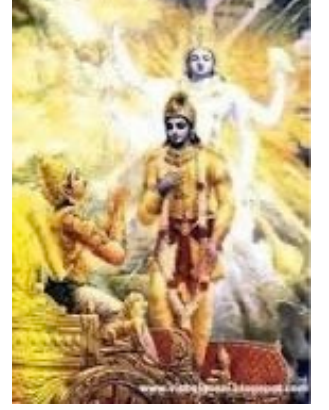


Bhagavad Gita Chapter 10, Part 10 dated 26/09/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 10, Verses 29 - 33.

Illustrations: *Garuda. Prahalada. Bali-Chakravarty. Hiranyakashipu. Ramacharitmanas of Tulsidasa- Sri Rama's arrow and a crow. Life of Holy Mother and Ganga water. Descend of Mother Ganga from Heaven. Mother Ganga in the eyes of Sri Ramakrishna and swami Vijyanandaji: Five Gs of Hindus.*



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, describing glories of Bhagwan by Sri Krishna. We discussed the 29th Verse in our last class.

(Please refer to the transcript of C10/part 9).

Bhagavad Gita: Chapter 10, Verse 29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ 29॥

***anantaśh chāsmi nāgānām varuṇo yādasām aham
pitṛiṇām aryamā chāsmi yamaḥ sanyamatām aham***

Translation: Amongst the nagas (a kind of serpents), I am *Ananta*. Amongst aquatics/dwellers in the water, I am *Varun*. Amongst the departed ancestors, I am *Aryama*. Among those who practise control, I am *Yamraj*, the lord of death.

***anantaḥ*—Anant; *cha*—and; *asmi*—I am; *nāgānām*—amongst serpents;**

The thousand-headed snake called अनन्त *Ananta* is the sleeping bed of Lord Narayan. *Ananta* also represents our minds and hearts. The Divine Lord lives in our minds and hearts. Our mind is full of restless thoughts like a multi-headed cobra's hood and always swings in the wind of desires. If we can control the mind, then the mind becomes the resting place of the Lord, and the Lord manifests in the controlled mind.

2) **varuṇaḥ**—the celestial god of water; **yādasām**—amongst aquatics.

The Lord says, “I am वरुण *Varuna* among the water dwellers.”

Varuna is also considered the deity of wealth. We discussed earlier - as if Lord *Venkateswara* borrowed wealth from *Varuna*. Why did I say as if? Lord *Venkateswara* is *Lakshmi-Pati*, wealth belongs to Him only. (As if the mother gave some money to her child. The child landed some money for his mother and now asking his mother to return the money.)

3) **aham**—I; **pitṛīṇām**—amongst the departed ancestors; **aryamā**—*Aryama*.

The Lord says, “I am आर्यम *Aryama* among the departed ancestors.”

Hindus firmly believe - there is a celestial world known as ‘पितृलोक *Pitru-Loka*’, and departed ancestors live there. It is like *Swarga-Loka* of Indra but of a lower value. Many ancestors live there, and *Aryama* is supreme among them. *Aryama* is a manifestation of God, salute him.

4) **yamaḥ**—the celestial god of death; **sanyamatām**—amongst dispensers of law; **aham**—I

Yama-Dharmraj controls everything and everybody.

The Lord says, “*Yama-Dharmraja* is My manifestation. I am *Yama* among all those who have powers to control.”

यम धर्मराज *Yama-Dharmraja* is a deity of death. We should not be frightened of death. *Yama-Dharmraja* replaces our old body with a new body out of compassion, like a mother changing the dirty torn dress of her baby. His actions are according to our *karmas*/actions. Human beings who feel - they are the doers, enjoyers and experiencers of their actions, get the results accordingly.

There is another meaning as well, *Yama* meaning something which controls us. When a thought is controlling us - that is *Yama*. A spiritual thought releases us from bondage. A worldly thought produces suffering. We should fulfil

our desires based on scriptural teachings and pray मृत्योर्माऽमृतं गमय
llmr̥tyormā'mṛtaṃ gamaya. O, Lord let me not suffer, and take part in your
Ananda-Swaroopa.

The recording time is 6 minutes approx.

