave you an example of a neighbour. (Please see above) If we can understand that the above-average quality of a person belongs to God only, then whenever we see a great person, it reminds us of God. Consequently this will bring humility, discrimination, and devotion. We will move towards God.

Arjuna says, "There is nobody who can tell about You, and only You can tell about Yourself." This reminds me of a beautiful story from Kena-Upanishad

## Story of यक्षा *Yaksha*, Indra and Devas - Kena-Upanishad:

Once there was a war between the gods and the demons. The celestial gods prayed to Brahman and they won the battle. The Devas thought, "This victory is ours, and glory is ours alone." They forgot that it all happened by the grace of Brahman and this was the victory of Brahman. But the Devas felt victorious and became egoistic. (Here, Swamiji also refers to the incident when the Gopis became egoistic and Sri Krishna vanished from their sight.) Omnipresent Brahman/God knew this false notion of the Devas. Brahman felt pity for the Devas and decided to dispel their false understanding. So, Brahman/God appeared before them in an unprecedented glorious and astonishing form. The Devas became frightened. Who is this venerable Great Spirit - *Yaksha*?

Indra addressed *Agni-Devata*/ Fire-God, "O, *Jataveda*, go and find out what this great Spirit is?" "Yes, I will." replied *Agni*. And *Agni* ran to *Yaksha*.

Before *Agni* could say anything, *Yaksha* asked, "Who are you?"

*Agni* got frightened and said, “I am *Agni*, I am *Jataveda*.”

*Yaksha* asked, “What power do you have, and what can you do?”

“I can burn anything and everything on this earth,” replied *Agni*.

Hearing this, *Yaksha* smiled, placed a dry straw before *Agni* and said, “Oh, burn this straw.” *Agni* tried and tried but was unable to burn the small dry straw. He immediately returned to *Devas* and said, “Regretfully, I was not able to learn what this *Yaksha*/great spirit is?”

Hearing this, *Indra* said to *Vayu*/Air, “O, *Vayu*, find out what this Great Spirit/ *Yaksha* is?” *Vayu* ran to *Yaksha*.

*Yaksha* asked, “Who are you, and what can you do?”

*Vayu* replied, “I am *Vayu* and can blow away the entire universe.”

*Yaksha* placed a dry straw in front of *Vayu* and said, “Blow it away.” *Vayu* approached the straw with all his power but could not move it even slightly. *Vayu* returned immediately to the *Devas* and told them, “Sorry, I was not able to learn who this Great Spirit/*Yaksha* is?”

Then the *Devas* asked *Indra*, “O, *Maghavan*, you go and learn what this Great Spirit is?”

*Indra* ran, but *Yaksha* vanished from his sight. *Indra* could not see anything. (*Indra* is the Lord of *Devas*.) *Indra* stood there and said to himself, “Oh, what was that *Yaksha*? He did not return like *Agni* and *Vayu*. He wanted to know about *Yaksha*. *Indra* was humble and keen to learn. Seeing his curiosity and attachment to that Great Spirit, a most beautiful goddess with a golden hue named ‘*Himavatin*/*Uma*’ appeared before him. (*Himavatin* may mean ‘the daughter of Himalaya’, She is associated with Lord *Shiva*.)

*Indra* approached Her and humbly asked, “Mother, who is this Great Spirit/*Yaksha* that showed and vanished?”

Divine Mother said, “It is I/Brahman indeed.” Indra understood - It was Brahman and victory of the Devas was Brahman’s glory only. He became the first knower of Brahman and the King of all Devas.

**The essence of the Story is:** All types of knowledge come to us only through God Himself. God comes in the form of a Teacher/Guru.

Coming to the 19th Verse: **The recording time is 22.30 minutes.**

### **Bhagavad Gita: Chapter 10, Verse 19**

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥19॥

*śhrī bhagavān uvācha*

*hanta te kathayiṣhyāmi divyā hyātma-vibhūtayaha  
prādhānyataha kuru-śhreṣhṭha nāstyanto vistarasya me*

**Translation:** The Lord said: O, Arjuna, I shall now briefly tell you My divine attributes, and only those that are pre-eminent. There is no limit to the extent of My countless glories.

