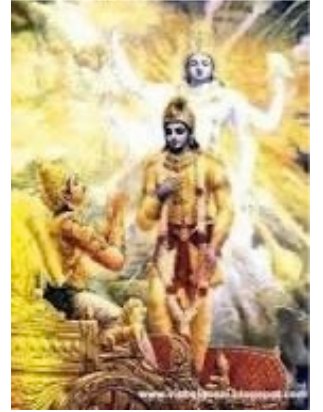


Bhagavad Gita Chapter 10, Part 13 dated 04/10/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: Chapter 10, Verses 37 - 42 .Four types of Upayas or approaches: सत्यं ब्रूयात् प्रियं ब्रूयात् , न ब्रूयात् सत्यम् अप्रियम्

Illustrations: Veda Vyasa: “Yato Dharma Tato Jayah” - Mahabharata: Sage, Hunter and a Deer Story of Mahabharata Sri Ramakrishna said, “I did not go there to see the person but to see the manifestation of My Divine Mother in him.” Holy River Saraswati: Sri Ramakrishna and Narendra Nath - Fly and a pot of Nectar/Amrita: Shri Ramakrishna and Shiva-Linga:



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 enjoying the glories of Bhagawan/ Parabrahma as expounded by Bhagawan Himself in the 10th Chapter of the Bhagavad Gita aptly titled as **Vibhuti-Yoga**. We discussed yesterday the Verse 37 of the Tenth Chapter in detail. (Please refer to the transcript of the Tenth Chapter Part 12.)

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 Veda-Vyas amongst the sages, and Shukracharya amongst the great thinkers.

Veda-Vyasa:

Veda-Vyasa wrote almost the entire spiritual literature of Hinduism except for Ramayana (composed by Rishi Valmiki). He is the 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. Vedas are difficult to understand. So, Veda-Vyas squeezed the essence of Vedas in the form of stories in Mahabharata.

The Lord tells us: "The whole world, with all its external and internal formulations, that is to say, ideas, ideals, imaginations, and intelligence are nothing but My manifestations. I manifest more in some individuals and less in others. For contemplation - the spiritual aspirant must find out whatever strikes him as something extraordinary. Now, he needs to understand that I manifest more in them." Sri Ramakrishna also used to say: "When we see an extraordinary singer, player, speaker, or any other outstanding quality - it is nothing but the manifestations of the Divine Mother. So, the credit does not go to that person but to God/Divine Mother." Not only that, even the physical bodies are nothing but the manifestation of God and nothing else.

We also briefly discussed the 38th 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: 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.

1) daṇḍaḥ—punishment; **damayatām**—amongst means of preventing lawlessness; **asmi**—I am.

There are some rules and regulations in the world. All these rules and regulations have come due to intuition and human experience. Remember, these rules and regulations are not to torture anybody. These rules are for the betterment of our lives and to make our lives more manageable. When people obey rules and regulations - it will lead to less strife, conflict, and unhappiness - leading to more harmony, happiness, and knowledge. However, some people do not obey the rules and regulations. There are rulers responsible for the implementation of these rules.

Who are these rulers?

The parents are the rulers for the children, teachers for the students and managers for the workers. Doctors are the rulers for the patients, judges for the litigants and many more. Similarly, local, state and central governments have rulers to maintain law and order. These rulers uphold the rules and regulations and are responsible for their implementation.

Why do we need these rulers?

Many people do not want to follow these rules or regulations and try to break them. What can we do? There are four ways/ *Upayas* to stop them from breaking the rules.

Four types of *Upayas*/Diplomatic approaches:

Upāya (उपाय) is a Sanskrit word that means "approaches" or "ideas". It also refers to methods of diplomacy found in Hindu and Jain texts.

[Kautilya mentioned four Upayas - **Sama, Dana or Dama, Danda and Bheda** as ways to reach a solution in state politics to avoid conflicts and war situations (Arthashastra). This phrase is also commonly used when we need to find a solution to a problem anyhow. All of the above four *Upayas* are generally spoken together in a single colloquial phrase - "*Sama Dana Bheda Dandopaya*". This is a very common quote that is used all over India as a suggestion to resolve any conflict. These four approaches are found in the Hindu *Itihasa* (epics) and the *Dharmasastras*, as well as the Jain text *Nitivakyamitra*.]