Bhagavad Gita: Chapter 10, Verse 30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ 30॥

*prahlādaśh chāsmi daityānāṃ kālāḥ kalayatām aham
mṛigāṇāṃ cha mṛigendro haṃ vainateyaśh cha pakṣhiṇām*

Meaning: Among the *daitayas*/demons, I am the great devotee *Prahalada*.
Among the reckoners, I am time. Among quadrupeds I am Lion. Among birds, I
am *Garuda*.

1) *aham*—I; *mṛigāṇām*—amongst animals; *mṛiga-indraḥ*—the lion

The Lord says, “I am a lion among the quadruped animals (quadrupeds meaning four legged-animals.)”

The lion is the undisputed king of all animals. It is also the highest in the food chain. That is why we say ‘lion’s share’. Usually, it does not hunt and leaves the hard work for the lioness to do. Unlike tigers, lions always live in groups known as a ‘pride of lions’. There are two main functions of the lion - 1) Procreation, an increase in the number of cubs. 2) Protection - to protect the family. (One of God’s Incarnations is known as *Narsimha* - the best and the strongest among men.) Whenever we see a lion whether in a zoo or anywhere or in a picture - we must remember that God is manifesting in the lion.

2) *vainateyaḥ*—*Garuda*; *cha*—and; *pakṣhiṇām*—amongst birds.

The Lord says, “I am the son of *Vinata* (*Garuda*) among the birds.”

Pakshi पक्षी means those who have wings.

Garuda:

Briefly, *Garuda* is the son of *Vinata* and *Rishi Kashyapa*. *Garuda* flew to Brahma-Loka soon after his birth and received some boons from Lord Brahma. According to the scriptures, his mother became a slave for some reason. He bought *Amrita*/nectar of immortality for his mother and helped her to be free from slavery. *Garuda* is a *vahana*/carrier and a great devotee of Lord Vishnu. He carries Lord Vishnu to the devotees. He also brings Lord Vishnu to unrighteous people to make them better. Guru/teacher is *Garuda* for us because Guru brings God to the devotees. We cannot go to God by our will. God comes to us. Another meaning of *Garuda* is - a book, a picture, a story, a monument or anything that reminds us of God - is considered *Garuda*.



3) *prahlādaḥ*—Prahlaḍ; *cha*—and; *asmi*—I am; *daityānām*—of the demons

Who are the Daityas/demons?

In Hindu mythology, the *Daityas* दैत्य are a race of *Asuras*/demons descending from Rishi *Kashyapa* and his wife, *Diti*. (There were two sisters, *Aditi* and *Diti*. Sons of *Aditi* are called *Adityas* and sons of *Diti* are known as *Daityas*.) Prominent members of this race include *Hiranyaksha*, *Hiranyakashipu*, *Prahalada* and *Mahabali*. Usually *Daityas* are depicted as inimical to spiritual life. We see something extraordinary here. *Prahalada*'s father was a *Daitya*. So, *Prahalada* was also a member of *Daityas*. However, who could be equal to *Prahalada* in devotion?

Prahalada:

Prahalada was a great devotee of Lord Narayana. He was an exemplar of the अहैतुक भक्ति *Ahaituki Bhakti* (devotion without any motive). Swami Vivekananda, in his *Bhakti-Yoga*, takes the example of *Prahalada* and his prayer to the Lord Narayana. *Prahalada* prays, "O, Lord, the worldly people are

intensely attached to the worldly objects. May I have the same intensity of devotion and attachment towards Your lotus feet?" This is one of the most beautiful definitions of devotion.

Ahaituki-Bhakti - Nine Processes of Devotional Service

1. Hearing God's name and glory (*Sravanam*).
2. Chanting God's name and glory (*Kirtanam*).
3. Remembering God (*Visnu Smaranam*).
4. Serving the Lord's lotus feet. (*Pada Sevanam*).
5. Deity-Worship (*Archnam*).
6. Praying (*Vandanam*).
7. Executing God's orders (*Dasyam*).
8. Serving as a friend (*Sakhyam*).
9. Complete surrender (*Atma Nivedanam*)

Prahalada is a beautiful word. *Prahalada* means indescribable, the tremendous intensity of the spontaneous experience of *Ananda*/bliss. When we look at the picture of *Prahalada*, instantaneously, the reflection of God arises in our minds. *Prahalada* is like a mirror reflecting the *Ananda*/bliss aspect of *Satcitananda*. We feel peaceful, blissful that passeth all understanding.

