



MASTER GITA

MASTER LIFE

CHAPTER 10

VIBHUTI YOGA

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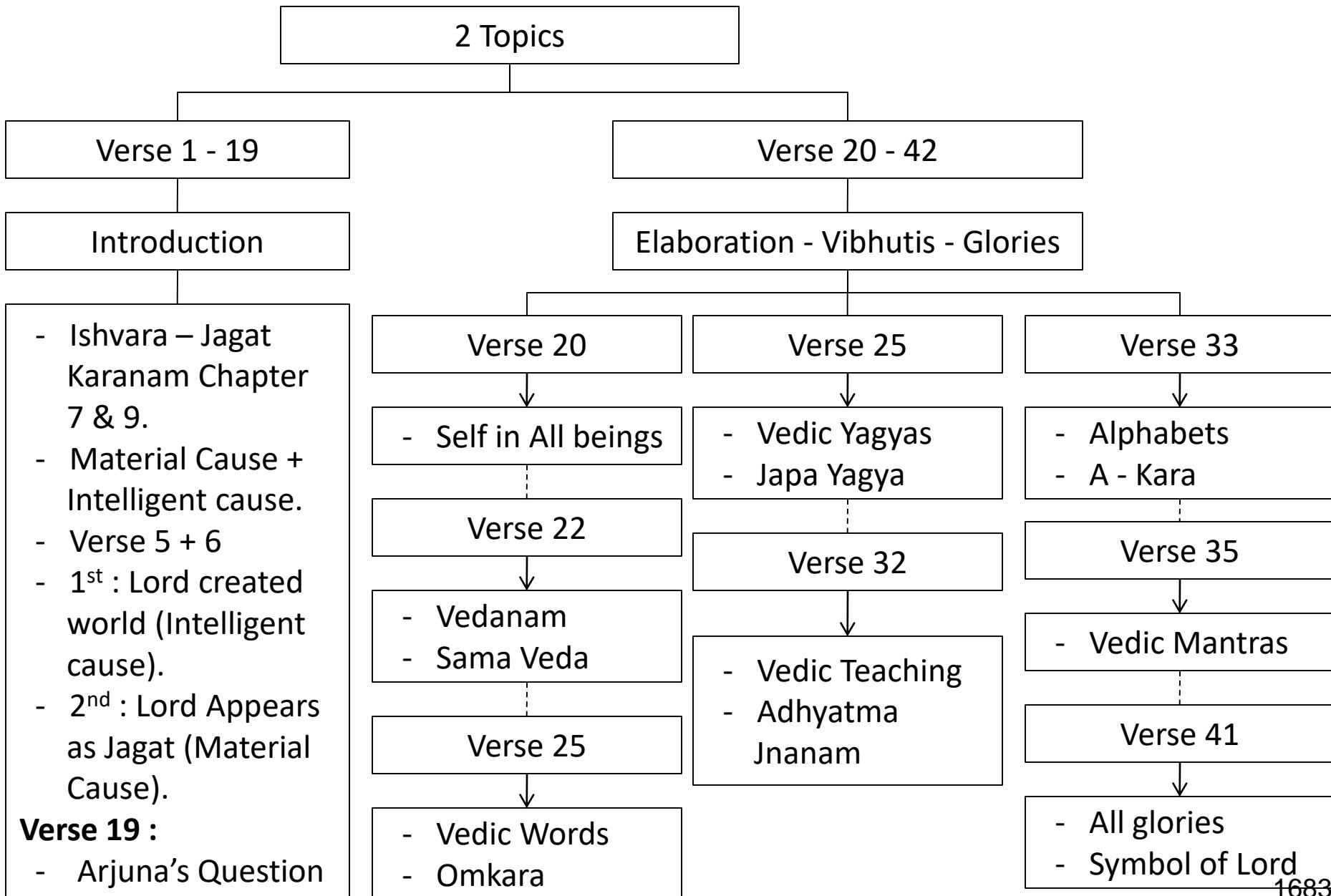
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Chapter 10

Vibhuti Yoga – 42 Verses (One in Many – Immanence)



Chapter 10 – 42 Verses

Lecture

- From 7th chapter : Discussion moved from Tvaṁ Pada to Tat Pada.
- Focus shifted from the nature of self to the nature of Lord.
- **Truth of vedanta is :**

Nature of self and nature of Lord are one and the same.

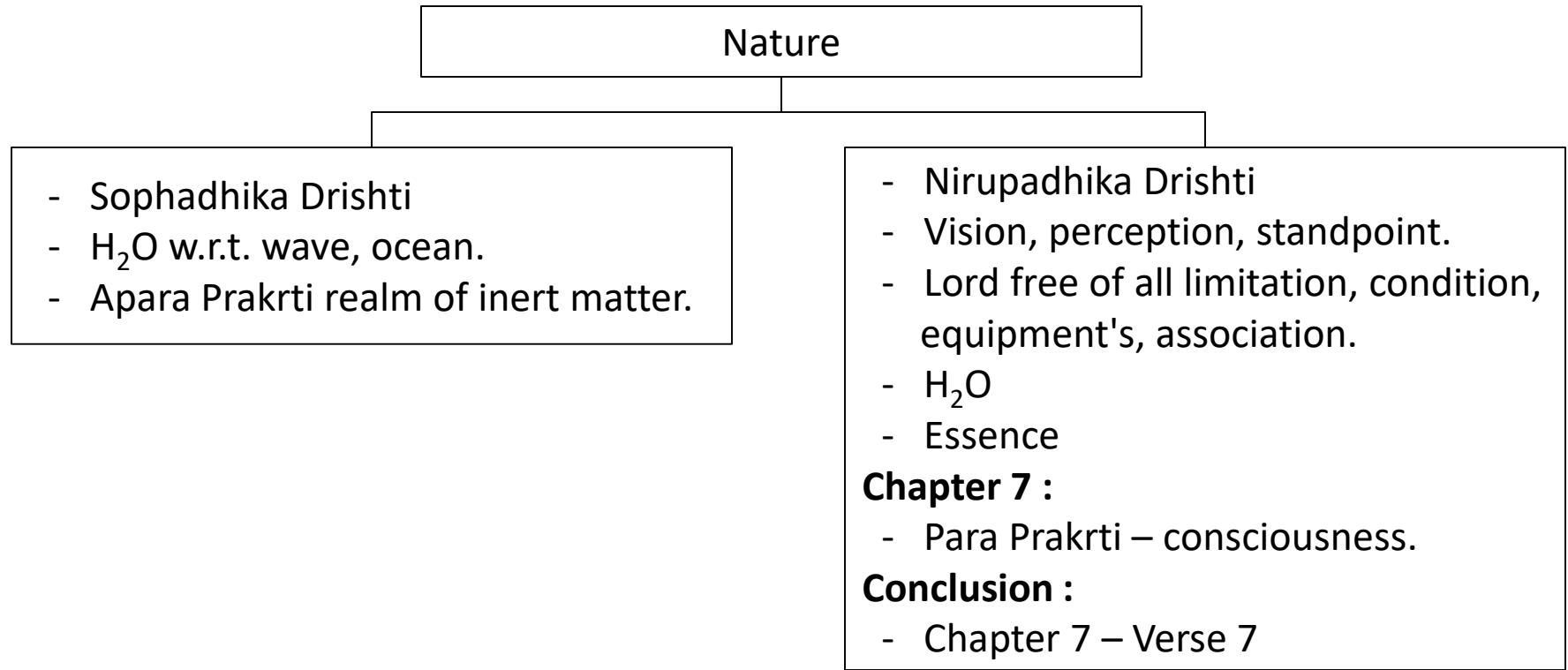
Nature of Ocean and wave	Nature of Jiva and Ishvara
<ul style="list-style-type: none">- Essence water- H₂O	<ul style="list-style-type: none">- Essence Brahman- Awareness Chaitanyam, consciousness.

- For analysis, study purposes, understanding purposes, this division is accepted.
- Division we have naturally made for ourselves.
- Me the Lord different, then one analyses what is the self, the Lord and finally comes to the understanding that the self, Lord is one and same.

Chapter 1 – 6	Chapter 7 – 12
Nature of Jiva	Nature of Lord

- In second 6, completed 7, 8, 9.
- Now Chapter 10.

- All have connection – Nature of Lord.



मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaram nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidam prōtam
sūtrē maṇigaṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- There is nothing other than me, nothing apart from me, higher than me, not a wee bit, kinchit.
- Mayi Sarvam Idam Proktam, entire realm of objects and beings, are woven on me, like Sutre Mani Gana Iva.
- Like thread is woven, pervades entire string of pearls.
- In that way, everything is pervaded by me.
- **Nature of Lord of any conditionings, Lord alone is.**

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidam sarvam
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāham tēṣvavasthitah ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- Entire realm is pervade by me in Unmanifest form.
- **All beings are in me but I am not in them, I don't partake of their changes.**
- **I remain pure and untouched by whatever is happening in their realm.**

न च मत्स्थानि भूतानि
 पश्य मे योगमैश्वरम् ।
 भूतभूत च भूतस्थः
 ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
 paśya mē yōgamaiśvaram |
 bhūtabhṛṇna ca bhūtasthō
 mamatmā bhūtabhāvanah || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- In truth, none of them are in me, why?
- **Because they are not different from me, it is not A and B, and A is in B, they are only me, appearing in that way.**
- See my incredible divine, Lordly capacity, glory.
- These are expressions of Bhagawan in his true nature where he says, I alone am, as pure existence consciousness.
- This is NirUphadika Drishti, Lord in his unconditioned expression.

Sophadhika Drishti :

- Lord in his conditioned expression, manifested form.

रसोऽहमप्सु कौन्तेय
प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः
खे पौरुषं नृषु ॥ ७-८ ॥

rasō'hamapsu kaunteya
prabhā'smi śaśisūryayōḥ ।
praṇavaḥ sarvavēdēṣu
śabdaḥ khē pauruṣam nr̥ṣu ॥ 7-8 ॥

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

पुण्यो गन्धः पृथिव्यां च
तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु
तपश्चास्मि तपस्विषु ॥ ७-९ ॥

puṇyō gandhaḥ pṛthivyāṁ ca
tējaścāsmi vibhāvasau ।
jīvanaṁ sarvabhūtēṣu
tapaścāsmi tapasviṣu ॥ 7-9 ॥

I am the sweet fragrance in earth and the brilliance in fire, the life in all beings and I am austerity in the austere. [Chapter 7 – Verse 9]

बीजं मां सर्वभूतानां
विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि
तेजस्तेजस्विनामहम् ॥ ७-१० ॥

bījam māṁ sarvabhūtānāṁ
viddhi pārtha sanātanam ।
buddhirbuddhimatāmasmi
tējastējasvināmaham ॥ 7-10 ॥

Know me, O Partha, as the eternal seed of all beings; I am the intelligence of the intelligent. The splendour of the splendid (things and beings), am I. [Chapter 7 – Verse 10]

बलं बलवतां चाहं
 कामरागविवर्जितम् ।
 धर्माविरुद्धो भूतेषु
 कामोऽस्मि भरतर्षभ ॥ ७-११॥

balam balavatām cāham
kāmarāgavivarjitaṁ |
dharmāviruddhō bhūtēṣu
kāmō'smi bharatarṣabha || 7-11 ||

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among, the Bharatas. [Chapter 7 – Verse 11]

Lord is

Water	Rasa
Sun and Moon	Effulgence
Vedas	Ohm
Space	Sound
Earth	Fragrance
Fire	Effulgence
Beings	Life
Tapasvins	Tapas

• **Chapter 9 – Verse 16, 17 :**

I am this or that, conditioned expression, Sophadhika, alongwith Upadhi, alongwith Manifestation.

Bhagawan's Tattwam

- Sophadhika
- For Dhyanam contemplation
- What is the purpose?

- Nirupadhidikam

- One gains intellectual strength, caliber by Dhyanam, Chitta Ekagrata.
- This provides the capacity.
- Lord is existence, consciousness, and hold on to it.
- Mind does not get strength, not ready for it.
- Lord is effulgence in the fire, fragrance of earth, blueness of the Sky, mind is able to have a hold and able to focus.
- One can focus on Satchit Ananda after one's mind becomes ready.
- One's mind and intellect not subtle.
- How do you make mind and intellect subtle to hold the Satchit Ananda Lord?
- Exercises in contemplation are given, Saguna Sophadika dhyanam prescribed.

Dhyanam

Sagunam

- Exercises for contemplation.
- Exercises to focus
- Means to move forward to higher levels.
- Sophadika for Dhyana.
- Dhyana = Upasana.

Nirgunam

- Realise Nirguna Ishvara through knowledge.
- Niruphadika for Jnanam.
- Final truth to be known, experienced.
- Jnanam = Sravanam / Mananam / Nididhyasanam.

Bhagawan has presented his nature,
Tattwam

Sophadika

- Saguna
- Vast, requires elaboration
- In Realm of senses and mind, cognizable.
- With property, Bhagawan.

Niruphadika

- Nirguna, one
- Very subtle
- Beyond senses, and properties, incognisable, true nature.

- I shall explain to you once more.

Chapter 8 :

- Sophadhika leading to Krama Mukti.

कविं पुराणमनुशासितारम्
अणोरणीयं समनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥८-९॥

**kavim purāṇam anuśāsitāram
anōraṇīyāṁsam anusmarēd yaḥ |
sarvasya dhātāram acintyarūpam
ādityavarṇam tamasah parastāt || 8-9 ||**

Whosoever, meditates, upon the omniscient , the Ancient, the Ruler (of the whole world), minuter than the Atom, the nourisher (supporter) of all, of form inconceivable, effulgent, like the Sun and beyond the darkness (of ignorance). [Chapter 8 – Verse 9]

Chapter 10 :

- Represents, explains, specially focussed on Sophadhika, Saguna, Lords multiple various becomings, beings.
- Vividham Bhavanam, presenting, Vividha Bhakti.

Vibhuti

- Vividha
- Various manifestation

- Sophadhika presentations of Bhagawan.

- Bhagawan is unlimited, if it can be captured in your mind, it becomes limited, therefore Sophadhika.
- Chapter 10, elaborates again Sophadhika and Niruphadika but with special focus on Sophadhika.

Verse 1 :

श्रीभगवानुवाच ।
भूय एव महाबाहो
शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय
वक्ष्यामि हितकाम्यया ॥१०-१ ॥

śrībhagavānūvāca
bhūya ēva mahābāhō
śr̄ṇu mē parāmam̄ vacaḥ ।
yat tē'ham̄ prīyamāṇāya
vakṣyāmi hitakāmyayā ॥ 10-1 ॥

The blessed Lord said : Again, O mighty-armed, listen to my supreme word; which I, wishing your welfare, will declare to you, who delight in hearing me. [Chapter 10 - Verse 1]

a) Sri Bhagavan Uvacha :

- Bhagavan starts speaking, Arjuna not asking, wants to cover more of Saguna nature.
- Sri – Glory, Aishwarya, Supreme Lord endowed with all glories.

b) Bhuya Eva Mahabaho :

- Oh mighty Arjuna, Punarapi, again, not new, will elaborate for you.
- Nirguna very subtle, Saguna is manifold, I have not done justice to it.

c) Srunu Me Paramam Vachaha :

- Again you please listen to my supreme words.
- It deals with the Lord himself, wisdom of the Lord, highest, supreme.

d) Yatte Ham Priyamanaya :

- Student is inspiring, taking delight, face lit up, you love the teaching, Radiant with Joy.

e) Vakshyami Aham :

- I myself will explain.

f) Hita Kamyaya :

- I look for your Sreyas.

Gita : Chapter 2 – Verse 7

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasāmmūḍhacetāḥ ।
yacchreyah syānniścitam brūhi tanme
śiṣyaste'ham śādhi mām tvām prapannam || 2.7 ||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee.
[Chapter 2 – Verse 7]

- What is supremely good for me, please tell.

Perfection, interest from both sides

Teacher

Student

Shanti Mantra :

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

- Perfect student – teacher.
- Why Lord wants to teach again?

Nirguna	Saguna
Subtle	Too vast, needs further elaboration

- Highest teaching, gives greatest benefit, above all – you are very inspiring listener.

Verse 2 :

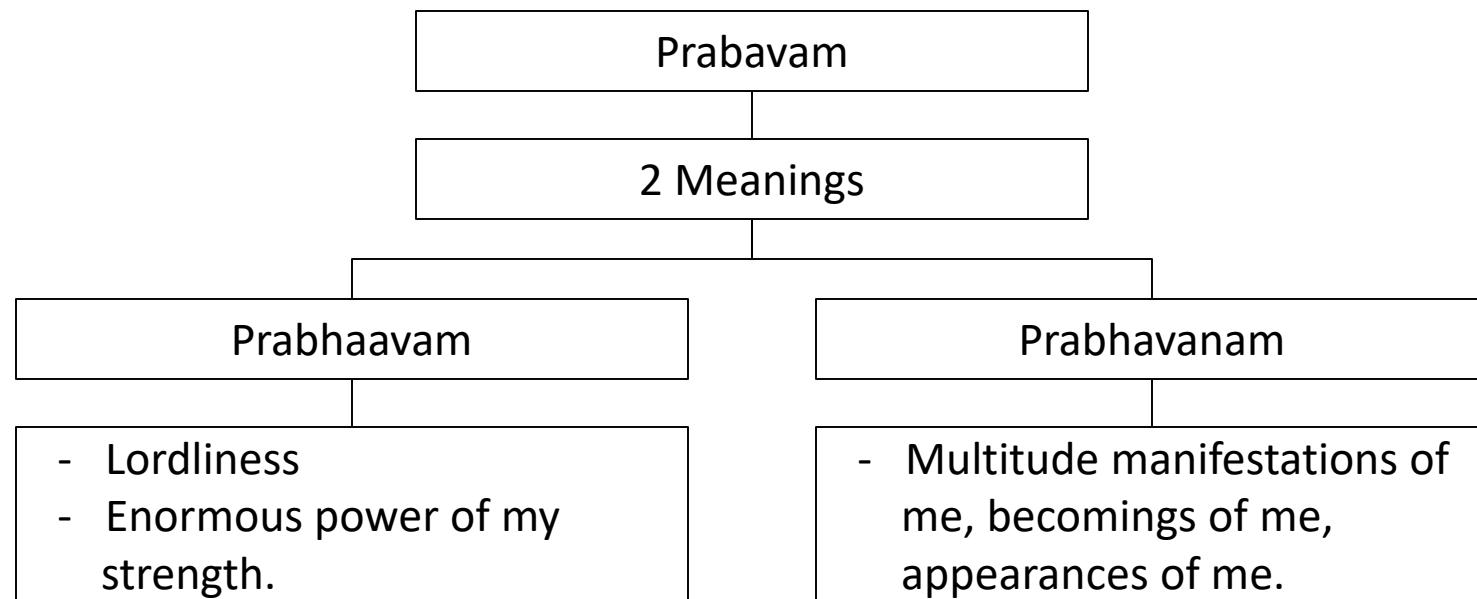
न मे विदुः सुरगणाः
प्रभवं न महर्षयः ।
अहमादिर्हि देवानां
महर्षीणां च सर्वशः ॥ १०-२ ॥

na mē viduḥ suragaṇāḥ
prabhavaṁ na maharṣayah ।
aham ādirhi dēvānāṁ
maharṣīnāṁ ca sarvaśah ॥ 10-2 ॥

Neither the hosts of heaven nor great rsis know my origin; for, in every way, I am the source of all the devas and the rsis.[Chapter 10 - Verse 2]

a) Suraganaha, Maharshayaha, Na Me Viduhu Prabhavam :

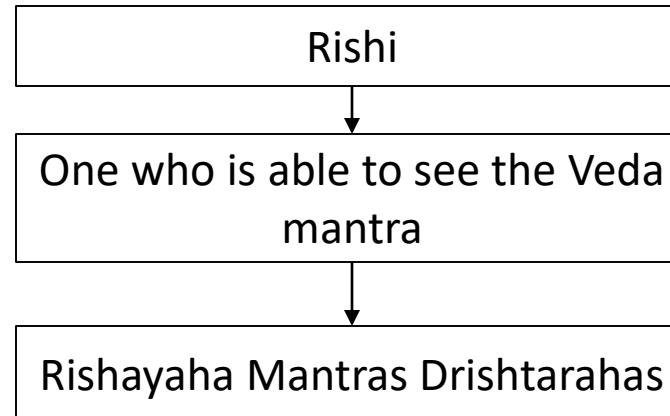
- Prabhavam : My Prabhutva, my Lordliness, Prabhavavam – manifold manifestation.



- Suraganaha – Devatas with greater intelligence do not comprehend me.

w.r.t.	Greater Intelligence
Plants	Animals
Animals	Human beings
Human beings	Gandharvas, Devas, beings in Tapaha, Mahaha, Janaha, Tapo Loka Vasinaha

- Intelligence becomes higher grade as one evolves.
- Suraganaha, Indra Adhi Devatas can't know subtlety of my nature.
- Maharishis – exemplary beings, great Rishi, Mahaa and Rishi.



- Great Rishis have revelation of Vedas.

- Vedas are revealed knowledge, not written by human beings.
- Those who have higher revelations in Meditation called Rishis.
- Brighu, Vishwamitra, are Sarvagyas, all knowers, possess enormous knowledge, wisdom.
- Entire creation inspite of enormous capacity, wisdom, remains ignorant of me.
- Why you are so subtle?

b) Aham He Sarva Devanam, Maharshi Nam Cha Sarvashaha Aadhi :

- Hi – Because.
- **Aham – I am before all beings.**
- **In all ways, I am their cause, Aadhi.**

2 ways to become cause

Material cause

Efficient, sentient cause

- Clay
- Upadhana Karanam

- Potter
- Nimitta Karanam

- **I am not material cause alone, not efficient cause alone, I am cause of both material and efficient cause of all the beings.**
- **I am Atma of all because I am both material cause and efficient cause of creation.**

- **Being Atma of all, I am the very source, cause.**
- **All beings including Devas and Maharishis are only effects, I am their cause.**

Effect	Cause
<ul style="list-style-type: none"> - Later, after - Does not know before 	<ul style="list-style-type: none"> - Before - Precedes all of them, subtle essence.

- Therefore they don't know me because I am creator, they are my creations.
- It is not that they can't know, but have not paid attention.
- What about Devatas, Maharishis?
- Even they can't know my full extent.

Wave	Wave
<ul style="list-style-type: none"> - Can know its essence – water. - Maharishis, knowledge limited. 	<ul style="list-style-type: none"> - Can't know all the waves, ocean. - Can't know all manifestations of water, ice, vapour.

- Knowledge so subtle that I have to take special effort as a teacher.
- To bring it to your comprehension, hence my special effort on my part to bring this knowledge again to you.
- Is it worth the effort from my side, if devatas and Rishis can't know?

Verse 3 : Important Verse

यो मामजमनादिं च
वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मत्येषु
सर्वपापैः प्रमुच्यते ॥ १०-३ ॥

yō mām ajam anādīm ca
vētti lōkamahēśvaram ।
asammūḍhaḥ sa martyēṣu
sarvapāpaiḥ pramucyatē || 10-3 ||

He who amongst the mortals knows Me as unborn and Beginningless, as the great Lord of the worlds, is undeluded and is liberated from all sins. [Chapter 10 - Verse 3]

a) Anaadi Lokantam Mahantam Ishvaram Yo Mam Vetti :

- Bhagawan is Anaadi, Ajah, Loka Maheshwara.
- One who knows me this way, he becomes free of all sins, he remains undeluded.
- Anaadhi – without beginning, everything is born from it.
- It itself has no beginning.
- It is the ultimate cause, causeless cause.
- Anaadi means that which has no cause.
- Why no cause?

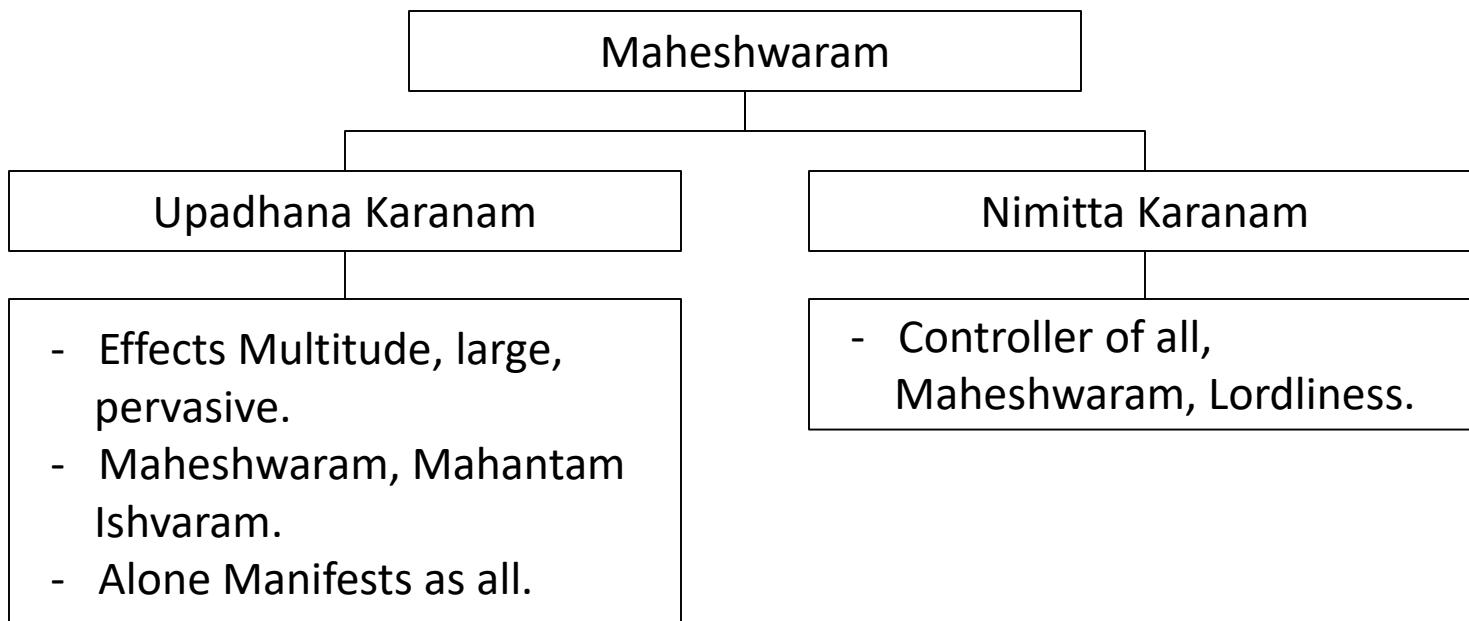
Ajam :

- Because it is unborn, Janma Shunyam.
- Eternal existence, not begun consciousness, ever abiding bliss.

- Lokam Maheshwaram – Lokanam Maheshwaram.

Loka	Maha Ishvaram
- Realm of beings and objects.	- Large Ishvara presence, Lordliness.

As Material cause	As efficient cause
- It is pervasive	- It is controlling



- Gold alone manifests as all ornaments.
- Water alone manifests as all waves.

- Maheshwaram, one who is both Upadana Karanam and Nimitta Karanam.
- This way Mam Ye Vetti, one who knows me as Anaadhi, supreme cause, which has no birth, which alone manifests as the entire realm, mater of all this realm.

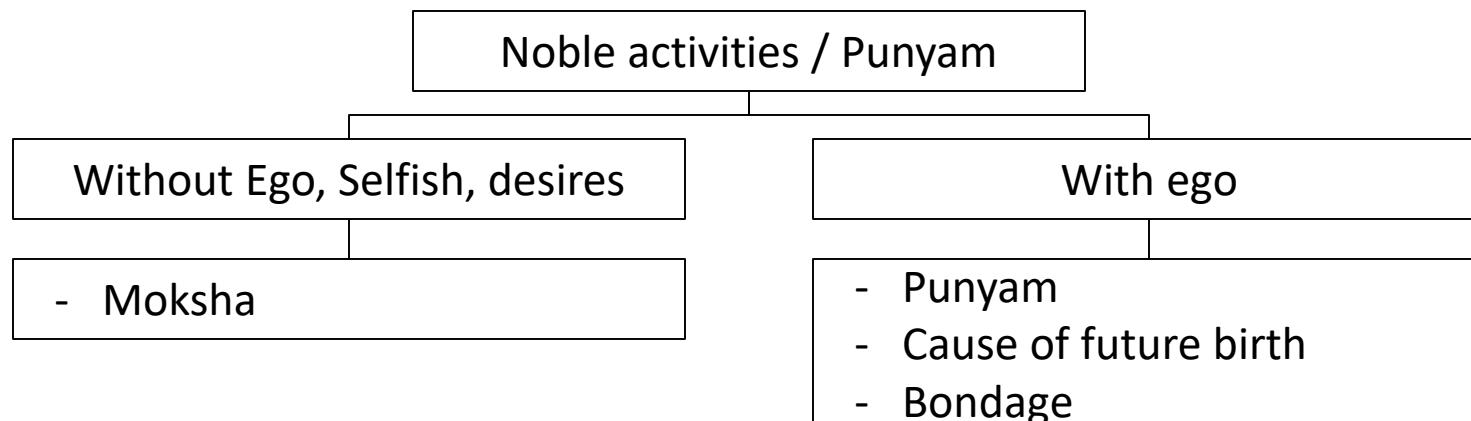
b) Saha Martyeshu Asamudaha :

- He knows himself also to be pervaded by the Lord.
- Among all mortals, he remains undeluded.
- He knows his real nature to be the supreme Lord.
- Knowing water to be pervading the whole ocean, the wave understands that in truth it is also the water.
- Knowing itself to be the water, it understands that the rise and fall of the wave is immaterial because me the water is untouched by the changes which happen at the realm, state, as this appearance of the wave.
- Among all mortal human beings, he remains undeluded, immortal, Buddhiman.

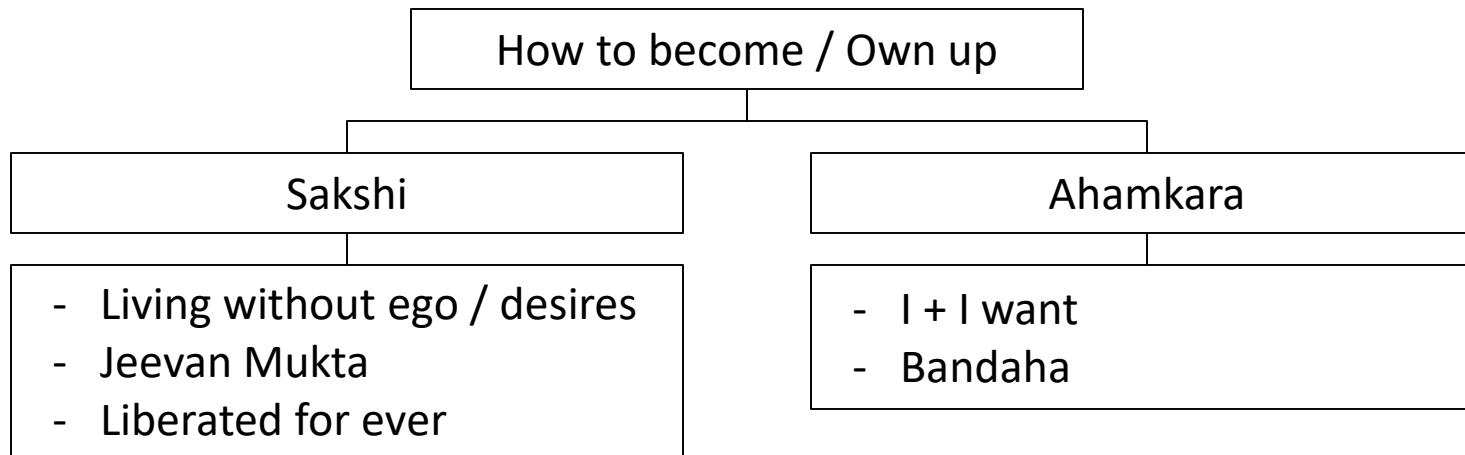
c) Sarva Papaihi Pramuchyate :

- **From all sins, he is liberated.**
- **Liberated from all kinds of sinful tendencies, he is liberated.**
- From all kinds of mental tendencies, which are disturbing, he is liberated.
- From all kinds of actions which are ignoble, he is naturally liberated.
- Liberated from all Vasanas, tendencies that are negative.

- Liberated from all Karmas, Punyam, Papam, which are responsible future embodiments and Samsara.
- Knowing his real nature, he is liberated.
- Sarva Papaihi, not Papas and Punya of now, Prarabda, and past – Sanchita.
- Pramuchyate, Prakarshena Muchyate, supremely liberated.
- **Cause of Papa, liberated from Jiva Bhava.**
- Why Punya also is Papam?
- **Punyam also leads to future embodiments, leads to Samsara, Papam in spiritual sense.**
- In religious sense, Punyam superior to Papam.
- In spiritual sense, Papam and Punyam both are tendencies of the – mind, Vasanas.
- If Punyam performed without selfishness, self-centeredness, it leads to purification of mind.
- If same noble activities are performed without egoism and egocentric desires, then it is cause of freedom, Moksha.