1. **Sama**, is the first step, meaning, conciliation or alliances. We can request and try to make the person understand. [When conflict arises between states, the first step is to talk. There are five types of conciliations: praising the person, referring to a relationship (for example, marriage), pointing out mutual benefits, telling what might happen in future if something we do in a specific way, and lastly putting, oneself at the other's disposal.]
2. **Dana**, is the second, which means bribe, gifts or compensation. [Sometimes it is referred to as *Dama*, price, which means to pay the value.]
3. **Bheda**, refers to creating differences, using logic or trickery, and influencing the mind. [Creating dissension and discord in the enemy.]
4. **Danda**, refers to punishment, force or armaments. It is the last approach to rectify the issue. For example, this COVID Pandemic is a punishment by nature for misbehaving humans. (It may not be easy to understand.) God is compassionate and wants to improve us. When we do not understand, we pay double the price and suffer physically and mentally.

The Lord says, "I am *Danda* among all these approaches." God loves us. When *Sama, Dana, and Bheda* do not work then the only approach which is left, is *Danda/Punishment*.

2) nītiḥ—proper conduct; **asmi**—I am; **jigīṣhatām**—those who seek victory, want to become masters and conquer.

What is meant by the word conquer?

The word conquering does not only mean war between two counties to occupy the land. Conquering has a much wider application and meaning. It is applicable in almost every field of life. 1) A scientist wants to conquer and overcome some problem in his experiment or hypothesis. 2) A student wants to

overcome (conquer) his lack of knowledge about a subject and wants the correct understanding. 3) A cook wants to create a new dish, but the dish is not perfect. He wishes to conquer the unpleasant taste of his dish. 4) An inventor wants to find a better instrument. He would do it either by conquering the shortcomings of some existing instrument or may invent a new instrument. We update our software or hardware all the time. Why? The purpose is to make life more amenable, enjoyable, and manageable. If an enemy declares war, we must protect ourselves and our country. If necessary, we kill them. So these are a few examples of conquering. Whatever the case, if we want to master something, if we want to overcome some hurdle, and want to lead a better type of life, all these fall under that single umbrella of the word “conquering”. However, if we want to conquer some shortcomings in any field of life, we have to pay a heavy price.

What is the price? *nītiḥ*—proper conduct, *dharmic*, righteous and moral life. Some people want to achieve their desires by hook or by crook. These type of achievements disappear very quickly and bring sufferings. So *nītiḥ* means the correct behaviour, *dharmic*, moral, rational and logical behaviour. Even all these words do not cover the real meaning of the word *nītiḥ*.

“*Yato Dharma Tato Jayah*” - Mahabharata:

Gandhari was a great lady and very wise person. When Gandhari’s son Duryodhana came to her before the Kurukshetra war to get her blessing for victory, she did not bless her son for victory. She instead told him, “My son, *Yato Dharma Tato Jaya* - where there is *dharma*, there is victory. You will win if you are *dharmic* with or without my blessings or lose if *adharmic*.” [These words ‘*Yato Dharma Tato Jaya*’ are uttered not once, but thirteen times in the Mahabharata.] The emblem of the Supreme Court of India is ‘*Yato Dharma Tato Jayah*.’

Sri Ramakrishna used to say about Swami Niranjanananda, “My Niranjan is without any *Anjana*/blemish.” A person becomes pure (stainless) by doing austerities and meritorious deeds in past lives and this life.

3) *maunam*—silence; *cha*—and; *eva*—also; *asmi*—I am; *guhyānām*—amongst secrets.

Many things we need to hide or keep confidential. It is wrong to think that everything has to be open. Somethings need to be transparent, and some should

be concealed. For example, national secrets should be kept hidden. However, there are so many rascals and traitors/देशद्रोही *desadhrohi*. They sell national secrets to the enemies of their nation.