Is it really not possible for the Divine Lord to narrate His glory in detail? He can, but our puny mind will not be able to understand His unlimited glories. I remember a beautiful story related to our subject.

### **Story of George Washington Carver:**

George Washington Carver (1864– January 5, 1943) was a Black American agricultural scientist and inventor. He was a short-statured man. He promoted alternative crops to cotton and methods to prevent soil depletion. George Carver was not attached to women, wealth or name and fame. He lived a life of a monk/sannyasin. He did lots of good work for liberated slaves. He had a desire to know the secrets of the universe.

He used to get up early in the morning and go for a walk. He narrates a beautiful incident of his life in his biography. One day, early in the morning while walking, he looked up and said, “O, Lord, please reveal the secret of Your universe to me because only You can tell.” He was a very humorous man. He heard a voice, “Look up and ask something of your size.” He was an intelligent man. He immediately understood the message of God - with my puny mind (the size of a peanut) and body, I would not be able to understand the secret of the universe. So, he said, “Alright, O, Lord, please reveal the secret of a peanut to me.” The Lord said, “Yes, I will reveal the secret of the peanut to you (something appropriate for your size to understand.)” Is it a joke? No!! This George Washington Carver found more than 300 products from this humble peanut. His knowledge of the peanut later on led to the invention of peanut butter, which we all enjoy in various flavours.

**The moral of this illustration is:** We need to remember this. God can reveal anything and everything to us. But we are like babies, so He reveals only to the extent that we can understand.

*śhrī-bhagavān uvācha*—the Lord said; *hanta*—yes indeed; *te*—to you; *kathayiṣhyāmi*—I shall reveal to you My glories and you will have absolute knowledge.

*divyāḥ*—divine; *hi*—certainly; *ātma-vibhūṭayaḥ*— My divine glories, all my manifestations are divine. What does it mean? There are no worldly manifestations. What we call a world is divine only. A mosquito, an elephant, and our bodies and minds are divine. We are unable to understand this fact because of our limited minds.

*prādhānyataḥ*—salient, most important (that a puny human mind can understand); *kuru-śhreṣṭha*—best of the Kurus; *na*—not; *asti*—is; *antaḥ*—limit; *vistarasya*—extensive glories; *me*—My. There is no end to My glories, My glories are infinite.

The Lord reveals almost 70 glories in this chapter.

The recording time is 27 minutes approx.

### **Bhagavad Gita: Chapter 10, Verse 20**

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ 20॥



*aham ātmā guḍākeśha sarva-bhūtāśhaya-sthitah  
aham ādiśh cha madhyaṁ cha bhūtānām anta eva cha*

**Translation:** O, *Gudakesha* (Arjuna) I am the 'Self' seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

**guḍākeśha**— is one of the names of Arjun. The Lord says, "You are handsome, brave, and the best among the Kurus." There are two meanings of **gudakesha** given by Shankaracharya.

First is **Gudaka** - means sleep. **Isha** means master. Arjuna is the master/conqueror of sleep. This means, he can sleep anywhere, at any time and for any length of time, two minutes or twelve hours (short or long). The Great Napoleon also had this quality. He could sleep on the back of his horse and feel fresh after a short sleep. Every great person must be a conqueror of sleep. Sleep is the manifestation of the *Tamoguna*.

The second meaning is - **Guda** means thick. **Kesha** means hair. Arjuna has thick hair on his head and was a handsome person. (Swami Vivekananda had beautiful hair on his head. There is a photo taken in London in 1980s. He looks like a king, hair parted in the middle.) How do we know that Arjuna was handsome? Answer is - Draupadi loved him, and he won her hand in *Swayamvara*.

### **Mahabharata - How did Draupadi die?**

The description of the death of Pandavas and Draupadi is a part of the Mahaprasthanika Parva of the Mahabharata. King Yudhishtira, other Pandavas and Draupadi started their journey of India and the Himalayas to Heaven after Yudhishtira crowned Parikshit as the King of Hastinapur. As the Pandavas left, a dog followed them and was taken along for the journey. The Pandavas stopped at Rishikesh and then crossed the Himalayas. As all of them were crossing the Himalayas, Draupadi was the first person to fall to the ground and die. Bhima asked Yudhishtira, "Why did Draupadi die early and could not continue with us on our journey to heaven?" Yudhishtira said, "Draupadi suffered from the vice of partiality in her affections for Parth (Arjuna)".