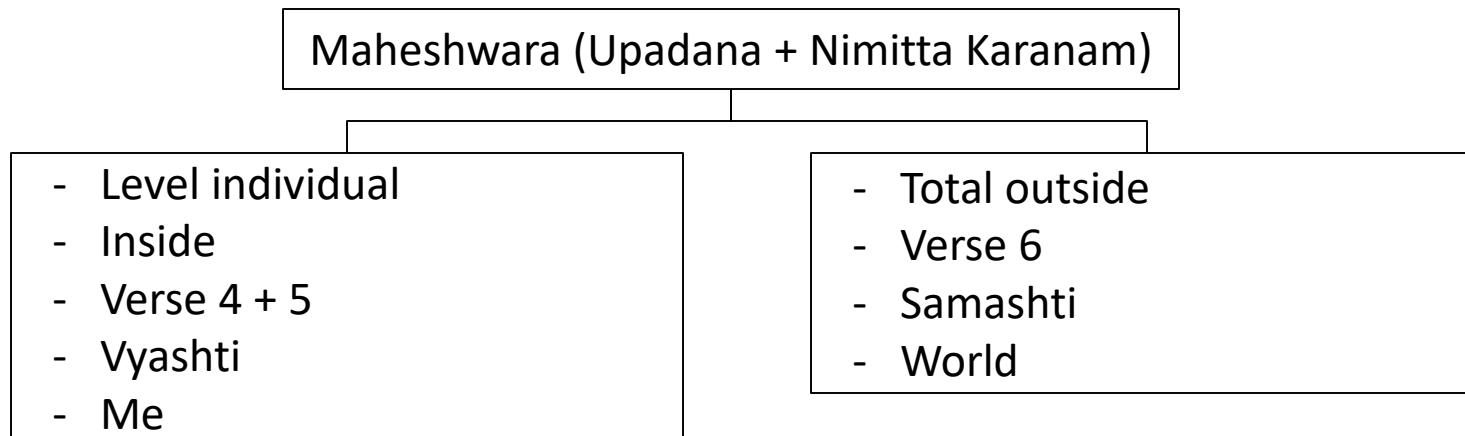
- **Pramuchyate – Individuality responsible for Punya and Papam, he is free from it.**



- Teaching subtle, hence have to say it again, the result is so high.

d) Hita Kamyaha :

- I want to give you Hita, Joy, therefore, will teach again.
- Oh Arjuna, you are so eager, I shall definitely tell you.
- How Bhagawan is Loka Maheshwaram, Anaadhi, Ajah, Karanam, supreme Upadana and Nimitta Karana for the entire world.



Verse 4 :

बुद्धिज्ञानमसम्मोहः
क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो
भयं चाभयमेव च ॥ १०-४ ॥

buddhirjñānam asammōhaḥ
kṣamā satyaṁ damaḥ śamaḥ ।
sukhaṁ duḥkhaṁ bhavō'bhāvah
bhayaṁ cābhayam ēva ca || 10-4 ||

Intellect, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, happiness, pain, birth or death or death, fear and also fearlessness... [Chapter 10 - Verse 4]

- All these various Bava, emotions and thoughts pertaining to the individual, are born from me and me alone.
- Thus he becomes Maheshwara of me.

Bava Samples : (20)

- Buddhi.... Etc (20) are all Butanam – Bava, states, thoughts, mental modifications of beings.
- Matta Eva – born from me only, all ornaments born from gold only.
- All thoughts are born from consciousness only, content of a thought is Chaitanyam alone.

All waves	All emotions
- Born from water	- Born from me Chaitanyam. - It is consciousness alone which manifests as all these thoughts.

- How the ornament looks is not the problem of the Gold.

Big Wave	Small Wave	Sunami Wave
H_2O	H_2O	H_2O

III) Asamoha :

- Non delusion, not Hassled by events, one clearly thinks what has to be done, how it is to be done, do smoothly at level of doing.
- At level of thinking, perfect clarity.

Bodhavya	Kartavyaha
- What is to be understood.	- What should be done. - Non Hassled.

- Viveka Pravirti = Assamoha.
- Discriminative way of functioning is Assamohaha.

IV) Kshama :

Kshama – 2 Meanings

Forgiveness

- When one has Authority to forgive.
- It is the strength of the strong, mighty not of the weak.
- I am in control
- Not reacting.

Forebearance

- Weak, hence accept.
- Titiksha
- I accept, I am under control.
- Don't react.
- Hence I am in control.

- **Don't put the key of your happiness in someone else's pocket**

V) Satyam :

- What you know to be true, you say fearlessly.
- Through right Pramanas, understand what is right.
- To say, is to live according to it, is Satyam.

Satyam

Telling the truth

Living according to the truth

Ritham

2 Expressions of Satyam

Satyam

Truth brought to life in practice

- What you understand as Truth from Shastra.

- Ritham.

VI) Damaha :

- Ability to control our senses and say no.
- Desire is there.

Bahya Indriya Nigraha

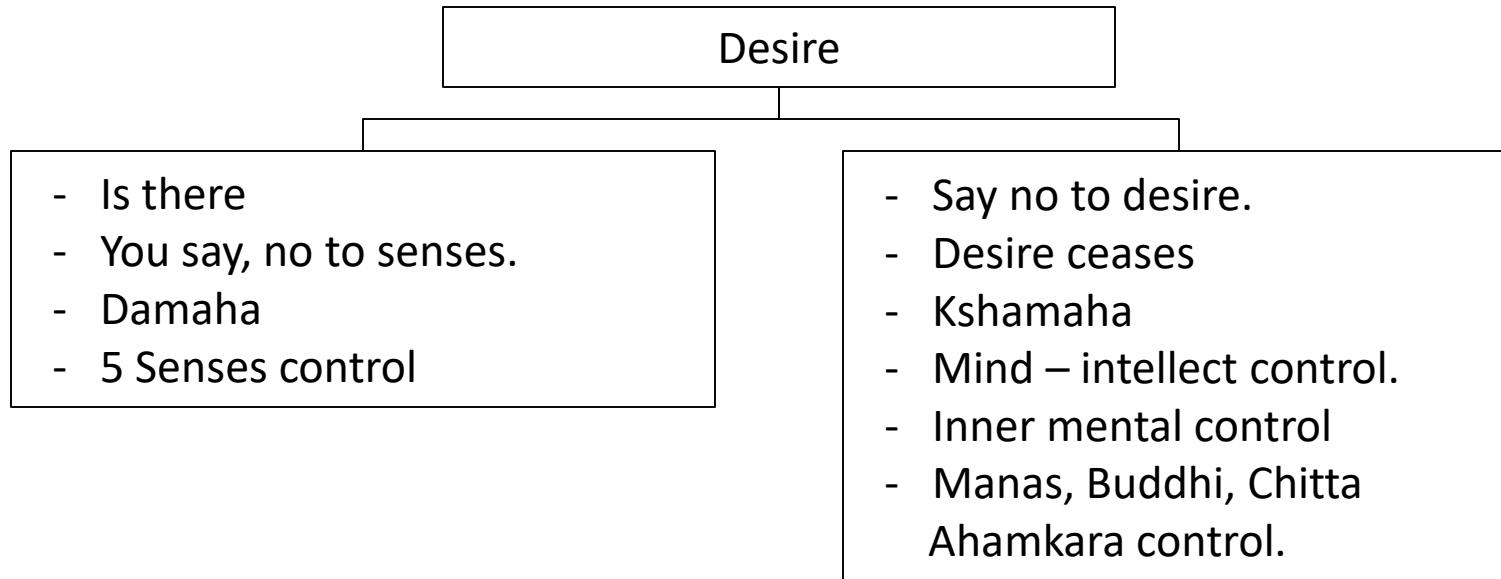
Damaha

Outer sense control

- Mind has desire, Viveka says not good for you, not right.
- Inner clarity is there, desire is there, desire not controlled still, have the will, power to say no to the senses, eyes, tongue.

VII) Kshamaha :

- Antahkarana Nigraha.
- Internal control.
- Capacity strong, can control desires from rising, reduce desire to nothing.



VIII) Sukham :

- Joy expresses in life, you are spending your Dharma, Punyam.
- Manifestation of Punyam is Sukham.

IX) Dukham :

- Manifestation of Papam.
- Papam is being expended.

- Currency of Dharma.
- Never be afraid of Dukham.
- Good, come on, how much, very fast, you come, I will be happy.
- In Sukham and Dukham time, Hari Eva Bokta, Karta.
- Don't be carried away by Sukha or Dukha.
- Keep in mind Bhagawan and lead your life.

X) Bava – Birth

- Thought born, knowledge, Sukham, Dukham thoughts are born.

XI) Bavaha :

- Thoughts stay, sustain.
- Abavaha = Ends.

XII) Bayam :

- Fear.

XIII) Abayam :

- Fearlessness.

Eva Cha :

- And all of them.
- Opposite – 2nd and – 2nd Cha.

- Buddhi – Abuddhi
- Jnanam – Ajnanam
- Assamohaha – Sammohaha
- Kshama – Akshama.
- All manifold thoughts are manifestation of pure consciousness, Prajnam, in different names and forms.
- All coming from me, pure consciousness.
- I am the Maheshwara.

Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा
 इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो
 ज्योतीर्षीत्येतानीमानि च क्षुद्रमिश्राणीव
 बीजानीतराणि चेतराणि चाण्डजानि च
 जारुजानि च स्वेदजानि चोद्धिज्जानि च
 अश्वा गावः पुरुषा हस्तिनो यत्किंचेदं
 प्राणि जड्मं च पतत्रि च
 यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रम् ।
 प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः
 प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

*Eṣa brahmaiṣa indra eṣa prajāpatir-ete sarve devā
 imāni ca pañca mahābhūtāni prthivī vāyur-ākāśa āpo
 jyotiṁśī tyetānī-māni ca kṣudra-miśrānīva
 bijānī-tarāṇi cetarāṇi cāñḍajānī ca
 jārūjānī ca svedajānī codbhijjānī ca
 aśvā gāvah puruṣā hastino yat-kiñcedam
 prāṇi jaṅgamam ca patatri ca
 yacca sthāvaram sarvam tat-prajñā-netram
 prajñāne pratiṣṭhitam prajñā-netro lokah
 prajñā pratiṣṭhā prajñānam brahma.*

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

Verse 5 :

अहिंसा समता तुष्टिः
तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां
मत्त एव पृथग्विधाः ॥१०-५ ॥

ahiṁsā samatā tuṣṭih
tapō dānam yaśō'yaśah ।
bhavanti bhāvā bhūtānām
matta ēva pṛthagvidhāḥ ॥ 10-5 ॥

Non-injury, equanimity, contentment, austerity, beneficence, fame, infamy All these different kinds of qualities of beings arise from Me alone. [Chapter 10 - Verse 5]

XIV) Ahimsa :

- Thought of non-injury.

XV) Samata :

- Equanimity.

XVI) Tushti :

- Content, enough.

XVII) Tapas :

- Manascha Indriyascha Ekagriyam.
- Ability to focus.
- Paramam Tapaha.

- Mental Vagaries seize, Kalmasha – impurities of the mind.
- Physical vagaries – Kalmasha at level of senses and body, sinful, do not help you to focus.
- Tapasa Kalmasham Hanti.
- By tapas, all sinful tendencies are broken, can't focus, no greater sin.

XVIII) Danam :

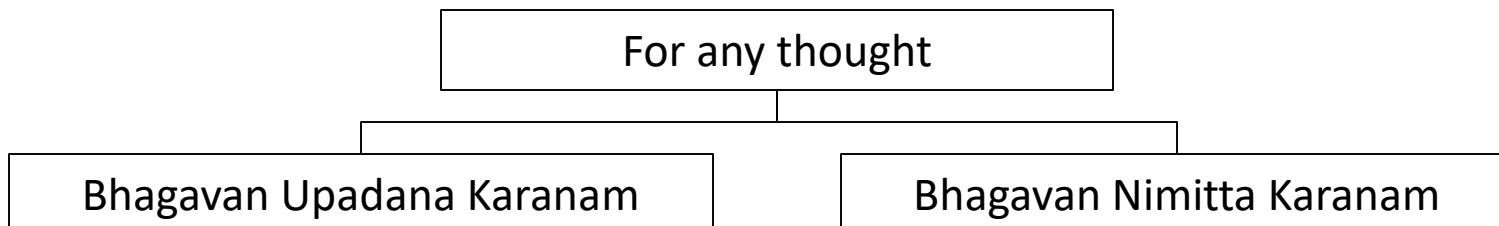
- Offering Deshe, Kale Patre.
- Give right time, right place give, does not embarrass, right person, right cause.
- Wealth put to bad use, you become responsible also.

XIX) Yashaha :

- Glory which comes by steadfast Abidance in Dharma.
- Glorious – mother, father, Gandhi, Harishchandra, did right things.

XX) Ayashaha :

- Opposites also Bhagavan, because he is Upadana Karanam.



Good thought	Bad thoughts
Bhagawan	Not from Satan

- Our thinking not 2 polarities.
- Only one God.
- Good and bad are his appearances, he is beyond all.
- Pure existence, consciousness, Maheshwara.

Bavanti Baba Butanam :

- Whatever thoughts be, Bavaha, Good – Bad thoughts, emotions, all of them.

Matta Eva Bavaha Prithak Vidaha :

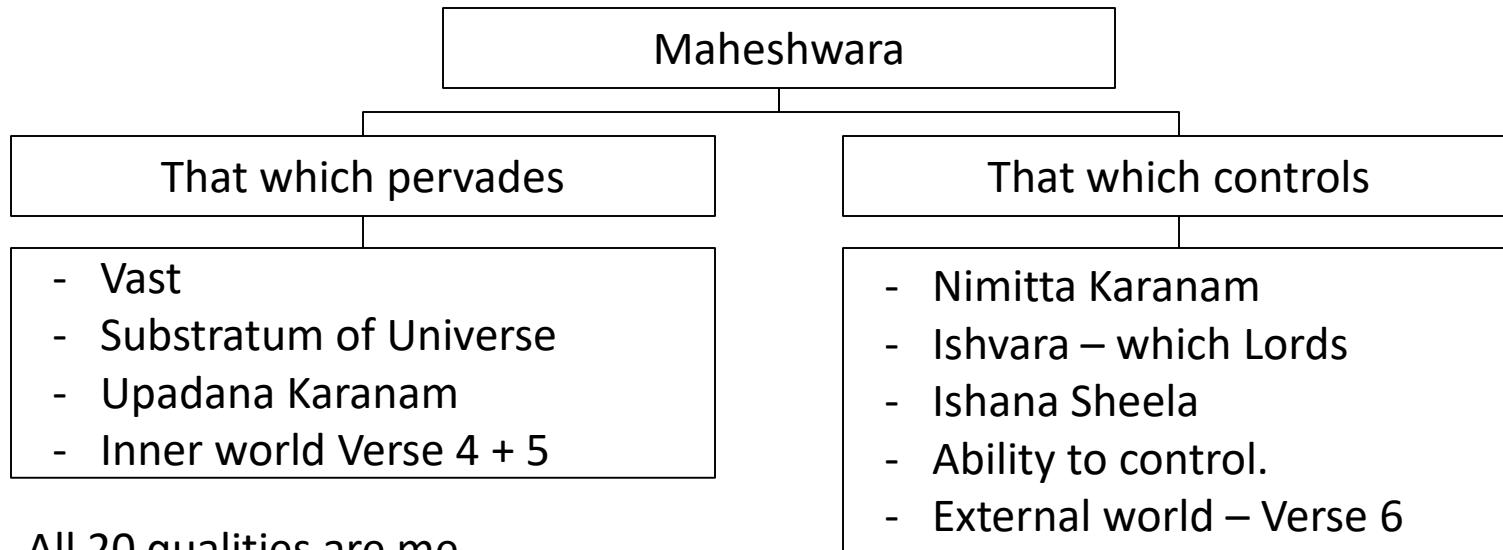
- Dharma, Adharma of all beings, arise from me alone, pure existence – consciousness manifestations.

- **Therefore, I am your Lord.**
- **There is no thought you have which is not Me, not illumined by me.**

- No thought other than consciousness.
- **I alone am you, in and through all your thoughts.**
- **I am your Lord.**
- **I am Lord of all.**

Lecture 2

- Lord states he is Maheshwara, great Lord.
- Philosophically what it means?



- All 20 qualities are me.
- That which remains as Nimitta and Upadana Karanam.
- Without consciousness, mind is not active, therefore Lord is Nimitta Karanam.
- I alone am these, expressing as Upadana Karanam.
- Bhagavan himself is Buddhi, Jnanam, Assomhaha... all thoughts... Bayam, Abayam, Kshana, Akshama all me.
- **What does it mean to me?**
- **Go beyond all Name and forms, appearance of these thoughts and see Bhagavan.**
- **Don't be carried away by these thoughts but look into the core of these thoughts, the Bhagavan.**

- Gold smith focuses on gold, not carried away by names and forms of ornaments.
- God Smith... in any Vritti, track out God.
- All Vrittis, Good, Bad Vrittis trace God, seek God.
- **Don't worry about the thought, don't say no or yes to a thought, find God in and through the thoughts.**
- Consciousness + Object = Thought
- Consciousness = thought – Object.

Spiritual Pursuit – 2 ways to practice

Use Nimitta Karanam

- Who is illuminating the thought.
- Use Nimitta Karanam facet of Lord.
- You are listening... a thought
- **Who is aware of the Listening?**
- **Without consciousness, listening will not happen.**
- Now you are in touch with God.
- Who is aware?
- **In whose presence do these thoughts dance.**
- That is Lord in you.

Use Upadana Karanam

- What is thought?
- Thought is consciousness with a form.
- Wave = water + Wave form.
- Consciousness = Object + thought.
- Consciousness of pen is pen thought.
- consciousness of office is office + thought.
- **What is thought?**
- **Consciousness with an object**
- **Consciousness in a form = thought.**
- Water in a form is wave.

Don't say :

- Everything is God... good idea, don't shake head!
- Don't worry about form, it does not matter, fact – it is water.
- **Let mind move away from superficial surface level of form and let attention go to deeper existence, let it go to awareness, which is in a particular form.**
- Then we are in touch with consciousness.

Choose both or one

Nimitta Karana Route

Upadana Karana Route

- **In and through every thought ask who is illuminating the thought, what is the material by which thoughts come and go.**
- What is the substratum, cause of thoughts? Chaitanyam, God.
- Just seek God.
- In and through every thought see God.

God

Transcending the thought

Immanent in the thought

- Nimitta, that which enables.
- **Thought is enabled by the presence of consciousness.**

- Upadana

- If not for the illumining power of consciousness, no thought will dance in your awareness.
- As consciousness be aware of the thoughts, see Bhagavan.
- Any thought, no problem, Jnanam – Agyanam, Kshama Akshama, Buddhi – Abuddhi Bayam, Abayam, both illumined by Bhagawan.
- A true gold smith has no problem with any ornament.

Example :

- As small children, go to shop and ask for animal biscuits.
- 10 Paisa – 10 Biscuits, penguin – very good, one penguin = 2 Monkey for children, not for shopkeeper, each biscuit = 1 paisa.
- Don't be carried away by thoughts, catch God in and through all thoughts, hiding there.
- God playing hide and seek with you as a thought, don't be carried away, catch God.

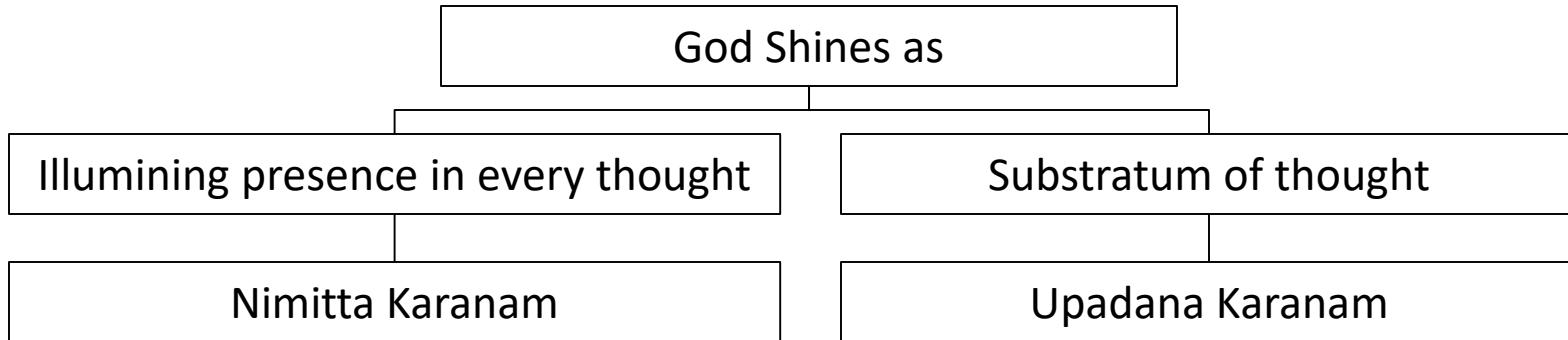
Keno Upanishad :

प्रतिबोधविदितं मतम्
अमृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं
विद्यया विन्दते ऽमृतम् ॥४॥

*Pratibodha-viditam matam
amrtatvam hi vindate.
Atmanā vindate vīryam
vidyayā vindate'mrtam.*

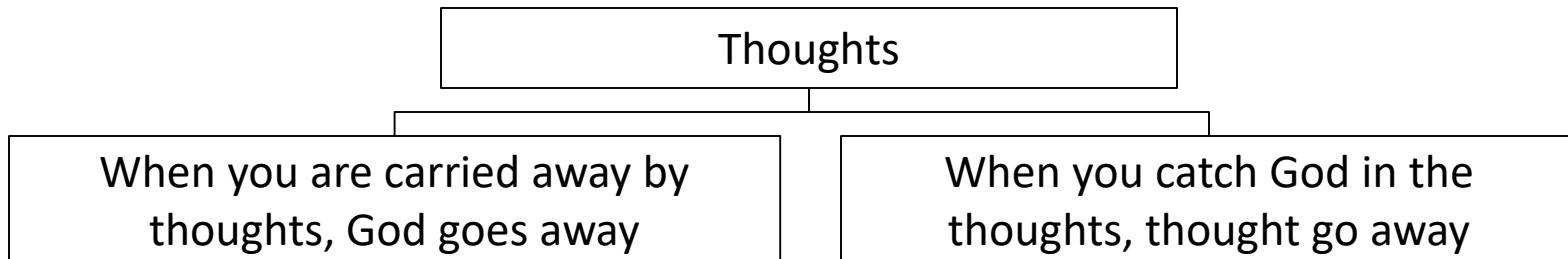
Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- In and through all thoughts, God alone shines, subtlest principle in creation.



- Catch him!
- How long can he play hide and seek?
- You catch him.
- Interesting of interesting things :

When you catch God, thoughts go away.



Example :

- Children mischievous and naughty.
- What you do to make them quiet?

- Start looking at them, he stops playing games.
- **Similarly, God is playing all types of games with you as thoughts, moment you look at God, thought, don't be carried away, just look.**
- Outer sheath of God goes away, be it Satvic, Rajasic, tamasic thought, consciousness just remains.
- This is the practice, in the inner world it is me alone, in my manifestation.
- What about the outer world of objects and beings.

Verse 6 :

महर्षयः सप्त पूर्वे
चत्वारो मनवस्तथा ।
मद्भावा मानसा जाताः
येषां लोक इमाः प्रजाः ॥१०-६॥

**maharṣayaḥ sapta pūrvē
catvārō manavastathā ।
madbhāvā mānasā jātāḥ
yēṣāṁ lōka imāḥ prajāḥ ॥ 10-6 ॥**

The seven great rsis, the ancient four and also the Manus, possessed of powers like Me, were born of (My) mind; from them are these creatures in the world (Originated and Sustained).
[Chapter 10 - Verse 6]

a) Maharshaya Sapta :

- 7 Rishis.
- One who has got revelation of the Veda and knows their meanings.
- Veda Mantra Tad Artha Drashtaraha.
- See the Vedas, seer, what you see is the Mantras.
- Natu Mantra Kartaraha not writers of Veda.
- Vedas are revelations.

b) Sapta Rishis :

- Highest – prime Maharishis, Brighu, Marichi, Atri, Pulastya Pulaha, Kratu, Vasishta.

c) Purve Chatvaraha :

- Before these Maharishis were created, there were four :
Sanaka, Sanandana, Sanatana, Sanatkumara.
- 4 Santkumaras.

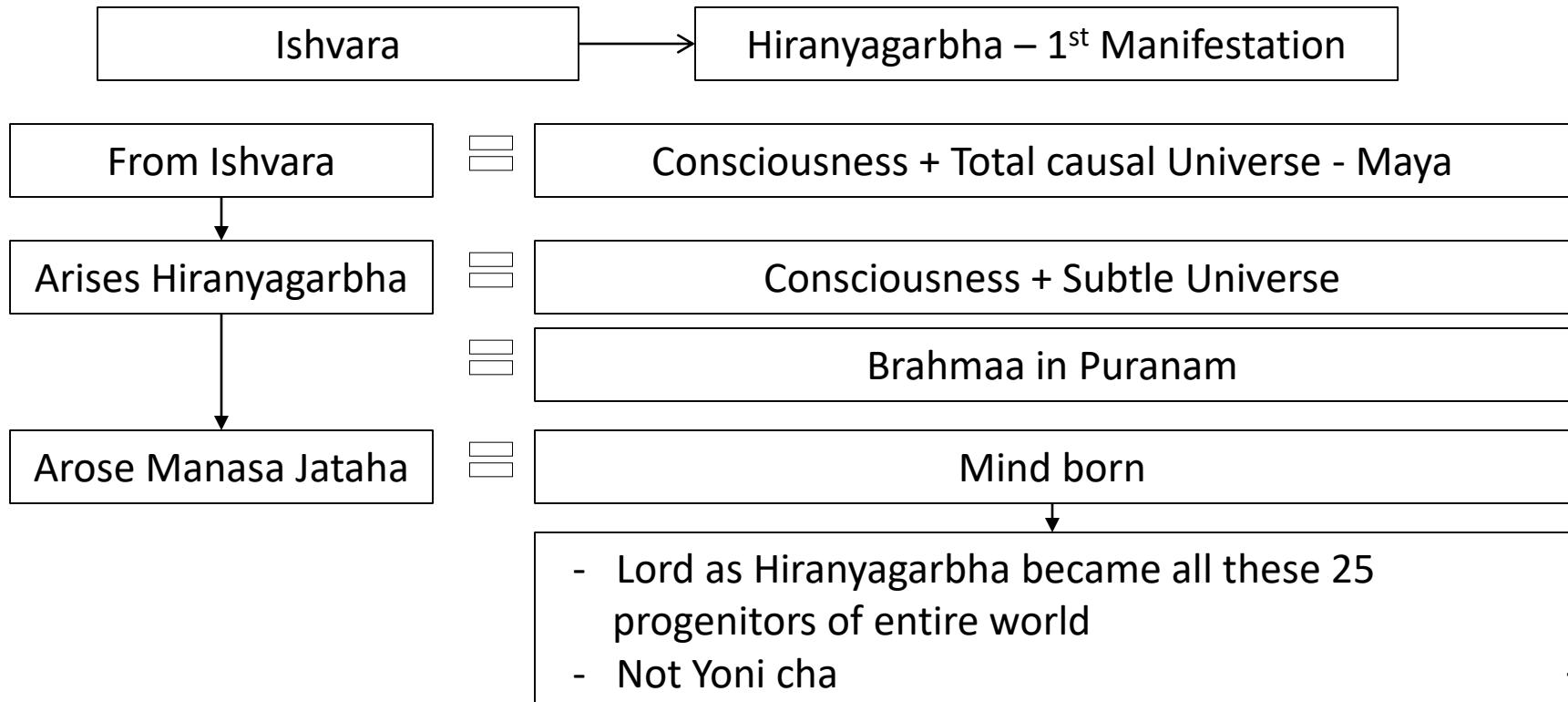
d) Manavaha Tatha :

- Manu = Progenitors of human kind.
- 14 Manus.
- In One Kalpa, in Manus.
- Kalpa = 1 Srishti time, one Span of creation time.
- 14 creators of human beings in one Kalpa.
- We are created by Vaivastava Guru and governed by him.
- Bhagavata, Puranas have Details.

e) 7 Maharishis, 4 Sanat Kumaras, 14 Manus – Mad Bavaha Manasa Jataha, Yesham Loke Imah Prajaha

- All beings of past, present, future come, from these $7 + 4 + 14 = 25$ beings.
- Creations of 25 beings, Santatis created by Vidya or Janma, created at the beginning.
- You are your father and mother only, initial parents.
- Manu – Physical parents.
- Our teachers are also us, what we know is the teacher in us intellectually.

- Janmana Santati
 - or
 - Jnanana Santati
- Descendants
- Earlier Progenitors
- Through Birth or mind we are all the progenitors.
- Madbhava : - all me alone.
- Its me all these 25.
- 7 Sapta Maha Rishis and 4 Sanatkumaras are progenitors of knowledge for us.
- 14 Manus – Physical progenitors for us.
- I Ishvara alone manifested as these 25 Beings.



Yesham Loke Imaha Prajaha :

- **I manifested as 25 beings and they manifested as the world.**
- All beings is me alone in my manifestation.
- Whether internal world of thoughts or external world of beings.
- If one understands this way, what is the result.

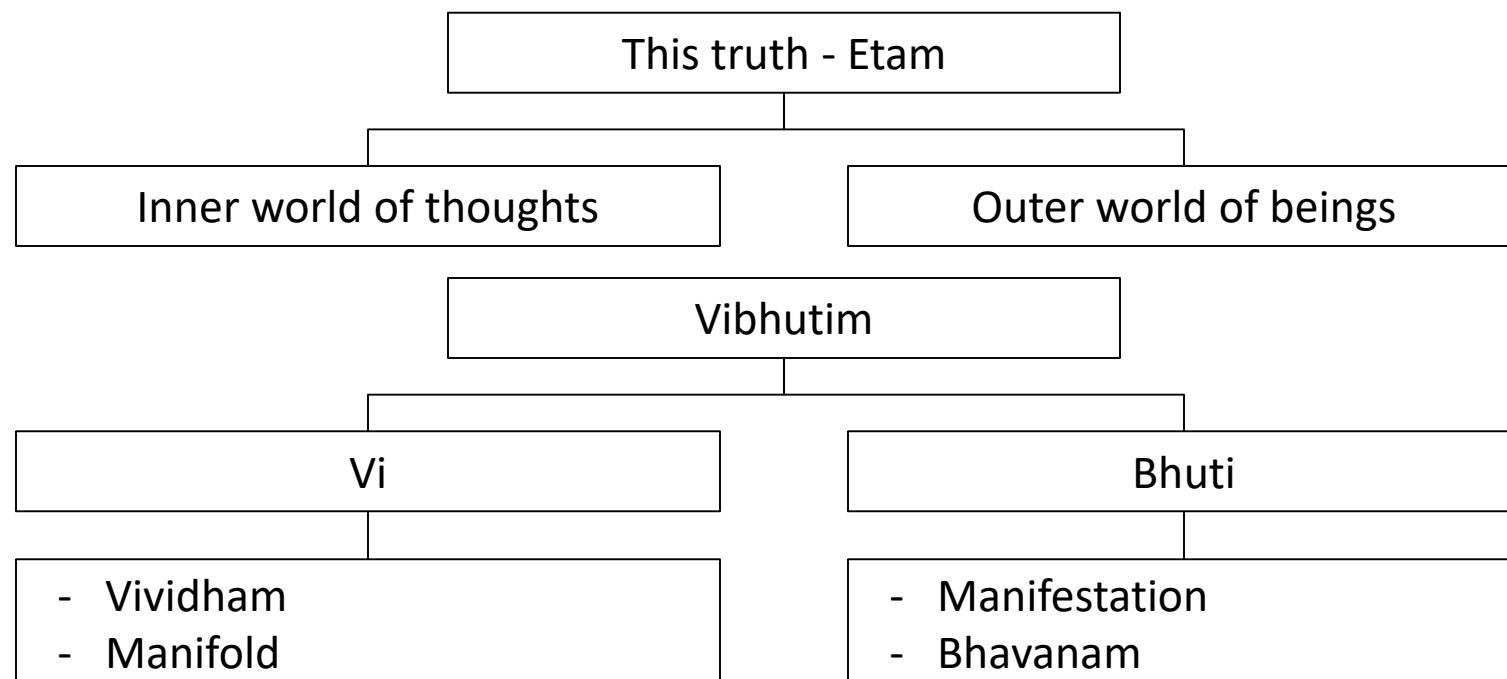
Verse 7 :

एतां विभूतिं योगं च
मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन
युज्यते नात्र संशयः ॥१०-७॥

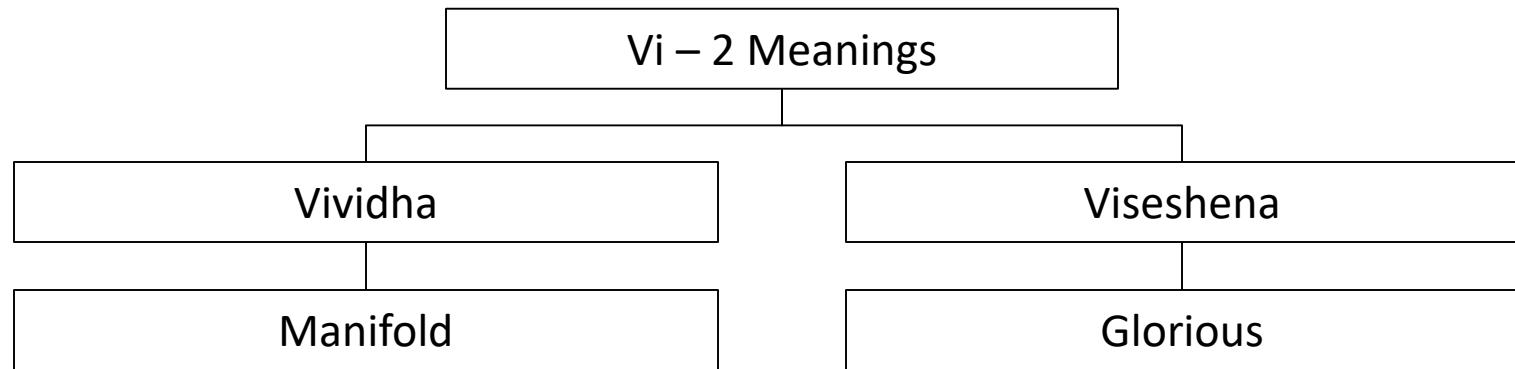
ētāṁ vibhūtim yōgam ca
mama yō vētti tattvataḥ ।
sō'vikampēna yōgēna
yujyatē nātra samśayah ॥ 10-7 ॥

He, who in truth knows these manifold manifestations of My being (Macrocosm) and (this) yoga-power of mine (Microcosm), becomes established in the ‘tremorless-yoga’; there is no doubt about it. [Chapter 10 - Verse 7]

a) Etam Vibhutim :



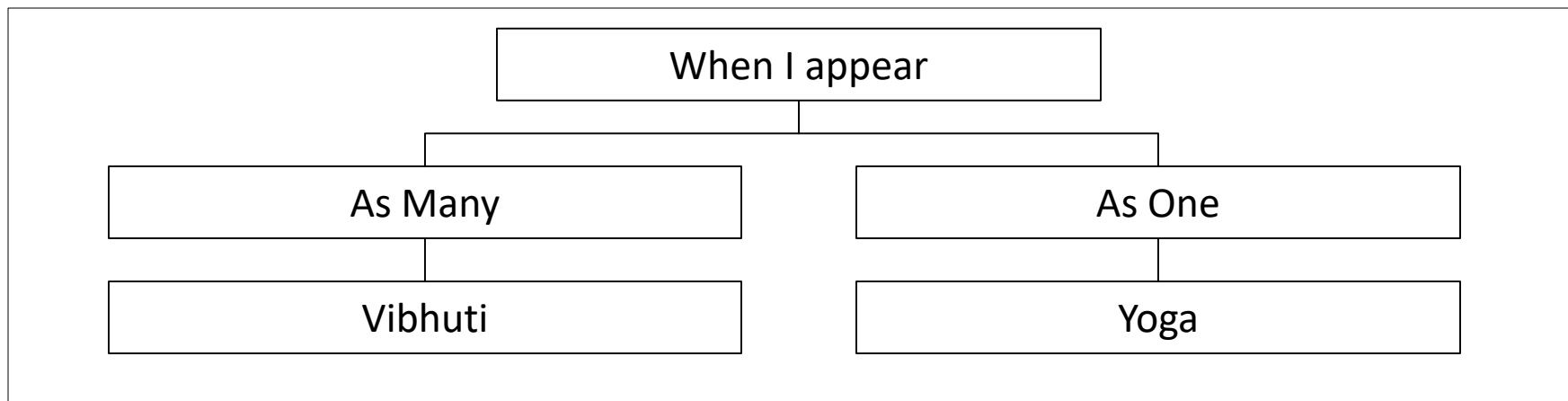
- Vibhutim = Manifold manifestation.
- Vi = Visesha, Bhuti = Glorious manifestation.
- Put both together, manifold glorious manifestation.