On the contrary, Sri Ramakrishna used to say, “Sadhus should not hide anything. Their lives and possessions should be open and transparent.” A truthful person need not hide anything. Before Ramakrishna’s birth, there were many secret societies. Swami Vivekananda said, “Religion should not be secret.” Something was seriously wrong with these secret societies. There is nothing wrong with religion but the way they understand and practice it. It is wise to keep millions of miles away from these secret societies. However, as discussed few things have to be kept confidential, called गुह्य *Guhyas*. Quality of reticence is required to keep a secret. Practising reticence means never giving even a hint that something secret is here. I am giving you one small example to clarify it.

सत्यं ब्रूयात् प्रियं ब्रूयात् , न ब्रूयात् सत्यम् अप्रियम्
satyam bruyat priyam bruyat, na bruyat satyam apriyam

This is one of the greatest spiritual laws if we want to progress in spiritual life, we have to practice it. What is this law telling us?

सत्यं ब्रूयात् - we should convey the truth.

प्रियं ब्रूयात् - we should tell *Priya/a* pleasing truth. Here, *Priya* does not mean what we want and feels good to hear. Here, *Priya* means what is beneficial for us. When Gandhari said to her son, “*Yato Dharma Tato Jayah*.” It is *Priya*. Why *Priya*? She made a marvellous truthful statement. She told him, “My son, *Yato Dharma Tato Jaya* - where there is *dharma*, there is victory. You will win if you are *dharmic* with or without my blessings or lose if *adharmic*.”

न ब्रूयात् सत्यम् अप्रियम् - We should not say or do anything harmful to an individual, a society or a nation. Only do what is beneficial.

Coming back to the verse:

As discussed, a few things need to be confidential, called Guhnyas. The best way to keep something secret - is मौनम् *Maunam* (to keep quiet). Sometimes when we are silent, that indicates that we are hiding something. This type of silence should be avoided and given up.

The recording time is 15 minutes approx.

Sage, Hunter and a Deer Story of Mahabharata:



It is a beautiful story. Once upon a time, a Sage was living in a forest. He was sitting in his Ashrama. Suddenly he saw a frightened deer come running towards him. There were two paths on either side of his Ashrama. The deer took one route and disappeared. A moment later, a hunter also came running with his bow and arrow. He saw the Sage, bowed down and asked, “Revered Sir, did you see a deer.” “Yes, I did”, Sage replied. Hunter knew that Sage would not lie. So, he asked, “Please tell me which direction the deer went.” Sage indicated the opposite path. The hunter ran to the way indicated by the Sage. The Sage saved the life of the innocent deer.

Now, Mahabharata asks, “Did the Sage tell a lie? Did he speak an untruth?”

The answer Mahabharata gives - सत्यं ब्रूयात् प्रियं ब्रूयात् , न ब्रूयात् सत्यम् अप्रियम्s *satyam bruyat priyam bruyat, na bruyat satyam apriyam*. Let’s analyse this. The Sage spoke *Priya*. What is *Priya*? *Priya* is beneficial to everybody. What would have been the result if he had spoken the so-called truth? Three things would have happened. 1) The deer would have lost its life. 2) The hunter would have incurred the sin of killing the deer. 3) The Sage would have incurred the sin as he would have been partly responsible for the death of the deer. It may look like an untruth but it is *Priya* - the greatest beneficial truth. The Sage saved the deer, the hunter and himself from sufferings by keeping a secret.

The Lord says, “The power to keep the secret by *Maunam*(keeping quiet) is My power.”

4) *jñānam*—wisdom; *jñāna-vatām*—in the wise; *aham*—I -

The Lord says, “I manifest in the form of wisdom among the wise people.”

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ C10, V10॥

*teṣhāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

We have seen earlier in the Bhagavad Gita. The Lord says, “Out of compassion, I give the divine knowledge to My devotees whose minds are constantly united with Me. They can attain Me.” The Lord destroys अज्ञानम् *Ajyanam*/ignorance and grants them correct understanding.