Arjuna was handsome (his hair contributed towards his look) and extremely talented. Arjuna won Draupadi's hand in the *Swayamvar*. The test was to lift and string a bow and fire arrows to pierce the eye of a golden fish only by looking at the reflection of the fish in the water. Arjuna did it successfully and got married to Draupadi. But, she had to marry five Pandavas because of her mother-in-law's (Kunti's) misunderstanding.

(Interestingly, a योगी *Yogi*/saint, a भोगी *Bhogi*/enjoyer and a रोगी *Rogi*/patient are awake at night. *Yogi* remembers God in the quietness of the night. *Bhogi* tries to enjoy his life at night. *Rogi* cannot sleep due to his suffering.)

Coming back to Verse 20:

**sarva-bhūta**—of all living entities; **āśhaya-sthitaḥ**—seated in the heart; **aham**—I; **ādiḥ**—the beginning; **cha**—and; **madhyam**—middle; **cha**—and; **bhūtānām**—of all beings; **antaḥ**—end; **eva**—even; **cha**—also 34.17

Further, the Lord says, “I am the Self/Atman seated in the hearts of all creatures. I sustain, maintain and dissolve everything. My nature is *Sat*/existence-*Chit*/consciousness-*Ananda*/bliss and is manifesting in the world. All beings exist because of My existence; they can think and experience because of My consciousness and enjoy because of My Ananda/Bliss. ”

**The important point is** - The Lord manifests in everything. However, the degree of His manifestation is not the same in various objects. God manifests in the form of existence in living and also non-living objects. (The mountain exists; the river exists etc.) Divine consciousness is also manifesting in a one-celled creature. Then evolution takes place from a one-celled creature to a highly evolved human being. The Divine Lord is like the thread that holds all the flowers in a garland. The Lord is manifesting in the form of the external world and internal world (thoughts). Now, the Lord is enumerating His glory.

The recording time is 37 minutes approx.

### **Bhagavad Gita: Chapter 10, Verse 21**

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ 21॥

***ādityānām aham viṣṇur jyotiṣhām ravir anśhumān  
marīchir marutām asmi nakṣhatrāṇām aham śhaśhī***

The first thing, we see in the daytime is the Sun. At night time, we see millions of stars and the queen of the stars - the Moon.

***ādityānām***—amongst the twelve sons of *Aditi*; ***aham***—I; ***viṣṇuḥ***—Lord Vishnu. *Aditi* has twelve children called *Adityas*. The Lord says, “I am Vishnu among the *Adityas*.”

***jyotiṣhām***—amongst luminous objects; ***raviḥ***—the sun; ***anśhu-mān***—radiant being. I am the radiant being - the Sun/*Ravi* consisting of billions of rays/*kiran* किरण which light up the whole world. Without the sun, there will be no life, no knowledge, no consciousness and no experience.

According to modern cosmology, there are billion times more powerful suns than our sun. What is Bhagwan saying to us? Let there be billions of galaxies with billions of stars. All these galaxies, bright suns and stars are My manifestations only.

***marīchiḥ***— Marichi/wind; ***marutām***—of the *maruts*; ***asmi***—(I) am.

***Marichi*** - means that which blows in the form of wind. There are nearly 42-44 types of winds described in the Vedas. The Lord says, “I am *Maruta* among all these various types of winds.” There are various examples of wind. The cold wind in the winter can cause terrible suffering for us; the gentle wind in the spring season is pleasant. The air/wind passing through a garden full of fragrant flowers is relaxing and soothing. The air blowing gently over the ocean creates beautiful rippling waves and bubbles. The same wind can take the form of a cyclone or a tsunami. A cyclone can uproot or destroy an entire forest, city and country. (We can make a bit of fun with the tsunami. *Nami* means one who is named. The named and the name are the same.) In English, *Maruti* would mean a tsunami. All forms of wind described above are manifestations of the Divine Lord/Atman. The Lord says, “*Maruti* wind particularly represents Me.” When we see a tsunami, we utter ‘Oh My God’. As it happened recently in Japan. When the same air enters a living creature, it becomes *Prana-Vayu/Vital* air. *Prana-Vayu* means that which sustains us. (It does not mean oxygen only. Oxygen is प्राण वायु *Prana-Vayu* for us; carbon dioxide is *Prana-Vayu* for trees used in photo-synthesis.) We need not worry about names. What is important? The Lord manifests in the form of

*Akasha*/space, air, water, fire and the earth. The gross and subtle world is made up of these five elements. Everything is Atman only.