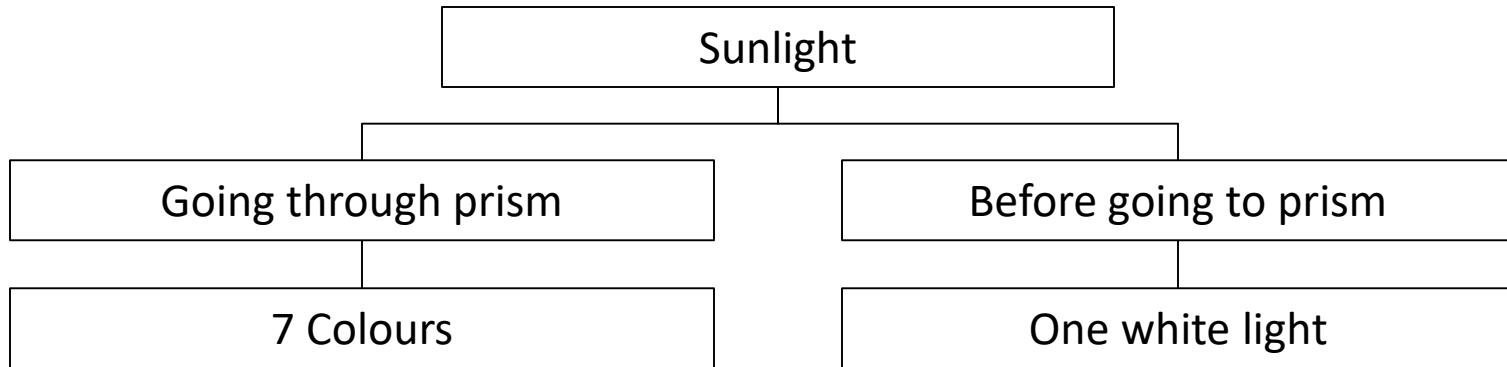


- Bhuti = Appearance, Bavanam, Manifestation.

b) Yogam Cha :

- When all these manifestations are one.



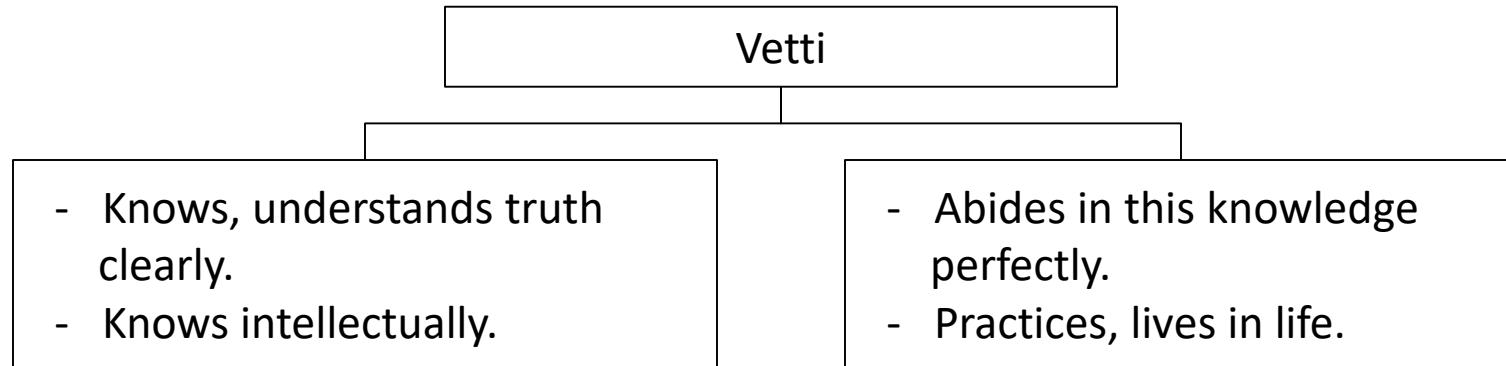


- **Oneness of consciousness is Yoga, manifoldness of awareness is Vibhuti.**
- One alone is many, many alone is one.
- **One water alone, all waves, all waves are one water alone.**
- **One Chaitanyam, awareness, consciousness, Turiyam, is alone all these manifestations of 3 states.**
- **When you look at the manifold, you use the term Vibhuti, when you look at the one, you call it Yoga.**
- **Knowing Vibhuti and Yoga, that alone has become many, and that many has become one.**

Vibhuti	Yoga
<ul style="list-style-type: none"> - One has become many - Manyness 	<ul style="list-style-type: none"> - Many is one alone.

c) Mama Yonitatvataha :

- **My Vibhuti and my Yoga one who knows in truth.**
- It is me alone as Vibhuti and Yoga.



- Every moment, every thought, seer is able to see that consciousness as expression of Lord alone.
- Understands Yoga and Vibhuti.
- Tattvam = Knowing + Living.
- **Not study and leave but study and live = Vetti Tatvataha.**

d) Saha :

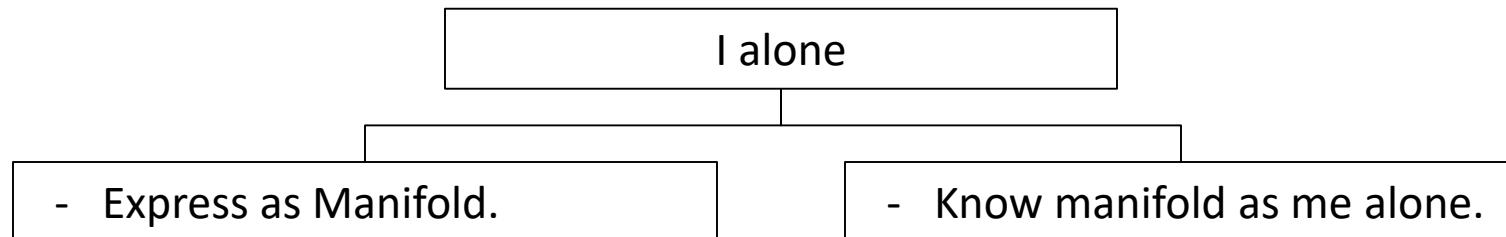
- That person, not anyone else.

e) Avikampena Yogenā Yujyate :

- Such a person is united (Yujyate) with Avikampa Yoga.
- Union, in which there is no tremor, no shaking, abides in firm knowledge.

f) Na Atra Samshayaha :

- In this, there cannot be any doubt.
- Who is able to abide in perfect knowledge?
- **One who is able to know Vibhuti and Yoga not each one alone only.**



Adhyaropa :

- **In seat of Meditation, pure consciousness alone is, understand pure consciousness alone manifests as the world.**

Aparada :

- **When you see the world, understand that this world in truth is pure consciousness alone.**
- In this way, not carried away by the variety, not being addicted by one, one alone becomes many.
- **Knowing the glory of one and knowing that the manifestation are only appearances.**

Same Idea : Chapter 9 – Verse 4 & 5

मया ततमिदं सर्वं
जगद्व्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidam sarvam
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāham tēṣvavasthitah ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभूत च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram ।
bhūtabhṛṇna ca bhūtasthō
mamatmā bhūtabhāvanah ॥ 9-5 ॥

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Yogam – Aishvaram.

I) Maya Tatamidam Sarvam :

- I alone pervade whole world of names and forms.
- Through unmanifest subtle form as existence, consciousness, bliss.

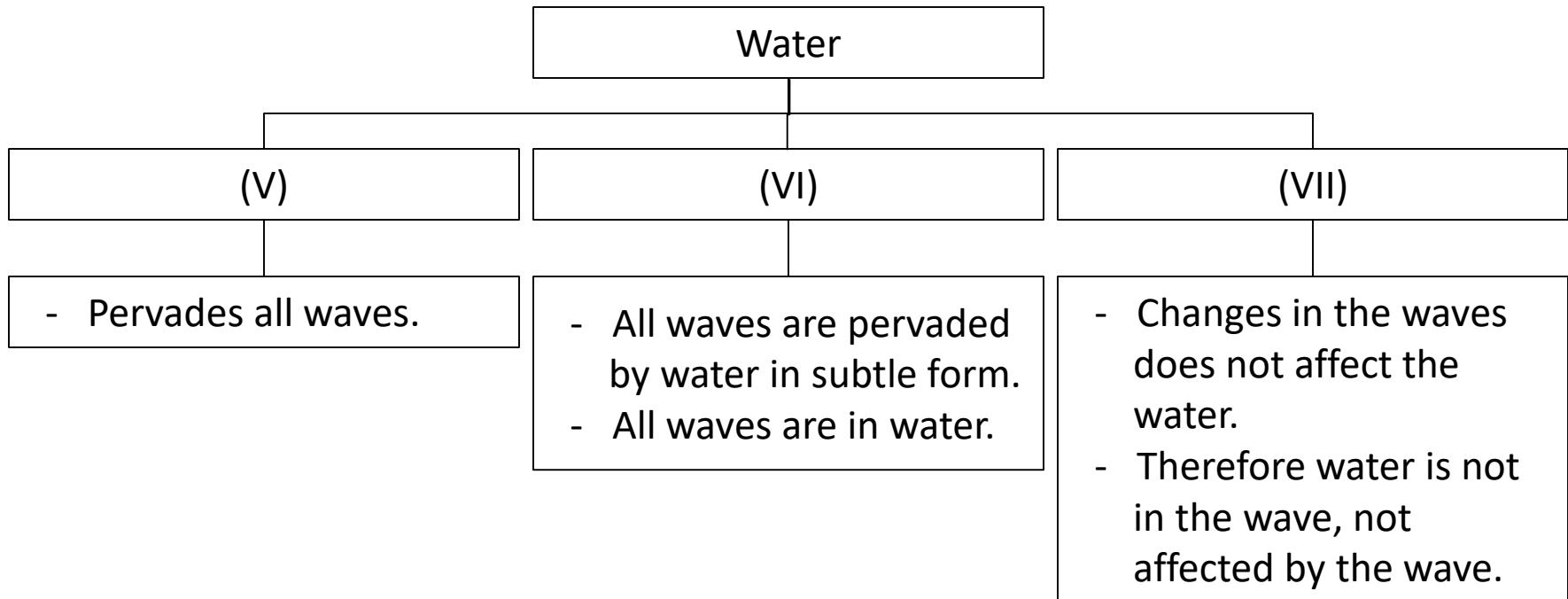
II) Mastani Sarva Butani :

- All beings are in me.

III) Na Chaham Teshva Vasthitah :

- I am not in them.

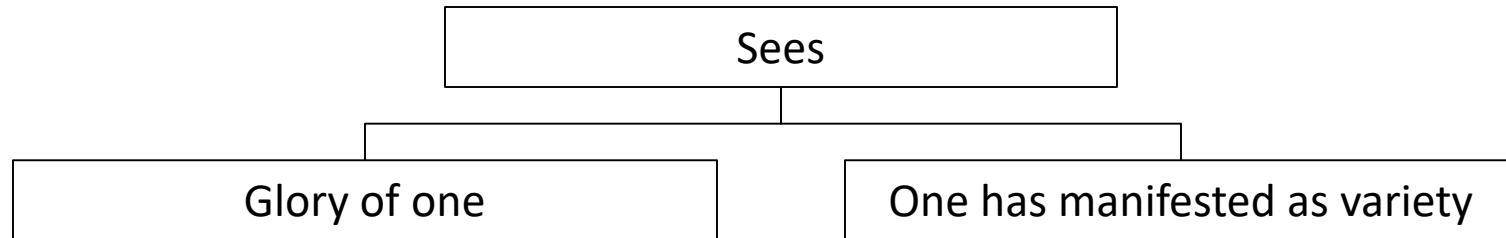
IV) In truth, they are also not in me.



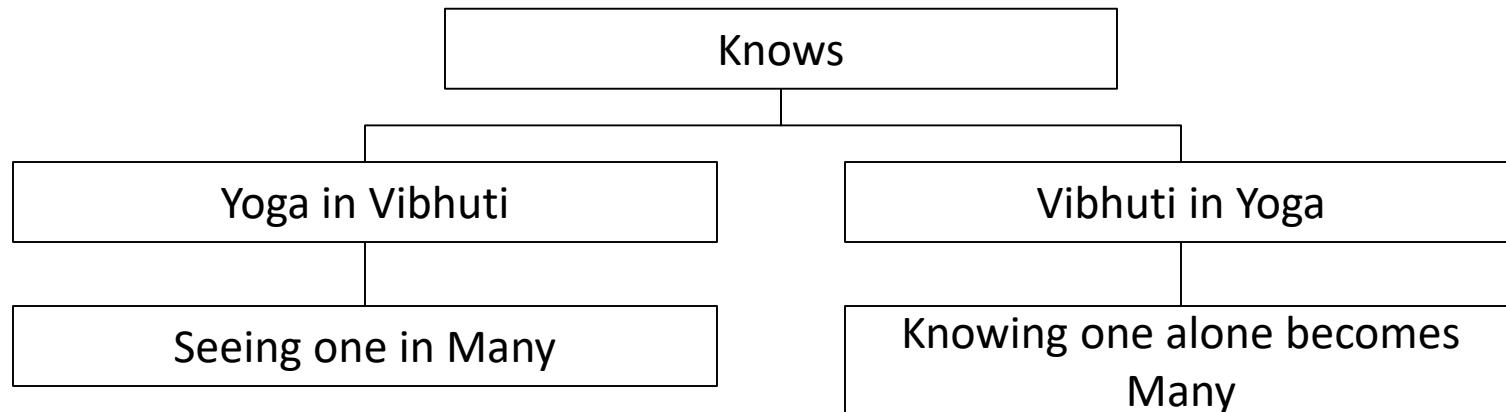
VIII) There are no waves in water – why?

- Take water, can you show wave, no.

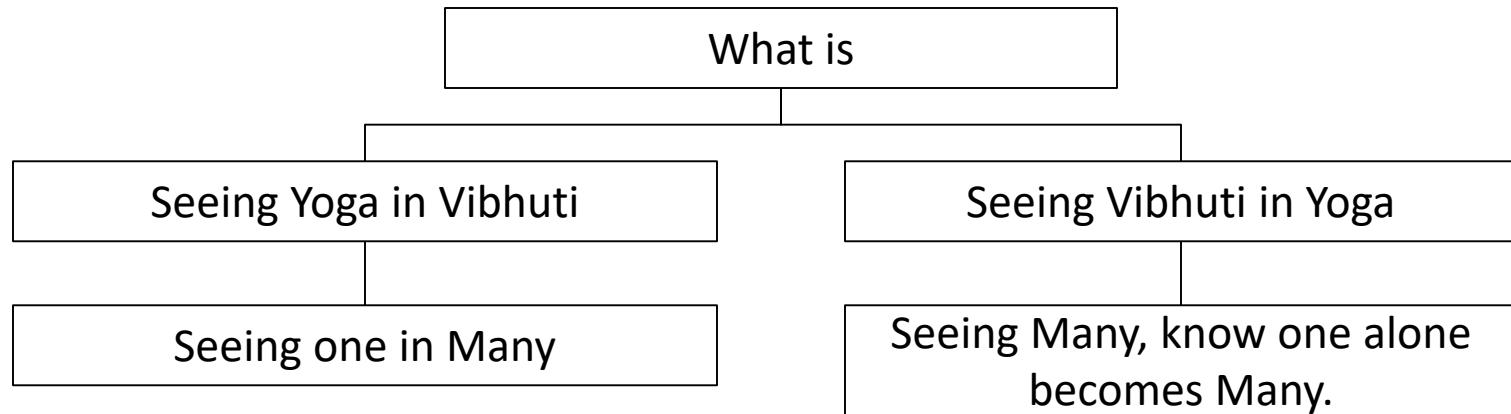
- One appears as many, therefore many is only an appearance in the one.
- In this way, one who knows the truth of it and knows, it is glory of one essence.



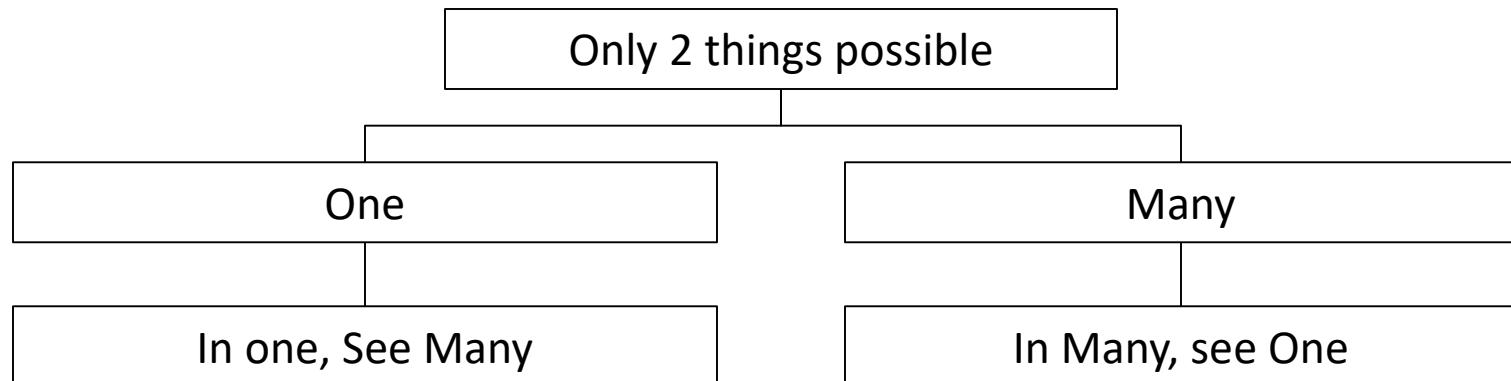
- Therefore, sees the beauty of one in the many.
- One does not give importance to the many but sees the one in the many.
- Such a person knows Yoga in the Vibhuti and the Vibhuti in the Yoga.



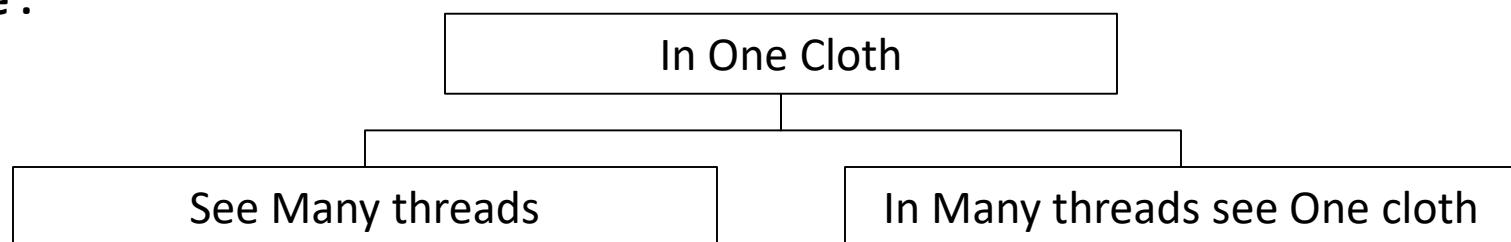
- This kind of perfection of knowledge is called knowing it in Tattva.
- Abiding in that knowledge, such a person is in tremourless Yoga, nothing can shake his knowledge.
- He knows Yoga and Vibhuti, sees Yoga in Vibhuti, in Vibhuti sees Yoga.



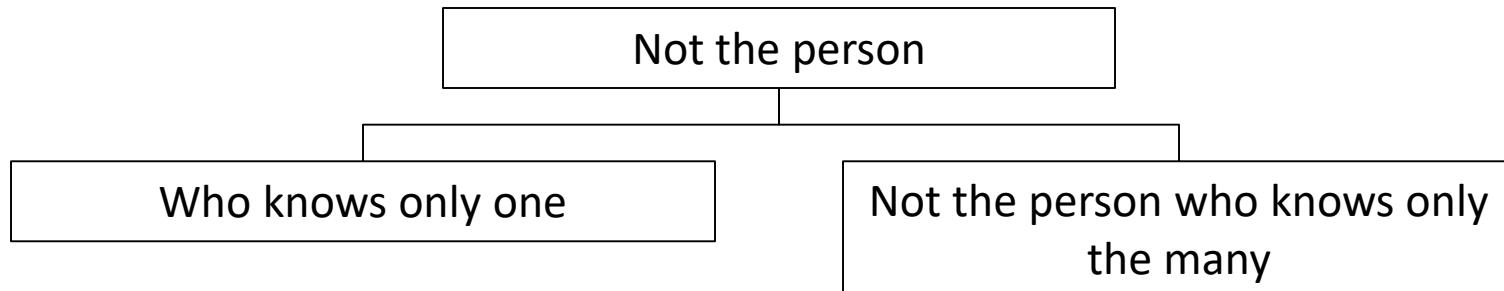
- What will you have, when you see this?
- Will have Avikampa Yoga.
- Nothing can shake you.



Example :



- Neither one deceives you, nor many deceives you.
- This is called a state of not being possible to be deceived.
- One becomes united with that.
- **Neither many can delude you, nor the one can make you forget its manifestation as Many.**
- Such a person gets united in non-shakeable spiritual abidance.



- One who knows Vibhuti and the Yoga, such a person gets the final abidance.
- No doubt on this.
- After presenting Avikampathaha, and Tattvataha, he explains what is meaning of knowing in truth.

Verse 8 :

अहं सर्वस्य प्रभवः
मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां
बुधा भावसमन्विताः ॥ १०-८ ॥

aham sarvasya prabhavah
mattaḥ sarvam pravartatē ।
iti matvā bhajantē mām
budhā bhāvasamanvitāḥ ॥ 10-8 ॥

I am the source of all; from Me everything evolves; understanding thus, the wise endowed with loving consciousness worship Me. [Chapter 10 - Verse 8]

- Yoga and Vibhuti seen together.

a) **Aham Sarvasya Prabhavaha Mattaha Sarvam Pravartate :**

- I – one – alone am source of the variety.

Sarvasya	Prabhavaha
All	Source

- Utpatti Karanam.
- I am the one which gives rise to variety, one becomes many, Sarvasya Prabhava.
- In Yoga seeing Vibhuti (Adhyaropa).

b) Mattaha Sarvam Pravartate :

- All Sarva – Variety is because of me Mattaha alone.
- All many because of me, rooted in me.
- In Vibhuti seeing Yoga (Apavada).

c) Iti Matva :

- After having understood thus, not living life of their own.

d) Bajante Mam :

- They just cherish me.
- **Knowledge should have impact in life, must be applied in life.**
- **Knowledge divorced from life becomes useless.**

Example :

- Gourd in book can't be used for cooking.

Tattvena :

- **Knowing I alone become many and many is controlled by one.**
- Many proceeds from me.

All these I am the cause	Mattaha Sarvam Pravartate
<ul style="list-style-type: none">- I am Srishti, Upadana Karanam.	<ul style="list-style-type: none">- All variety exists, function, have Laya in me.- I am Sutrakara

- Iti, have understood this way, Mam Bajante, they Cherish me, worship me, adhore me.
- **These indicate knowledge expressing as Love, adoration.**
- Anybody who understands this, can't but worship, love, revere, adhore, naturally.

e) Bava Samanvitaha :

- When such worship, love is natural, how it is?
- Samanvitaha – endowed, imbued.
- Connected with Bava, love and feel.
- After having understood, endowed with feeling of love, and reverence and cherishing, they cannot but worship me in every moment of their life.
- Whatever they see, they know it is me.
- When they see me, they know it is me alone appearing as this variety.
- In this way, in Yoga and Vibhuti, in Yoga seeing Vibhuti and in Vibhuti seeing Yoga.
- Life, changes with this knowledge, they worship me.
- How Bava Samanvitaha?
- What is means in daily life.

Verse 9 :

मच्चित्ता मद्भूतप्राणाः
बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं
तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

**maccittā madgataprāṇāḥ
bōdhayantah parasparam |
kathayantaśca māṁ nityam
tuṣyanti ca ramanti ca || 10-9 ||**

With their minds wholly resting in Me, with their sense absorbed In Me, enlightening one another and ever speaking of Me, they are satisfied and delighted. [Chapter 10 - Verse 9]

a) Matchittaha :

- Mind gets Hijacked, kidnapped by the world.
- Here Chitta is Kidnapped by the Lord.
- Mayi Chittam Esham Tey.
- In God, those hearts are lost.
- When thoughts and feelings are enraptured by God then,

b) Mat Gatha Pranaha :

- They do not see purpose of life other than me.
- Prana = Life.

- Their life is for me, their fulfillment is in me, they don't see any other purpose greater than me.

- **Inner soul anchoring only for the Lord.**

- Due to Prarabda, roles, duties, actions come, they execute all these.
- Their heart is in me.
- That alone they feel, is the purpose of life.

c) Bodha Yantha Parasparam :

- When they come in touch with like minded person, they find their company.
- Come in to company of fellow seekers, Parasparam – Mutually discuss, Bodhayanta – what they have understood, experienced.
- What they find as the truth, others tell meaning of one verse.
- Looking forward to spiritual company.
- They are all indications of our spiritual heart.
- Is your heart taken away by the Lord? This alone is purpose of life, worth doing.
- Do you feel distaste for useless company.
- Do you long for spiritual company, do you relish it.

d) Kathayantascha Mam Nityam :

- Suppose there is an eager listener, faster evolution, greater knowledge, spiritual wisdom, they are delighted.

- Share about me, help others to walk same path, find great joy in that.

Example :

- Drunkard finds another Drunkard, have immediate connection, together, both go and share fortunes.
- In everything we enjoy, if we find someone, our enjoyment becomes more.

e) Tushyanti :

- They are content, fulfilled.
- When it becomes more.

f) Ramanti Cha :

- Santosha Uttama Sukha Labhaha – Patanjali Yoga Sutra.

संतोषाद् अनुत्तमः सुखलाभः ॥ ४२ ॥

santoshad anuttamah sukhalabhabhah

From contentment comes superlative happiness. [Verse 42]

- When Santosha Mature, Uttama Sukham comes.
- Santosha takes time to get mature.
- Happy, delighted, enjoy, revel (Ramanti Cha)
- In this way, knowing Yoga in Vibhuti, Vibhuti in Yoga, knowing my real nature, they are ever established in the supreme truth.
- By their minds being devoted, their lives being devoted, reveling, relishing, sharing this wisdom, hearing this wisdom, they enjoy and they delight.

- Yat Kama Sukham Loke, Yatcha Divyam Mahat Sukham
Trishna Kshaya Sukhasya Ete Narada Shodashim Kalam.
- From all pleasures, we can get from pleasurable objects, think of Divine pleasures of heaven, put them all together, if you are person for whom the passion for worldly objects has ceased, it is not equal to 1/16th of Joy you can get, because of absence of Trishna – Passion.
- If Vairagya can give that Sukham, absence of Raaga, can give that Sukham, absence of wish or want of something of this world, can give so much.
- Joy as much as Joy of all the Joys of the world put together.
- Joy of reveling in Bhagavan is far greater Joy, attained through Vairagyam.
- Mahatmas totally devoted to me, thoughts are in me, life for me, revel in spiritual wisdom, people of equal caliber, reveling, sharing they get fulfillment.
- In that they see the light.
- For them, I bestow them the highest wisdom.

Verse 10 :

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

tēṣāṁ satatayuktānāṁ
bhajatāṁ prītipūrvakam|
dadāmi buddhiyōgam tam
yēna māmupayānti tē ||10-10||

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

a) Satata Yukta Nam :

- As mentioned in Verse 9 – Matchittaha, Matgata Pranaha, Bodhayanta Parasparam, Katha Yanthashcha Mam Nityam, Tushyanti Cha Ramanti Cha.
- In that manner, ever united, connected with me.
- Never disassociated with me regardless of how their life is, whatever they do.
- Connection with Bhagawan not lost.

Example :

- Mother taking care of baby.
- Mind on baby, doing all her duties.
- Single, faint cry of baby she rushes.

- Ever connected, why?

b) Bajatam Preeti Purvakam :

- It is not a forced one, natural love based one.
- Not artificial, one day in week, one month...
- **Nonstop, inner call, urge, continuous connection, Preeti Purvakam.**

c) Tesham Tam Buddhi Yogam Dadami :

- For them, I bless them with Buddhi Yoga.
- Buddhi Yoga = Tattwa Jnanam.
- Buddhi = Comprehension, intelligence, final understanding, Samyak Darshanam clarity about nature of self, being one with the Lord.
- I give them means :
 - They are devoted to me, I facilitate that.
- They see Yoga in Vibhuti and Vibhuti in Yoga.
- What I do for them?
- **In this way, Appreciating me, supreme presence in all objects and beings and seeing all objects and beings in me, those striving on spiritual path.**
- Walking with Devotion with Sravanam, Mananam, Nididhyasana, Preeti Purvakam, with Love, what do I do?
- **I bestow them the final wisdom.**

- Avikampa Yoga, tremourless Yoga, final perfection in knowledge, that perfect vision, Samyak Darshanam, perfect knowledge of Aham Brahma Asmi, I reveal for them.

d) Dadami, Utpadayami :

- I create for them.
- They become ready and I enable them to perfection.

e) Yena Buddhi Yogena, Mam Upayanti Te :

- Upa – Near
- Reach me near
- Attain oneness of self with me.
- Those of this nature of devotion, I help them to gain clarity.
- They are devoted to Lord, I bless them with the knowledge, Buddhi Yoga.
- Because of Buddhi Yoga, they attain complete abidance, united with Avikampa Yoga (Yuhyate).
- United with Shakeless Abidance.