Bali-Chakravarty:

Not only *Prahalada* but his grandson *Bali-Chakravarty* was a great devotee of God. *Bali* means offering to God. *Bali-Chakravarty* offered his life to God. The Lord imprinted His footprints on the head of *Bali-Chakravarty*. (This has been discussed in earlier classes. Please refer to the transcript of Chapter 10, Class 4.) We should listen to these stories with concentration, meditate upon them and understand the inner meaning behind these stories. If we can

understand the real meaning of these stories, we get purified and progress towards God.

Prahalada is a beautiful word. *Halada* means, spontaneous bursting of joy. *Prahalada* means *prakrista rupena haladah* - indescribable, tremendous intensity of spontaneous experience of *Ananda*/bliss. When we look at the picture of *Prahalada*, instantaneously the reflection of God arises in the mind. *Prahalada* is like a mirror reflecting *Ananda*/bliss aspect of *Satcitananda*. We feel peaceful, blissful that passeth all understanding.

Hiranyakashipu:

He was the father of *Prahalada* and a *daitya/demon*. However, he was also a great devotee of Lord Narayana. He was an incarnation of *Jaya* or *Vijaya* - the two *dwarपाला*/watchmen of *Vaikuntha* (Abode of Lord Vishnu).

4) **kālah**—time; **kalayatām**—to reckon, to count; **aham**—I.

How do we count time? Past, present, future, in milliseconds, seconds, minutes, hours, days, weeks, black fortnight, the bright fortnight, months, years, aeons etc. Time is also a factor in our birth and death in the world. Time, space and causation, when we do not use time wisely, it becomes *Kala/Yama* for us. We are born in time, grow in time, and die in time. Anything in physical form goes back to its constituents in time. So, among the reckoners is time. Everybody will realise God in time. We find solutions to our problems in time. We should pay attention, use time wisely, intelligently, and persistently and move towards God. When we remember *Kala*/time - we are remembering God.

The recording time is 16.42 minutes.

Bhagavad Gita: Chapter 10, Verse 31

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ 31॥

***pavanaḥ pavatām asmi rāmaḥ śhastra-bhṛitām aham
jhaṣhāṇām makaraśh chāsmi srotasām asmi jāhnavī***

Meaning: Among the purifiers, I am the wind. Among the warriors, I am Lord Ram. Among the fishes, I am the alligator, and among the streams, I am the Ganga.

Once again four magnificent manifestations of the Lord.

1) *pavanaḥ*—the wind; ***pavatām***—of all that purifies; ***asmi***—I am.

The Lord says, “I am the wind of all that purifies.”

See, how wonderful it is? What is the most purifying thing in this world? It is wind/air. The wind carries away the rotting smell of decomposing matter and makes everything pure. We cannot live without air. A soothing spring breeze is so beautiful, relaxes all creatures and helps to propagate. There are many types of wind - tsunami wind, typhoon wind, cyclonic wind and many more. Wind blowing through bamboo produces a particular musical sound. The Lord says, “I am the most relaxing and purifying wind among all types of purifiers.” Whenever we experience a nice soothing breeze, remember the Lord - He is fanning us.

2) *rāmaḥ*—Ram; ***śhastra-bhṛitām***—of the carriers of weapons; ***aham***—I am.

The Lord says, “Among the warriors with bow and arrow, I am Rama.”

Ram-Van/Sri Rama’s arrow never misses the target and a sure shot. There are several incidents in the Ramayana. Rama’s arrow pierced seven palm trees in one go. His arrow will not go in vain.

Ramcharitmanas of Tulsidasa- Sri Rama and a crow:

There is a beautiful story in the *Aryana-Kand* of the *Ramcharitmanas* of *Tulsidas*. Once, during exile, Sri Rama with Devi Sita was resting outside his *Ashrama* in the forest. A crow (son of Indra known as Jayant took the form of a crow to test the strength of Sri Rama.) The crow pecked Devi Sita on her feet, and the wound started bleeding. (There are other versions as well) Sri Rama was enraged seeing Devi Sita in pain and so He picked a blade of grass and unleashed it as a divine arrow. The crow flew across the world, and Rama's arrow followed him everywhere. The crow went to Indra, Brahma, and Shiva for help, but everybody turned him down. At last, he went to Narada. Narada advised him to return to Sri Rama and surrender to His divine feet. He returned to Sri Rama and helplessly fell at His feet. Sri Rama said, "My arrow is infallible. It has to accomplish the task. Instead of taking your life, I take one of your small limbs." The crow thought and said humbly, "O, Lord, please take away my one eye." The arrow struck the crow in the eye making him blind in one eye. So, the legend goes that crows have only one functional eye.

