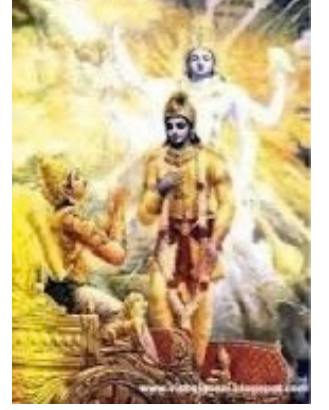


Bhagavad Gita Chapter 10, Part 12 dated 03/10/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 10, Verses 36 - 38.

Illustrations: Swami Vivekananda and his style for academic studies: Hold Hard Your Spade - Story of two farmers by Sri Ramakrishna: Lord Buddha and His Resolution: Story of Gandharva Chitrasena Capturing Duryodhana And Pandavas Rescuing Him: Ishwar Chandra Vidyasagar: Sage Dadhichi: Veda-Vyasa



Recollection:

We are studying the glories of Bhagawan/ Parabrahma/ God as expounded by Bhagawan Himself in the 10th Chapter of the Bhagavad Gita aptly titled as **Vibhuti-Yoga**. Vibhuti means the glories, the manifestations, and the excellence that we can see in this world in our day-to-day life. We discussed the 36th Verse in our last class. (Please refer to the transcript of Chapter 10, Class11.)

Bhagavad Gita: Chapter 10, Verse 36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ 36॥

***dyūtaṁ chhalayatām asmi tejas tejasvinām aham
jayo smi vyavasāyo smi sattvaṁ sattvavatām aham***

Translation: I am gambling, among deceitful practices. The glory of the glorious people and the victory of the victorious. I am the resolve of the resolute and the goodness (virtue) among the good people (Virtuous).

The Lord expounds five great glories of Himself. What are these glories?

1) dyūtam—gambling; **chhalayatām**—deceitful practices; **asmi**—I am.

The Lord says, “I am gambling among deceitful practices.”

What is a deceitful practice?

The practice that deprives somebody else of something that belongs to that person. It could be anything belonging to him or his family members or bodily or mental injury to that person. There are so many deceitful practices in the world, such as gambling, drinking, telling lies, cheating and depriving people of their property, name, and fame by creating scandals. Some people push us aside for their promotions. These are usual practices that we come across.

Here, the Lord says, “I manifest Myself in the form of gambling among deceitful practices.” What is our idea of gambling? Usually, we think that gambling is a harmful addiction and only bad people practise it. Nothing could be further from the truth. We are all gambling every day in our life. Whether we can understand or not, life is a gamble. We are constantly gambling in our life while joining a school or taking an exam or getting married or buying a property - doing anything in life.

The life of Swami Vivekananda - his style for academic studies:

I would like to tell you about a funny incident in the life of Swami Vivekananda. Swami Vivekananda was not at all interested in ordinary academic studies. He was interested in history, theology, philosophy, religion, poetry, music, art, etc. He liked to study every other book except textbooks. Swamiji himself graphically described - “Just before the examinations, in the night, I used to sit in my room and tie my long hair. I would take a small rope, tie myself to a pillar or a cot and study the whole night.” He had a marvellous memory. (Hairs are beauty enhancers. Swamiji had most impressive long thick, black curly hair. All women would desire this type of hair to look beautiful. Hair is a significant part of our looks. That is why Devotees offer their hair to Lord Venkateshwara.) What am I trying to tell you? It is a kind of gambling as well. Sri Ramakrishna and Swami Vivekananda both were gambling. What were they gambling? Sri Ramakrishna was gambling between academic studies and Divine Mother. Swamiji gambled between his academic career and the Divine. [So beautiful!!]

What is meant by gambling?