The Vedantic definition of God is - सत्यम् *Satyam*, ज्ञानम् *Jyanam*, अनंतम् *Anantam*, ब्रह्म *Brahman* or say *Sat*/absolute existence-*Chit*/absolute knowledge-*Ananda*/absolute bliss. We exist because of His existence. We have some knowledge as borrowed from His knowledge. We are sometimes happy and sometimes less happy as borrowed from His bliss. Every object in this world is a manifestation of *Sat-Chit-Ananda*. Even a tree knows its requirements to grow. How? When a tree does not get enough sunlight, it starts to grow in the direction of the sunlight. Who gives this knowledge to the tree? It is God. God manifests as the tree and gives understanding to the tree to fulfil its function. Every piece of understanding/knowledge is a manifestation of the infinite knowledge of God.

Sri Ramakrishna said, “I did not go there to see the person but to see the manifestation of My Divine Mother in him.”

Sri Ramakrishna always wanted to visit people with extraordinary qualities. He visited Ishawara Chandra-Vidhyasagar, Dayananda Saraswati and many more great people. There is a beautiful incident in the life of Shri Ramakrishna. Once Ramkrishna and his devotees went to see a great person, but that person did not care for Sri Ramakrishna. Shri Ramakrishna saw the person, saluted him and came back. It was an eyesore to his devotees, and they asked, “Sir, why did you go to the person; he did not treat you properly?” Shri Ramakrishna (like a *Mahayogi*/great sage) gave a beautiful reply, “Why does it matter to you? I went to see him because the Divine Mother is much more manifest in him in the form of knowledge and power. So if I do not go and pay respects to the Divine Mother, manifesting through these great human beings, I would have been insulting

Her. I did not go there to see the person but to see the manifestation of My Divine Mother in him.” So, beautiful!!

Important point: So, if we come across a person with tremendous knowledge in any field of life as science or poetry, art, politics, statesmanship, leadership or any sphere of life. We should salute them and say, “O, Lord, I see your manifestation in all these forms.” Even if we do not like the person but should pay respect to his extraordinary quality.

There is nothing else except the Divine Lord in the universe. How? *Panch-Bhutas*/five cosmic elements are the constituent elements of the entire universe. Atman manifested as space, space manifested as air, air manifested as fire, fire manifested as water, and water manifested as the earth. Everything in this cosmos has come from these five elements. These five cosmic elements sustain us, and we go back to them. This idea is repeated in the Thirteenth Chapter of the Bhagavad Gita.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ C13, V18॥

***jyotiṣhām apī taj jyotis tamasaḥ param uchyate
jñānaṁ jñeyaṁ jñāna-gamyam hṛidi sarvasya viṣṭhitam***

The Lord says, “I manifest as the light of all lives. I am beyond all darkness. I manifest in the form of knowledge.” God manifests in the form of objects and the instrument through which we get knowledge of objects. In other words, only God exists.

Bhagavad Gita: Chapter 10, Verse 39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ 39॥

***yach chāpi sarva-bhūtānām bījam tad aham arjuna
na tad asti vinā yat syān mayā bhūtaṁ charācharam***

Translation: O, Arjuna, I am even that, which is the seed of all beings. There is no creature moving or non-moving which exists or which can exist without Me.

Why does the Lord address and describe to Arjuna? Because Arjuna requested the Lord, “I want to contemplate upon You. However, I cannot contemplate Your निर्गुण *Nirguna*, निर्विशेष *Nirvesha* and निराकार *Nirakara* aspects. I cannot comprehend You in Your impersonal aspect. I can only say नेती नेती *neti neti*, not this, not this. I want to enjoy myself like a devotee. You told me in the beginning - the world is Your manifestation. You manifest as existence, knowledge and bliss. You are the unmanifested world in Your impersonal aspect and manifested world in Your personal aspect.”