Steps

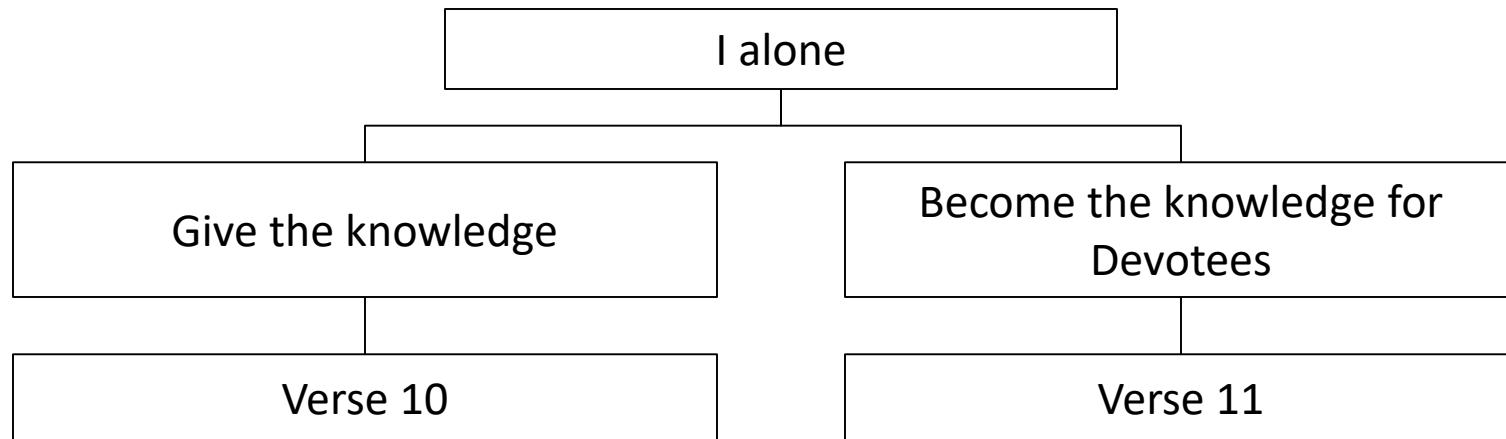
I) Devotion	← They strive / engaged in Devotion
II) Knowledge	← I give knowledge
III) Get perfect Abidance	← They attain

- What is the beauty?
- Devotion they have, they didn't ask for knowledge.
- I give knowledge.
- What is the result?
- Perfect Abidance.
- Bhagavan takes the responsibility of giving the Guru.
- Love in Devotee makes Bhagavan gives Guru who gives highest spiritual Samyak Darshana, right vision.
- Knowledge of self being the supreme reality, Aham Brahma Asmi.
- That I bestow.
- How Bhagawan bestows that knowledge?
- Bhagawan manifests as the knowledge.

Avatars of Bhagavan :

- Rama, Krishna, Guru Brahma, Guru Vishnu.
- I take Avatar as Jnana in their hearts.
- That is one more Avatar of me.
- I manifest as knowledge and liberate them.
- Bhagawan – what do you mean by “You manifest as knowledge”, Avatar as knowledge – how?

- I myself become knowledge for them.

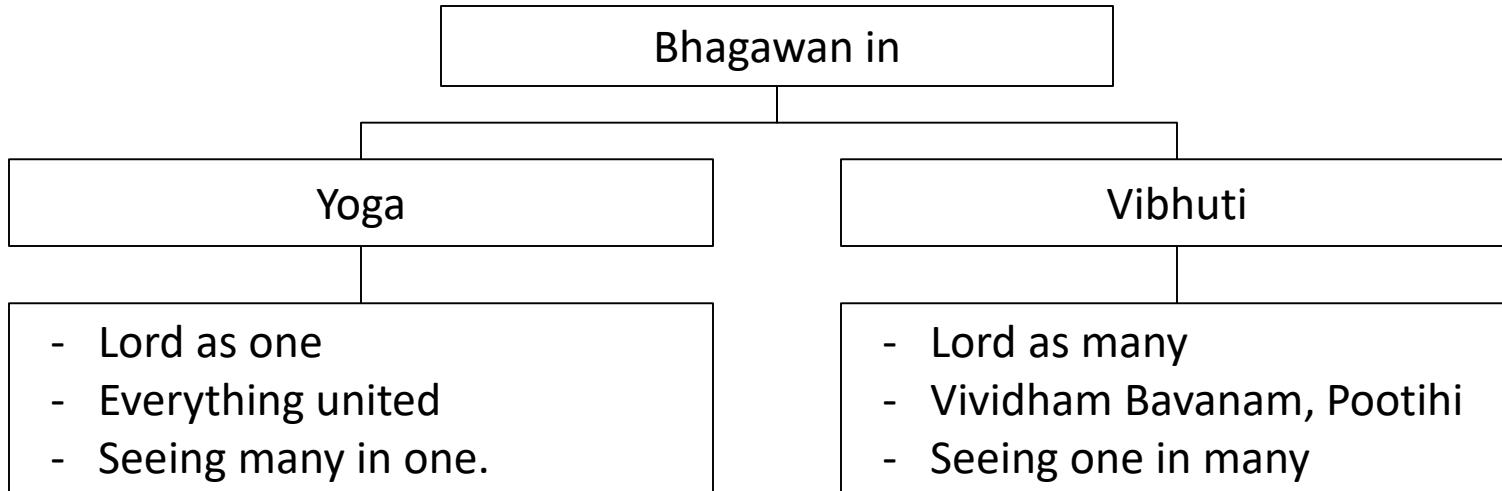


- Devotees who are matchitta,... verse 9.
- In me, the delight is there, for them I do this.

Lecture 3

Revision :

- To know Lord being one is Yoga.
- To know Lord being many is Vibhuti, manifestations are manifold.



- Practically it means, seeing unity in Diversity and diversity in unity.
- Not carried away by variety.
- Not understanding oneness.
- Oneness is source of many.

See One	See Many
<ul style="list-style-type: none">- Becomes many- Seeing Vibhuti in Yoga	<ul style="list-style-type: none">- Truly one- Seeing Yoga in Vibhuti

Chapter 10 – Verse 7 :

एतां विभूतिं योगं च
मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन
युज्यते नात्र संशयः ॥१०-७ ॥

ētāṁ vibhūtim yōgaṁ ca
mama yō vētti tattvataḥ ।
sō'vikampēna yōgēna
yuujyatē nātra samśayaḥ ॥ 10-7 ॥

He, who in truth knows these manifold manifestations of My being (Macrocosm) and (this) yoga-power of mine (Microcosm), becomes established in the ‘tremorless-yoga’; there is no doubt about it. [Chapter 10 - Verse 7]

- This is complete knowledge.
- One who has complete knowledge, he is united with Avikampa Yoga.

Avikampa Yoga :

- Many does not take him away from the truth.
- One does not prevent him from seeing the variety.

See H ₂ O in all waves	See all waves in H ₂ O
- Vibhuti in Yoga	- Yoga in Vibhuti

- Such a person not cheated by one or many.
- Even in one he is comfortable with many.

- In many, he is comfortable with one.
- This completion of knowledge, not single faceted knowledge, but overview, perfection in comprehension, Samyak Darshanam if you have it, you are in tremourless, Unshakable, unfallen Yoga.

Kampa	Avi-Kampa
Movement	No Movement

- Not conflicted by the Many.
- Not confounded by one.
- Become truly abiding.

Chapter 10 – Verse 8 :

अहं सर्वस्य प्रभवः
 मत्तः सर्वं प्रवर्तते ।
 इति मत्वा भजन्ते मां
 बुधा भावसमन्विताः ॥ १०-८ ॥

**aham sarvasya prabhavah
 mattah sarvam pravartatē ।
 iti matvā bhajantē mām
 budhā bhāvasamanvitāḥ ॥ 10-8 ॥**

I am the source of all; from Me everything evolves; understanding thus, the wise endowed with loving consciousness worship Me. [Chapter 10 - Verse 8]

a) Aham Sarvasya Prabhavaha, Bhagawan :

- Cause of one in many.

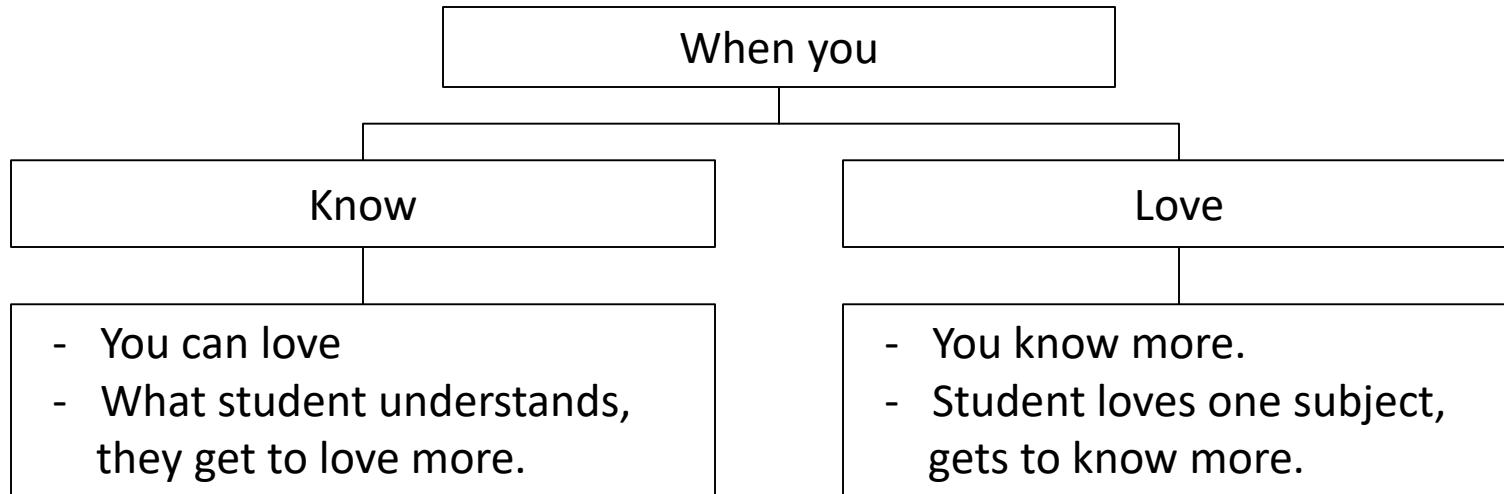
↓

Prabhavaha.

- See one Gold in all ornaments.

b) Mattaha Sarvam Pravartate :

- Everything you see is because of me.
- **In everything you are able to see action of one.**
- In one, see manifestation of the many.
- In this understanding, they worship me with devotion, Bhava Samanvitu.
- Knowledge goes with clarity.
- Worship goes with feeling – Bhava Samanvita.
- Gaining knowledge, strengthening it with devotion.
- When they know, they can love.
- Knowledge and love are interesting pairs.



- You know, you love, abide in knowledge finally.
- Cycle of knowledge and love, becomes complete in Abidance.
- Love propels abidance in the knowledge.

Chapter 10 – Verse 9 :

मच्चित्ता मद्भूतप्राणाः
बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं
तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

**maccittā madbhātprāṇāḥ
bōdhayantah parasparam |
kathayantaśca māṁ nityam
tuṣyanti ca ramanti ca || 10-9 ||**

With their minds wholly resting in Me, with their sense absorbed In Me, enlightening one another and ever speaking of Me, they are satisfied and delighted. [Chapter 10 - Verse 9]

a) Matchittaha :

- Minds are devoted, hearts devoted to me.

b) Matgata Pranaha :

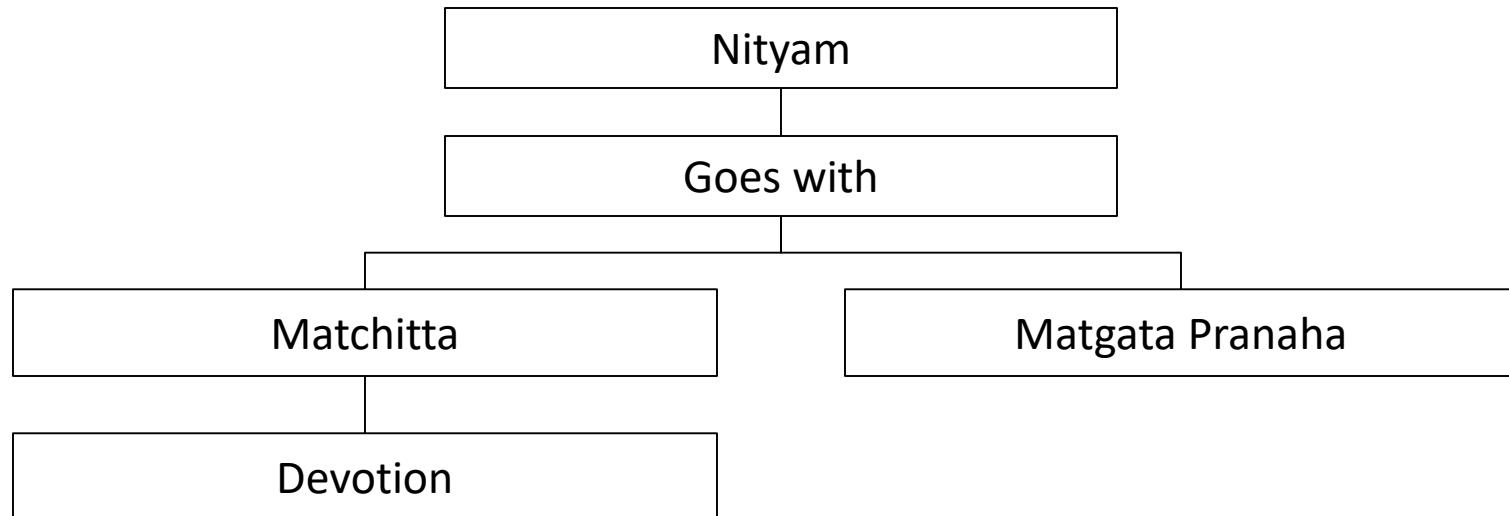
- See meaning in life only with me, in me.
- Devotion to love in heart, start radiating fragrance everywhere.

c) Bodhayanta Parasparam :

- Share same values, thoughts.

d) Kathayanthes Cha Mam Nityam :

- When someone needs help.
- Nityam – always.
- Since they are ever devoted to me, devotion aspect is Nityam.



- When devotion is full, all are only manifestations.

e) Nityam Tushyanti :

- Manifestation of devotion is in talking, contented ever.

f) Ramanti Cha :

- Reveling ever.

Contentment	Revelling
<ul style="list-style-type: none"> - Satisfaction 	<ul style="list-style-type: none"> - Echo of Contentment - Hari ohm in valley, echo comes. - Contentment is full and delight in contentment, it reverberates. - Called Ramanti Cha.

Example :

- Upma given when hungry with coffee.

Remember after 20 years :

- Delicious food in tongue, Ramanti Cha.
- Echo of contentment = Delight, Ramanti.

g) Tushyanti Cha, Ramanti Cha :

- Contentment keeps on echoing.
- Sometimes – delight is momentary.

- If contentment in delight, then there is perfection in delight.

Tushyanti Cha	Ramanti Cha
Delight makes you full	Fullness gives you delight

Nityam

- Whatever is expression of devotion, they are ever devoted.
- Nityam Tushyanticha

- Nityam Ramanticha
- Echo of delight

- For such people -

Chapter 10 – Verse 10 : Important verse

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

tēṣāṁ satatayuktānāṁ
bhajatāṁ prītipūrvakam् ।
dadāmi buddhiyōgam tam
yēna māmupayānti tē ॥10-10॥

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

a) Satata = Nityam

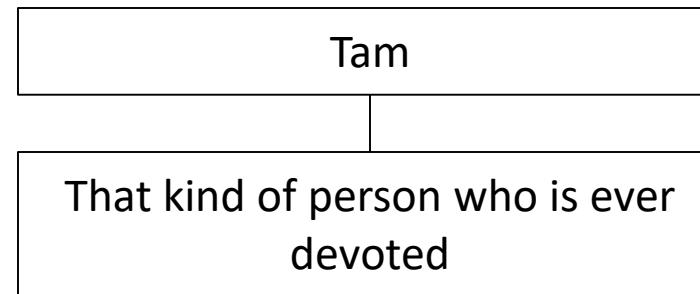
- Those who are ever united with me in devotion.

b) Bajatam Priti Purvakam :

- How delight is Nityam?
- Because love is there, Preeti Poorvakam.

c) Dadami buddhi Yogam Tam :

- They are ready, therefore I give for them the supreme knowledge.



- Delighting in the Lord, content in the Lord.
- Mind is fully ready, not taken any thing of the world.
- To them, I give them the Buddhi Yoga, Samyak Darshanam, perfect right vision.
- In Adhyatma context, it is knowledge of “Aham Brahma Asmi.
- Lord you are worshipping, is you yourself.
- It has to be that way.
- H₂O in whole ocean has to be in the wave.

- God is infinite, not away from you.

Bible :

- God is closer to you than even your Jugular vein.
- If vein cut, life goes.
- He is more than life to you.
- I show the Lord to be the very you.
- Because of which knowledge, they reach me, become united with me.
- **How I become knowledge for them and I liberate them?**
- How I myself give the knowledge?

Verse 11 : Very important verse

तेषामेवानुकम्पार्थम्
 अहमज्ञानं तमः ।
 नाशयाम्यात्मभावस्थः
 ज्ञानदीपेन भास्वता ॥ १०-११ ॥

tēṣām ēvānukampārtham
 aham ajñānajam tamah ।
 nāśayāmyātmabhāvasthah
 jñānadīpēna bhāsvatā ॥ 10-11 ॥

Out of mere compassion for them, I, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

a) Tesham Eva :

- For them alone, not for others.
- I give them the knowledge, I take care of them.

मोघाशा मोघकर्माणः
 मोघज्ञाना विचेतसः ।
 राक्षसीमासुरीं चैव
 प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

mōghāśā mōghakarmāṇah
 mōghajñānā vicētasah ।
 rākṣasīm āsurīm caiva
 prakṛtim mōhinīm śritāḥ ॥ 9-12 ॥

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

- I bring Yoga Kshema.
- Here I bring them the knowledge.
- Tesham Eva – who is them, here?
- Matchitta, Matgata Pranaha...
- Same Ananyas Chinta here.
- Minds are single pointedly, devoted.
- In love, hearts filled, because of Yoga in Vibhuti, Vibhuti in Yoga.
- Because of blessing of knowledge, with love, knowledge matures with love, become one pointed, I bless them with the knowledge so that they can abide.
- For them alone.

b) Anukampartham :

- Anukampa = Love, compassion.
- Anugrahatam, in order to bless them.
- I see them wanting me and I can't anymore resist myself.
- I see them devoted to me and I rush to them.
- I can't stand their separation from me.
- In order to bless them, I can't just watch them, trying to abide.
- Aham Agyanajam Tamaha Nashayami Atma Bavasthana Jnana Deepena Bhasvaha.

c) Atma Bavastaha :

- I become seated in the Bhava of their Atma.
- Bava : Feeling, thought, of Atma, mind.
- I seat myself in the thought of their heart.
- I become embedded in their Antahkarana Vritti.
- I – pure consciousness, Lord, come into their Vritti and become seated there.
- What do I become?
- Jnana Deepena Basvataha.
- I function as the lamp of knowledge.
- **When mind is pure, Vritti is Sattvika, in that, Bhagavan manifests as knowledge, Aham Brahma Asmi.**

- This is Jnana Avatar of Bhagavan in the heart of Bakta.
- I become effulgent lamp of knowledge.

d) Ajnanajam Tamaha Nashayami :

- **I destroy darkness which is born out of ignorance.**
- What is darkness born out of ignorance?
- It is limited notion of self.
- By becoming Aham Brahma Asmi Jnana in the Vritti, which one gets through Sravana, Manana, Nididhyasana.

- Brahmakaravritti Arises, puts an end to ignorance.
- Thought takes form of Aham Brahma Asmi.
- I myself enable this to happen and I come there.
- After Sravanam and Mananam, practices Nididhyasana, Aham Brahma Asmi, Aham Brahma Asmi, any contrary thoughts, he puts an end to it, focuses, maintains single thought, so that thought becomes viable thought to destroy ignorance.
- Effort of seeker.
- I do this for him by becoming that Aham Brahma Asmi thought.
- He does not have to put any more effort.
- **Putting a lot of effort, Yogis try to cultivate this thought of knowledge which puts an end to ignorance.**

Devotees	Yogis
<ul style="list-style-type: none"> - Matchitta - Bhagawan puts the thought. - Purified heart - I put end to their ignorance. - With beauty of love for God, effortlessly God manifests for them. - God catches you, effortlessly. 	<ul style="list-style-type: none"> - Put effort for : Aham Brahma Asmi thought. - Sravanam / Mananam / Nididhyasanam – Darshanam. <p>Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none"> - Atmavare Drishtavyam.... [4-5-6] - Puts an end to ignorance. - With effort, you catch God.

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्न्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति,
आत्मनस्तु कामाय जाया प्रिया भवति ।
न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति,
आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति,
आत्मनस्तु कामाय वित्तं प्रियं भवति ।
न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति,
आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति,
आत्मनस्तु कामाय क्षत्रं प्रियं भवति ।
न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।
न वा अरे देवानां कामाय देवाः प्रिया भवन्ति,
आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति,
आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो
निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे
दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

sa hovāca, na vā are patyuḥ kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati ।
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati ।
na vā are putrāṇāṁ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti ।
na vā are vittasya kāmāya vittāḥ priyā bhavati,
ātmanastu kāmāya vittāḥ priyā bhavati ।
na vā are paśūnāṁ kāmāya paśavaḥ priyā bhavanti,
ātmanastu kāmāya brahma priyā bhavati ।
na vā are k्षatrasya kāmāya k्षatram priyā bhavati,
ātmanastu kāmāya k्षatram priyā bhavati ।
na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti ।
na vā are devānāṁ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti ।
na vā are vedānāṁ kāmāya vedāḥ priyā bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti ।
na vā are sarvasya kāmāya sarvāḥ priyā bhavati,
ātmanastu kāmāya sarvāḥ priyā bhavati ।
ātmā vā are draṣṭavyah—śrotavyo mantavyo
nididhyāsitavyo maitreyi; ātmani khalvare dṛṣṭe
śrute mate vijñāta idam sarvāḥ viditam ॥ 6 ॥

He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [4 - 5 - 6]

Example :

I) Monkey baby clings to mother

- Mother jumps from one tree to another.
- Baby might fall.
- Devotee holds God, Jnana Yoga

II) Marjara – Cat

- Kitten cries miew...
- Mother runs, holds its kind, in its mouth and takes baby gives protection, comfort.
- Method of devotion.
- God holds Devotee.

Jnana	Bhakti
<ul style="list-style-type: none"> - You hold god - Cat - Tat Tvam Asi - Chandogya Upanishad – Teacher, Student. 	<ul style="list-style-type: none"> - Bhagavan hold you - Monkey - Chapter 10 – Verse 9 : Matchitta, Matgataha. - Heart lost in Bhagawan. - No time, energy, enthusiasm for other things. - Chapter 10 – Verse 10 : - Bhagavan gives knowledge. - Mirabhai. - For Rk Paramhamsa, Totapuri comes. - Namdev, GoraGumba incident.

मच्चित्ता मद्दतप्राणाः
बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं
तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

**maccittā madgataprāṇāḥ
bōdhayantah parasparam |
kathayantaśca māṁ nityam
tuṣyanti ca ramanti ca || 10-9 ||**

With their minds wholly resting in Me, with their sense absorbed In Me, enlightening one another and ever speaking of Me, they are satisfied and delighted. [Chapter 10 - Verse 9]

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

tēṣāṁ satatayuktānāṁ
 bhajatāṁ prītipūrvakam ।
 dadāmi buddhiyōgam tam
 yēna māmupayānti tē ॥ 10-10 ॥

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

Story : Mahans

- Who is mature, well baked Amongst us?
- Taps head with stick.
- Sound not correct in Namdeva.
- Talks daily to Panduranga, not Pakwa.
- Vishnu Bhakta.
- Puts leg on Shiva linga, sleeping.
- Put leg in head, Atma Linga is there.
- Bhagavan Advises Bhakta.

॥) Bhagawan appears as knowledge in the heart, Dadami Buddhi Yogam Tam....

d) Anukampartham :

- In order to bless them, I take the responsibility.

e) Aham Ajnanajam Tamaha Nashayami :

- I put an end to their ignorance, personal responsibility, I am going to do it personally.
How?

f) Atma Bavastaha :

- Enter into their heart.
- I transform myself.
- I myself am everything, Buddhi, Abuddhi, Vrittis...

बुद्धिज्ञानमसम्मोहः
क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो
भयं चाभयमेव च ॥ १०-४ ॥

**buddhirjñānam asammōhaḥ
kṣamā satyam̄ damaḥ śamaḥ ।
sukham̄ duḥkhaḥ bhavō'bhāvah
bhayam̄ cābhayam̄ ēva ca | | 10-4 ||**

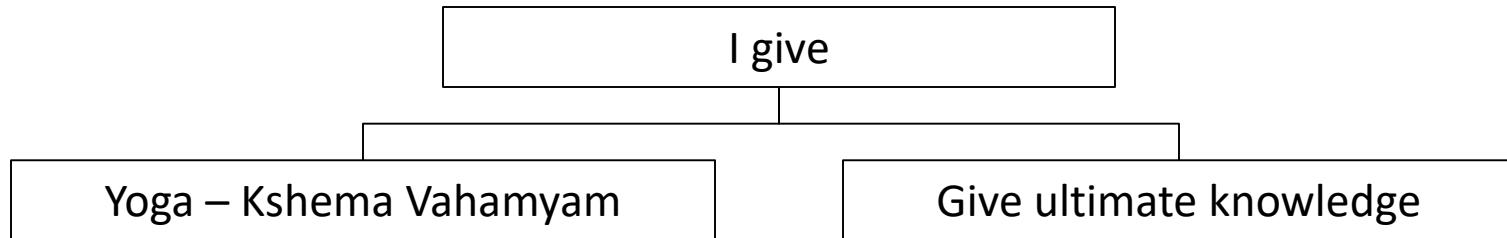
Intellect, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, happiness, pain, birth or death or death, fear and also fearlessness... [Chapter 10 - Verse 4]

- **Bhagavan is all the Vrittis.**
- I become Brahmakara Vritti for them also.
- Sattva / Rajas / Tamas – all is Bhagavan.

- I become Vritti of knowledge.
- I get enlightened in the Vritti as Jnana.
- **Every Vritti, thought has Jnana, object in it.**
- I become that, Aham Brahma Asmi Jnana.
- I dispel their ignorance, Aham Nashayami, they are lost in love, don't ask for that... I give to them the highest, this I do for them, myself.
- That Vritti is called Jnana Deepa, Lamp of knowledge, Bhasvata, Radiant and shining.
- By becoming radiant lamp of knowledge, I dispel their darkness, born out of ignorance.

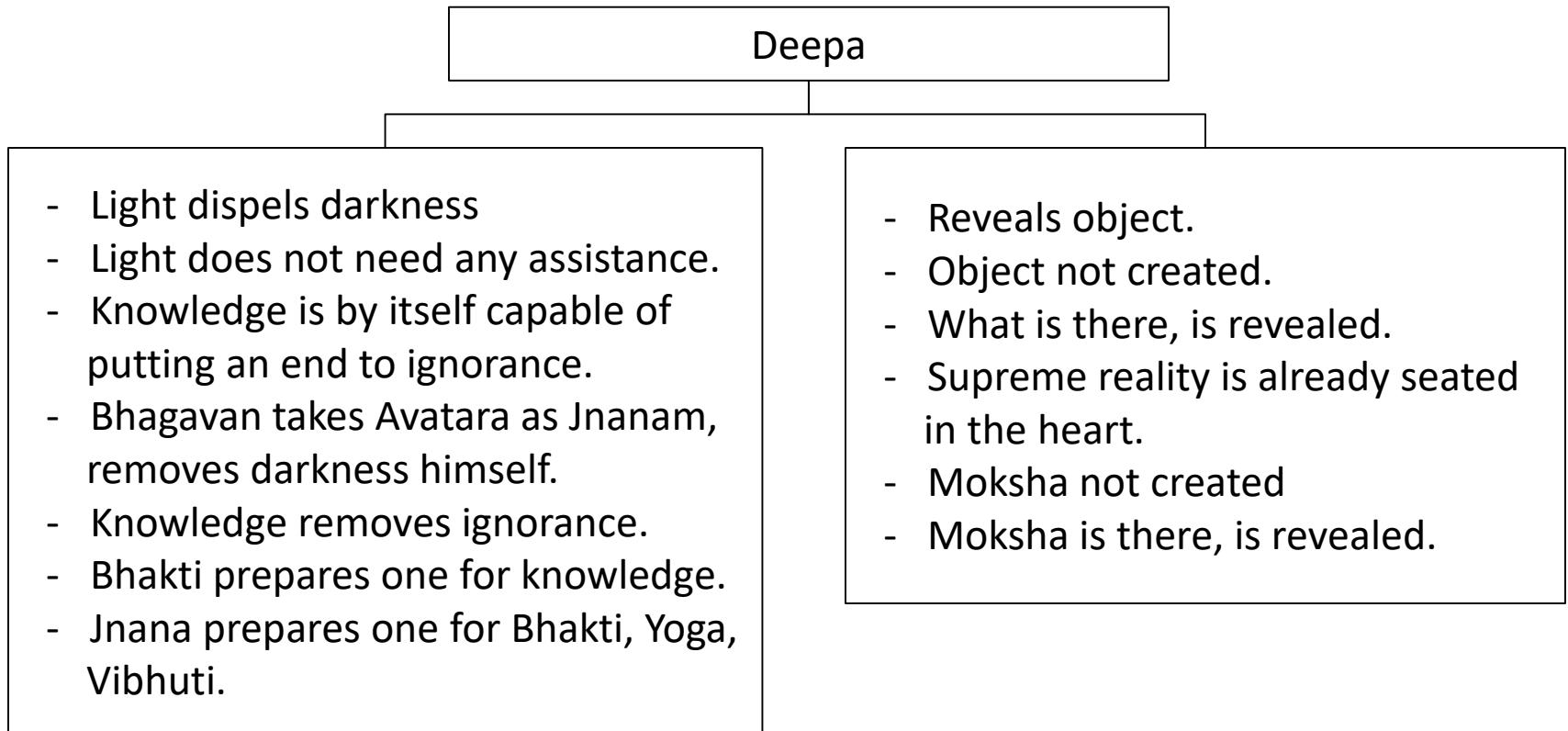
Knowledge shines
in every Vritti,
which is Bhagavan

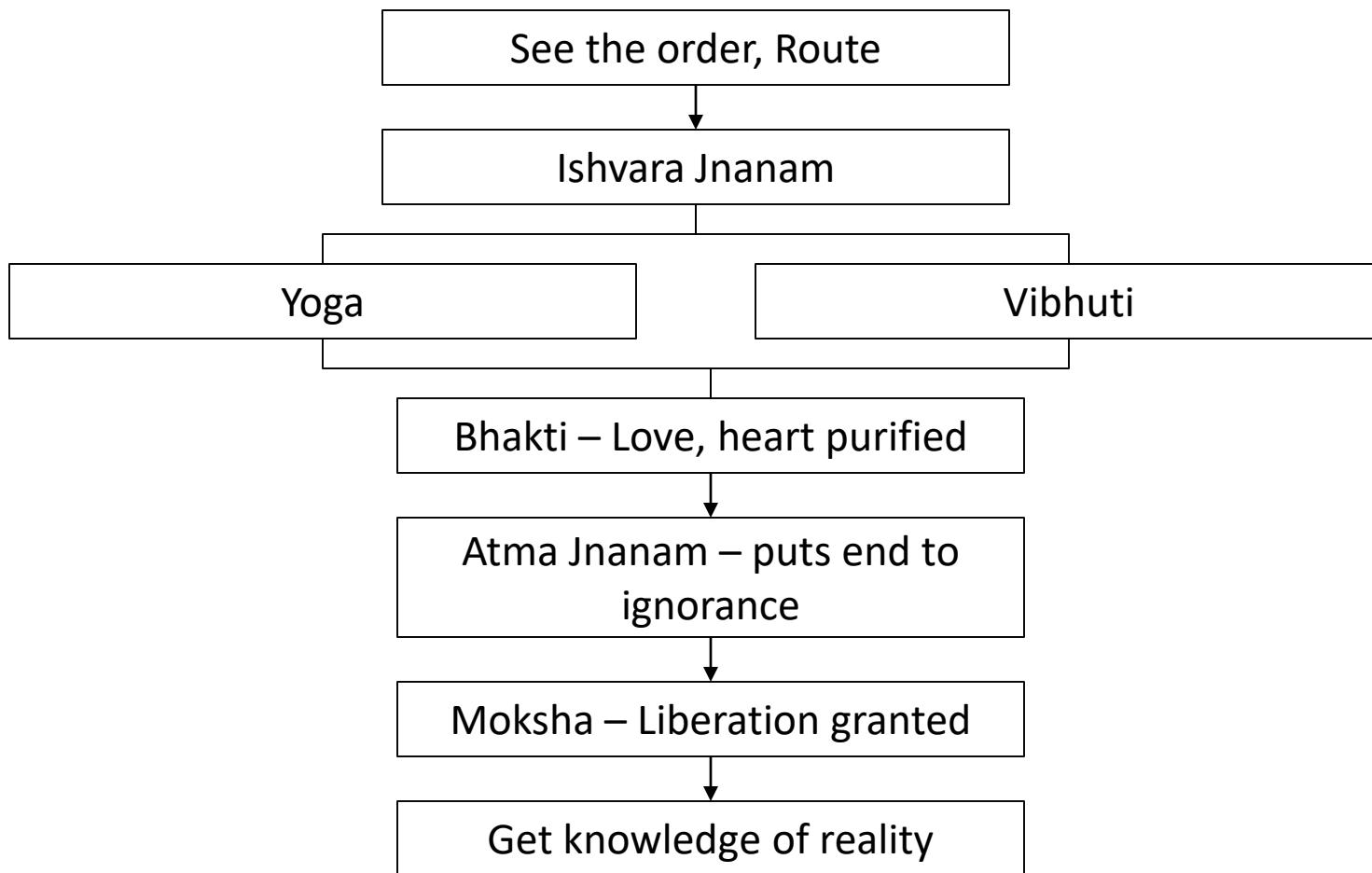
- See every Vritti as Bhagavan...
- I destroy misconceptions which are born out of ignorance.
- Misconceptions born out of ignorance of the Lord, I am the body, I am man, women, world is real.
- **By Yoga and Vibhuti, devotion grew, in devotion they were lost, I manifest in their hearts as knowledge, as manifestation of knowledge I put an end to all ignorance based living and protect them.**



Example :

- Jnana Deepa.