So, gambling usually need not be only that vice called “gambling”. We are all gambling all the time. 1) We gamble when accepting a job. We hope to be happy and secure in our position of employment. Nowadays, jobs are usually temporary and not secured at all. This uncertainty may eradicate our self-confidence. 2) Marriage is a gamble as well. The couple hopes to love each other, cherish each other, and help each other. However, this also may or may not happen. 3) Likewise, having children is also gambling. Why do I say this? We don't know whether a scoundrel or a saint will be born. Interestingly, the birth of a saint can be one of the worst gambling results for some parents. Why? Most people want only worldly types of children, not saints at all. Growing up is also gambling because we don't know whether we are going to survive or not. 4) Whether we gamble when we drive a car or walk on the road - any passing motorist can snuff out our lives without a trace. 5) Living a life is a gamble - a corona pandemic or the black plague could come. We know these are facts of history. One-third of the world's population passed away due to the black plague more than 100 years ago. So, everything is gambling here. These are only a few examples.

There is wise gambling. How? If a person takes to *Sannyasa*/renunciation, to religion, or thinks of God. Why do I call it gambling? Because we can only hope. We do not know the will of the Divine Mother. She may grant us God's realisation or demote us. We have absolutely no idea. She is playing blind man's bluff with all of us. Let us gamble for the highest. Eventually, the compassionate Divine Mother will take us in Her divine lap.

The Lord says, “I am gambling among deceitful practices.” He is gambling with the whole world. How? The gambling instrument of the Lord is His mesmerising Maya. It may shock both devotees and non-devotees. However, we must remember that there is good and evil, happiness and unhappiness in the world. The real purpose of all this discussion is to understand. Can anyone cheat us or give or take anything from us unless we deserve it? No!! When someone

cheats on us, it is due to our karma/past actions. A family, a society or a nation gets what they deserve.

One important point - there is no evil in the world. It is either good or less good (Sometimes less good is called evil).

2) *tejah*—the splendour; ***tejasvinām***—of the splendid; ***aham***—I

The Lord Says, “I am the glory of the glorious people.”

Some people are तेजस्वी *Tejasvi*/glorious. They are powerful. I read in history - there was one Nawab in the Middle East. He had only one eye. However, anyone he would look at with his one eye, became water just in a few seconds. People like Hitler and Genghis Khan were powerful and influential people. Many powerful wicked people brought untold suffering to people. All was due to the law of *Karma-phala/result of actions*. Please do not accuse me of bringing up the subject of *Karma-phala* over and over again. I believe in *Karma-siddhanta/philosophy of actions*, and I can only tell you what I sincerely believe. Sometimes we win and sometimes lose in our life. This rule applies to a job promotion or anything else in our lives. We constantly face ups and downs in our lives. There are no exceptions. These are all manifestations of the Divine power based on our karmas.

What is important to understand?

There are powerful demonic people/*Rakshashas* such as Ravana-sura, Hiranyakashipu, Bhasmasura or Narakasura. Smaller or bigger manifestations of devilish people are present, even today. Some of them are ruling the world and making other nations miserable. Now, who has given them that power? Can we get this power? No way!! Sri Ramakrishna says, “Some people bark, and thousands of people flee. Others have no effect.” Some Kings are more influential than others; some religious leaders/Swamis are far more impressive than other religious leaders/Swamis. None of us should feel pride in our powers. Why? Because power manifesting through an individual is God’s power. So,

whenever we see an extraordinary scientist or musician or a writer or a great poet or a painter, a great sculptor, or a wicked person, their power belongs to God. How does God's power manifest? It depends upon the quality of the individual, instrument and medium.

3) jayah—victory; asmi—I am; vyavasāyah—victorious.

The Lord says, "I am victory of the victorious people."

Here is a beautiful Parable of Sri Ramakrishna.

The recording time is 15 minutes approx.

Hold Hard Your Spade - Story of two farmers by Sri Ramakrishna:

At one time, there was a drought in a part of the country. The farmers began to cut long channels to bring water to their fields. One farmer was determined to bring water to his fields. He vowed he would not stop digging until the duct connected his field with the river. He set to work. The time came for his bath, and his wife sent their daughter to him with oil. "Father," said the girl, "It is already late. Rub your body with oil and take your bath." "Go away," thundered the farmer. "I have too much to do now." It was past midday, and the farmer was still at work in his field. He did not even think of his bath. Then his wife came and said, "The food is getting cold. You overdo everything. You can finish the rest tomorrow or even today after lunch." The farmer scolded her furiously and ran at her, spade in hand, crying, "What! Have you no sense? There is no rain. The crops are dying. What will the children eat? You will all starve to death. I took a vow not to think of bath and food today before I bring water to my field." The wife saw his state of mind and ran away in fear.