Recollection: Remember, Ishwara, *Saguna* Brahma, Brahma, Vishnu, Shiva, Divine Mother are all synonyms. This world is nothing but Ishwara or *Saguna* Brahma or Divine Mother or whatever name you wish to give. What we see is nothing but Ishwara, *Saguna* Brahma, *Jagat-Janini* in the form of names, forms and utilities.

***Brahma Satyam, Jagat Mithya*:** What does it mean?

- What we call the world is nothing else but the Divine Lord.
- When we do not understand this fact, we call it *Jagat Mithya*. It is ignorance.
- There is nothing called unreal or *Mithya*. It is all Divine and *Satya*.
- When seen through the prism of Maya, the same truth manifests as unreal/untruth.

Coming back to our Verse 39 -

yat—which; *cha*—and; *api*—also; *sarva-bhūtānām*—of all beings, living or non-living but especially living like human beings, birds, plants, insect, bacteria etc; *bījam*—generating seed; *tat*—that; *aham*—I; *arjuna*—Arjuna.

What is meant by बीज *Beja*?

This universe is an effect, and every effect must have a cause. Everything living or inert non-living is an effect, therefore, has a cause behind it. The cause of the universe is called *Beja*. Here *Beja* means seed. The Lord is the *Beja* of this entire universe. (This is from the view of Qualified Non-Dualism.) The Next Verse 40 -

The recording time is 40 minutes.

Bhagavad Gita: Chapter 10, Verse 40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ 40॥

***nānto sti mama divyānām vibhūtinām parantapa
eṣha tūddeśhataḥ prokto vibhūter vistaro mayā***

[**Translation:** There is no end to My divine manifestations, O conqueror of enemies. What I have declared to you is a mere sample of My infinite glories.]

So both living and nonliving, moving and non-moving, everything we see cannot exist without the Divine Lord. We can understand this with the help of our illustration of 'Rope and Snake'. There is a rope. In semidarkness, the rope may appear like a snake, a garland, or a pool of flowing water. The important point is - if there is no rope, there will be no snake or garland or water body. All these appearances are dependent on the existence of the rope. Similarly, the existence of the entire universe depends upon the Divine Lord. In the 40th Verse, the Lord reiterates and reinforces the same idea. What is the idea? God alone is the ultimate support and substratum of the entire universe. Everything ultimately returns to Him. सृष्टि *Sristi*/creation, स्थिति *Esthiti*/maintenance and लय *Iaya*/dissolution go hand in hand. As we have seen in the Katha-Upanishad - He is our Mother and Father. The existence of even mountains and rivers depends on the Divine Lord. How? I will give you a few small illustrations.

1) Holy River Saraswati:

There was a mighty holy river called Saraswati in India. The entire ancient Vedic civilisation had developed at the bank of river Saraswati. Later on, the river disappeared underground. The recent discovery shows an enormous pool of sweet, pure drinkable water 1000s of feet below the earth. What is the significance? Whether it is a mountain or a river, the existence of everything depends on the Divine Lord.

2) Descent of Mother Ganga from Heaven - *Bhagirathi*:

(Please refer to the transcript of the Chapter 10 Part 10.)

Another example is the river. Ganga was not there. According to some of our Puranas, Bhagirath wanted to purify his ancestors. He prayed to Lord Vishnu. Holy Ganga river sprang from the lotus feet of Lord Vishnu - विष्णु पद उद्भवो *Vishnu Pada*

Udbhava. Mother Ganga descended on the earth to purify all of us. Who knows, it might go underground in future.

3) Himalayan Mountains were non-existent millions of years back. Who knows, they might disappear in future. Similarly, the sun, the earth might also disappear one day. This means, existence of everything depends on the Divine Lord, and everything is going towards Him.

The Lord says, “O, Arjuna, I am the seed of the entire visible or invisible, experienced or inexperienced world.” We get the same idea in the Seventh Chapter, Verse 10. This verse is very appropriate for this Tenth Chapter.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ C7, V10॥

***bījaṁ māṁ sarva-bhūtānāṁ viddhi pārtha sanātanam
buddhir buddhimatām asmi tejas tejasvinām aham***

O Arjun, know that I am the eternal seed of all beings. I am the intellect of the intelligent and the (splendour) power of the influential people. I am manifesting in them.