- Once knowledge is attained, devotion remains, doesn't go away because Jnanam remains.
- After liberation Jnanam remains, devotion remains.
- Only ignorance goes away, good things remain forever.
- Verse 10, 11, core to the Jnana aspect which Bhagavan gives in Bhakti.
- Arjuna hears about devotion, devotee, Jnanam, liberation, with great love in heart, filled with devotion, says....

Verse 12 :

अर्जुन उवाच ।
परं ब्रह्म परं धाम
पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यम्
आदिदेवमजं विभुम् ॥१०-१२॥

arjuna uvāca
param Brahma param dhāma
pavitraṁ paramaṁ bhavān ।
puruṣaṁ śāśvataṁ divyam
ādiḍēvam ajam vibhum || 10-12 ||

Arjuna said : You are the supreme Brahman, the supreme Abode, the supreme purifier, eternal, divine Purusa, the God of all gods, unborn, omnipresent. [Chapter 10 - Verse 12]

Arjuna Confirms to Bhagavan :

- Whatever you have told about yourself is perfectly true.
- Not an iota of exaggeration.
- Param Brahman, Param Dhama, Paramam Pavithram Bhavan, Bavami.

a) Bavan :

- Oh worshipful one, you with respect.

b) Param Brahma :

- Supreme Brahman.

c) Param Dhama :

- Supreme abode, refuge, consciousness.

d) Paramam Pavithram :

- No one as pure as you, holiest of holy, no iota of impurity, purest.
- **To become impure, you need something other than that, to make it impure.**
- Dirty shirt – other than Shirt, there is something.
- Purest of Pure = You are the Advaita Tatvam, nondual reality.

e) Purusham Sashvatam :

- Eternal Purusha.

f) Divyam :

- Divine.

g) Aadhi Devam :

- You are the primordial supreme reality.

h) Ajham :

- Unborn.

i) Vibhum :

- All pervading.

Verse 13 :

आहुस्त्वामृषयः सर्वे
देवर्षिनारदस्तथा ।
असितो देवलो व्यासः
स्वयं चैव ब्रवीषि मे ॥१०-१३॥

āhustvām ṛṣayah sarvē
dēvarṣirnāradastathā ।
asitō dēvalō vyāsaḥ
svayam caiva bravīṣi mē || 10-13||

All the rsis have thus declared You, as also the Devarsi Narada, so also, Asita, Devala and Vyasa; and now the same you yourself say to me. [Chapter 10 - Verse 13]

a) In this way, Ahutyam Rishayaha Sarve :

- In this way, all Rishis have glorified you.

b) Deva Rishihi Naradas Thatha Asitaha, Devalaha :

- Great Vedic personages.
- Brother of Daunya.

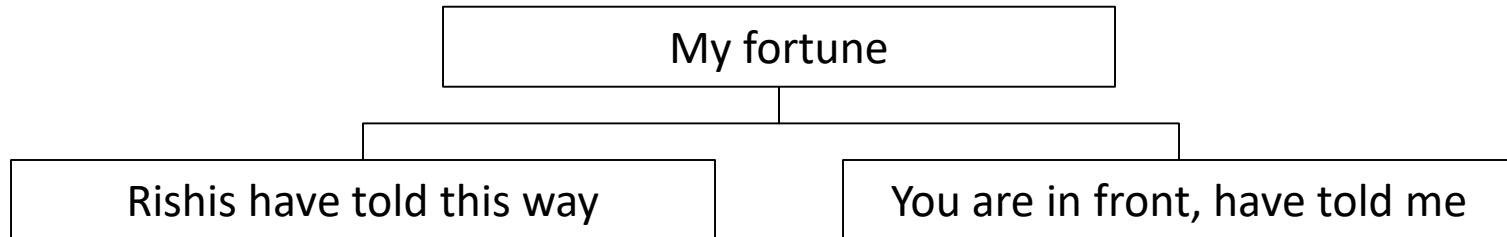
c) Vyasa :

- All glorify you this way.

d) Svayam Cheiva Bravishi Me :

- I also join them in telling that.

- Rishis, to whom Vedas have been revealed, they glorify you through the revealed Upanishads and their own writings – Smritis.
- You also explain to me in the same way.



Verse 14 :

सर्वमेतदृतं मन्ये
यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं
विदुर्देवा न दानवाः ॥ १०-१४ ॥

**sarvam ētadṛtaṁ manyē
yanmāṁ vadasi kēśava |
na hi tē Bhagavān vyaktiṁ
vidurdēvā na dānavāḥ || 10-14 ||**

I believe all this, that you say to me as true, O Kesava; verily, O Blessed Lord, neither the devas nor the Danavas know Your manifestation (Identity). [Chapter 10 - Verse 14]

a) Sarvameta Dritam Manye :

- What Rishis say, I have no doubts about all these, I consider it to be the truth.

b) Yanmam Vadesi Keshava :

- Oh Keshava, what I have heard, is the absolute truth.

c) Te Vyaktim Devaha Na Viduhu Danavaha :

- That being the case, you are Param Brahma, Paramam Dhama, Paramam Pavithram Bavan, Purusham, Sashvatam, Divyam, Aadhi Devam, Ajam, Vibhum, all these what I have heard from Rishis and from you, I know it to be absolute truth.
- Don't think I have any doubt about it.
- That being your true nature, your nature, nobody can actually explain.

Chapter 10 – Verse 2 :

न मे विदुः सुरगणाः
प्रभवं न महर्षयः ।
अहमादिर्हि देवानां
महर्षीणां च सर्वशः ॥१०-२ ॥

na mē viduḥ suragaṇāḥ
prabhavaṁ na maharṣayah ।
aham ādirhi dēvānāṁ
maharṣīnāṁ ca sarvaśah ॥ 10-2 ॥

Neither the hosts of heaven nor great rsis know my origin; for, in every way, I am the source of all the devas and the rsis.[Chapter 10 - Verse 2]

- Devatas, Maharishis don't know me .

d) Nahi Vyaktim Viduhu Na Danavaha :

- Your Vyakti, Prabhava, Shakti, Jnana, Aishvarya, nobody can comprehend, including Devatas.
- Danava, Rakshasas can't comprehend you.
- Asuras, Devatas, Maharishis say – this is you, who can exactly know you?
- Your supreme nature, can one know?
- Really speaking, there is only one who can know you.... That is you, yourself.

Verse 15 :

स्वयमेवात्मनात्मानं
वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश
देवदेव जगत्पते ॥१०-१५ ॥

**svayam ēvatmanātmānam
vēttha tvam puruṣottama |
bhūtabhāvana bhūtēśa
dēvadēva jagatpatē | | 10-15 | |**

Verily, You yourself know yourself by yourself, O Purusottama, (Supreme Purusa), O source of beings, O lord of beings, O God of gods, O ruler of the World. [Chapter 10 - Verse 15]

a) Aadhi :

- You are Aadhi of all, source of all, nobody can know you.
- If you are later, everyone will know you, but you are before everybody.
- If at all anybody can know you in your full glory in both your Yoga and Vibhuti, it is you alone.

b) Svayam Eva Atmana Atmanam Vethi :

- Without any kind of knowledge required, you yourself, by yourself, know you.

c) Eh Purushottama :

- Nobody can know you in your entirety.
- Manifestation of the Lord are infinite.

- Nobody has the capacity to know Lord in his entirety.
- Vibhuti Vast, manifold, can anybody comprehend Vibhuti of Bhagavan?
- Only you are capable to know yourself in entirety.

d) Arjuna filled with Grandeur and glory, praises lord eh Purushottama, Buta Bavana, Eh Devadeva, Jagatpate.

e) Purushottama :

- Highest Purushottama of Upanishads.
- Uttama Purushaha you are.

उत्तमः पुरुषस्त्वन्यः
 परमात्मेत्युदाहृतः ।
 यो लोकत्रयमाविश्य
 बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

**uttamaḥ puruṣastvanyaḥ
 paramātmētyudāhṛtaḥ ।
 yō lōkatrayam āviśya
 bibhartyavyaya īśvarah || 15 - 17 ||**

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.
 [Chapter 15 - Verse 17]

- Purusha = Being.
- Purusha Uttama – Supreme being.

f) Buta Bavana :

- Source of all objects and beings, Upadana Karanam material cause.
- Bavana, Bava Yati Iti Bavana, that which creates.

g) Butesha :

- Which governs all beings.
- Nimitta Karanam.

h) Deva Deva :

- God of Gods, most worshipful one.

i) Jagat Pate :

- Pati of entire Jagat, you take care of every being, creature in this world, you are filled with love, you are the master.
- Doshaka, Palaka.
- Why are you telling all this?
- Nobody knows you in full, you are Purushottama.... Jagatpate, I have a request.

Verse 16 :

वक्तुमर्हस्यशेषेण
दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिलोकान्
इमांस्त्वं व्याप्य तिष्ठसि ॥१०-१६॥

vaktum arhasyaśeṣeṇa
divyā hyātma vibhūtayah ।
yābhivibhūtibhirlōkān
imāmstvam vyāpya tiṣṭhasi || 10-16 ||

You should indeed, without reserve, tell me of your divine glories by which You exist pervading all these worlds. [Chapter 10 - Verse 16]

Request I have :

a) **Vaktum Arhasya Seshena Divya Atmama Vibhutayaha :**

- I want to know your glories, my heart wants to hear your grand nature, I have heard from Rishis, Munis.
- Lord you are in front of me, Lord, describing about the knowledge of Lord to me, you yourself said, nobody knows me in full.
- You know about yourself in full.
- Now therefore you are loving, kind, Jagatpati... Deva Deva... being such a loving teacher, loving Lord, you know yourself only... therefore,

b) **Vaktum Arhasi Aseshena, Divyaha Hi Atma Vibhutayaha :**

- Your own glories, you don't have to remember anything,

c) Atma Vibhutayaha :

- Your own supreme glories.

d) Divyaha :

- All divine, so glorious, so beyond this world.

e) Aseshena :

- Sesha : Remainder, incompleteness.
- Asesena : In fullness, completely.
- I am part of Jagat which you have to take care as Jagat Pati.
- I want to know all your Vibhutihi.

f) Yabihi Vibhutihi Lokan Imama Tvam Vyapi Tishtati :

- Through those Vibhutis, you pervade this world.
- Whole cosmos you pervade.
- What are those glorious manifestations of yours by which you pervade as the whole world and stay as Jagatpati, as Bhuta Bavana, Butesha Purushottama.....
- Divine manifestations of whole cosmos, can you please share secrets with me, your grandeur, supremacy.
- Don't send me to Rishis, Devas.
- Why you should tell me?
- Verse 17, 18.

Lecture IV
(Rama Bajans by Swamiji)

Revision :

Chapter 10 – Verse 7 :

एतां विभूतिं योगं च
मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन
युज्यते नात्र संशयः ॥१०-७॥

ētāṁ vibhūtim yōgaṁ ca
mama yō vētti tattvataḥ ।
sō'vikampēna yōgēna
yujyatē nātra samśayaḥ ॥ 10-7 ॥

He, who in truth knows these manifold manifestations of My being (Macrocosm) and (this) yoga-power of mine (Microcosm), becomes established in the ‘tremorless-yoga’; there is no doubt about it. [Chapter 10 - Verse 7]

- Lord urges us to know Yoga and his Vibhuti.

Vibhuti	Yoga
<ul style="list-style-type: none"> - Manifold manifestations of Grandeur and glory. 	<ul style="list-style-type: none"> - His truth as one essence.

- Love Devotion :**

Naturally springs in heart.

- Knowledge becomes mature with devotion.
- Then, for such a person, devoted to me... what happens?

Chapter 10 – Verse 9 :

मच्चित्ता मद्भूतप्राणाः
बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं
तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

maccittā madbhātprāṇāḥ
bōdhayantah parasparam |
kathayantaśca māṁ nityam
tuṣyanti ca ramanti ca || 10-9 ||

With their minds wholly resting in Me, with their sense absorbed In Me, enlightening one another and ever speaking of Me, they are satisfied and delighted. [Chapter 10 - Verse 9]

Chapter 10 – Verse 10 :

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

tēṣāṁ satatayuktānāṁ
bhajatāṁ prītipūrvakam |
dadāmi buddhiyōgam tam
yēna māmupayānti tē || 10-10 ||

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

- To them I grant the highest wisdom, Jiva – Brahma Aikya Jnanam.
- Knowledge of the identity of the self with supreme reality is Buddhi Yoga.
- They come to know their real nature as Brahman, the Lord in essence.
- How do I grant that knowledge?
- I myself become that knowledge.

Chapter 10 – Verse 11 :

तेषामेवानुकम्पार्थम्
 अहमज्ञानं तमः ।
 नाशयाम्यात्मभावस्थः
 ज्ञानदीपेन भास्वता ॥ १०-११ ॥

**tēṣām ēvānukampārtham
 aham ajñānajam tamah ।
 nāśayāmyātmabhāvasthah
 jñānadīpēna bhāsvatā ॥ 10-11 ॥**

Out of mere compassion for them, I, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

- I take Avatara, become seated in their hearts, in their own thought.
- That thought contains Bhagavans manifestation as the supreme knowledge.
- Thought is Bhagavans manifestation, in that thought, I manifest as the knowledge.
- Atma Bavasthaha, Jnana Deepena.
- I become Jnana Deepa, lamp of knowledge.

- What do I do?
- Nashayami Ajnanajam Tamaha.
- I dispel that ignorance, Darkness of their nature.
- That is my job.

Upto Devotion	Knowledge giving
Devotees Job	My Job

- **Bhagawan expresses glory of devotion and urges Arjuna to know Lords Yoga and Vibhuti, Arjuna gets inspired.**

Arjuna :

- What I have heard about you is true.
- Purushottama, buta Bavana, Butesha.
- Narada, Asita, Spoken about you.
- I accept all as it is.

Chapter 10 – Verse 15 :

स्वयमेवात्मनात्मानं
वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश
देवदेव जगत्पते ॥१०-१५॥

**svayam ēvatmanātmānam
vēttha tvam puruṣottama |
bhūtabhāvana bhūtēśa
dēvadēva jagatpatē ||10-15||**

Verily, You yourself know yourself by yourself, O Purusottama, (Supreme Purusa), O source of beings, O lord of beings, O God of gods, O ruler of the World. [Chapter 10 - Verse 15]

- Nobody can know you fully but you yourself.
- Share with me knowledge of all your glories, Aseshena, enthusiasm of Arjuna, only you know truth of your Vibhutis.
- Arjunas argument to make Bhagavan tell his glory.

Chapter 10 – Verse 16 :

- Entire realm by what Vibhutis you pervade, please share with me.
- Arjuna tells, why he wants to know his glory....

Verse 17 :

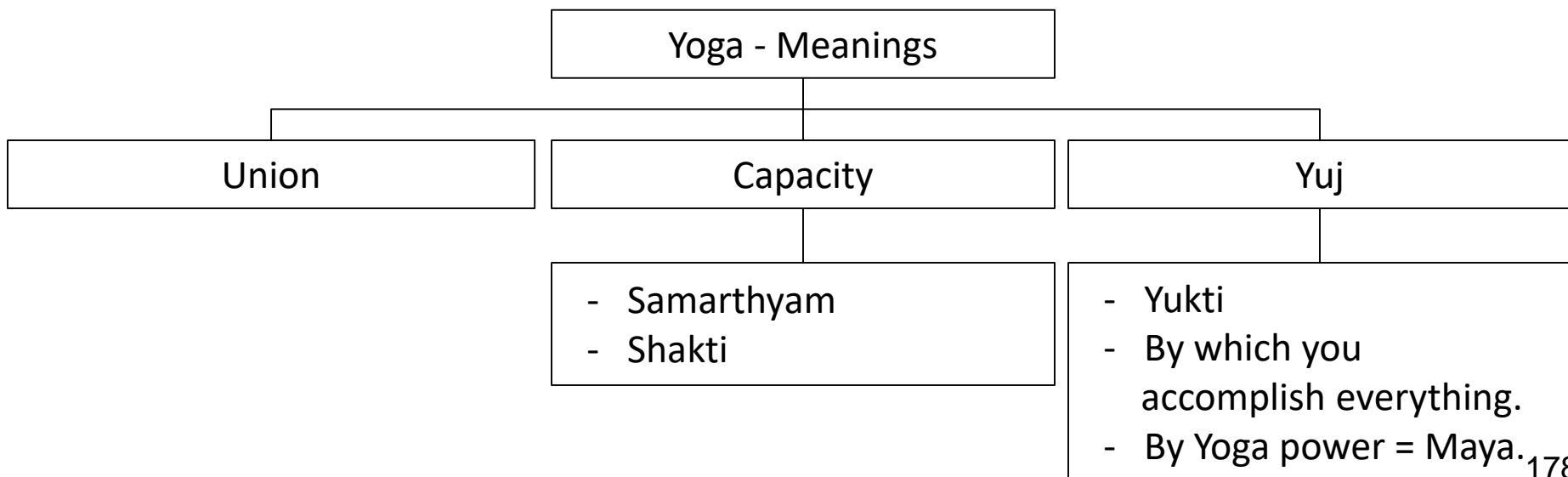
कथं विद्यामहं योगिन्
त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु
चिन्त्योऽसि भगवन्मया ॥१०-१७ ॥

kathaṁ vidyām ahaṁ yōgin
tvāṁ sadā paricintayan|
kēṣu kēṣu ca bhāvēṣu
cintyō'si bhagavān mayā || 10-17 ||

How shall I, ever-meditating, know you, O yogin? In what aspects or things, O Blessed Lord, are You to be thought of by me? [Chapter 10 - Verse 17]

a) Eh Yogen :

- One who has Yoga.



- Oh Lord who possesses Maya Shakti to create the Universe.

b) Atishaya Aishvarya Shakti Shali :

- Possessed of immeasurable power, eh yogin.

c) Aham Tvam Katham Vidhyam Sada Pari Chintayan :

- I am an individual, can't comprehend your true nature, your absolute nature, Brahman.
- I am Mandah Buddhi.
- You are Yogen, supreme Reality, none but you can understand.
- I am here, you are there.
- You say, I must know you by meditating upon you, by contemplating upon you.

d) Keshu Keshu Cha Baveshu :

- You decide how I should meditate.

e) Maya Chintyaya Asi :

- Oh Lord, please tell me, in what all objects, manner, being or object.
- Bava – things in which you exist.
- I am Immature, your glory is immeasurable.
- In which objects, can I see your glory manifest.
- Chintayan, Remembering you, come to know you – how?
- I want list of glories so that my mind can hold on to you.

- Thinking of you, I can get connected to you, can come to know you.
- This you please tell me.
- Yogin : Atishaya Samarthy Shali, whose capacity, power is immeasurable.
- There are immeasurable things by which you can express your glory.
- How can I see your glory in full measure?
- My mind is not able to hold you in your true nature.
- How can I see you, readily?
- See your immeasurable power, readily.
- Entire manifestation is yours.
- You are worthy of being thought of.

Verse 18 :

विस्तरेणात्मनो योगं
विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि
शृणवतो नास्ति मेऽमृतम् ॥१०-१८॥

Vistarēṇatmanō yōgam
vibhūtim ca janārdana ।
bhūyaḥ kathaya tṛptirhi
śṛṇvatō nāsti mē'mṛtam || 10-18 ||

Tell me again, in detail, O Janardana, of your Yoga-power and immanent glory; for I do not feel satisfied by hearing Your life giving and so nectar like speech. [Chapter 10 - Verse 18]

a) Atmanahi Yogam Vibhutim Cha :

- Your Yoga and Vibhuti.

b) Vistarena Buyaha Kathayaha :

श्रीभगवानुवाच ।
भूय एव महाबाहो
शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय
वक्ष्यामि हितकाम्यया ॥१०-१॥

śrībhagavānūvāca
bhūya ēva mahābāhō
śṛṇu mē parāmam vacaḥ ।
yat tē'ham prīyamāṇāya
vakṣyāmi hitakāmyayā || 10-1 ||

The blessed Lord said : Again, O mighty-armed, listen to my supreme word; which I, wishing your welfare, will declare to you, who delight in hearing me. [Chapter 10 - Verse 1]

- If Bhagavan says, Again I will tell you.... Arjuna should not say – no need... enough is enough...
- Tell me again Yoga and Vibhuti.
- How?

c) Vistarena :

- Elaborately, in detail

d) Eh Janardhana :

- Eh Bhagawan.

e) Truptir Nasti hi Srungvataha :

- There is no Satiation for me as I am listening to you.
- I am not feeling satisfied... why?
- Because you are not talking, but you are offering “Amrutam”, Nectar, most sweet, divine, nourishing, enriching, exhilarating.
- No one can be satisfied with Amrutam.
- This is Priyamanaya.

Bhagavan :

- You are loving what I am sharing.
- Please tell me about your yoga and Vibhuti, Spoken in Chapter 7 – Chapter 9.

Chapter 7 – Verse 8 to 11 :

रसोऽहमप्सु कौन्तेय
प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः
खे पौरुषं नृषु ॥ ७-८ ॥

rasō'hamapsu kauntēya
prabhā'smi śaśisūryayōḥ ।
prāṇavaḥ sarvavēdēṣu
śabdaḥ khē pauruṣam nr̥ṣu ॥ 7-8 ॥

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

पुण्यो गन्धः पृथिव्यां च
तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु
तपश्चास्मि तपस्विषु ॥ ७-९ ॥

puṇyō gandhaḥ pṛthivyāṁ ca
tējaścāsmi vibhāvasau ।
jīvanaṁ sarvabhūtēṣu
tapaścāsmi tapasviṣu ॥ 7-9 ॥

I am the sweet fragrance in earth and the brilliance in fire, the life in all beings and I am austerity in the austere. [Chapter 7 – Verse 9]

बीजं मां सर्वभूतानां
विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि
तेजस्तेजस्विनामहम् ॥ ७-१० ॥

bījam mām sarvabhūtānām
viddhi pārtha sanātanam ।
buddhirbuddhimatāmasmi
tējastējasvināmaham ॥ 7-10 ॥

Know me, O Partha, as the eternal seed of all beings; I am the intelligence of the intelligent. The splendour of the splendid (things and beings), am I. [Chapter 7 – Verse 10]

बलं बलवतां चाहं
कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु
कामोऽस्मि भरतर्षभ ॥ ७-११॥

balam balavatām cāham
kāmarāgavivarjitam |
dharmāviruddhō bhūtēṣu
kāmō'smi bharatarṣabha || 7-11 ||

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among, the Bharatas. [Chapter 7 – Verse 11]

Chapter 9 – Verse 16 to 19 :

अहं क्रतुरहं यज्ञः
स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यम्
अहमग्निरहं हुतम् ॥ ९-१६ ॥

aham kraturaham yajñah
svadhāham aham auṣadham |
mantrō'ham aham ēvajyam
aham agniraham hutam || 9-16 ||

I am the Kratu ; I am the sacrifice; I am the offering (food) to pitrs (ancestors); I am the medicinal herb, and all plants; I am the mantra; I am also the clarified butter; I am the fire; I am the oblation.[Chapter 9 - Verse 16]

पिताहमस्य जगतः
माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कारः
ऋक्साम यजुरेव च ॥ ९-१७ ॥

pitā'hamasya jagataḥ
mātā dhātā pitāmahah |
vēdyam pavitramōṅkārah
ṛk sāma yajurēva ca || 9-17 ||

I am the father of this world, the mother, the sustainer and the grandsire; the (one) thing to be known, the purifier, (the syllable) Om, and also the Rk, the Sama and the Yajuh also. [Chapter 9 – Verse 17]

गतिर्भर्ता प्रभुः साक्षी
 निवासः शरणं सुहृत् ।
 प्रभवः प्रलयः स्थानं
 निधानं बीजमव्ययम् ॥ ९-१८ ॥

gatirbhartā prabhuḥ sākṣī
 nivāsaḥ śaraṇam suhṛt ।
 prabhavaḥ pralayaḥ sthānam
 nidhānam bījamavyayam ॥ 9-18 ॥

I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house and the seen imperishable. [Chapter 9 – Verse 18]

तपाम्यहमहं वर्ष
 निगृह्णाम्युत्सृजामि च ।
 अमृतं चैव मृत्युश्च
 सदसच्चाहमर्जुन ॥ ९-१९ ॥

tapāmyaham aham varṣam
 nigr̥hāmyutsṛjāmi ca ।
 amṛtam caiva mṛtyuśca
 sadasaccāhamarjuna ॥ 9-19 ॥

(As Sun) I give heat; I withhold and send forth the rain; I am immortality and also death, both existence and non-existence, O Arjuna. [Chapter 9 – Verse 19]

Arjuna doesn't say :

- Where did you say?!
- Consonance between Guru and Sishya.
- How can I not be delighted - This is :

Shanti Mantra :

ॐ सह नाववतु । सह नौ भुनक्तु ।
 सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
 ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |
 Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
 Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

- Oh Lord! May you protect student and teacher – how?
- By making both enjoy.
- May we put effort and remember what we learn.
- May we not have dissonance with each other.
- Arjuna expresses his great eagerness.

Bhagavan says :

- Yes! I shall tell you....

Verse 19 :

श्रीभगवानुवाच ।
हन्त ते कथयिष्यामि
दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ
नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥

śrībhagavānūvāca
hanta tē kathayiṣyāmi
divyā hyātma vibhūtayaḥ ।
prādhānyataḥ kuruśrēṣṭha
nāstyantō vistarasya mē || 10-19 ||

The Blessed Lord said: Alas! Now I will declare to you My divine glories, immanent in their prominence; O best of the Kurus, there is no end to the details of My extent.
[Chapter 10 - Verse 19]

a) Hanta – Iti Anumantau...

- Yes, yes... certainly, I will tell you... tells with great eagerness.

b) Katha Ishyami :

- Will certainly tell, but there is a problem..., not Vistarena.

c) Pradhanyatayaha :

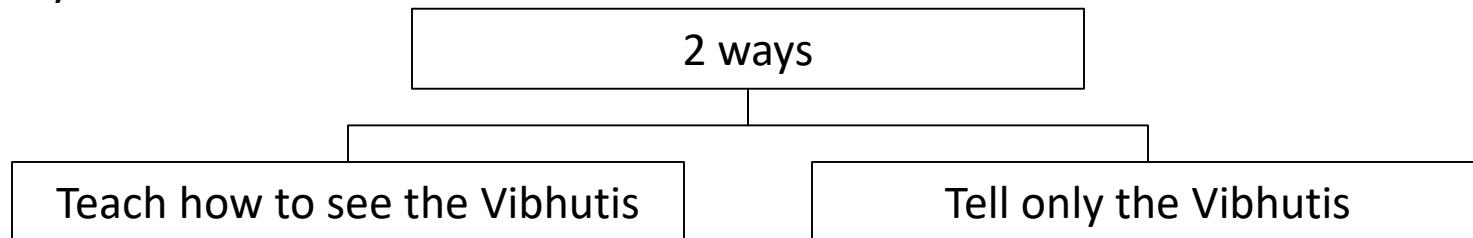
- Can only tell you certain highlights... can't say everything you wanted.

d) Divyaha Atma Vibhutaya Kuru Sreshta :

- Oh Arjuna, I can tell only essential highlights, why?

e) Nasyanto Vistarasya Mey :

- My glories are elaborate, no end, glory is limitless.
- I shall tell you essential ones, so that you can get the Knack of seeing my glories everywhere.



- You will get the key to see the Vibhutis everywhere.

Arjuna thinks :

- Deal struck.

f) Divya :

- Most uncommon, endless.
- First one is most important Vibhuti.
- **Vibhuti :**
 - Manifold manifestation of grandeur and glory.
 - Not only manifold manifestation.
- Vi – Vividham, Visesha.
- What is most gloriest?
- Highest and best... get this Arjuna...

Verse 20 : Very important verse – Mahavakya of Gita

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitah ।
aham ādiśca madhyam ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

a) Adhihi Butanam Antah Eva Cha :

- Who am I?
- I am Aadhi, beginning, Madhyam middle, Antah, end of all beings.

All beings come from me	All beings exist in me	All beings dissolve in me
<ul style="list-style-type: none"> - Aadhi - Srishti Karanam - Cause of creation 	<ul style="list-style-type: none"> - Middle - Madhyam - Sthithi Karanam - Cause for Sustainance 	<ul style="list-style-type: none"> - End - Laya Sthanam - In which everything dissolves.

- I am that Ishvara.
- Aham Adhishcha, Madhyam Cha, Butanam Antam Eva Cha.

- Bhagavan defines himself as Ishvara.

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत् ।
स तपस्तप्त्वा ॥ २ ॥

**tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijjnasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥**

To him (Bhrigu) he (varuna) again said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrigu) performed penance ; and after having done penance.... [3 – 1 – 2]

- That from which everything comes, is sustained and resolves is supreme Brahman, Lord.
- **Srishti, Sthithi, Laya Karanam, source, middle and end of all beings, that Lord, Aham, Atma.**
- **That Lord is the self, highest, purest, glorious manifestation.**

Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्व्याघ्र्यमस्म्यहम् ॥ १९ ॥

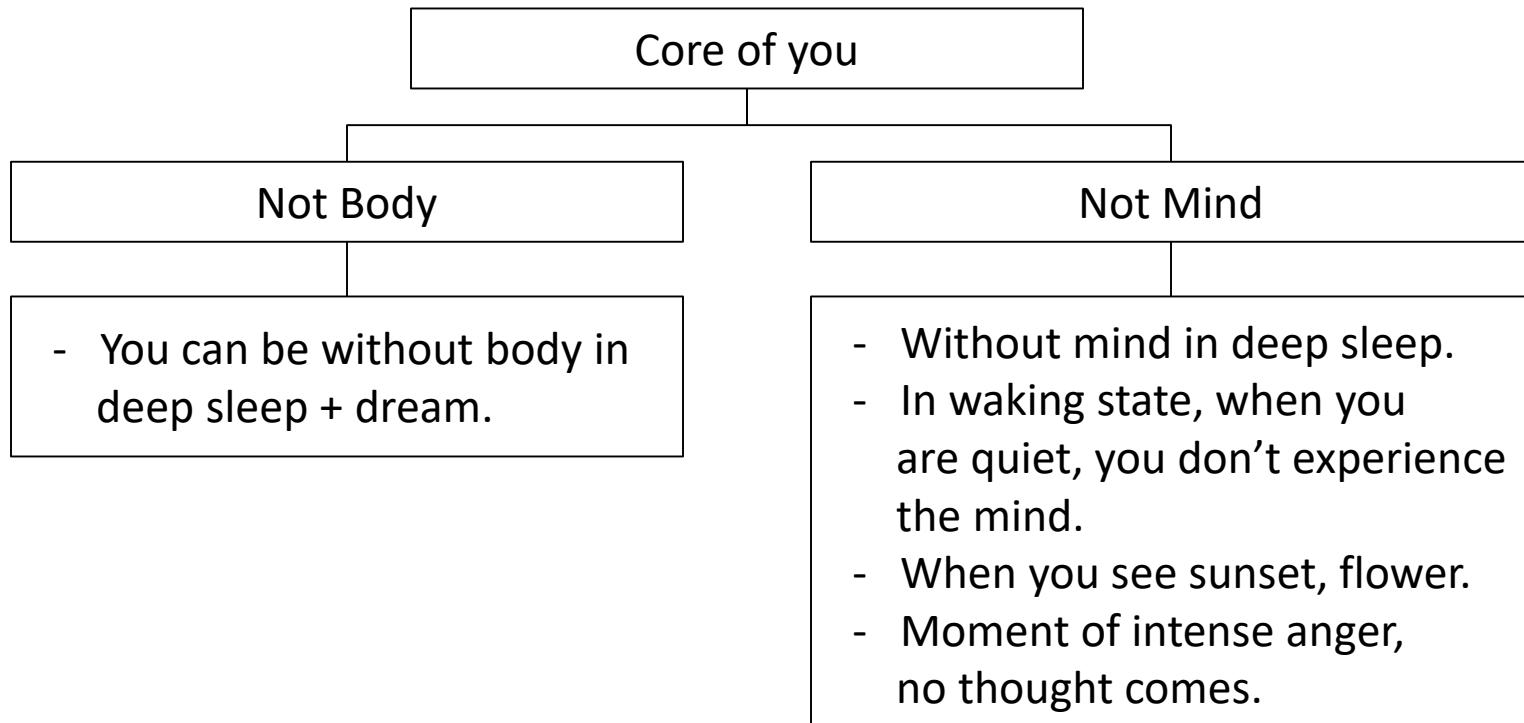
mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Where do you see for the Lord to see his glory?
- **To see my manifestation is utter glory and splendor, source of world, that I, Aham, Atma is you.**
- Catch the Lord there.
- Keshu Keshu Cha Baveshu, in whatever things I can see you, Aham Atma, get it.
- Where to find you?

b) Sarva Bhuta Ashaya Sthithaha :

- In all beings, I am seated in the heart, as very consciousness, in the core of all beings.
- Core of you is sense of I, that is where I am.