***nakṣhatrāṇām***—amongst the stars; ***aham***—I; ***śhaśhī***—the moon. The moon shines among the billions of beautiful, delightful twinkling stars. The full moon is the brightest amongst all. The Lord says, “I am the moon among these stars.” Whenever we see an extraordinary manifestation like the bright sun, the beautiful moon, the strongest wind etc. is the manifestation of the Divine Lord. (Spring season represents Brahma. Many animals propagate in the spring season. Vishnu represents sustenance in the form of soothing wind etc. Cyclones and tsunamis represent Shiva - dissolution.)

### **An Illustration of the divine beauty of Himalaya - Swami Akhandanandaji:**

I would like to narrate a beautiful incident to support our discussion. Swami Akhandanandaji (Gangadhar Maharaj, nickname Ganga) loved to wander in the Himalaya mountains. Once he went to Himalayas and there was no communication with him for several years. Everyone thought he was dead. One day while Swami Shivananda was in Rishikesh or Uttarkashi (not sure), he saw a sadhu. Initially, he could not recognise the sadhu due to his long beard and hair. Suddenly, he recognised him and said, “Ganga, you are alive. We thought you died in Himalayas.” “Yes, Dada (elder brother)”, replied Akhandanandaji. Swami Sivanandaji joyfully said, “Swamiji (Vivekananda) will be very pleased to receive this news. I am going to tell him and others.” The reminiscences of Akhandanandaji are published in a book “In the lap of the Himalayas”. One evening, it was almost sunset and he was sitting in a place where he could see both sides of a hill. The sun was just setting on one side of the hill and on the other, the sky was illuminated by a beautiful full moon. The western slope of the hill was like molten gold and the eastern slope was pure silvery white. Swami could see both sides simultaneously. The beauty was unimaginable and indescribable. His mind went into samadhi forgetting time, space and causation. Sri Ramakrishna appeared in front of him, touched him and said, “This is called *Ardhanareshwara*/Har-Gauri (name of Lord Shiva).”

### **What is the significance of this illustration?**

Akhandanandaji was looking at a mountain with one side golden (representing the colour of Goddess Gauri) and the other side pure silvery white (representing Shiva). Most of us consider a mountain as a lifeless cold stone. What did Sri Ramakrishna try to say? Himalaya is a manifestation of Atman in the form of Lord Har(Shiva) and Goddess Gauri (Parvati). Himalaya is not a dead cold mountain. For a Hindu it is हिमालयो नाम नगाधिराजः *Himalayo Nam Nagadhirajah* |Great Kavi Kalidas goes into ecstasy in his Kumarsambhava opening verse.

अस्त्युत्तरस्यां दिशि देवतात्मा हिमालयो नाम नगाधिराजः।  
पूर्वापरौ तोयनिधी वगाह्य स्थितः पृथिव्या इव मानदण्डः॥१:१॥

**(Kali Das Kumarsambhava)**

[On the northern frontier of this country that forms the heartland of gods, intercalating himself into eastern and western oceans like a measuring stick of earth, there stands the sovereign of snowy mountains renowned as Mt. Himalaya. [1-1]

In this world, there is an emperor of all mountains called Himalaya. God/Atman is manifesting as the Mighty Himalaya. The Divine Lord Krishna says in this chapter, “Among the unmoving objects, I am Himalaya.” Divine Lord is pure consciousness.

Here is pure maths:

A (Divine Lord) = B (Pure consciousness).

A (Divine Lord) = C (Himalaya).

Therefore C (Himalaya) = B (Pure Consciousness). Mighty Himalaya is nothing but pure consciousness. That is why, many sadhus/saints rush towards Himalaya for meditation.

**The Essence of today’s discussion is:** The entire universe is the manifestation of God. We will discuss God’s outstanding glory 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

Kind regards

(Mamta Misra)