Also in the Verse 18th of the Ninth Chapter:

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ C9, V18॥

***gatir bhartā prabhuḥ sākṣhī nivāsaḥ śharaṇam suhṛit
prabhavaḥ pralayaḥ sthānam nidhānam bījam avyayam***

I am the root cause of everybody.

gatiḥ—(the supreme goal) the entire world is travelling towards Me.

bhartā—I am the sustainer.

prabhuḥ—I am the Lord of the universe.

sākṣhī—I am the eternal witness.

nivāsaḥ—Everything is living in Me. I am the abode.

śharaṇam—shelter, ultimately everything takes refuge in Me.

su-hṛit—I am the best well-wisher of everybody in the world. He wishes us to enjoy the world and go back to Him.

prabhavaḥ—I am the root cause.

pralayaḥ—dissolution, I am the end cause.

sthānam—I am the substratum.

nidhānam—resting place.

bījam—seed; **avyayam**—imperishable. I am the eternal seed.

What is the Lord telling us? He is omnipresent. All creatures, animate and inanimate are pervaded by Him. No creature is bereft of Him. Therefore, an aspirant should think of God alone. This concludes the replay of the Lord to Arjuna's question. What was Arjuna's question? Hopefully, you remember the 17th Verse of this chapter. (Please refer to the transcript of the Tenth Chapter, Part 6.)

Bhagavad Gita: Chapter 10, Verse 17

Arjuna Uvacha

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 17॥

**katham vidyām aham 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. So, 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.” The Lord says - Verse 19. (Please refer to the transcript of the Chapter 10, Part 7.)

Bhagavad Gita: Chapter 10, Verse 19

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥19॥

śhrī bhagavān uvācha

*hanta te kathayishyāmi divyā hyātma-vibhūyataḥ
prādhānyataḥ kuru-śhreṣṭha nāstyanto vistarasya me*

Translation: The Lord says: 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.

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.

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.

(Please refer to the transcript of the Chapter 10 Part 1.) There is a beautiful incident from the life of Sri Ramakrishna.

Shri Ramakrishna and Shiva-Linga:

There is a beautiful incident in the life of Sri Ramakrishna. As we know, in the Dakshineswar, there are three types of temples. The main temple, of course, is the temple of the Divine Mother Kali. Then there is a small Radha-Krishna temple on the way. On the banks of the Ganga, there are individual small twelve Shiva

temples, six on one side and six on the other side. One day Sri Ramakrishna went to one of the Shiva temples. He overcame by a *bhava*/spiritual emotion. So, he embraced the Shiva Linga because Shiva-Linga is the glory of Shiva. (Interestingly, we cannot embrace an image of Lord Vishnu anywhere in this world. But, we can embrace, pour water, and offer Belva leaves on the Shiva-Linga.) Sri Ramakrishna went to the Shiva temple, embraced the Shiva-Linga with great devotion and started singing one of the verses from the **Shiva-Mahina-Strotam**.

***asita-giri-samaṁ syāt kajjalam sindhu-pātre
sura-taruvāra-śākhā lekhanī patramurvī |
likhati yadi grhītvā śāradā sarvakālam
tadapi tava guṇānāmīśa pāraṁ na yāti || 32 ||***

[O, Lord even if Mother Saraswathi takes the entire waters of the ocean as the ink, the branch of a beautiful tree in the celestial regions as Her pen, the whole earth itself as the paper and starts writing Your glories for an infinity of time or eternity. She is not going to come to the end of Your glory.]

Imagine Mother Saraswati (embodiment of knowledge). She wants to enumerate and expound on the glories of Lord Shiva. Here, Lord Shiva means Bhagwan, *ParaBrahma*. She wants to write His glories. What does She do?