- Thought is also not you.
- **What is core of you?**
- **You may be without body, mind – in deep sleep.**
- **You are never without experience of I, which is the core.**
- **I is there in deep sleep. That is Atma.**
- I am seated in the very core of you, as the very consciousness.

c) Gudakesha :

- One who has conquered sleep is Gudakesha.
- Gudaka = Tamas, sleep, ignorance.
- **One who has conquered sleep, conquered Tamas, conquered impurities of the mind, conquered Rajas – Tamas, one who is Sattva Svarupa is my pure nature, my Yoga.**
- **This is Yoga – Pure consciousness, Nirupadhika Svarupa, Nirguna Svarupa.**
- Meditate on me thus.
- **I am supreme Brahman, Ishvara is yourself, this is Mahavakya.**
- Aham Atma Gudakesha, Sarva Bhuta Ashraya Sthithaha.
- Aham Adhishcha, Madhyamcha, Bhuta Antha Eva Cha.
- That Brahman of Upanishads.
- Tam tu Aupanishadam Purusham Gachhami.
- **Purusha of Upanishads is the very self seated in the core of the humanbeing, core of personality.**
- **Seated among thoughts as the very illuminating consciousness.**

Heart – 2 Meanings

Core

Thoughts, emotions, feelings

Of the problem

- Sarva Buta Ashraya Sthithaha.
- **Seated in the midst of thoughts as shining witness consciousness, illumining all the thoughts, that I am.**
- **Every moment you experience illumining principle.**
- **Catch me there, if you can.**
- If you can't catch me there, I will give you various methods by which you can catch me in the world of objects.
- **Atma requires senses to turn within, mind to go within, difficult.**

Katho Upanishad :

पराञ्च खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्गपश्यति नान्तरात्मन् ।
कश्चिद्दीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

Paranci khani vyatrat svayambhuh tasmat paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aksat avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1] 1800

- One rare person is able to see – how?
- By looking inward, Avrutta Chakshu.
- Not everybody's cup of tea.
- **Look at my Vibhutis... with the Vibhutis, you come here again – Adhyaropa – Apavada.**
- **Through Yoga, go to Vibhuti, is verse 20.**
- **With Vibhuti, come to Yoga, verse 21 – 39 and then through Yoga see Vibhutis.**
- **If you can't see the one, in the many, see the one, seeing which is the one, seeing the Many.**
- This is the method.
- First Bhagawan spoke about the one Srishti, Sthithi, Laya Karana Ishvara.
- Now, Bhagavan speaks about Vibhutis in great Vistara, that becomes Vibhuti Yoga, this chapter.

Connecting with the Lord through

Yoga

Vibhutis

See one in Many

See many in one

- Very very important verse.
- Covers Yoga in one verse.

- Rest of the verses are all covering the Vibhutis.

Question :

- Where is Mahavakya in Gita?

Answer :

- Chapter 10 – Verse 20.
- Aham Atma.
- Usually, we say Aham for the self.
- Here Bhagawan becomes the Aham.
- Aham = Atma = Bhagawan here because Bhagawan is talking about himself.

Mahavakya :

- Any statement that expresses the identify of the Lord with the self is Mahavakyam.
- Jeeva Brahma Aikyaka Bodhaka Vakyam, Mahavakyam.
- Mahavakyam is Bodhakam, a statement which reveals, the identity of the self with the supreme reality.
- Jiva – Supreme Brahman – Aikyam, oneness, Bodhakam, revealing Vakyam is Mahavakyam.
- “Aham Atma Asmi” is Mahavakyam in Gita.
- “I am the Self” is Mahavakyam.
- Tat Tvam Asi, Aham Brahma Asmi, Ayam Atma Brahma, Pragyanam Brahma.

Verse 21 :

आदित्यानामहं विष्णुः
 ज्योतिषां रविरंशुमान् ।
 मरीचिर्मरुतामस्मि
 नक्षत्राणामहं शशी ॥१०-२१॥

ādityānām ahaṁ viṣṇuh
 jyotiṣāṁ raviramśumān |
 marīcirmarutām asmi
 nakṣatrānām ahaṁ śaśī || 10-21 ||

Among the (Twelve) Adityas I am Visnu; among luminaries, the radiant sun; I am Marici among the Maruts; among asterisms, the Moon am I. [Chapter 10 - Verse 21]

S. No.	Among	I am the
I	Aditya Devatas	Vishnu
II	Effulgence	Sun
III	Maruts	Marichi
IV	Luminaries	Moon

Yoga :

- **I am the pure consciousness, your self, many in one, catch me here first.**
- If you can't catch that, catch me in the realm of what you see, what you know, hear because entire realm is also manifestation of the Lord.
- There you find out what is glorious, that is me.
- **Principle said in the end :**
 - **Whatever that is glory, truly heart catching, immediately impresses upon you.**
 - **This becomes Bhagavans manifested manifold glory, Vibhuti, immanent.**

Yoga :

- Is beyond the Vibhuti, Transcendental, one principle, Nirguna.

Vibhuti	Yoga
<ul style="list-style-type: none">- Saguna- What you know through Sruti or through Senses	<ul style="list-style-type: none">- One principle Nirguna- Beyond Manifestation, Avyakta, not perceived by senses or the mind.

I) 12 Adityas :

- Vishnu – Puranas, Itihasa, general knowledge.
- Dhata, Mitra, Varuna, Vivaswan....
- I am Vishnu.

- Aditya = sons of Aditi.
- Aditya here = Vamana, son of Aditi.
- Vamana = Aditya, Vishnu Avatar.

II) Jyotisham :

- Among the lights,
- Ravi, Amshuman, Radiant one, morning rising, setting Sun, scorching sun, can't ignore him.
- Source of all light, life, I am that.
- When you see Sun, say – its Bhagavans Vibhuti, his manifestation, glory, grandeur.

कथं विद्यामहं योगिन्
त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु
चिन्त्योऽसि भगवन्मया ॥१०-१७ ॥

katham **vidyām** **aham** **yōgin**
tvāṁ **sadā** **paricintayan** ।
kēṣu **kēṣu** **ca** **bhāvēṣu**
cintyō'si **bhagavān** **mayā** || 10-17 ||

How shall I, ever-meditating, know you, O yogin? In what aspects or things, O Blessed Lord, are You to be thought of by me? [Chapter 10 - Verse 17]

- Arjuna asked – Keshu Keshu Cha Bavesha, Tvam Chintayan.
- In what all things I will come to know you, Katham Vidyam.

- I want to know you as Atma.
- Self of all human beings and self of the universe, total reality.
- What things I can contemplate upon, so that I can develop the required acumen, purity, mental fabric, intellectual capacity to know you.

III) Among Maruts – Ghana – Deities – Sapta – Sapta – 7 groups – each has 7.

- I am Marichi.
- Bouncer, because I do not know story.
- In villages, tell story, traditions in mother tongue.

IV) Nakshatranam Aham Sashi :

- Nakshatra = Night time luminaries.
- Not star, among star – I am moon.
- Moon is satellite.
- Pure, Sweet, shining, pleasant, effulgent, round, large, moon, nobody can miss.
- Small children, grown up lovers can't ignore moon.
- See the moon, see Lord's Vibhuti, his manifested, manifold glory.

Verse 22 :

वेदानां सामवेदोऽस्मि
देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि
भूतानामस्मि चेतना ॥१०-२२॥

vēdānāṁ sāmavēdō'smi
dēvānāṁ asmi vāsavaḥ ।
indriyāṇāṁ manaścāsmi
bhūtānāṁ asmi cētanā ॥ 10-22 ॥

Among the Vedas, I am the Sama-veda; I am Vasava among the gods; among the senses, I am the mind; and I am the intelligence among living beings. [Chapter 10 - Verse 22]

S. No.	Among	I am the
V	Vedanam	Samaveda
VI	Devanam, Devatas	Vasava – Indra
VII	Indriyanam	Manas – Mind
VIII	Bhutanam – all beings	Chetana – Sentience, life principle

- Nirdharena Sashti – among.
- Seshe – Sambanda Sashti – w.r.t.
- All 6th case...
- For all beings, I am that sentience.

Revision :

- When Arjuna asks Bhagawan to show him the Yoga and Vibhutis, so that he can meditate on the Lord.
- No one can give authentic, true description other than the Lord.

Chapter 10 – Verse 15 :

स्वयमेवात्मनात्मानं
वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश
देवदेव जगत्पते ॥१०-१५॥

svayam ēvatmanātmānam
vēttha tvam puruṣottama |
bhūtabhāvana bhūtēśa
dēvadēva jagatpatē | | 10-15 | |

Verily, You yourself know yourself by yourself, O Purusottama, (Supreme Purusa), O source of beings, O lord of beings, O God of gods, O ruler of the World. [Chapter 10 - Verse 15]

- If limited, someone else can know, but being unlimited, your Vibhutis only you will be able to know.

Veda :

Purusha Sukhtam :

एतावानस्य महिमाऽतो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

etāvānasya mahimā ato jyāyāgiśca pūruṣaḥ |
pādo'sya viśvā bhūtāni tripādasyā'mṛtam divi ॥

“This much is His glory only. And Purusha is much more than all these. The entire Universe of happenings (Viswa) and creatures (Bhootani) constitute but a quarter (Pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable Consciousness.” [Verse 3]

- Only $\frac{1}{4}$ th of Lord has become the world.
- $\frac{3}{4}$ th - remain beyond.
- $\frac{1}{4}$ th - immeasurably vast.
- Who has seen the entire world?
- Who has seen the total cosmos to speak about the Lords Vibhutis?
- How even Maharishis do not know?
- Gold smith knows gold, thus knows all ornaments.
- Does not know ornaments made in past, present, future.
- He knows its gold.
- Manifestations of Ishvara only Ishvara can know.
- **Even though Jnani's are Bhagavan only, Jnanis do not claim themselves to be Ishvara.**
- **Jnani's are Shuddha brahma but don't become Ishvara.**
- Ishvara remains Ishvara.
- Wave knows itself to be water, knows its identity with the water of the ocean.
- Wave does not know ocean.
- Ocean remains as ocean.

- Svayam eva Atmana Atmanam Vettha.
- Only you will know, even Maharishis do not know you.

Chapter 10 – Verse 6 :

महर्षयः सप्त पूर्वे
 चत्वारो मनवस्तथा ।
 मद्भावा मानसा जाताः
 येषां लोक इमाः प्रजाः ॥१०-६॥

**maharṣayaḥ sapta pūrvē
 catvārō manavastathā |
 madbhāvā mānasā jātāḥ
 yēṣāṁ lōka imāḥ prajāḥ | 10-6 ||**

The seven great rsis, the ancient four and also the Manus, possessed of powers like Me, were born of (My) mind; from them are these creatures in the world (Originated and Sustained).
 [Chapter 10 - Verse 6]

- Bhagavan is Aadhi of Maharishi, hence they can't know.
- Neither Devas, Danavas know Bhagavan.
- **Entire created world can't know you.**
- Arjuna wants be connected with the Lord and hence asks to enlist his Vibhutis and Yoga, Chintayan.
- Purpose – I have not heard enough of your glories, seeing your glories, watching you, I can be connected with you also.
- My mind is transfixed by your glories.

- Therefore through your manifested Vibhutis, I can connect to your Yoga, the real essence in you.
- Being in touch with your glories, I can easily connect with your essence.
- Please speak to me about your glories.

Reasons		
To Meditate	<ul style="list-style-type: none"> - To connect to your essence - Purpose 	<ul style="list-style-type: none"> - I love to listen to you. <p>Purpose :</p> <ul style="list-style-type: none"> - Enjoyment, happiness.

- More I listen, more delighted I am.
- Nobody rejects Amrutam, delight.
- What you are saying is Amrtam, not just word.
- If words, can get tired.
- Amruta, removes all tiredness, boredom.

Chapter 10 – Verse 19 :

श्रीभगवानुवाच ।
 हन्त ते कथयिष्यामि
 दिव्या ह्यात्मविभूतयः ।
 प्राधान्यतः कुरुश्रेष्ठ
 नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥

śrībhagavānuvāca
 hanta tē kathayiṣyāmi
 divyā hyātma vibhūtayaḥ ।
 prādhānyataḥ kuruśrēṣṭha
 nāstyantō vistarasya mē ॥ 10-19 ॥

The Blessed Lord said: Alas! Now I will declare to you My divine glories, immanent in their prominence; O best of the Kurus, there is no end to the details of My extent. [Chapter 10 - Verse 19]

- Hanta... of course, indeed, I am going to tell you.
- Starts with highest glory – Jiva Brahma Aikya.

Chandogya Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिसो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥

seyam devataikṣata hantāhamimāstisro devatā anena
jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'. [6 - 3 - 2]

Taittriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति तत् सृष्ट्वा ।
तदेवानुप्राविशत् तदनुप्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च
सत्यमभवत् । यदिदं किञ्च ।
तत्सत्यमित्याचक्षते तदप्येष श्लोको भवति ॥ ३ ॥

so'kāmayata | bahu syāṁ prajāyeyeti tat sṛṣṭvā |
tadevānuprāviśat tadanupraviśya | sacca tyaccābhavat |
niruktam cāniruktam ca | nilayanam cānilayanam ca |
vijñānam cāvijñānam ca | satyam cānṛtam ca
satyamabhavat | yadidam kiñca |
tatsatyamityācaksate tadapyeṣa śloko bhavati || 3 ||

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- After creating world of beings, he remains seated in all as consciousness, sentiency as the very self.
- That is the highest, purest, Satchit Ananda manifestation.

Chapter 10 – Verse 20 :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitah ।
aham ādiśca madhyam ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

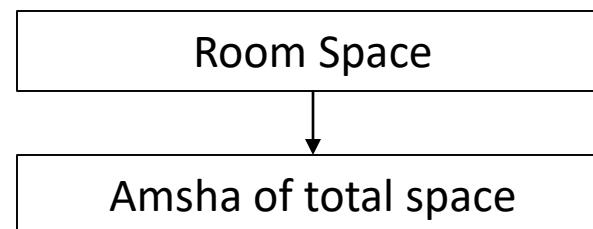
- That Bhagavan is Aadhi, Madhyam, Anta of the entire world, Ishvara is in the heart of all of us as the very self.
- You can contact Bhagavan in a private space, as you yourself.

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७ ॥

mamaivāṁśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manahṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Jeeva is Amsha of Bhagavan.
- Amsha Iva Amsha, as though Amsha.



- Space is Partless, can't be made into parts.
- We see space in room and call it room space.
- Knowledge tells us, in the room can't cut the space.
- **Since we see consciousness within us, within our mind, illuminating our thoughts, therefore we say self.**
- When you say I, you are saying it, because you are feeling it here in the body.

- That does not mean consciousness is not everywhere.
- You feel room space and say space is here, that does not mean space is not everywhere.
- **Because you feel consciousness here, in the body, you say I.**
- But that does not mean consciousness is only here as I.

Kaivalya Upanishad :

मत्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- That which is the source of all beings, sustaining power of all beings, that into which all beings finally disappear, Srishti – Sthithi – Laya Karanam, Sthanam is Ishvara.
- **That Ishvara Aham Atma, is the self, is the I.**
- This is the highest manifestation of the Lord.
- If you are able to meditate upon this Arjuna, then it is the best.
- Arjuna not content with this, wants to know all manifestations.
- This is the purest, Sat Chit Ananda, called Nirguna.
- Arjuna wants to know Saguna.

Chapter 10 – Verse 21 :

आदित्यानामहं विष्णुः
ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि
नक्षत्राणामहं शशी ॥१०-२१॥

ādityānām aham viṣṇuh
jyotiṣām raviramśumān ।
marīcirmarutām asmi
nakṣatrānām aham śaśī ॥ 10-21 ॥

Among the (Twelve) Adityas I am Visnu; among luminaries, the radiant sun; I am Marici among the Maruts; among asterisms, the Moon am I. [Chapter 10 - Verse 21]

S. No.	Among	I am the
I	Aditya	Vishu
II	Luminous entities	Sun Radiant
III	Maruts	Marichi
IV	Night Luminaries	Sashi - Moon

Chapter 10 – Verse 22 :

S. No.	Among	I am the
V	Vedas	Sama Veda

- Veda = One – knowledge is revealed knowledge.
- As body of revealed knowledge, it is one Veda.
- Vedas compiled by Bhagavan Veda Vyasa because human beings can't comprehend the entire Veda.

- To preserve the Vedic knowledge, Veda Vyasa compiled into 4 books and made them into various Branches.
- 4 Sishyas – Vaishampaya, Pila, Sumandu, Jaimini.
- Asked 4 to preserve the Veda.
- Teach this to your Sishyas and they should teach to their sishyas, Parampara continues and Veda protected.
- Intelligence became poor.
- To maintain one Veda, with respect to was difficult, became one Shakha.
- Human mental power has come down.
- I am Sama Veda coming 4 Vedas (Rig, Yajur, Sama, Atharvana Veda).
- Beauty of Sama Veda is Ghana Madhuryam, can sing and it is very sweet.
- Devi = Sama Ghana Priye.
- Sama = Some poetry sung in songs.
- Rik = Poetry, Nityata Akshara, Syllables Nityata – Pada – lines.
- Prose – no limitation.
- Vibhuti is that which enraptures the heart, impresses upon your heart naturally.
- Listening to Sama Veda = Ha, Ha, you feel, it is Bhagawan.

VI) Devas – Vasava (Indra) :

- Our minds full of Raaga – Dvesha, hence can't meditate on Lord, can't think of Bhagawan all the time.
- **Without Raaga Dvesha, will see only Bhagawan everywhere.**

- Certain things impress us.
- For beauty – we have vision, some colours we like.
- That facet of our contact with the world, Bhagavan makes that the Lord.
- We appreciate goodness, grandeur in some aspects of the world.
- Learned human being, we have reverence.
- Vasuni – Great wealth – Devaindra – Lord of opulence and splendor, Maha Rich.
- See him with splendor.
- Possessor of Jnana Ratna.
- Why Indra – greatest of Gods.

Keno Upanishad :

ब्रह्म ह देवेभ्यो विजिये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त
त ऐक्नतास्माकमेवायं विजयोऽस्माकमेवायं महिमेति १

*Brahma ha Devebhyo vijigye, tasya ha brahmano vijaye deva amahiyanta
ta aiksant-asmakam-evayam vijayah asmakam-evayam mahimeti*

Preceptor : It is said that Brahman once won a victory for the Gods (over the demons). Though the victory was due to Brahman the Gods became elated by It, and thought : To us belongs the victory, to us belongs glory. [Chapter 3 – Verse 1]

- Devatas have party after winning over Asuras, conquered.
- At a little distance, there appeared a Radiant worshipful being.
- Fire – Agni first went, Yaksha asked – who are you?

- I am Agni... Jata Veda, whatever is born and created, I know.
- What can you do?
- Straw – blow this... couldn't burn....
- **Next Vayu Devata went :**

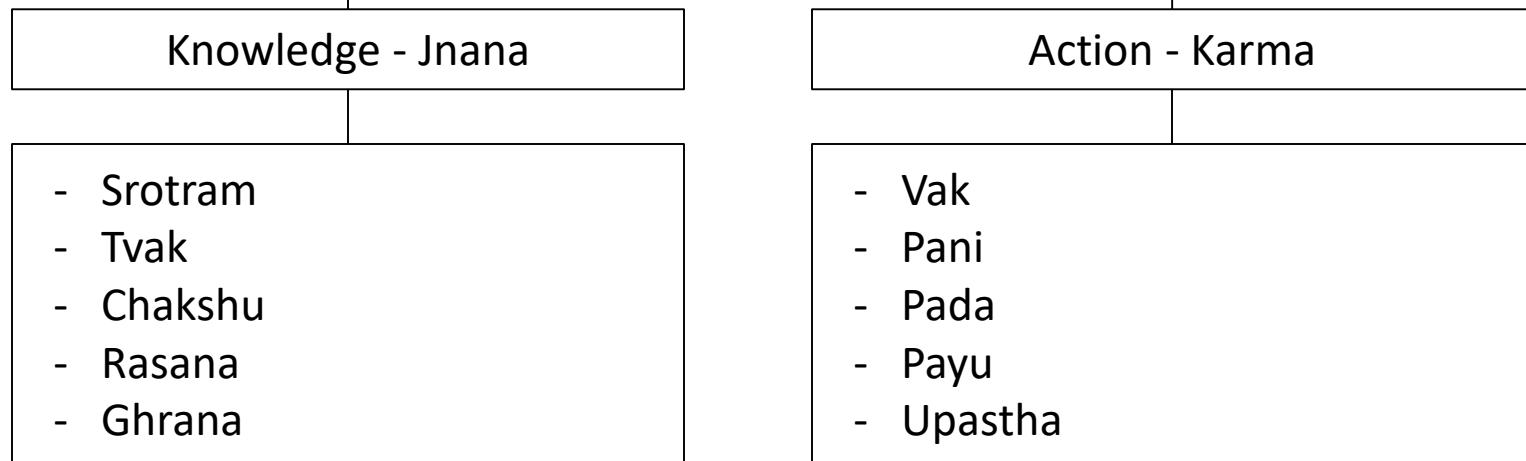
Matarishwa – pervades space, moves in space, can burn away anything, dry up anything. Could not burn the blade of grass on the ground kept by Yaksha.

- Indra went there, Yaksha Disappeared.
- Uma, Parvati appeared and taught Brahma Vidya... that is Brahman... only because of Brahman you have achieved the victory, not because of your strength.
- Indra – 1st among deities, to know the supreme reality.
- Indra got Jnana Ratna – 1st.
- Indra – 1st among deities.
- Deserving Mumukshu, Indra = PM = CM = post.
- Many Indras come and go.

VII) Indriyas – Manas – Mind :

- Purpose of Indriya, to know something...

Bahya Indriya – External Instrument



- Manas – controls, governs all Indriyas – Antar Indriyam – inner controller of all Indriyas.
- Manas has unique power.

Instrument	Power – perceives
Eyes	- Only colour
Ears	- Hears sound
Nose Skin	- Only smells, fragrance
Skin	- Only touch

- **Each Indriya limited by one power.**

- Manas can do everything.

Mind says :

- This is a beautiful, red, fragrant, soft lotus.
- Presents all into one single knowledge.
- Hands – Only pick up.
- Legs – Only walk.
- Mind controls both, makes both happen.
- Hands can't walk.
- Legs can't grasp.
- Mind at same time, can make legs walk and hands grasp, eyes see, ears hear.
- **Mind is a coordinating Indriyam, governing Indriyam, all composite Indriyam, master of all Indriyam.**
- **God not far away, your own mind is Bhagawan, his Vibhuti, glory.**

VIII) Butas (Beings) – Chetana (Sentience) :

- Where you find sentiency, there you can find expression of Bhagavan.
- **What is sentiency? Chetana.**
- **Ability to be aware, conscious of, which expresses as ability to respond to stimuli.**
- **To receive and respond to stimuli is called sentiency, to be aware.**
- What is awareness?
- Is there sentiency in table? No.

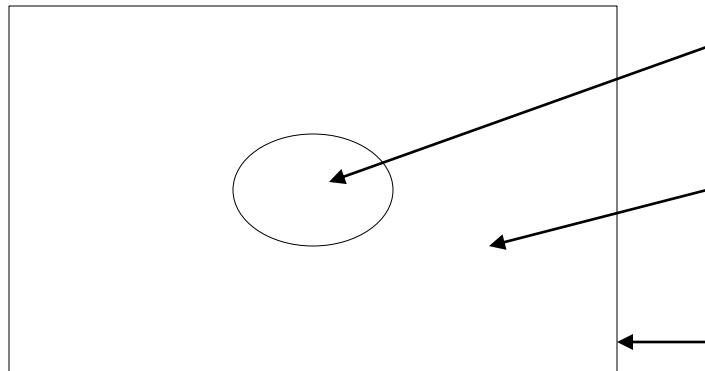
- Is there sentiency in me? Yes.

Table	Me / Body
<ul style="list-style-type: none"> - Made of 5 elements - Consciousness all pervasive, in all inert objects. - Consciousness is in space. - Sentience is not in table, space. 	<ul style="list-style-type: none"> - Made of 5 elements.

Consciousness	Sentiency
<ul style="list-style-type: none"> - Satchit Ananda is all pervading. - Table cant react to stimuli. - No sentiency - Chaitanyam, consciousness, unchanging, ever there. - No mind in table. 	<ul style="list-style-type: none"> - In the mind, reflection of consciousness leads to sentience, awareness. - Awareness sentience comes and goes. - Mind is in body. - Therefore sentience is there. - Mind goes to sleep in Sushupti Avasta. - At that time, body has no sentience. - Sleeping like a log. - When mind comes, appears, manifests, consciousness becomes reflected in it which is called sentience. - Manifestation of consciousness happens in the mind called reflected consciousness, that's how sentience begins.

Very Important :

- **Manifestation of consciousness in the mind is called the Individual, the Jiva, which gives life and sentience, because of which body is alive.**

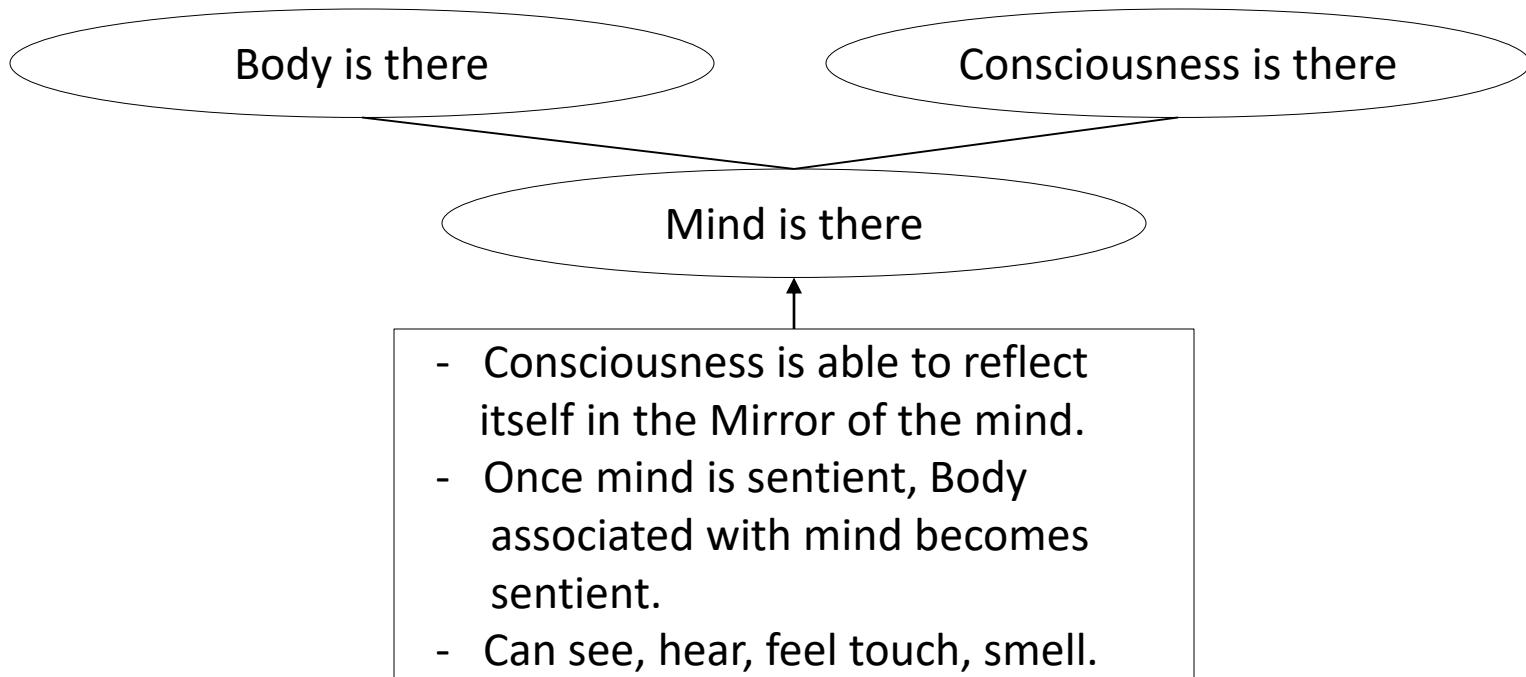
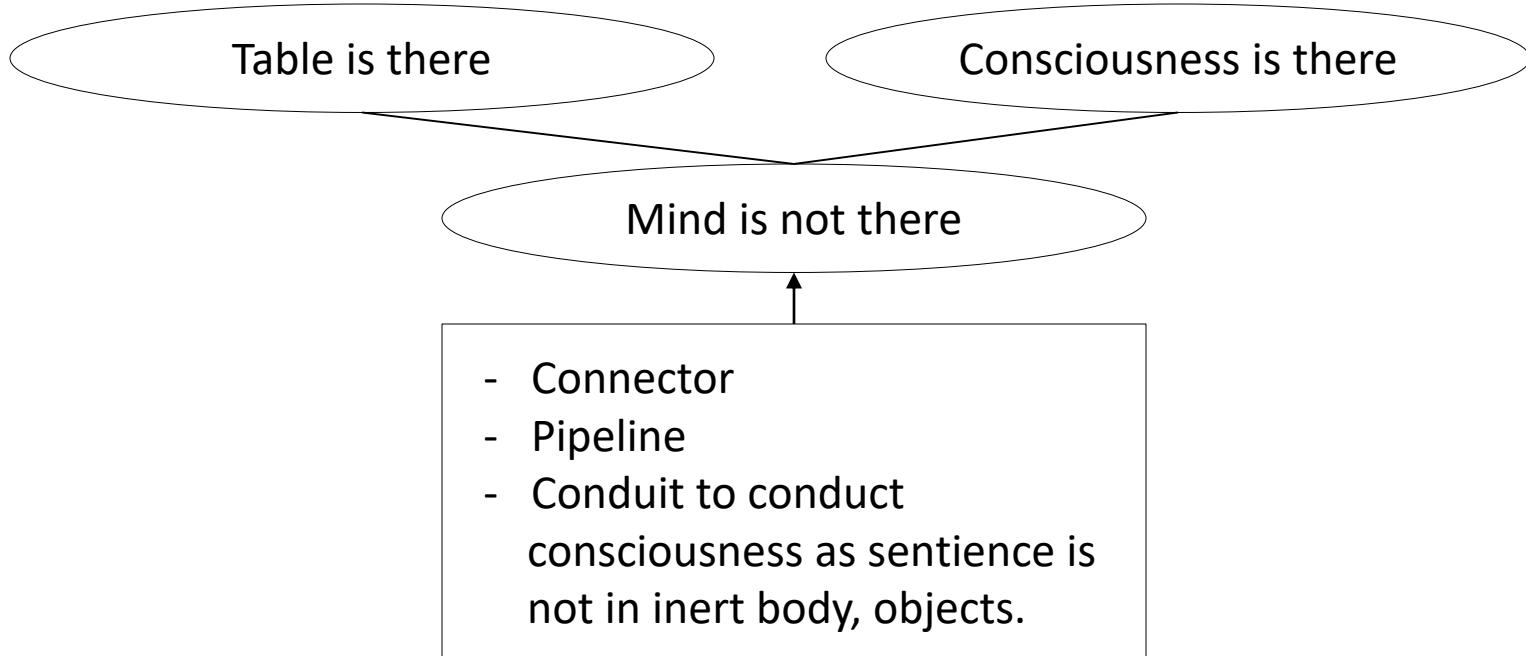


- In awake Mind
- Reflected Consciousness is formed called Jiva, sentiency = Life
- Satchit Ananda Brahman, all pervading in the Universe

- **Because of Jiva Reflected Consciousness on the mind, body is alive.**
- In sleep – no mind, no sentiency experience, no world experience, but consciousness exists alone, my real nature.
- Jiva = Root - Jiv = Life
- Consciousness = Not life, it is there in Table also.
- **Life = Expression of consciousness manifesting through the mind.**
- **When mind is lit by consciousness, is associated with a body, body becomes sentient.**

Table	Body
<ul style="list-style-type: none"> - No sentiency - No Mind 	<ul style="list-style-type: none"> - Has sentiency - Mind is there, causes sentiency. - To cause sentiency, agency of mind comes in.

- Mind is subtle, body is gross.
- Rock, marble, glass, sand and rock.
- Everywhere sunlight falls, in granite no reflection of Sun.
- In Marble see reflection of Sun.
- In Mirror, see super reflection of Sun.
- In the same way, body, mind is both matter.
- Mind being subtle matter, there is a conspicuous reflection of consciousness.
- There is a Palpable presence of consciousness which is not in table.
- There is no awareness sentiency in table.
- **Mind is required to communicate, consciousness at the level of body.**



Manifestation of Consciousness as sentience, awareness, is comes in a wakeful mind, called Jiva



I am able to know, I am able to respond



That sentience is me, the Lord says

Conclusion :

S. No.	Among	I am the	
V	Vedas	Sama Veda	<ul style="list-style-type: none">- So nice – mind becomes clam, divine, hearing Bhagawan.
VI	Devatas	Vasvaha – Indra	
VII	Indriya	Manas	<ul style="list-style-type: none">- Every moment, you are with the mind.- when thoughts are there, Bhagavan is there.
VIII	Butas	Chetana	<ul style="list-style-type: none">- Sentience in all beings which is manifestation of consciousness through the mind at the level of body.