The farmer worked extremely hard throughout the day and managed by evening to connect his field with the river. He sat down, watched the water flowing into his field with a murmuring sound and felt tremendous peace and joy. He went home after achieving his goal, called his wife and said, "Now give me some oil and prepare a smoke." With a serene mind, he finished his bath and

meal, retired to bed and snored to his heart's content. The determination he showed is an example of strong renunciation, will power and firm resolution.

There was another farmer who was also digging a channel to bring water to his field. His wife, too, came to the field and said to him, "It is very late. Come home. It is not necessary to overdo things." The farmer agreed, put aside his spade and said to his wife, "Well, I will go home since you ask me to." This farmer failed to succeed in irrigating his field. This is an example of mild renunciation and weak willpower.

People with strong willpower will not give up, even if there is very little hope. God bestows His grace on them, and they achieve success in their lives. This power of strong resolution belongs to God.

4) vyavasāyah—firm resolve; **asmi—**I am;

The Lord says, "I am resolve of the resolute." Our great example is of Lord Buddha.

Lord Buddha and His Resolution:

Lord Buddha performed intense austerities and sincere prayers for six years to realise the truth. However, he could not achieve it. So, one night he sat under a tree with a firm resolution. He uttered: "This body will not move from this seat until I achieve the truth/Nirvana." He attained illumination that night, which is difficult to achieve even in many lives and with many yogas.

इहासनेशुष्यतुमेशरीरंत्वगस्थिमांसंप्रलयंचयातु
अप्राप्यबोधिंबहुकल्पदुर्लभानैवासनात्कायमतःचलिष्यते.

Later on, the tree under which Buddha attained final illumination came to be known as बोधिवृक्ष Bodhi-Tree.

We see sincere and hard-working students or workers. They are not prepared to give up until they get either victory or defeat. Such a resolution is nothing but the manifestation of God.

5) *sattvam*— means *sattva-guna*/virtue; ***sattva-vatām***—of the virtuous; ***aham***—I

Sometimes, we see extremely good people in this world. They cannot harm anybody. However, others may injure them. It is called *Sattva-Guna*. The word *Sat* means goodness, existence, holy company and God. We should cultivate the company of saintly people - *Satsanga*. People with *Sattvam* are called Sadhus/saints. When we see an extraordinarily good person among good people with a tremendous amount of goodness - we must salute them. Why? God is manifesting in that person as goodness, knowledge and existence. Why did I say existence, knowledge and goodness? Because a person can never be a good person without knowing - it is good to be good.

(PN: Here, we are not comparing wicked people with good people but extraordinarily good persons among good people.)

Mahabharata - Story of Gandharva Chitrasena Capturing Duryodhana And Pandavas Rescuing him:

[There is a story in the Mahabharata which tells us about Duryodhana being captured by a Gandharva named Chitrasena. Pandavas who were in their exile period at that time rescued Duryodhana. The story is found in the Ghosha Yatra Parva in Aranyaka Kanda of the Mahabharata. The story extols that one who protects Dharma will be protected by Dharma.]

Once Duryodhana made a trip in the name of Ghosha Yatra to *Dwaitavana*. (Where Pandavas were residing during *Vanavasa* (exile period)) with his family and friends along with his army. Pandavas were living a hard life in the forest. Duryodhana camped on the other side of the river where Pandavas were living. Duryodhana, Karna, Dushasan and Shakuni wanted to humiliate Pandavas by showing every conceivable way of enjoying life, beautiful women, drinking, dancing, first-class food, music etc. They spent their time there with a lot of amusement – making a lot of noise. Duryodhana wanted to give psychological torment to Pandavas. Near *Dwaitavana*, there was a lake of fresh water. Duryodhana wanted to bathe in that lake with his wife.

But before the arrival of Duryodhana and his wife, a Gandharva king named Chitrasena had occupied that lake. (Gandharvas belong to a higher celestial world. They are superior to human beings. They are not enlightened souls but have done some good deeds in their previous lives.) Seeing the lake occupied by others, the soldiers of Duryodhana asked them to vacate that place for their king. Chitrasena laughed at them, and a conflict arose between the two groups. Duryodhana was defeated by Chitrasena and caught as prisoner.