[If an amount of) lampblack – used as a kind of ink– (*kajjalam*) equivalent (*samaṁ*) to the black (*asita*) mountain (*giri*) were to be (*syāt*) (poured into) the ocean (*sindhu*) acting as a pot –i.e. “an ink-pot”– (*pātre*);

(if) a branch (*śākhā*) of the best (*vara*) tree (*taru*) of the gods (*sura*) –i.e. the celebrated *Kalpavṛkṣa*– (were to be used as) a pen (*lekhanī*) (and) the (very) earth (*urvī*) (as) the leaf for writing on (*patram*);

(and) if (*yadi*) Śāradā –i.e. “Sarasvatī”, takes possession (of all those implements) (*grhītvā*), (were to) write (*likhati*) eternally (*sarvakālam*); even (*api*) that (amazing association) (*tad*), oh Lord (*īśa*), would not (*na*) reach (*yāti*) the end (*pāram*) of Your (*tava*) good qualities (*guṇānām*)]

Why? Because His glories are infinite. The Lord says -

Bhagavad Gita: Chapter 10, Verse 40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ 40॥

***nānto sti mama divyānām vibhūtinām parantapa
eṣha tūddeśhataḥ prokto vibhūter vistaro mayā***

The Lord says, “O, Arjuna, there is no limit to My divine manifestation. This is only a brief description of My glory. Why? Because it is infinite, you are finite. The infinity cannot be contained by finite.

The Lord is winding up the entire Tenth Chapter. which is the description of His divine glory. What is He saying?

na—not; ***antaḥ***—end; ***asti***—is; ***mama***—My; ***divyānām***—divine; ***vibhūtinām***—glories or manifestations; ***parantapa***—Arjun, the conqueror of the enemies. The Lord says, “O, Arjuna, there is no end of My divine glories/manifestations.

eṣhaḥ tu uddeśhataḥ —because of this reason; ***proktaḥ***—declared; ***vibhūteḥ***—of (My) glories; ***vistaraḥ mayā***—by Me. I expounded just a few of My glories.

To Summarise: So, the Divine Lord indicates what we discussed earlier. His glories are infinite. They can never be exhausted. For our contemplation, when we see a dynamic person, a famous person, a great scholar, an extraordinary administrator, a great King, or in whatsoever form, we must salute the person. When we see anyone with better quality than ourselves, there is no need to feel envious, say, “O, Lord, I have been searching for you. Now, I see Your manifestation in that person.”

In the 18th Verse of this chapter: (Please refer to the transcript of the Chapter 10, Part 6.)

Bhagavad Gita: Chapter 10, Verse 18

Arjuna Uvacha

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

*vistareṇātmano yogam vibhūtim cha janārdana
bhūyaḥ kathaya tṛiptir hi śhrīṇvato nāsti me mṛitam*

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

Arjuna humbly asks, "O, Lord, please describe Your glories in great detail." Why did Arjuna ask? Because भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् *bhūyaḥ kathaya tṛiptir hi śhrīṇvato nāsti me mṛitam* - I get tremendous joy hearing about Your glories. I am extremely fortunate to hear from Your mouth. The Bhagavad Gita is the 'Song of the Divine Lord'. It is sweet, relaxing, soothing, purifying and liberating. It is the essence of all Vedas and nothing less than Vedas. The Bhagavad Gita is one of the foundational scriptures. It is like drinking अमृत *Amrita*. Amrita makes us immortal.

Sri Ramakrishna and Narendra Nath - Fly and a pot of Nectar/Amrita:

Once, Sri Ramakrishna asked Narendra Nath (Swami Vivekananda), "There is a big vessel of Amrita/divine nectar, and you are a fly. Where will you sit? Narendra replied, "I will sit carefully at the edge of the vessel and sip it with my tongue." Immediately, the rod of correction came. Sri Ramakrishna said, "My child, this is not ordinary nectar. It is immortal nectar. If a person falls in it, he will die." The inner meaning is - all his ignorance will die, and he will be free forever.

This is also the essence of the beautiful story of *Samudra-Manthan* in Bhagavatam.

So, Arjuna wishes to hear the Divine Lord's teaching forever. Time is limited. So, the Lord summarises the entire expositions as short, sweet, and memorable teaching.