3) *aham*—I am; *jhaṣhāṇām*—of all aquatics; *makaraḥ*—crocodile; *cha*—also

The Lord says, "I am the alligator among the aquatic creatures."

I do not know how far it is true. According to modern scientists, alligators and crocodiles do not get cancer. So, scientists are studying the characteristics of alligators to help humans. Alligators live in dirty water, and eat rotten food but seem to be almost disease free. They seem to have better immunity against many diseases. Whenever we see an alligator then must remember God. It is an extraordinary manifestation of God.

4) *srotasām*—of flowing streams and rivers; *asmi*—I am; *jāhnavī*—the Ganges.

The Lord says, "I am Ganga among all flowing rivers and streams."

Ganga is a sacred river for Hindus:

There is no place for arguments or debate. Our scriptures, Sages, Saints, and Rishis declare with a loud voice - River Ganga is the most sacred river and the greatest spiritual purifier in the universe. Sri Ramakrishna used to sprinkle Ganga water to get purified whenever an unholy person touched him. Holy Mother wanted to live near Ganga. Mighty Ganga flows through Uttar-Kashi, Haridwar and Varanasi - purifying millions of men and women. Shankaracharya has composed a wonderful hymn on Mother Ganga. I would like to tell you about two incidents from the life of the Holy Mother.

Life of Holy Mother and Ganga water:

Once Holy Mother was in the *Jai-Ram-Bati*. She had a Brahmin lady as her cook. It was a cold winter night. The lady cook was walking outside, and a crow's filth dropped on her clothes. She felt dirty and impure. As it was a cold winter night, pond water was very cold for bathing. She could not take a bath which she would have done during the daytime. She hesitantly asked Holy Mother, "Mother, what shall I do?" Mother replied, "Just sprinkle some Ganga water." She sprinkled some Ganga water as was told but did not feel comfortable. Holy Mother looked at her and said, "Just touch me, you will be fine." (Holy Mother is even purer than Ganga water." We sing every day - *Pavitrata pavitram chariyum yashyha, pavitram jeevanam tatha, pavitrata swarupanaye tashye, shree matrey namah*. Holy Ganga manifested as Holy Mother.

Descent of Mother Ganga from Heaven - *Bhagirathi*:

[King *Sagara*, the great-grandfather of *Bhagiratha*, once performed the *Ashvamedha* sacrifice. Indra stole the sacrificial horse. Indra had the animal sequestered in *Patala/lower worlds*. Sage *Kapila* was performing penance there. The 60,000 sons of *Sagara* discovered the horse in *Patala*. They disturbed Sage *Kapila* with their noises. Sage became infuriated, and the 60,000 sons of *Sagara* were reduced to ash by the fiery eyes of the sage.] The ashes of his sons were lying in the *Patala/Lower worlds*. The only remedy was - if Mother Ganga could

be requested to descend and ritual performed in her presence, then these souls would go to heaven.

The responsibility of performing the funeral rites of these sons passed down from generation to generation, until it was acquired by भागीरथ *Bhagiratha*. He upon his ascension to the throne of Ayodhya, went to practice austerities in the Himalayas, to invoke the goddess Ganga. Lord Narayana told *Bhagiratha* that were she to descend from Svarga/heaven to the earth, the force of her fall would be difficult to sustain and worlds would dissolve under her force. Lord Narayana asked *Bhagiratha* to obtain the favour of Lord Shiva, as no one except Him would be able to sustain the force of Mother Ganga. Mother Ganga descended from the lotus feet of Lord Vishnu. *Bhagiratha* then performed a penance for Shiva at Kailasa, and sought his cooperation in allowing Ganga to flow through his long matted hair. Shiva granted him the boon, and stood in position, even as the torrent of Ganga's stream rushed upon his hair. Ganga flowed along the matted hair of Shiva for years. Lord Shiva allowed a tiny stream of Ganga to descend upon the earth (Indo-Gangetic plain). This tiny stream of Divine Ganga became the Holy Ganges on the earth. *Bhagiratha* performed the funeral rites of *Sagara* s sons. Ganga water touched the ashes. All sons were purified and departed to heaven. Holy Ganga is also known as भागीरथी *Bhagirathi*.