Bhima heard the news of Duryodhana's defeat and his capture by Gandharvas with delight and amusement. (Sometimes, when something evil happens to people with whom we are jealous - we get doubly happy. Why? Because someone else has done what I wanted to do. So I need not feel guilty. There is a saying in Telugu - what I wished, done by God Himself.)

Bhima said to Yudhisthira: "These Gandharvas have done our job for us".

But Yudhisthira said, "Dear brother, this is not time for you to rejoice. The Kauravas are our cousins. When an outsider is involved, we are hundred plus five; when it is within ourselves, we are five, and they are hundred. If any humiliation happens to our cousins, it is as good as happening to us. You must go and rescue them."

As per his brother's order Bhima and Arjuna went to Chitrasena and asked him to release Duryodhana. Chitrasena did not want to fight with Pandavas. On their request he released Duryodhana. Duryodhana felt insulted in presence of Pandavas. Here, Yudhisthira is an example of an extremely kindhearted person.

There are exceptionally good people in the world. They are prepared to give up their lives for the benefit of society, the nation and the world. People sacrificed their lives during the independence movement. Holy Mother, Sri Ramakrishna and Swami went through a tremendous amount of suffering. Why and for whom? जगत हिताये *Jagat Hitaya*/ for the welfare of the world. Our next example is -

Ishwar Chandra Vidyasagar:

I recollect an incident in the life of Ishwar Chandra Vidyasagar. He was one of the greatest people on the earth - a scholar, a social reformer, and a philanthropist. Vidyasagar helped many people and never turned anyone away. He followed in the footsteps of a great reformist tradition of Raja Ram Mohan Roy (1772-1833). He argued, based on scriptures and old commentaries, in favour of the remarriage of widows in the same way as Roy did for the abolition of सतीप्रथा *Sati-Pratha*.

Once, while he was walking on the street, he stopped at a tea shop. He heard some people were criticising him for his work on the widow remarriage bill. The orthodox Brahmin continued to abuse him for his work. But he kept quiet and walked away from the place without any confrontation and with no ill will.

Once, his friend told him about a person: "That person criticises you and abuses you severely." Vidyasagar replied, "I do not recollect doing any good favour to him." Such a golden historical reply from the mouth of a sage. Do you understand the meaning of his reply? Why did he say that? People forget us as worthless if we do not favour them. But people also often criticise us for not doing enough when we do good for them. I remember an incident described in Telugu. Once, a beggar came to a house. The householder bought some rice in a container. The beggar noticed a hole in the vessel. Immediately, the beggar started accusing the householder, "You are a cheat. You purposely bought rice in a vessel with a hole." What right does the beggar have to criticize?!

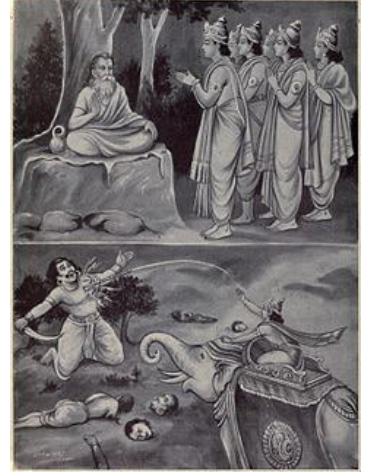
In fact, good people are in large numbers, but wicked people get noticed due to newspapers. The philosophy of 95% of the people is to live and let live. They are not selfless people. But their policy is to help each other. However, some can sacrifice their lives for the good of the world. We sing hymn of Sri Ramakrishna everyday - *Prana Arpana Jagat Tarana*/ he gave up life for the good of the world. Our next example is of Sage Dadhichi.

Sage दधीचि Dadhichi:

Briefly, Indra and the Devas got defeated by the demon Vritrasur. Devas and Indra approached Lord Vishnu. The Lord said, “An ordinary weapon cannot destroy Vritrasur. Only a weapon made from the back bones of a Rishi will kill Vritrasura.”