Bhagavad Gita: Chapter 10, Verse 41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तद्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 41॥

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

Translation: Whatever you see as beautiful, glorious, or powerful, know it to spring from but a spark of My splendour.

yat yat—whatever; **vibhūtimat**—opulent, endowed with some special power; **sattvam**—being; **śhrī-mat**—endowed with tremendous wealth or glory; **ūrjitam**—glorious, some excellence is manifesting in some creatures; **eva**—also; **vā**—or; **tat tat**—all that; **eva**—only; **avagachchha**—know; **tvam**—you.

A being who appears glorious, brilliant, powerful or in some way distinguishable from many other people. Not only a living being but a majestic mountain, mighty river, magnificent forest, vast desert, or a beautiful sight of dark sky with stars twinkling like jewels. Whenever it evokes a wonder in the mind, simply understand.

mama—my; **tejah**—splendour; **anśha**—a part; **sambhavam**—born of.

All this is a manifestation of only an infinitesimal part of My infinite glory. Why is it infinitesimal? Because the instrument is infinitesimal. I present you an example to explain this. A five watt lamp gives only light worth five watts, and a 5,000 watt lamp emits light worth 5,000 watts, although the electricity is the same. The type of lamp limits the power of light. Everything in the world is finite.

Now, the Divine Lord concludes and says, “O, Arjuna, you just understand a simple statement.” What is the statement? Next Verse 42:

Bhagavad Gita: Chapter 10, Verse 42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 42॥

atha vā bahunaitena kim jñātena tavārjuna
viṣṭabhyāham idam kṛitsnam ekānśhena sthito jagat

athavā—otherwise; **bahunā**—detailed; **etena**—by this; **kim**—what; **jñātena tava**—everything cannot be known by you; **arjuna**—Arjun; **viṣṭabhya**—pervade and support, I sustain the entire visible universe.; **aham**—I; **idam**—this; **kṛitsnam**—entire; **eka**—by one; **anśhena**—fraction; **sthitah**—am situated; **jagat**—creation

Translation: What will you gain by knowing all these in detail, O Arjuna? Suffice it to say that I hold this entire universe by a fraction of My yogic power.

“O, Arjuna, it is impossible to know everything in the world.” Even one handful of mud has an uncountable number of things in it. Scientists are discovering and exploring but cannot reach the end of the Divine Lord’s glory. Scientific knowledge is limited. Body, mind and time are limited. It is not possible to know the infinite glory of the Lord, and it is not necessary.

viṣṭābhya—pervade and support, I sustain the entire visible, vast and unimaginable universe. How? **eka**—by one; **anśhena**—fraction; **sthitah**—am situated; **jagat**—creation. I create, maintain and withdraw this entire universe by one infinitesimal part of My yogic power. What does it mean? Extraordinary power of anyone anywhere belongs to the Lord only. It is not individual’s power.

The Lord is - Absolute existence, Absolute knowledge and Absolute Ananda.

सर्वं खल्विदं ब्रह्म **Sarvam Khalu Idam Brahm**

A few points to remember:

1. Never be jealous of anybody. It is the Divine Lord manifesting through the person.
2. Our friends, enemies, good people and bad people are manifestations of the Lord.
3. Our happiness and sorrow; heat and cold; victory and defeat, honour and dishonour are all His manifestations. What does it mean?
4. We are zero, and non-existent. It is ignorance to think - I am so and so. This is all Divine-Lila.
5. It is like a dream created by One Waker’s mind. The Lord manifests as the entire world.
6. The Tenth Chapter consisting of 42 Verses comes to an end.
This Chapter comes to an end. This is a great chapter and tremendously helpful to all of us.

Introduction of the Eleventh Chapter - Vishvarupa Darshana Yoga:

Now, Arjuna folds his hands and says, “O, Lord, I entirely believe what You told me. However, I wish to see - How You manifest as the entire universe. Please grant me my wish. Only You can show me Your Universal form.”

It is the beautiful subject matter of the Eleventh Chapter. We will expound and meditate on 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)