Verse 23 :

रुद्राणां शङ्करश्चास्मि
 वित्तेशो यक्षरक्षसाम् ।
 वसूनां पावकश्चास्मि
 मेरुः शिखरिणामहम् ॥१०-२३॥

rudrāṇāṁ śaṅkaraścāsmi
vittēśō yakṣarakṣasām |
vasūnāṁ pāvakaścāsmi
mēruḥ śikhariṇāmaham || 10-23 ||

And among the Rudras I am Sankara; among the Yaksas and Raksasas I am the lord of wealth (Kubera); among the Vasus I am Pavaka (Agni); and Among the mountains I am the Meru. [Chapter 10 - Verse 23]

S. No.	Among	I am the
IX	Rudras	Sankara
X	Yaksas and Raksasas	Vithesha – Kubera (Lord of Wealth)
XI	Vasu	Pavaka (Agni)
XII	Shikaras – Mountain peaks	Meru

IX) Rudra :

- Kind of deities.
- 11 Rudras, Ekadasha.

- Veerabhadra, Shambu, Girisha, Ajah, Ekapada, Ahirbudnya, Pinaki, Bavanisha, Kampali, Digpathi, Sthanu.
- Shambu – Shan Karoti Iti Shankara, Sham Asmati Iti Shankuru.
- Sham = Mangala.
- Rudras are fearsome deities.
- **Shambu : One who creates all auspiciousness everywhere.**

X) Yakshas, Rakshasas :

- Vithesa – Lord of wealth, Kubera
- Vitha = Wealth.
- Grandson of Pulasthya Maharishi, son of Vishrava.
- Did lot of Tapas, Brahmaji Appeared, wanted to become Lord of wealth, Tatasthu...
- Brahmaji asked favour from him, I am in search of Lokaphalas, Guards of the worlds.
- Found Indra, Yama, Varuna, they agreed, Tathastu.
- Stepmother, Kaikasi, father Vishrawan.
- Ravana, Kumbakarana, Vibheshina Brothers.
- Pushpaka vimana, Ravana took.

XI) Among Vasus, I am Pavaka

- Vasu = Devata – 8
- Dhurva, Advaya, Apaha, Soma, Anala, Anila, Pratyusha, Prabhasa.

- Anala = Pavaka here – fire deity I am.
- Bhishma = Manifestation of Vasus.
- All related to Pauranik stories.

XII) Among peaks – Shikari – I am Meru

- Meru – highest peak.
- Embodiment of gold, priceless Ratnas.

Verse 24 :

पुरोधसां च मुख्यं मां
विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः
सरसामस्मि सागरः ॥१०-२४॥

purōdhasāṁ ca mukhyam māṁ
viddhi pārtha bṛhaspatim ।
sēnānīnām ahaṁ skandah
sarasām asmi sāgarah ॥ 10-24 ॥

And among the household priests, O Partha, know Me to be the chief, Brihaspati; among generals, I am Skanda; among lakes, I am the ocean. [Chapter 10 - Verse 24]

S. No.	Among	I am the
XIII	Purodhasam – household priests	Brihaspati
XIV	Sena – Army – Generals	Skanda
XV	Sarasa – Lakes	Sagaraha Ocean

XIII) Purodhasam – Purohits – Religious preceptors :

- Brihaspati – Purohit of Indra.
- Raja Purohits – Vasishta for Bhagavan Rama.
- Performed Rites, religious requirements.
- Purohits also Jnanis, Raja Purohit great, Devandras Purohit, Brihaspati.

- Brihaspati is son of Angiras, played important role in Vaman Avatar.
- Teacher of Bhagavan Vamana, teaches 14 Vedas and Vedangas.
- Son is Kacha, went to Shuka Acharya and learnt Mrta Sanjeevani Vidya for Devatas.
- Mahabharatha Shanti Parva, Anushasana Parva, teachings described.
- Famous people, our knowledge of Puranas, Itihasas poor.
- 2 Chapters in Mahabharathas, teachings of Brihaspati Mentioned.

XIV) Among Generals – Skanda – Deva Senapati :

- General, most important, protects king.
- Bhishma was a general, selection a big thing.
- Subramanya, Karthikeya, Muruga, beautiful, Guru of his father, Lord Shiva.
- “Summa Iru – Be still”, Murugans teaching to Arunagiri Natha.
- In Upanishad Ganga, afflicted by Disease, dejected with himself, climbed mountain – from Thiruvannamalai, chanted Muruga and fell, Lord held him.
- Muruga became teacher to Arunagiri Nadar.
- Wrote : Kandhar Anubhuti, experience of Subramanya.
- **The moment you quietened the mind and gave me the highest teaching, Brahma Upadesa, Summa Iru, be still.**
- Amma, Ashcharya, I saw no name and form.
- Skanda Purana, biggest Purana.

XV) Among Sarasa – Lakes – I am Sagara, Ocean

- Among Saras = Naturally formed water bodies, I am the ocean.
- Who can't be wonder struck, seeing ocean.
- Waves come ceaselessly.... Keep on watching, sound of waves.. Sun sets... unimaginably beautiful.
- Sagara Putras story... enchanting, enlightening.
- Do research on Brihaspati, Skanda...

Verse 25 :

महर्षीणां भृगुरहं
गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि
स्थावराणां हिमालयः ॥१०-२५॥

maharṣīṇāṁ bhṛguraham
girām asmyēkam akṣaram |
yajñānāṁ japayajñō'smi
sthāvarāṇāṁ himālayah || 10-25 ||

Among the great rsis, I am Bhrgu; among words, I am the one-syllabled Om; among sacrifices, I am the sacrifice of silent repetition (Japa-yajna); among immovable things, the Himalayas.
[Chapter 10 - Verse 25]

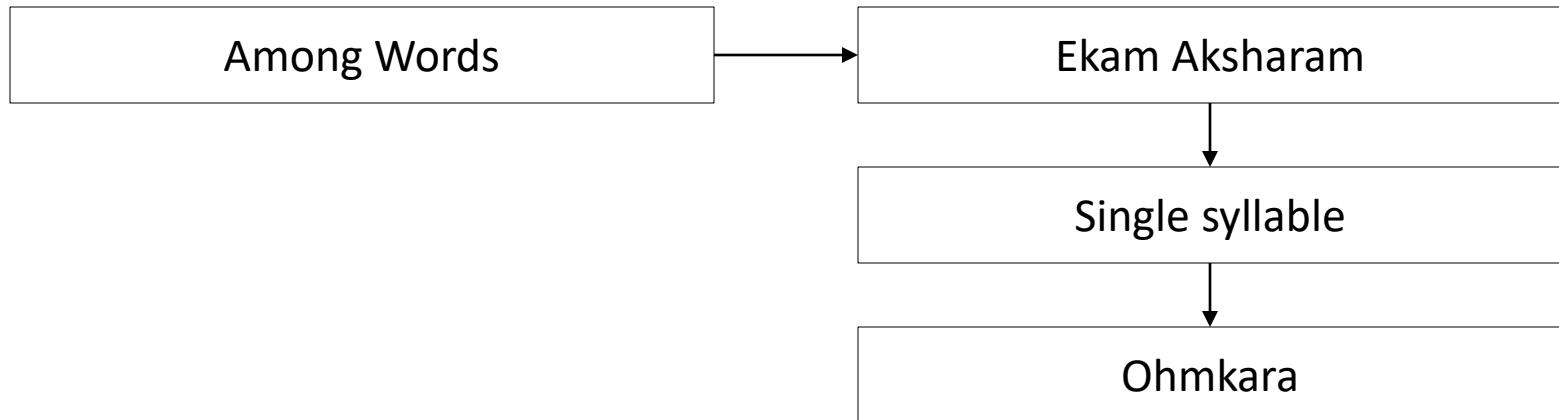
S. No.	Among	I am the
XVI	Maharishis	Brighu
XVII	Giram – Words	Ohm
XVIII	Yagyas	Japa
XIX	Sthavara Immovable things	Himalayas

XVI) Sapta Maharishis :

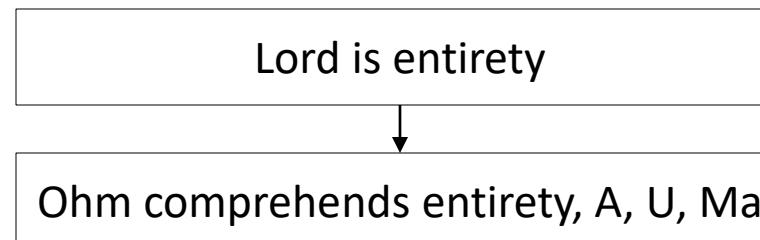
- Brighu, Marichi, Atri, Kulasya, Kulaha, Kratu, Vasishta.
- Most lusturous filled with Brahma Tejas, exemplary – Brighu, extremely effulgent, knowledgable.

XVII) Among Giram – Words which communicate meaning

Sound	Word
<ul style="list-style-type: none">- Not word- No meaning	<ul style="list-style-type: none">- Sounds come together to communicate a meaning.



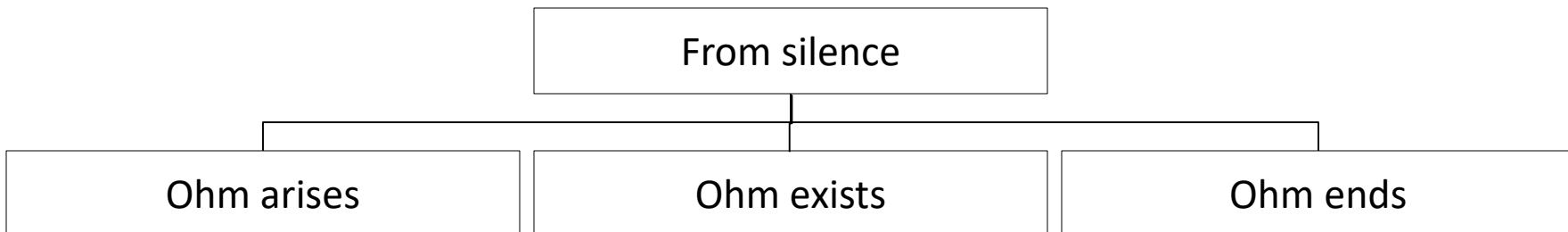
- Ohmkara – single syllabled word.
- Compound syllable – one Akshara, one word with 3 Aksharas A, U, Ma.
- Combined together to become a word, with 3 Aksharam, or one single Aksharam.
- Indicates supreme reality, name for God, name for highest reality.
- Why Ohm is name of Lord?



- Open mouth – natural sound beginning, A – Kara.
- Close mouth – Natural sound end, Ma Kara
- Keep mouth in middle position – U – Kara.
- All words spoken by mouth.
- Ohmkara stands for words spoken by mouth.
- Stands for the entire gambit of words you can pronounce through the mouth.
- Ohm = One word – includes all words.
- Words = Names for objects and beings.
- All words = All objects and beings.
- If Lord is all = Ohm is all names of objects and beings.
- Ohm = Verbal counterpart of the Lord, Ishvara.
- Therefore Ohm is universal name of Ishvara.
- Indian – or Japanese – open mouth – “A” will come.
- Close mouth, only Ma.
- Keep mouth in middle position, U – will be there.
- Natural sound = Ohm = All sound, all names, indicative of object, being, manifestation of Lord.
- All names = Ohm = All objects = Lord.
- Therefore Ohm is name of Lord.

Question :

- Bhagawan is beyond all objects.
- Ohm has a facet, beyond all sounds.
- A, U, Ma is sound form of ohm but in the background silence is there.
- When object is there, in the background, empty space is there.
- A, U, M = Measured ohms, Matra.
- AA... UU... Maa... there is a measurement of sound, there is a limitation.
- Silence is unlimited.
- Therefore in the background of ohm is the silence.



- Silence = Amatra Ohm.

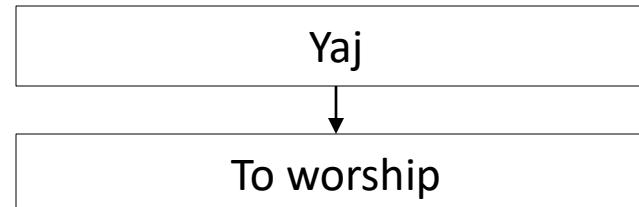
Matra Ohm	Amatra Ohm
<ul style="list-style-type: none">- Measured- Saguna, manifested Vyakta, Ishvara, Brahman.- Apara Brahman.	<ul style="list-style-type: none">- Immeasured Ohm- Nirguna, Avyakta, Beyond Ishvara.- Beyond sound, words, names, objects, Brahman- Param Brahma

- This ohm I am.

A	U	Ma
Waking Realm	Dream Realm	Sleep Realm

- Silence = Pure Shuddha Atma, Turiya, 4th, substratum, pure consciousness.
- Deeply philosophkal, highly symbolic.
- Supremely sublime, that Aksharam ohm, among all words.
- Giram Asmi Ekam Aksharam.

XVIII) Yagyanam – Glorious Japa Yagnosmi :



- Among various forms of worship, Jyotishtoma, Soma Yaga, Darsha Poorna Maasa.
- Japa = Repetition of Lords name.
- Japa Yagya – not only worship of Lord, but it is Lord itself, its his Vibhuti.
- **Why Japa is glorious?**
 - a) No accessories required.
 - b) Bhagawan not required.
 - c) Absolutely independent

- d) No strain, sitting wherever you are, can connect with Bhagavan.
- e) All of us can do.
- f) At any time we can do.
- g) Naturally we can do.
- h) No himsa involved, no flowers required.
- i) Make Bhagavan remember you.
- Chant Gods name, god has to hear his name, will turn and look at you.

Example :

- Call Ram, he will turn to you.
- Yagya in which God is made to look at you.

XIX) Sthavaranam – Himalaya :

- Among stationary things – tree
- Birds, animals, human – move, Jangama.
- Among immovables, firm, I am Himalaya.
- Nobody can move Himalayan multifold mountain, Guards us.
- Look at Himalayas, takes you to God.
- Majesty of snow capped mountains, divinity it encaptivates our heart, is unique.
- Among Andes, alps...
- Land of our Rishis, Tapasvins, Renunciates, incomparable.

Verse 26 :

अश्वत्थः सर्ववृक्षाणां
देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः
सिद्धानां कपिलो मुनिः ॥१०-२६॥

aśvatthaḥ sarvavṛkṣāṇāṁ
dēvarṣīṇāṁ ca nāradah ।
gandharvāṇāṁ citrarathah
siddhāṇāṁ kapilō munih ॥ 10-26 ॥

Among all trees (I am) the Asvattha-tree; among divine rsis, Narada; among Gandharvas, Citraratha; among perfected ones, the Muni Kapila. [Chapter 10 - Verse 26]

S. No.	Among	I am the
XX	Trees	Ashvattha
XXI	Deva Rishis	Narada
XXII	Gandharvas	Chitra Ratha
XXIII	Siddhas	Kapila Muni

XX : Among all trees of forest and nonforest places – I am Ashvatha

- Peepal – ficus religiosa – Araya (Malayam), Arasa Maram, heart shaped leaves, bodhi tree, Bhagawan Buddha meditated, tree of Tapasvins.
- Long lasting tree, Grows for centuries.

Katho Upanishad :

ऊर्ध्वमूलोऽवाक्षाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्मं तदेवामृतमुच्यते ।
तस्मिल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥१॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,
Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,
Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That. [2 – 3 – 1]

Gita :

श्रीभगवानुवाच ।
ऊर्ध्वमूलमधःशाखम्
अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥१५-१॥

śrīBhagavān uvāca
ūrdhvamūlam adhaḥsākham
aśvattham prāhuravyayam ।
chandāṁsi yasya parṇāni
yastam vēda sa vēdavit ॥ 15 - 1 ॥

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its roots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

XXI) Among Mantra Drishtaraha, Seers of Veda Mantras, Deva Rishi, Rishis of heavens with extraordinary powers.

- I am Triloka Sanchari, move everywhere, Narada, present in every story, creates fun, laughter, greatest devotee of Lord.
- Prahlad and Dhruva's Guru is Narada.
- Dhruva got Mantra – “Om Namo Bhagavathe Vasudeva” from Narada.
- Narayana, Narayana...
- Among Devarishis, I am Narada.

XXII) Among Ghadharvas – Chitraratha :

- Different classes of beings, celestial singers, Bards, Chitraratha.
- In Mahabharatha Chitraratha fights with Arjuna, takes him to his brothers, tells stories, for all good actions have Purohit, Daunya.

XXIII) Siddhanam – Kapila Muni

- Siddha, inherently accomplished from birth in Dharma, Jnana, Vairagyam, Aishvarya (Lordliness, power) Atishaya.
- Blessed with Brahma Jnana, naturally accomplished, without effort then Siddha.
- I am Kapila Muni in bhagavatha, Guru for his mother, Devahuti, Kapila Gita, deals with Atma – Anatma Viveka.

Verse 27 :

उच्चैःश्रवस्मधानां
विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां
नराणां च नराधिपम् ॥१०-२७॥

uccaiḥśravasam aśvānāṁ
viddhi māmamṛtōdbhavam |
airāvatam gajēndrāṇāṁ
narāṇāṁ ca narādhipam | | 10-27 ||

Know Me among horses as Uccaihsravas, born of Amrta; among lordly elephants, the Airavata and among men, the king. [Chapter 10 - Verse 27]

S. No.	Among	I am the
XXIV	Horses, Ashvas	Uchhaisravas, Indras Horse
XXV	Lordly elephants – Gajendra	Airavata
XXVI	Naranam – Men	Naradhipam, the King

XXIV) Among all horses, I am Uchhaisravas

- Sravas = Ears.
- Uchhai Sravas – Ears Sharp, large, pointing Upwards.
- Amruta Matana Udbavam – when ocean was churned by Asuras and Devatas, they got elixir, supernatural things which came out, divine things which came is Uchhaisravas.

XXV) Gajendra = King of elephant

- Among elephants, I am Airavata, elephant of Indra, pure white, 5 faces, 10 Tusks, exquisitely beautiful, majestic, intelligent, capable, devoted.
- Elephants led by king of elephants.
- Among the kings of elephants, I am Airavata, the best of elephant.
- Came when ocean was Churned.

XXVI) Among the Humanbeings, I am the Raja, the King

- Whatever catches our attention naturally, that you divinize.
- Everything is divinity is the truth.
- Slowly you get capacity to divinize everything.

कथं विद्यामहं योगिन्
त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु
चिन्त्योऽसि भगवन्मया ॥१०-१७ ॥

kathaṁ **vidyām** **aham** **yōgin**
tvāṁ **sadā** **paricintayan** ।
kēṣu **kēṣu** **ca** **bhāvēṣu**
cintyō'si **bhagavān** **mayā** || 10-17 ||

How shall I, ever-meditating, know you, O yogin? In what aspects or things, O Blessed Lord, are You to be thought of by me? [Chapter 10 - Verse 17]

- In what all things, I can see you Bhagaan?
- Wherever your attention goes, wherever your mind and heart get enraptured, there you see me.

Verse 28 :

आयुधानामहं वज्रं
धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः
सर्पाणामस्मि वासुकिः ॥ १०-२८ ॥

āyudhānām aham vajram
dhēnūnām asmi kāmadhuk ।
prajanaścāsmi kandarpaḥ
sarpāṇām asmi vāsukih ॥ 10-28 ॥

Among weapons, I am the thunderbolt; among cows, I am Kamadhuk; I am Kandarpa, the cause for offspring; among serpents I am Vasuki. [Chapter 10 - Verse 28]

S. No.	Among	I am the
XXVII	Ayudhanam – Weapons	Vajram, Thunderbolt
XXVIII	Cows	Kamadhuk
XXIX	Cause of off spring	Kandarpa
XXX	Serpents	Vasuki

XXVII) Among the weapons – I am Vajra :

- Weapon of Indra, strongest, thunderbolt, built from Tapasvi – Dodichis bones, powerful – destroyed heavens, stole waters, creatures dying of thirst, refused to share water.
- Vishnu said, by creating new fresh weapon capture him, because he had a boon, no existing weapons could kill him.

- Indra asked how to create the weapon – went to Dadichi and asked for his bones, perishing – decaying, closed his eyes, merged with Lord in meditation.
- Vajra = Diamond, strongest, hard, unbroken.

XXVIII) Dhenu – Cows – Famous Kamadhuk, Rishi Vasishtas cow

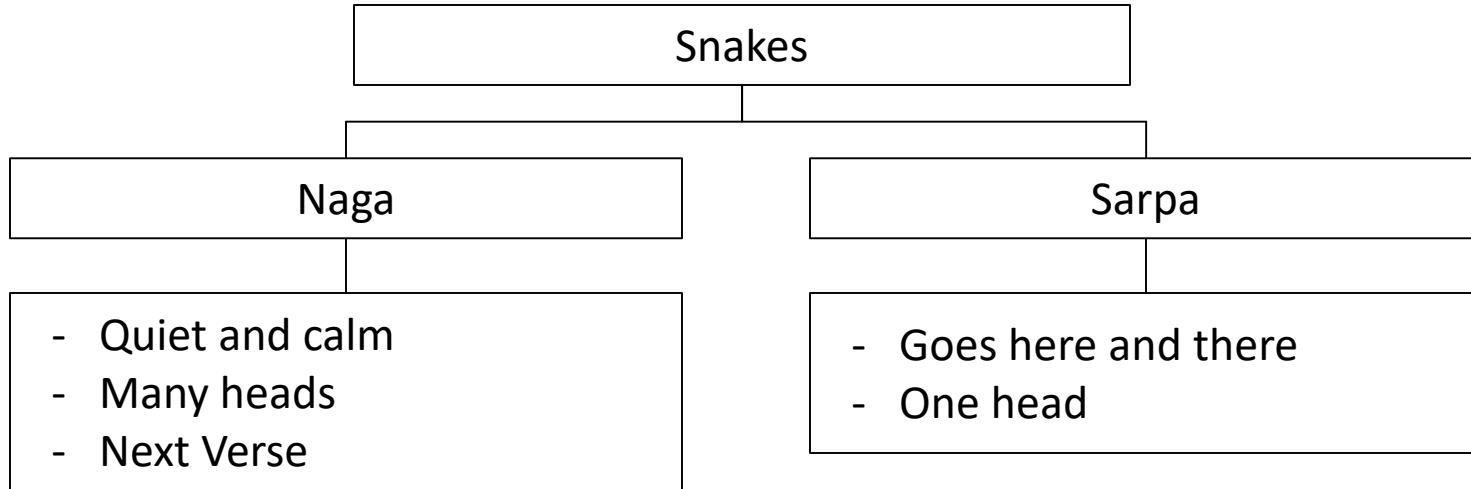
- Vishwamitra astonished by Vasishtas cow which fed full army.
- Kamadhuk – Kaman Dogdhan iti Kamadhuk.
- This cow gives anything that you seek.
- 6 course food for all the army.
- Vasishta in meditation, Vishwamitra brought his army, kamadhuk generated food for army, Vishwamitras Army Pulverished.

XXIX) Prajanas Chasmi Kandarpa :

- Among all desires, wishes, wants, I am that Kandarpa, desire, which brings about an offspring, newlife.
- **Desire for progeny is manifestation of Bhagavan in which life gets manifest.**

XXX) Sarpa – Serpents – Vasukhi

- Sarpati – which moves here and there is Sarpa.
- Sarpati – Itas Tapaha – here, there, movements varied, ever restless = Sarpa.



- Vasukhi – for Churning ocean.
- In Matsya Avatara, fish Avatara, Boat tied by Vasukhi.

Verse 29 :

अनन्तश्चास्मि नागानां
वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि
यमः संयमतामहम् ॥१०-२९॥

anantaścāsmi nāgānāṁ
varuṇo yādasām aham ||
pitṛṇāṁ aryamā cāsmi
yamah̄ samyamatām aham || 10-29 ||

I am Ananta among Nagas; I am Varuna among water deities; I am Aryama among the ancestors; and I am Yama among controllers. [Chapter 10 - Verse 29]

S. No.	Among	I am the
XXXI	Naga – Serpents – with many heads	Anantha – Infinite – 1000 heads
XXXII	Aquatic creatures, water bodies	Varuna, King
XXXIII	Ancestors – Pitrus	Aryama
XXXIV	Controllers	Yama

XXXI) Antha = Limited, Anantha – not limited heads.

- Adi-Sesha, quietly lies, Bhagawan Vishnu lies on him.
- Avatar of Adisesha is Lakshmana.
- Patanjali – Avatar of Adisesha.

- Balaram – Avatar of Adisesha.

XXXII) Yadas = Jala Jantu, Aquatic creatures.

- Yadamsi – Jala Jantavaha.
- Among all aquatic creatures, I am the King of Aquatic realm, Varuna.

XXXIII) Among Pitrus – Aryama

- Ancestral deities.
- Pitru Loka.
- Soma, Aryama, Yama, Agnishvatas Barhishvatas.
- Aryama – king of Pitrus.

XXXIV) Samyatam :

- One who controls, one who gives results of Punya – Papam, Dharma – Adharma Phala Dana, Samyama, one who ordains results of actions, I am Lord Yama, Lord death.
- Right time he will come, nobody can stop him, when you have to quit, he will make you quit, even if you say, I don't want, he will make you quit, no delay, no one can stop him.
- Will give result of your Prarabda, how long will you remain here, he will help you finish your journey here, unstoppable deliverer of Punya – Papa, finally he delivers you from this world.
- Suppose you want to be controller, Yama, if you like elephants, Airavata, lover of horses, Uchhai Sravas...

Verse 30 :

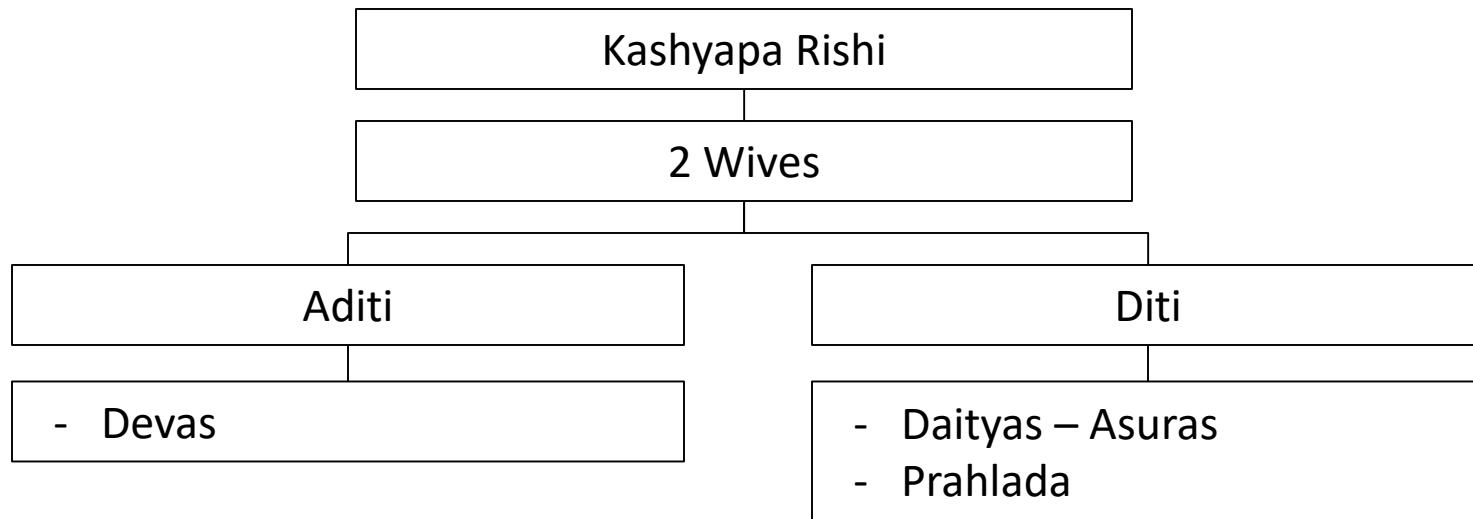
प्रह्लादश्चास्मि दैत्यानां
कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं
वैनतेयश्च पक्षिणाम् ॥ १०-३०॥

prahlādaścāsmi daityānāṁ
kālaḥ kalayatām aham ।
mṛgāṇāṁ ca mṛgēndrō'ham
vainatēyaśca pakṣiṇām ॥ 10-30 ॥

I am Prahalad among Daityas; Time among reckoners; the lord of beasts (lion) among animals, and Vainateya (Garuda) among birds. [Chapter 10 - Verse 30]

S. No.	Among	I am the
XXXV	Daityas	Prahlada
XXXVI	Kalayatam – Reckoners, Time keepers, one who counts	Time
XXXVII	Mrigendroham Animals, Beasts	Mriga – Lion
XXXVIII	Birds – Pakshis	Vainateya - Garuda

XXXV) Among Daityas – Asuras – I am Prahlada



- Bhagavan has no partiality for Devatas and hatred for Asuras, common for all.
- Prahlada son of Hiranyakashyapu, great Bhakta, Bhagavan appears as Narasimha Avatara to make words true of his Bhakta.
- Hiranyakashyupu asked – where is your Bhagavan?
- Everywhere.
- In Pillar, yes...
- Satyam Vidatum Naja Bhaktya Bashitum.
- Prakarshena Ahlade Iti Prahlada.
- Whose life, words, teachings, devotion, attitude, praised everybody, except his father.

XXXVI – Kalayatam :

- One who counts Sankhyanam, Ghananam Kurvatam.

- That which keeps counting, moving in measures.
- Among that which counts, I am Kala.
- Everything happens in counts.
- When 1st – white hair, flower fades, time keeps counting, moment to moment, delivers results according to the counts, greatest accountant, Kala.

A	Count
Always	Count

} Greatest of all accountants is Kala

- Naturally counting even when in sleep.
- How many breaths you will have.. Counted... by Pranayama can't increase counts... every word you utter is counted, how many sounds you will hear.
- **Time is ever aware of you but you be aware of time.**
- **Put to use every moment, every thing counted, don't waste.**

XXXVII) Among Mirgendas – Animals

- I am the king of animals – Lion.

XXXVIII) Among birds, I am son of Vihata – Garuda – Vainata, Vinata – Putra

- Garuda is Bhagavan Vishnus Vahana.
- Bhagavan came to protect Gajendra, Vainateya – is very fast.
- Sitting on Garuda, Bhagavan wanted to go faster than Garuda.
- Tried to get one of Garuda to reach his Bhakta.

Verse 31 :

पवनः पवतामस्मि
रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि
स्रोतसामस्मि जाह्नवी ॥१०-३१॥

pavanah pavatām asmi
rāmaḥ śastrabhṛtāmaham ।
jhaṣāṇāṁ makaraścāsmi
srōtasāmasmi jāhnavī ॥ 10-31 ॥

Among purifiers, I am the wind; among warriors, I am Rama; among fishes, I am the Shark; among rivers, I am the Ganges. [Chapter 10 - Verse 31]

S. No.	Among	I am the
XXXIX	All purifiers Pavatham	Pavakaha
XXXX	Warriors	Rama
XXXXI	Fishes	Shark
XXXXII	Rivers	Ganges

XXXIX) Pavatham :

2 Meanings

Pava Itru Nam

Vega Vatam

Pava Itru Nam	Vega Vatam
<ul style="list-style-type: none"> - Of greatest Purifiers - I am the wind which purifies by drying - Removes smell 	<ul style="list-style-type: none"> - All those which travel fast - I am the wind - Flattens everything, forceful

XXXX) Among Wielders of weapons, warriors, Shastra Brut :

- Who hold weapons, I am great Rama.
- Rama – Ravana – Yudha powerful.
- Beauty of Rama is his compassion.
- Bhagawan Rama Shatters everything of Ravana and then tells him, you look tired, go home, rest, and come tomorrow (Kambha Ramayan).
- Sadness in Ravanas face, like person in debts, can't pay back.
- Bhagawan Rama, embodiment of Dharma, delight of all Rishis.
- When Rama takes arms, world Shivers.
- Samudra Devata is not giving way, Rama takes his weapon, Devata says I want you to subjugate me, build a bridge over me, Ramasethu.
- Ramashastra Brutamaham, Lord Krishna is Rama only.

XXXXI) Jashanam – Matsyanam :

- Among fishes, I am Makaraha – not crocodile, Shark, whale, it is aquatic creature, Kamadeva's Vahana, Ganga Devata's Vahana.

- Among Aquatic creatures, I am Makarah.

XXXXII) Srotasa..

- Among fast flowing rivers, I am Jahnavi, Ganga, Jahnu Putri, Ganges.
- Every day drink one droplet of Ganges, Ganga Jalalavaha Khanika Pitha, Sakruevapi Ena Murari Samurcha.

Bhaja Govindam :

भगवद्धीता किञ्चिदधीता
 गङ्गाजललवकणिका पीता ।
 सकृदपि येन मुरारिसमर्चा
 क्रियते तस्य यमेन न चर्चा ॥ २० ॥
 (भज गोविन्दं भज गोविन्दं...)

bhagavadgita kincidadhita
ganga-jala-lava-kanika pita ।
sakrdapi yena murarisamarca
kriyate tasya yamena na carca ॥ 20 ॥
(bhaja govindam bhaja govindam...)