Mother Ganga in the eyes of Sri Ramakrishna and Swami Vijyanandaji:

The most important story about Ganga is in the life of Sri Ramakrishna. In the eyes of Sri Ramakrishna - Holy Ganga is not just a huge water body or a purifier but the greatest Goddess. He used to say, “Do not use Ganga water for washing after calls of nature. We must pay our due respect for Mother Ganga.”

Swami Vijyanandaji narrated his experience about Ganga. Swami Vijyanandaji was an English-educated young man. In his opinion, Sri Ramakrishna was a spiritual priest, a kind person but superstitious about many things. So he did not believe the ideas of Sri Ramakrishna about Ganga.

Once Swami Vijyanandaji was in प्रयागराज *Prayagraj* at the त्रिवेणी *Triveni* Junction. (At the *Triveni* junction Ganga, Yamuna and Saraswati rivers meet. It is a holy place for Hindus. (Saraswati river is not visible, believed to have gone under the earth. People have found a body of pure, drinkable water under the river bed representing river Saraswati. Vedic civilisation had taken place on the banks of the mother Saraswati in the northwest of our country.)

Swami Vijyanandaji saw a Goddess emerging from the *Triveni* Junction with radiant light emanating from her. People were blowing conches and other musical instruments all around her. The Goddess was purifying the entire earth with her divine presence. Now, he realised the truth of Sri Ramakrishna words - Mother Ganga is a Goddess. As we know, in Mahabharata, Ganga was the mother of Bhishma.

What are the Five Gs of Hindus?

1. Gayá.
2. Ganga.
3. Gita.
4. Gayatri.
5. Guru.

Hindu believe these five Gs are manifestations of God.

Bhagavad Gita: Chapter 10, Verse 32

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ 32॥

*sargāṇām ādir antaśh cha madhyaṁ chaivāham arjuna
adhyātma-vidyā vidyānām vādaḥ pravadatām aham*

Meaning: The Lord declares further, “O Arjuna, I am the root cause/ the *Beija*/ the seed of the entire creation. Everything comes out from Me, sustained by Me and in the end, everything returns to Me.”

This is a marvellous verse. It is a महावाक्य *Mahavaakya*. What is it? We all come from God, we live in God, and we go back to God. We cannot exist outside God. That is the understanding.

1) *sargāṇām*—of all creations; ***ādiḥ***—the beginning; ***antaḥ***—end; ***cha***—and; ***madhyam***—middle; ***cha***—and; ***eva***—indeed; ***aham***—I; ***arjuna***—Arjuna;

The Lord says, “I am the beginning, middle and end of entire creation.” In simple language, I, you and the world do not exist. What does exist? The Lord manifests as everything in this world. We have seen this in the Ninth Chapter of the Bhagavad Gita. The Lord says, “I am Brahma; I am the *Beija/seed*; I am *Pita/father*. I am *Mata/mother*. I am the *Dhata/* the Nourisher of the entire creation.”

2) *adhyātma-vidyā*— spiritual knowledge; ***vidyānām***—types of knowledge.

The Lord says, “I am spiritual knowledge among all types of knowledge.”

There are many types of knowledge in the world. It can be classified into two - 1) Secular Knowledge and 2) Spiritual Knowledge. Even in the secular world, the extraordinary power of Einstein or Max Planck or Beethoven or Kalidasa or Shakespeare or Bhisma or anyone is nothing but a manifestation of God’s power only. Secular knowledge/*Apara-Vidya* is considered a lower type of knowledge, as it prolongs the transmigration. Spiritual knowledge/*Para-Vidya* is considered a higher type of knowledge as it liberates us. *Adhyatma-Vidya* is that knowledge which makes the aspirant understand that everything is a manifestation of the Divine - *Satyam Jyanam Anantam Brahman*. Brahman manifests with name, form and certain qualities in the world. It takes the form of many religions and yogas. Spiritual knowledge makes us healthier, happier and wiser. This is called spiritual progress. We grow in *Sat-Chit and Ananda/bliss*. Sage Narada tells us in the *Narada-Bhakti-Sutra* - we should respect every saint, sage and scripture regardless of their religion. Because God is manifesting in them.

3) *vādaḥ*—the logical conclusion; *pravadatām*—of debates; *aham*—I

The Lord says, “I am *Vaada* among all types of thinking and debates.”