“Nobody will give up his life. Who could die to provide the weapon?” inquired the Devas.

Lord Vishnu said, “Go to Rishi Dadhichi. He will fulfil your desire.”



Devas approached Rishi Dadhichi. They humbly told him about Vritrasur and their defeat. They also expressed their desire to make a *Bajra*/thunderbolt from the bones of Rishi Dadhichi to kill the Demon. Dadhichi happily agreed and gave up his life in yoga. Devas made the weapon/*Bajra* from the bones of Rishi Dadhichi to kill Vrytrasura.

There are many other examples of extremely good people. Lord Buddha was a great person. We may not come across great people like Buddha or Sri Ramakrishna. There are many good people around us. Whenever we come across a great personality, we must salute them. God manifests in them.

The recording time is 29 minutes approx.

So, let us come back to our subject.
Bhagwan Krishna tells us about His five glorious manifestations in the Verse 36. The Lord Krishna says:

- 1) I am gambling, among deceitful practices.
- 2) I am the glory of the glorious people.
- 3) I am the victory of the victorious.
- 4) I am the resolve of the resolute.
- 5) I am the goodness (virtue) among the good people (Virtuous).

We should appreciate when we see these qualities in people. What do we get by contemplating these qualities? We slowly imbibe these qualities and learn to see God everywhere. Next Verse 37 -

Bhagavad Gita: Chapter 10, Verse 37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ 37॥

***vṛiṣhṇīnām vāsudevo smi pāṇḍavānām dhanañjayaḥ
munīnām apyahaṁ vyāsaḥ kavīnām uśhanā kaviḥ***

Translation: I am Krishna among the descendants of Vrishni; amongst the Pandavas I am Arjun. Know me to be Ved-Vyas amongst the sages, and Shukracharya amongst the great thinkers.

Now, we get four more manifestations of the Divine Lord. What are they?

2) ***vṛiṣhṇīnām***—amongst the descendants of Vrishni; ***vāsudevaḥ***—Krishna, the son of Vasudev.

The Lord says, “I am Krishna among the leakage of Vrishni’s.” We know: Bhagwan Krishna is the son of Devaki and Vasudeva. So by proxy: “I am Rama among the *Surya-Vansha*, Jesus among the carpenter lineage, and Buddha in the *Shakya* lineage. I am Chaitanya among the Brahmins. Among the South Indian Brahmins, I am Shankaracharya, Ramnujacharya, Madhvacharya, Vallabhacharya.” These Acharyas may not be Avatara, but they are great people. We study Vedanta today because of these Acharyas.

Coming to Sri Ramakrishna, Sudhiram Mukhopadayaya (father of Sri Ramakrishna) was a Vaishnava (devotee of Lord Rama). He had five children Ramkumar, Rameshwar, Katiyayni, Sarvamangala, and Gadadhar (Ramakrishna). All these children of Sudhiram were great spiritual souls. But the Lord says, “I am Ramakrishna among the Mukhopadayaya lineage.”

This is very difficult to understand. The Lord says 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 veti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so rjuna

[Those who understand the divine nature of My birth and activities, O Arjun, upon leaving the body, do not have to take birth again, but come to My eternal abode.]

We have to remember Sri Krishna is God Himself. It is not easy to recognise the Incarnations of God. Who can identify Krishna or Ramakrishna, or Buddha? People who can recognise them get Moksha/liberation even if they are so-called illiterate people. For example, a villager called Shankari in Kamarpukur was a great person. He recognised the divinity of Gadadhar (Sri Ramakrishna) and worshipped him wholeheartedly.

2) ***pāṇḍavānām***—amongst the Pandavas; ***dhanañjayah***—Arjun, the conqueror of wealth.

The Lord says, “I am Arjuna among the Pandavas.”

As we know, there are five Pandavas - Yudhistara, Bhishma, Arjuna, Nakuru and Sahdeva. Why does the Lord say - I am Arjuna among Pandavas? The Lord says, “Arjuna, you think you were not born before. You do not remember your previous births but I remember everything. Whenever I incarnate, you also come with Me. We are inseparable. I am *Narayan*, and you are *Nara*. We were born many times before.” How and when? Jesus Christ and Peter; Lord Buddha and Ananda; Krishna and Arjuna; Sri Rama and Hanuman (Anjanaye); Sri Ramakrishna and Swami Vivekananda; Chaitanya and Nityananda. The Lord always brings an instrument to spread His teachings.