To one who has studied the Bhagavad-gita even a little, who has sipped at least a drop of Ganga water, who has worshipped at least once Lord Murari, there is no discussion (quarrel) with Yama, the Lord of Death. (Seek Govinda, Seek Govinda...) [Verse 20]

- He does not have an fear of Yama, no fear of Samskara.
- **Glory, Purity, Sanctity of Ganges, Spiritual significance of Ganges can't be described, fully.**
- **Sri Tapovan – called Gangaji as flowing Brahman.**
- **Bolo Ganga Maya Ki Jai!**

- Srotasam Asmi Janahvi.
- Among Sanctified flowing rivers, I am the Ganges.

अहमात्मा गुडाकेश
 सर्वभूताशयस्थितः ।
 अहमादिश्च मध्यं च
 भूतानामन्त एव च ॥१०-२०॥

**aham ātmā guḍākēśa
 sarvabhūtāśayasthitah ।
 aham ādiśca madhyam ca
 bhūtānām anta ēva ca || 10-20 ||**

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- Focus on living beings, Bhutas.

Verse 32 :

सर्गाणामादिरन्तश्च
मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां
वादः प्रवदतामहम् ॥१०-३२॥

**sargāṇām ādirantaśca
madhyam caivāham arjuna ।
adhyātmavidyā vidyānām
vādaḥ pravadatāmaham ॥ 10-32 ॥**

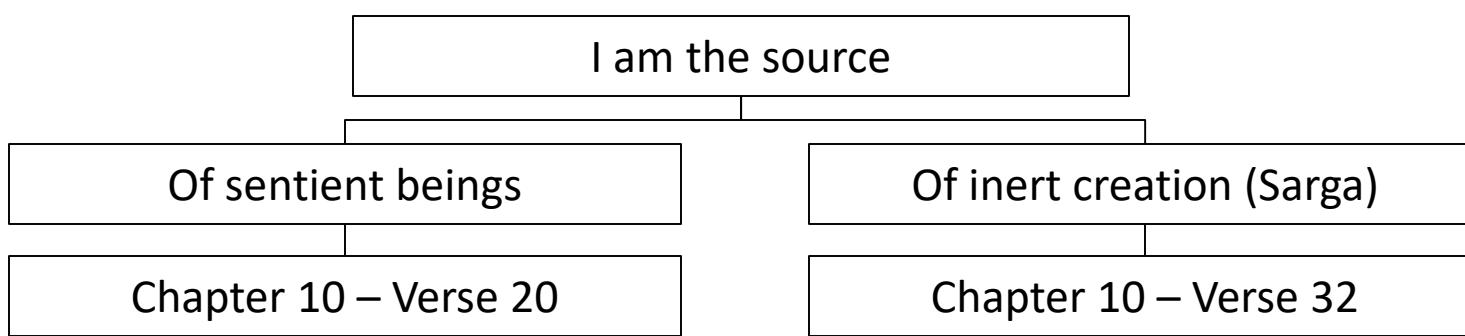
Among creations, I am the beginning, the middle and also the end; O Arjuna, among sciences, I am the science of the self and I am the logic in all arguments. [Chapter 10 - Verse 32]

- Focus on created world, not beings.

S. No.	Among	I am the
XXXXIII	Sarga – Creations	<ul style="list-style-type: none"> - Aadhi Beginning, Madhya Middle, and Antha
XXXXIV	Vidyas – Science	<ul style="list-style-type: none"> - Adhyatma Vidya - Science of Self
XXXXV	Vadaha	<ul style="list-style-type: none"> - Pravadata logic

XXXXIII : Sarga - Creations

- I am Srishti Karana, Sthithi Karana and Laya Sthana of the creation.



- I am the cause, I sustain, I am that into which it ends.
- Sarganaam, Aadhihi, Madhyama, Antaha.
- Aham Eva Cha, Arjuna.
- See object, remember, it has come from Bhagavan, it is there because of Bhagavan, it will go back to Bhagavan.
- Every object connects you with the Lord.
- Striking things, normal things, to catch our attention.
- Sarganam, Bhutanam, every object, every beings Aadhi, Madhyam, Antha... is Bhagavan.
- **Finally, objects and beings go back to Bhagavan only.**

XXXXIV) Among all knowledge, I am Adhyatma Vidya, spiritual wisdom

- Adhyatma - Atmanam Adikritya
 - Pertains to self.
- Knowledge whereby we realise the self to be the supreme Brahman.
- Spiritual wisdom, Upanashadic wisdom, I am.

- **Only spiritual wisdom, Adhyatma Jnanam which can liberate us from Samsara.**
- All other knowledge, keeps us in ignorance, in the dream.
- This knowledge wakes us up from the dream of Samsara.
- This is the truest best actually knowledge, all others are knowledge in dream, in ignorance only.

XXXXIV) Among the various Pravadata, speakers speeches, discourses, discussions, I am Vada

- I am not other two – Jalpa or Vithanda.

Jalpa	Vithanda
<ul style="list-style-type: none"> - 2 Argue to establish their standpoint, with no regard to other persons standpoint. - I am right, your point is wrong. 	<ul style="list-style-type: none"> - You establish other person is wrong, but don't establish any standpoint. - You are wrong, tell me what is right, don't know.

Vada :

- 2 people want to discover the truth.
- Happens becomes Brahmacharis, students, Guru and Sishya.
- Vada – called Sam Vada, good – Vada, each one gives validity to other persons thought, comes to truth, essence, not to put other person down.
- Exercise for discovery of truth.
- I am Vada, logic is used, mutual respect is there, openness is there to think, aim to come to truth in Vada.
- **In Jalpa and Vithanda, aim not truth, aim is ones ego.**

Lecture VII

- Bhagavan leaves nothing untouched.
- Mountains, peaks, ocean, river, Deva, Horses, elephants, words.
- Now letter, Grammar.

Verse 33 :

अक्षराणामकारोऽस्मि
द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालः
धाताहं विश्वतोमुखः ॥ १०-३३ ॥

akṣarāṇām akārō'smi
dvandvah sāmāsikasya ca ।
aham ēvākṣayaḥ kālah
dhātāham viśvatōmukhaḥ ॥ 10-33 ॥

Among letters I am the letter 'A'; among all compounds I am the dual (Co-ordinates); I am verily the inexhaustible or the everlasting time' I am the (All-faced) dispenser (Of fruits of actions), having faces in all directions. [Chapter 10 - Verse 33]

S. No.	Among	I am the
XXXXVI	Aksharam, letter	A – Kara
XXXXVII	Samasa – compounds	Dvanda
XXXXVIII	In exhaustible	Kala – Time
XXXXIX	Faces of all directions	Dispenser of fruits of actions

XXXXVI) Among words - Ohm

- Among letters – I am Syllable A - Kara

Veda :

- A-kara Hovai Sarva Vak.
- All words are only “A” Kara.
- When you open mouth, A – comes.
- When you modulate the mouth and utter, you get other vocal sounds.
- First sound is “A”...
- A is modified into all sounds, all sounds come together to make words.
- Aksharanam A-karosmi.
- A = Primal, Primary sound
 - = For all syllables, God – primacy of God for the world.

XXXXVII) Among Samasa, compounds, I am Dvanda Samasa

- 2 or more words represents objects, word represents Padartha (Object – things)
- When 2 words come together, it's a compound word.

Samasa

Dvanda

Avyayi Bhava Samasa

Tat Purusha

Bahuvrihi

- Importance to primary word, first word.
- Yatha Shakti
- Self importance
- Yatha gets focussed

- Importance to second Padartha, second word.
- Raja Purusha Aagachhati
- Soldier from the king.
- Kings servant is coming.
- 2nd word gets importance.
- Pithambaraha
- Drishta Samudraha
- One who has seen the ocean.

- Person is other than the Samudra, Anya Padartha, Samudra – Drishta is there, one is Anya Padartha.

Dvandva Samasa :

- Ramanashcha – Lakshmanashcha.
- Rama Lakshanau.
- Both get equal importance.

- I am where there is equal importance for everyone, reflective of Bhagavans thinking, every Samasa gets equal importance, Bharatha – and Shatru, tells something about Bhagavans nature.

Gita :

समोऽहं सर्वभूतेषु
न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या
मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥

samō'ham̄ sarvabhūtēṣu
na mē dvēṣyō'sti na priyah ।
yē bhajanti tu māṁ bhaktyā
mayi tē tēṣu cāpyaham ॥ 9-29 ॥

The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

- Nice attitude.
- In discussion, we have equality.
- Generally, we want to put down other person with our thoughts.

xxxxviii) Aham Meva Akshaya Kalaha

प्रह्लादश्चास्मि दैत्यानां
कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं
वैनतेयश्च पक्षिणाम् ॥ १०-३० ॥

prahlādaścāsmi daityānāṁ
kālaḥ kalayatām aham ।
mṛgāṇāṁ ca mṛgēndrō'ham
vainatēyaśca pakṣiṇām ॥ 10-30 ॥

I am Prahalad among Daityas; Time among reckoners; the lord of beasts (lion) among animals, and Vainateya (Garuda) among birds. [Chapter 10 - Verse 30]

- Earlier among things which count, I am time.
- Time in terms of counting seconds, minutes, hours, days, months, years, fortnight, decade.
- Kshaya Kala – Minute ends – hour ends, day ends, fortnight ends.
- Moving, changing time.

Here :

- I am changeless, nondecaying, endless time in which every change happens but I remain for ever.
- This Kala also called Parameshvara.
- This Kala of even Kala – which is seconds, minutes, hours, days, weeks, fortnight, months, years, decades, Kalpa...
- **This indestructible Kala Kala watches movement of transitory Kala.**
- **This ever remains awake.**

Upanishad :

- Jnaha Kala Kala Umi Sarva Vidya.
- Ahameva Akshaya Kala.

XXXXIX) Dhataham Sarvato Mukhaha

- I am that Dhata, Karma Phala Dhata, Ishvara of all creatures.
- How is Ishvara?
- Sarvato Mukhaha, whose face is everywhere, knows everything, nothing skips his knowledge.
- Sarvato Mukhaha = Sarvajnaya.
- I am the all knowing, all watching, supreme Ishvara.
- **Every thought in our mind, that Ishvara knows.**
- Fruits, Karma Phala given based on all actions performed and their intentions.
- If Ishvara is Bad, other person may not know but Ishvara knows.
- If actions goes bad but intention was right, others outside don't know but you know.
- Who gives fruits of actions?
- Ishvara knowing all, does justice to all.
- That Ishvara I am.

Verse 34 :

मृत्युः सर्वहरश्चाहमु
उद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्नारीणां
स्मृतिर्मेधा धृतिः क्षमा ॥ १०-३४॥

mṛtyuḥ sarvaharaścāham
udbhavaśca bhaviṣyatām ।
kīrtiḥ śrīrvāk ca nārīṇām
smṛtirmēdhā dhṛtiḥ kṣamā ॥ 10-34 ॥

And I am all-devouring death and the prosperity of those who are to be prosperous; among the feminine qualities (I am) Fame, prosperity, speech, memory, intelligence, firmness and forgiveness. [Chapter 10 - Verse 34]

S. No.	Among	I am the
XXXXX	All devouring	Death
XXXXXI	Prosperous	Prosperity
XXXXXII	Feminine qualities	Medha, Drithi Kshama Fame, prosperity, speech, memory, intelligence, firmness, forgiveness

XXXXX)

अनन्तश्चास्मि नागानां
वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि
यमः संयमतामहम् ॥१०-२९॥

anantaścāsmi nāgānām
varuṇo yādasām aham ||
pitṛṇām aryamā cāsmi
yamah samyamatām aham || 10-29 ||

I am Ananta among Nagas; I am Varuna among water deities; I am Aryama among the ancestors; and I am Yama among controllers. [Chapter 10 - Verse 29]

- Mrityu = Yama... among controllers, powerful, if it has to happen, it will happen.
- Mrityu Sarva Haras Chayam, it takes away everything, death.
- Here Yama of Yama, Mrityu here is Sarvahara... puts ends to Mrityu.
- I am Sarva Samhara Karta, Shiva puts an end to everything.
- Destruction is Bhagawan.

XXXXXI) Udbavashcha Bhavishyatam :

- Growth, prosperity, is also Bhagawan.
- Things, people, situations, destined to grow, flower, blossom, Bavishyatam, I am the factor of growth, nourishment, grow tall, high.
- I am factor for growth, plant destined to grow.

- Seed grows to tree.
- Factor of growth is me.
- Small baby destined to grow.
- Parents play with children, know it will grow.

XXXXXII) (1) Sri, (2) Kirtihi, (3) Sri Vak, (4) Smrithi, (5) Medha, (6) Drithi, (7) Shama :

- Among all feminine qualities, I am these.
- What are the pristine qualities of women? Explicit and beautifully presented.

1) Kirti :

- Glory and fame of noble lady, Admiration.

2) Shree :

- Lustre, Brahma Tejas, Aura.

3) Vak :

- Power of speech, perfected, words powerful, given 4 with their tongue, face red, effective speech.

4) Smrithi :

- Women have better memory than men.
- Recalling power.

5) Medha :

- Girls have holding Shakti, holding power.
- Both Smrithi and Medha in plenty in women.

6) Drithi :

- Being steadfast, goal to be attained, she continues inspite of tiredness, never say do or die, only do, ability to bear.

7) Kshama – Forgiveness

- Natural in women, men have to cultivate that.
- When you see these qualities in a lady, it is Bhagavan in expression, Vibhuti.

Verse 35 :

बृहत्साम तथा साम्नां
गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहम्
त्रतूनां कुसुमाकरः ॥१०-३५॥

bṛhatsāma tathā sāmnām
gāyatrī chandasām aham ।
māsānām mārgaśīrṣo'ham
ṛtūnām kusumākaraḥ ॥10-35॥

Among hymns also, I am the Brhatsama; among metres, Gayatri am I; among months, I am Margasirsa (Parts of December-Janauary); among seasons, I am the flowery spring.
[Chapter 10 - Verse 35]

S. No.	Among	I am the
XXXXIII	Hymns	Brihat – Saman
XXXXIV	Chandas Metres	Gayathri
XXXXV	Months	Marga Sirsha (December – January)
XXXXVI	Seasons	Spring

XXXXIII :

- In Sama Veda, Sama Mantras...
- Sama = Vedic Verses Sung on Metres.

- Among Chandas – Metre – one is Brihat Sama.
- Tvam Siddhi have Maha Mahe You, we worship you, this Mantra addressed to Indra.
- Indra worshipped as Parameshvara, Lord.
- Chanted in end of Athi Ratra Havana, Yaga, with this, Yaga is concluded.
- Metre, tune for that chanting is Brihat Sama.
- One of the best Metres of Sama Veda, used to address Indra as Ishvara, Bhagavan.
- Ati Rathra Havana.
- Common knowledge for Vedic generation.

XXXXXIV : “Gayathri” among different Chandas, metres

Anibg Veda Angas :

- Siksha, Kalpa, Vyakarana, Nirukta, Chandas, Jyotisha.
- Trishtup, Anushtup.
- Poetry – Padas – Lines
 - Syllables – Ausharas.

Trishtup	Jagati	Gayatri
11 Aksharas in each Pada	12 Aksharas	8 Aksharas

- Om Bhu Buvaha Suvaha = Vyahrutis.

ॐ भूर्भुवः स्वः
 तत्सवितुर्वरेण्यं
 भर्गो देवस्य धीमहि
 धियो यो नः प्रचोदयात् ॥

Om Bhur-Bhuvah Svah
Tat-Savitur-Varennym
Bhargo Devasya Dhiimahi
Dhiyo Yo Nah Pracodayaat ||

Om, Pervading the Bhu Loka (Earth, Consciousness of the Physical Plane), Bhuvan Loka (Antariksha, The Intermediate Space, Consciousness of Prana) and Swar Loka (Sky, Heaven, Consciousness of the Divine Mind), That Savitri (Savitri, Divine Essence of the Sun) which is the most Adorable, I Meditate on that Divine Effulgence, May that Awaken our Intelligence (Spiritual Consciousness).

Gayathri Mantra :

- Tat Savitur Varenyam
- Bhargo Devasya Dheemahi
- Dhiyoyona Prachodayat
- Tat Sa Vi Tur Va Re Ni Yam (8)
- Bhar – Go – De Vas Ya Dhi Ma Hi (8)
- Dhi Yo Yo Na Pra Cho Da Yat (8)
- This is Gayathri Metre.
- Every Devata has a particular Gayathri.

}

3 Padas

- Gayathri has the entire Shakti of the Devata.
- Metre which holds the Shakti is called Gayathri.
- Morning Savana offering – Soma Yoga – in Gayathri Metre (8).
- Midday Savana offering in Trishtup Metre (11).
- Evening Savana offered in Jagati Metre.
- 8 pervades 11 & 12 Aksharas.
- Gayathri pervades all other Metres.
- Therefore, Bhagavan says I am Gayathri of all Metres.

XXXXV : Among Months – Mahasanam

- I am Marga Sirsha.
- Mid November – till December.
- Not too hot, not too cold.

XXXXVI : Among Ritusnam – Seasons, I am Aham Kusumakara – Spring

- Chaitra – Vaishaka
- Mid March – till mid May – spring Kusu Makaraha.
- Seasons where flowers are made, or where there is plenty of flowers.
- Ramas Birthday comes in Madhumasam, Month of Honey.
- Among seasons, spring.

Verse 36 :

द्यूतं छलयतामस्मि
तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि
सत्त्वं सत्त्ववतामहम् ॥ १०-३६ ॥

dyūtaṁ chalayatām asmi
tējastējasvinām aham |
jayō'smi vyavasāyō'smi
sattvam sattvavatām aham | |10-36||

I am the gambling of the fraudulent; I am the splendour of the splendid; I am victory; I am the determination (In those who are determined); I am the goodness in the good.
[Chapter 10 - Verse 36]

S. No.	Among	I am the
XXXXXVII	Fraudulent – Chalayatam	Gambling
XXXXXVIII	Splendid	Splendour
XXXXXIX	Determined	Victory, Industry, Vyavasoyasmi
XXXXXX	Good	Goodness

XXXXXVII : Chalayatam :

- Those who employ Chala – Cheating to achieve their ends.
- I am the game of dice.

Extremity is Lord

- Destruction

- Creation
- Udbava

- Tamas

- Cheating in dice, Mahabharatha.
- In few moments, Pandavas, lost everything, Dhyutha – dice game.
- That also is Bhagavan in Ghora Nature.
- He is Tapas also.
- **Bhagavan is working through that Prarabda.**

XXXXXVIII :

- I am Tejaha – power in the powerful, Mighty in mights.

XXXXXIX :

- Aham Jayosmi Victory, Vyavayosmi – hard work, persistence.
- Where you find victory, hardwork, its me.

XXXXXX : **Aham Satvam Satvatamaham**

- I am the nobility of the noble.
- Whatever catches your attention, mind is pulled to, know it is Bhagavan.
- What you see evidently, connect with that as Bhagavan.

Verse 37 :

वृष्णीनां वासुदेवोऽस्मि
पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः
कवीनामुशना कविः ॥१०-३७॥

vṛṣṇīnāṁ vāsudēvō'smi
pāṇḍavānāṁ dhanāñjayaḥ ।
munīnāṁ apyahaṁ vyāsaḥ
kavīnāṁ uśanā kavīḥ ॥ 10-37 ॥

Among the Vrsnis I am Vasudeva; among the Pandavas (I am) Dhananjaya; also among the Munis I am Vyasa; and among the poets, I am Usana, the great seer. [Chapter 10 - Verse 37]

S. No.	Among	I am the
XXXXXI	Vrishnis	Vasudeva
XXXXXII	Pandava	Dhananjaya
XXXXXIII	Muni	Vyasa
XXXXXIV	Kavi	Ushana

XXXXXI :

- In Vrishni Kula, Yadava Kula, Yadhu, I am Vasudeva.
- Vasudeva Putra – Srikrishna.

XXXXXXII : Among Pandavas, I am Arjuna

- How did Arjuna feel when heard this, Shock! Blanked out in surprise!
- He has good of everything, all goodness, has opportunity to listen to Bhagavan himself.
- Bhagavan considered him as friend.
- Bhagavan is Guru, brother, for Arjuna.
- Arjuna had a mature, sweet, Divine relationship with Bhagavan.
- Such care, love, devotion.
- Most blessed among Pandavas is Arjuna.

XXXXXXIII : Among all Munis – Vyasaha

- Teacher, student, author covered.
- Muni, Manana Sheelavan, reflective geniuses, enquire into something, bring out wonderful truths.
- Go to the depth, bring out treasures.
- Vyasa compiled 4 Vedas, wrote 18 Puranas, 18 Upa Puranas, Vyasa Smriti, Mahabharatha, Bhagavad Gita, Brahma Sutra.
- Brahma has 4 heads, Veda Vyasa has only one head, Vishnu has 4 hands, Vyasa has 2 hands, Vyasa is Vishnu, Shiva has eye on forehead, Vyasa is without eye on forehead but he is Lord Shiva only.
- Bhagavan Bhadarayana.

XXXXXIV : Among Kavis – Poets I am Ushana

- Poets have different way of looking at things.
- We see : sun – Rising from waters of ocean.
- Poet : Sun is Kissing the water.
- Sun Rose, sun kissed the water, waters Gushed.
- Rumi – Sufi Poet.
- What you seek is seeking you.
- Ushana = Shukracharya – Guru of Asuras.

Deva	Asura
- Good	- Bad - Prahalada

- Kavi – Sees Sukshma Artha Drk Kranta Darshi, sees Subtle, beyond.
- Mrita Sanjeevani – Knowledge to revive dead person.
- Puranas have super stories.

Verse 38 :

दण्डो दमयतामस्मि
नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां
ज्ञानं ज्ञानवतामहम् ॥१०-३८॥

daṇḍo damayatām asmi
nītirasmi jīgīṣatām ।
maunaṁ caivāsmi guhyānām
jñānaṁ jñānavatām aham || 10-38 ||

Among punishers, I am the sceptre; among those who seek victory, I am statesmanship; and also among secrets, I am silence; and I am the knowledge among knowers.
[Chapter 10 - Verse 38]

S. No.	Among	I am the
XXXXXXV	Punishers - Dandas	Sceptre
XXXXXXVI	Seekers of Victory	Statesmanship
XXXXXXVII	Secrets	Silence
XXXXXXVIII	Knowers	Knowledge

XXXXXXV :

- Those who are in control, those who have power to govern action of others, of the powerful, I am Danda, power by which they control others in the right way, subjugating power.

XXXXXXVI : Neeti Rashmi Jigishatam

- Those who seek victory, in them I am right ways, methods, policies.
- Only through right policies, methods, ways, they will be victorious.

XXXXXXVII : Among secrets, I am Mounam, Silence

- Person who does not speak, silent, quiet, will never know what he is thinking.
- Among all secrets – I am Mouna – comes from Manana.
- Mouna = Meditation, Nididhyasanam.
- Manana = Mouna.
- Among all secrets, I am the meditation.
- Guhyanam – Vak Niyamanam.
- Mounam = Silence
 - = Munena Bavam
 - = State of Muni, deep contemplation, Samadhi.

- **That is a secret because you will never know what is inner experience of a Mauna Muni.**

- I am that secret of a Mauni.

XXXXXXVIII :

- I am Jnanam of the Jnanataam.
- I am wisdom of the wise.

- I am the knowledge of the knowable.
- In this way, Bhagawan has elaborated on 67 Vibhutis as per Arjunas request.

विस्तरेणात्मनो योगं
 विभूतिं च जनार्दन ।
 भूयः कथय तृप्तिर्हि
 शृणवतो नास्ति मेऽमृतम् ॥१०-१८॥

**Vistarēṇatmanō yōgam
 vibhūtim ca janārdana ।
 bhūyaḥ kathaya tṛptirhi
 śṛṇvatō nāsti mē'mṛtam || 10-18 ||**

Tell me again, in detail, O Janardana, of your Yoga-power and immanent glory; for I do not feel satisfied by hearing Your life giving and so nectar like speech. [Chapter 10 - Verse 18]

- Arjuna had sad at the beginning that he is not feeling satiated of Lords glories.
- Bhagavan tries to conclude now after presenting his Vibhutis.

Verse 39 :

यच्चापि सर्वभूतानां
बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्याद्
मया भूतं चराचरम् ॥ १०-३९ ॥

yaccāpi sarvabhūtānāṁ
bījam tadaḥamarjuna ।
na tad asti vinā yat syād
mayā bhūtam carācaram || 10-39 ||

And whatsoever is the seed of all beings, that also am I, O Arjuna; there is no being, whether moving or unmoving that can exist without Me. [Chapter 10 - Verse 39]

a) Sarva Butanam Beejam Tadaham Arjuna :

- Seed of all beings is Chaitanyam + Maya Shakti = Ishvara.
- Arjuna, I am that Chaitanyam from which all objects and beings have come about with Trigunatmika Maya Shakti, Ishvara, I am.

b) Maya Vinayasyat Characharam Bhutam Tan Na Asti :

- This entire realm what you see, moving and unmoving, without me, it will not be there.
- Nothing will be there.
- What is my Vibhuti?
- Can I explain the entire world?
- I alone have expanded as this world, I alone pervade this world.

- Without me, nothing is.
- This is my glory.
- Can't say all Vibhutis.
- In some Vibhutis, we are blanking, can't put an end to my Vibhutis.
- Therefore I had told :

श्रीभगवानुवाच ।
 हन्त ते कथयिष्यामि
 दिव्या ह्यात्मविभूतयः ।
 प्राधान्यतः कुरुश्रेष्ठ
 नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥

śrībhagavānuvāca
 hanta tē kathayiṣyāmi
 divyā hyātma vibhūtayaḥ ।
 prādhānyataḥ kuruśrēṣṭha
 nāstyantō vistarasya mē || 10-19 ||

The Blessed Lord said: Alas! Now I will declare to you My divine glories, immanent in their prominence; O best of the Kurus, there is no end to the details of My extent.
 [Chapter 10 - Verse 19]

- I have fulfilled my promise.

Verse 40 :

नान्तोऽस्ति मम दिव्यानां
विभूतीनां परन्तप ।
एष तृदेशतः प्रोक्तो
विभूतेर्विस्तरो मया ॥१०-४०॥

nāntō'sti mama divyānāṁ
vibhūtīnāṁ parantapa |
ēṣa tūddēśataḥ prōktah
vibhūtērvistarō mayā | | 10-40 ||

There is no end to my divine glories, O Parantapa; but, this is just a brief statement by Me of the Particulars of My divine glories. [Chapter 10 - Verse 40]

a) **Antaha Asti Mama Divyanam Vibhutinam Parantapa :**

- Eh Arjuna, destroyer of foes,

b) **Mama – Divyanam, Vibhutinam :**

- Of my glorious glories.

c) **Na Antaha Asti :**

- There is no limit.
- But whatever I have given you – contemplate.
- Read, “Holy Gita, Ready reference” list of Vibhutis”.
- Pradhanyatayaha – most important.

d) Utdeshataha Proktaha Vistaraha :

- This elaborate description I have given, it is only a sample.
- Give me the clue by which I myself can see the Vibhutis.
- What is the key by which I can decipher your Vibhutis.
- You say its only a sample.
- How do I find your Vibhutis.

Verse 41 : Important

यद्विभूतिमत्सत्त्वं
श्रीमद्भूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं
मम तेजोऽशसम्भवम् ॥१०-४१॥

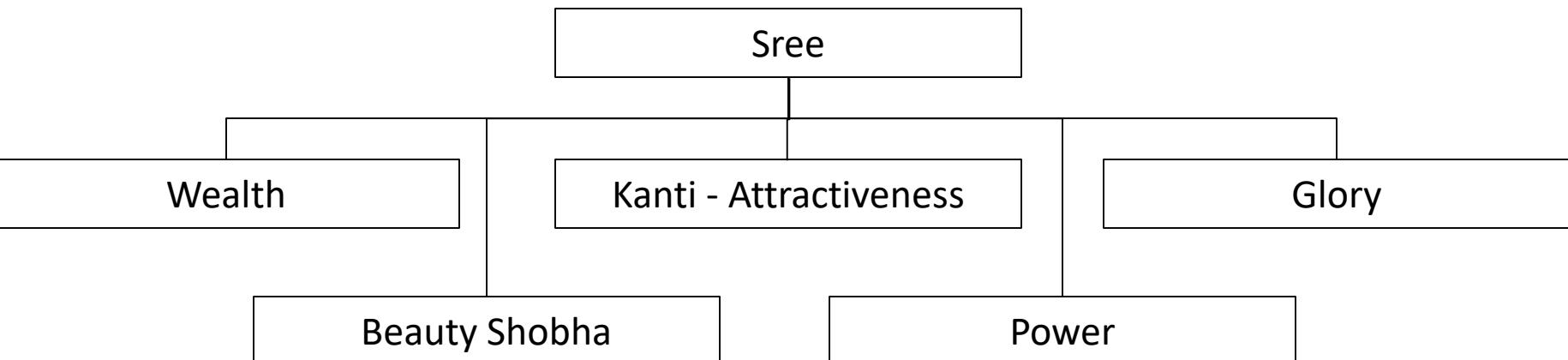
yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam ēva vā ।
tat tad ēvāvagaccha tvam
mama tejomśasambhavam| |10-41||

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 - Verse 41]

a) Yat Yat Vibuti Mat Satvam :

- **Yat Satvam** – whatever you see.
- **You see Vibhutimat, something very glorious, inspiring, tremendously attractive.**

b) Srimad Urjitam :



- Whatever catches you, hold your mind, intellect, senses.
- Durjitam – with Balam and Aishvarya it is full, it is enormously powerful.
- You see and it holds your mind, can't skip it.

c) Tat Tatu Tejasaha Sambutham Tva Gaccha :

- Understand it is coming from my effulgence, Brilliance.
- Amsha of my glory.
- Look at blue sky, colour changes to pink, yellow, orange... who painted it, what a beauty...
- That is my beauty.
- Wherever you see beauty, glory, grandeur, Bava, wherever your senses are struck dumb, that is me in expression.
- Whatever it may be Yat Tad.
- How do cells function?
- That Bacteria enters body and person in ICU.
- Body has power to recover itself.
- How eyes see?
- How ears hear?
- Tomato, flower, our ear, see structure inside.
- Butterfly, colour, everything is radiating with Bhagavan.
- Yad Yad, only we have to have eyes to see.

Verse 42 :

अथवा बहुनैतेन
किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नम्
एकांशेन स्थितो जगत् ॥१०-४२॥

**athavā bahunaitēna
kiṁ jñātēna tavārjuna |
viṣṭabhyāham idam kṛtsnam
ēkāṁśēna sthitō jagat || 10-42 ||**

But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of Myself. [Chapter 10 - Verse 42]

a) Athava – Pakshantare :

- Look at this way.
- So far, I have picked up from different corners and shown you my Vibhutis.

b) Bahuna Jnatena Kim Tavas Arjuna Syat :

- Can I actually tell you my glories?
- I can tell you entire glory now, in a simple, short way.

c) Idam Kristanam Jagatu, Ekam Amshena Vigatu Aham Sthithaha :

- This entire world, by one fraction of me, cosmos of unimaginable extent, tremendous order, such variety, manifold beauty, terror and horror, stars getting Dashed, energy spurned everywhere, neutron stars are bursting, we are sitting quietly, this entire cosmos.

c) Ekam Amshena Vishtabya, Vyapya :

- Pervading, up holding by a fraction of me.

d) Aham Sthithaha :

- I stay in this entire world that you see, I pervade, uphold, and I stay as this world.
- This is my glory in a very short way to tell.
- World is seen is a fraction of me, who can comprehend my glory.
- That pure consciousness none can comprehend.

Purusha Suktam :

एतावानस्य महिमाऽतो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

etāvānasya mahimā ato jyāyāgiśca pūruṣaḥ ।
pādo'sya viśvā bhūtāni tripādasyā'mṛtam divi ॥

“This much is His glory only. And Purusha is much more than all these. The entire Universe of happenings (Viswa) and creatures (Bhootani) constitute but a quarter (Pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable Consciousness.” [Verse 3]

- Only $\frac{1}{4}$, here a weebit, one Amsha.

Concluding Verse :

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
विभूतियोगो नाम दशमोऽध्यायः

om tatsaditi śrīmadbhagavadgītāsuūpaniṣatsu
brahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjunasaṁvāde
vibhūtiyogo nāma daśamo'dhyāyah

Thus, in the Upanishads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krsna and Arjuna, the tenth discourse ends entitled : Yoga of Divine Glories.

- This is Bhagavans Vibuhti Yoga in Bhagavad Gita, summary of all Upanishads, giving Brahma Vidya, Yoga Shastra at same time, practical means to attain that, Srikrishna – Arjuna Samvada, Vibhuti Yoga Nama – 10th Chapter.

श्रीभगवानुवाच ।
भूय एव महाबाहो
शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय
वक्ष्यामि हितकाम्यया ॥१०-१॥

śrībhagavānūvāca
bhūya ēva mahābāhō
śṛṇu mē parāmāṁ vacaḥ ।
yat tē'haṁ prīyamānāya
vakṣyāmi hitakāmyayā ॥ 10-1 ॥

The blessed Lord said : Again, O mighty-armed, listen to my supreme word; which I, wishing your welfare, will declare to you, who delight in hearing me. [Chapter 10 - Verse 1]

- May Bhagawan bless us to see his Vibhutis.
- Monthly Sadhana.
- Seeing Bhagavans Vibhutis.