We have got faculty of reasoning and deep thinking. There are three types of debates or arguments explained in Hindu philosophy – *Vitanda*, *Jalpa*, and *Vaada*.

- 1) ***Vitanda*** वितंडा –When the purpose of an argument is only to prove that the other person is wrong. The person who places the argument does not have any specific opinion of his own. It is called *Vitanda*. He has no particular purpose except to destroy the opinion of his opponent. It is the worst type of debate or argument.
- 2) ***Jalpa*** जलवा – When two or more people are arguing to prove that - their point is correct, and the other person(s) is/are wrong, it is called *Jalpa*. Here, the person is already convinced that he is correct, and the other person is wrong. So the whole argument is to win by proving that the other person(s) is wrong. Needless to say, there is a preconceived notion in the mind
- 3) ***Vaada*** वाद – This is the best. Here, person wants to know the truth. When two or more people are arguing about a topic and the objective of the argument is to get clarity over the subject and arrive at a proper conclusion, it is called *Vaada*. A person engaged in *Vaada* doesn't have a preconceived notion. For the same reason, the argument is not to prove who is right but to arrive at the truth. Both parties want to know the truth. It should stand as the testimony of truth, beneficial, acceptable and unchanging - त्रिकालाबंधितम् सत्यम् *Trikalabadhitam Satyam*.

The Lord says, “I am *Vaada* among all types of thinking and debates.”

Essence is - when we read a book or listen to a lecture and ask a few questions. We must ask ourselves. Am I trying to find the truth or trying to prove something because it existed for a long time or was propagated by some great person? Is it true, beneficial and necessary? That is *Vaada*.

The recording time is 37 minutes.

Bhagavad Gita: Chapter 10, Verse 33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ 33॥

*akṣharāṇām a-kāro smi dvandvaḥ sāmāsikasya cha
aham evākṣhayaḥ kālo dhātāhaṁ viśhvato-mukhaḥ*

1) *akṣharāṇām*—amongst all letters; *a-kārah*—the beginning letter “A”; *asmi*—I am

The Lord says, “Among the sounds represented by various letters and syllables, I am the sound represented by the first letter of the alphabet अ A.”

[English is not a perfect language. The Sanskrit language is perfect. Why? There are only 26 alphabets in the English language. Sometimes we pronounce English letters or vowels with the same sound. For example, Utterly, the U is not pronounced as U but is pronounced as A. Similarly, sometimes O is pronounced as Aa -owl. Sanskrit has 52 alphabets, and the beauty is - each alphabet is pronounced always with a specific sound.]

- Om ओम is a combination of three letters अ A , उ U, म M.

- The first sound we hear when we open our mouth and air passes from the lungs through the sound box is अ A. The throat sound is अ A. अ A is also the first alphabet.
- The sound of उ U is produced in the space within the mouth - beginning with the root of the tongue and ending in the lips. उ U exactly represents the rolling forward of the air impulse. It begins at the root of the tongue till it ends at the lips. When air passes through the middle of the sound box, it becomes उ U.
- The sound of म M is produced with closed lips. म M is the last lip sound.
- That is why A, U, and M are the greatest syllables in the world. The *Om* is the greatest discovery of our ancient Rishis.
- Every object in the world is the expression of sound. All sounds are produced by the sound box. The sound box produces the sound of A, U, and M.
- Any object in the world, if expressed as a sound, it has to pass from the bottom of the throat to the end of the sound mechanism that is the lips. The sound of every object in the world is comprised of A, U, and M.

akṣharāṇām—amongst all alphabets; **a-kārah**—the beginning letter “A”; **asmi**—I am

The Lord says, “ I am **Akara** among the alphabets and syllables.”

2) dvandvaḥ—the dual; **sāmāsikasya**—amongst grammatical compounds; **cha**—and; **aham**—I.

The Lord says, “I am *dvandva samasa* among *samasas*.”

[Although Sanskrit is an ancient language, it is highly refined and sophisticated. A common procedure in the Sanskrit language is to combine words to form compound words. When, in the process of making one compound word, two or more words give up their case endings, it is called *samāsa*, and the resulting word is called *samāsa pada*, or compound word. There are primarily six kinds of *samāsa*: 1) *dwandva*, 2) *bahubrihi*, 3) *karm dhāray*, 4) *tatpuruṣh*, 5) *dwigu*, 6) *avyayī bhāv*. Amongst these, *dwandva* is the best because both words remain

prominent in it, while in the others, either one word becomes more prominent, or both words combine together to give the meaning of a third word. The dual word Radha-Krishna is an example of *dwandva*. Shree Krishna highlights it as his *vibhūti*.]