Now a beautiful question comes to our minds. Why does the Lord say - I am Arjuna, not Yudhistara or any other Pandavas? Why does the Lord give the teachings of the Bhagavad Gita to Arjuna, not to any other Pandavas? We know, Yudhistara always observed Dharma/righteousness and is known as Dharma-Raja/great righteous man. Arjuna never knew that he was the companion of

Bhagwan Krishna. But he was the only heroic person who deserved the direct teachings of the Bhagavad Gita. The world is fortunate to have these teachings through Arjuna.

Dharma-Kshetra and Kuru-Kshetra:

Just very briefly, let us discuss the first verse of the Bhagavad Gita.

धृतराष्ट्र उवाच
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥C1, V1॥

Many people interpret the Bhagavad Gita and *Kurushetra* war as an allegory. Very briefly, the entire world is a *Dharma-Kshetra* and *Kuru-Kshetra*.

Dharma-Kshetra धर्मक्षेत्रे - Results of our actions are based on certain rules and principles known as *Karma-Siddhanta*. We are sure to reap the results of our worthy or unworthy actions. क्षेत्र *Kshetra* means a cultivable field. If a field is left unattended, it will grow weeds and poisonous things. This will poison our lives. (Like, the snake Kalia poisoned the river, Yamuna.) However, if we can recognise that it is a beautiful fertile field and work sincerely - we will reap a beautiful crop. A great saint poet brought out this idea beautifully in his poem: “O, mind you do not know how to cultivate your beautiful field. If you have worked sincerely, you would have harvested pure gold. Your life is a most fertile cultivable field. The Mantra given to you by your Guru is the fertile seed. Grace of God is the rain. You cultivate the field with Sadhana-Chatustaya-Sampati - discrimination (viveka), non-attachment (vairagya), Six virtues (shat sampat) and longing for liberation (mumukshutva). You would achieve *Dharma*, *Artha*, *Kama* and ultimate goal *Moksha*.” It is a marvellous song. (Please go through this song, sung by Sri Ramakrishna in the Gospel.)

Kuru-Kshetra कुरुक्षेत्रे - Kuru means activity or actions, and *Kshetra* means a culpable field. We reap the results of our actions.

There are two types of attitudes or *Sanskaras*:

- 1) Kaurvas represent a worldly attitude.
- 2) Pandavas represent a spiritual attitude.

In life, a constant war is going on between our demonic and godly tendencies/*samsakaras*. This body and mind complex is our chariot. We are sure to get the victory and reach our goal - *Moksha/liberation* if God is our charioteer. Next -

3) *muninām*—amongst the sages; *api*—also; *aham*—I; *vyāsaḥ*—Ved Vyas.

The Lord says, “I am Veda-Vyas among the sages.”

Veda -Vyasa:

The Vedas are अपौरुषेय *Apurushaya* - not a human composition. Vedas describe eternal knowledge - existing forever in Atman. In the beginning, there was only one Veda. God incarnated as a great Rishi named *Krishna-Dwapayana*. He was not the composer of Vedas but an editor of Vedas. *Veda-Vyasa* is a title given to him as an editor of the Vedas. *Veda-Vyasa* was a genius. He collected all Vedic mantras and knowledge that was scattered all over. (Collecting this vast knowledge, understanding it and classifying it into four parts was an incredible task. No human being could do it before he was born.) He divided the entire Vedic knowledge into four Vedas. These four Vedas are *Rig-Veda*, *Sama-Veda*, *Yajur-Veda* and *Atharv-Veda*. *Veda-Vyasa* had four disciples, and he gave one Veda to each. (It is said - *Atharv-Veda* was added later on by Rishi Atharvana.) (The four heads of Lord Brahma represent these four Vedas.) *Veda-Vyasa* is one of the eight Chiranjives. (Chiranjive चिरञ्जीवि, are the eight immortals who are to remain alive on Earth until the end of the yuga, according to Hinduism. The Sanskrit term Chiranjivi means “immortal”, even though it does not correspond with “eternal”.) *Veda-Vyasa* is Adi-Guru and is still alive. Shankaracharya, Ramanujacharya and many other great sages are believed to have met him. In remembrance of *Veda-Vyasa*, Hindus celebrate his birthday as - Guru-Purnima day. He wrote almost the entire spiritual literature of Hinduism except for Ramayana (composed by Rishi Valmiki). He is composer of - *Prasthanatraya* -

which includes the Upanishads, Bhagavad Gita and Brahma-Sutras. He composed Mahabharata (Mahabharata is called '*Pancham-Veda*/fifth Veda'), eighteen main Puranas, and eighteen secondary Puranas. And he wrote *Brahma-Sūtra/Badrayana-Sūtra/Vyas-Sūtra* to remove the apparent conflicting ideas of Upanishads. Vedas are difficult to understand. So, Veda-Vyas squeezed the essence of Vedas in the form of Mahabharata. (Funny, even we find Mahabharata hard to understand. So, a simplified version came as a book series called '*Amar-Chitra-Katha*').)

So, the Lord says, "I am Veda-Vyasa among the munis/sages.) Who are *munis*? *Manana shilah*- those who think deeply, concentrate and are meditators. Their minds dwell on God only, and they practise the presence of God. Next is -

4) *kavīnām*—amongst the wise/great thinkers; *uśhanā*—Shukracharya; *kaviḥ*—the thinker.

The Lord says, "I am Shukracharya (Guru of demons.) among the कवि *Kavi*."

What is the meaning of *Kavi*? Here, *Kavi* means a wise, learned person who is a living encyclopaedia of spiritual knowledge. *Kavi* is *krantdarshi* - a person whose intuition can see into the past, present, and future. Rabindranath Tagore was a great poet. His poetry describes the divine beauty of the sunset, sunrise, a baby running after a flower, a butterfly flying here and there etc. All this evokes the manifestation of God. The world has produced great poets like Shelly, Keats, Kavi Kalidas etc. All were great poets. However, here *Kavi* means those who have spiritual wisdom. The wisest person among all these *Kavi* is Sukracharya.

Sukracharya was the Guru of demons and a great *Kavi* among all *Kavi*. I want to clarify the misunderstanding of many of you. Many people think that demons are wicked people. The truth is - not all *Rakshahas* are evil people. Many demons were great devotees of God - Bhasmasura, Narkasura, Hiranyakashipu, Ravanaasura, and Kumbhakarna. They were born into a Brahmin family. I am not saying that every *Rakshasa* is good. What I am trying to express - some *Rakshashas* are great saints, even *Niityamuktas*/ever free.

Sri Ramakrishna used to go into ecstasy, praising the devotion of Prahlada. As we know, Prahalada was a great devotee of Lord Narayana, another example is Bali Chakravarty. When *Rakshashas* torment other people, they help people to exhaust their *Karma-Phala*.

Coming to the next verse -

Bhagavad Gita: Chapter 10, Verse 38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ 38॥

***daṇḍo damayatām asmi nītir asmi jigīṣhatām
maunaṁ chaivāsmi guhyānām jñānaṁ jñānavatām aham*****Translation:**

Translation: I am the subduing power in rulers. I am righteousness/proper conduct among those who seek to conquer. Of things to be kept secret, I am the custodian in the form of reticence. I am the wisdom of the wise.

Again, the verse describes four manifested glories of the Divine. What are they? There are laws, rules, and regulations, but most people do not obey them. We can take the example of the current pandemic of Corona Virus. It can be controlled to a great extent if people follow the advice and directions provided by scientists and the government. The government is responsible for the implementation of these rules and regulations. The government advises us to take precautions against Corona Virus but we get annoyed. Why? Because we do not want to follow. The government needs to subdue some wicked people. Unfortunately, sometimes the only option is punishment. There are four diplomatic ways or Upayas to reach a solution - साम *Sama*, दान *Dana or Dama*, दंडा *Danda and* भेद *Bheda*. We will discuss this in our next 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)

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