Dwanda means two letter such as *Rama* and *Lakshmana*. *Dwanda samasa* combines these two names as *Rama Lakshmanao*. The English language does not have this grammar. In English, we have singular and plural. In Sanskrit, we have singular, plural and dual. *RamaLakshmana aryanam gatau* - *Rama* and *Lakshmana* went to forest. Similarly, instead of saying *Rama* and *Ravana*, in Sanskrit, we say *RamaRavana*. It is very useful and facilitates poetry or *chandus/meter*.

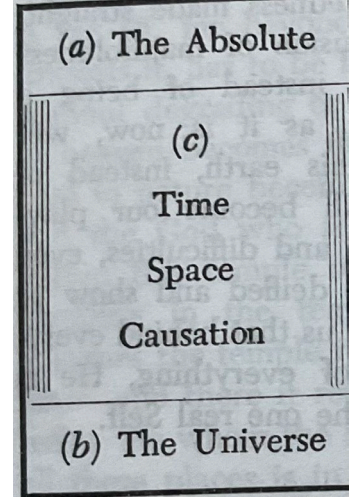
3) *aham*—I; *eva*—only; *akṣhayaḥ*—endless; *kālāḥ*—time.

The Lord says, “I am the indestructible time.” Really time is timelessness.

Akshaya means imperishable. Time is imperishable. We cannot think of perishable time, can only count time as past, present and future. We do it in the realm of time, space and causation. We are not aware of time in deep sleep. However, when we wake up - we are aware of time. Timelessness is called महाकाल *Mahakala*. काल *Kala*/time is deified as Maa Kali. Past, present and future are segments - that our human mind imagines in infinite timelessness. Interestingly, in the next Chapter of ‘*Vishva-rupa-darshana*’. Arjuna looks at the *Vishvarupa* of Bhagwan but was unable to recognise it as Krishna. Arjuna could recognise Sri Krishna as it is in time but विश्वरूप *Vishvarupa* is beyond time. The

subject and object merge and become one in timelessness. Time defines subjects and objects.

Swami Vivekananda says in his Jyana-Yoga lectures, “ When we look at the unimaginable, indescribable Brahman through the prism of time, space and causation, we call it the Universe.” In his Jyana-Yoga lectures, there is a beautiful diagram. At the peak is Brahman/The Absolute, when looked through the prism of time, space, and causation is the Universe. There is no Brahman, Jiva and world beyond the mind. Why? The idea of Brahman is also a thought in the mind. Kena-Upanishad declares, “He who says - that he knows Brahman - does not know anything.” We cannot know Brahman but can become one with Brahman. In timelessness, there is no mind, no thought, just indescribable self-existent experience. In the chapter Eleven -



श्रीभगवानुवाच | **Shrī-Bhagavān Uvācha**

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः | **C11, V 32.**

kālo 'smi loka-kṣhaya-kṛit pravṛiddho lokān samāhartum iha pravṛittah

The Lord says to Arjuna, “I am mighty काल *Kala*/time, the source of destruction.” Meaning I am visible time, countable time. What is the purpose? In time everything in the world is destroyed/annihilated. Goddesses and gods are floating in the stream of *Kala*/time. All arise in time, float in the stream of time and merge in time like rivers merging in the ocean. Mother Kali standing on the Shiva/*Mahakala* is a most astonishing image. What does it mean? *Sristi*/Creation, *Esthiti*/sustenance, and *laya*/dissolution are the divisions or the knowledge seen through the prism of time, space and causation. These are thoughts in the mind.

4) dhātā— *dharey iti dhata*. *Dhata* Means one who sustenance us. The earth is called *dhata*. All food comes from the भूमि *bhumī*/earth. Our body is made up of earth products and returns to dust/earth. We come from पंचमहाभूत

Panchabhutas/five cosmic and returns to five cosmic elements elements.

aham—I; viśhwataḥ-mukhaḥ—Brahma.

The Lord says, “I am *Akara*, *Dwanda samasa*, time and timelessness. Existence, health and happiness are My manifestations.” We do not exist - only God exists. This is called the presence of God.

We will discuss this 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)