

THE BHAGAVADGĪTĀ

Chapter Ten
February 3 Eighth Year Śīva Kalpa

śrībhagavān uvāca

God said, he's addressing Arjuna, his friend, and he's driving his chariot in the ensuing war; he's his charioteer, and he's telling Arjuna:

bhūya eva mahābāho
śṛṇu me paramaṁ vacaḥ
yat te 'haṁ prīyamāṇāya
vakṣyāmi hitakāmyayā v. 1

bhūya eva mahābāho. Oh the Possessor of Great Arms, the powerful person not a weakling, he's addressing him, bhūya eva mahābāho Oh the Possessor of the Great Arms, śṛṇu me paramaṁ vacaḥ listen to my supreme words:

yat te 'haṁ prīyamāṇāya
vakṣyāmi hitakāmyayā

Because I'm telling you all these things for your benefit; I'm not seeking anything from it, but I'm telling you these things for your benefit.

na me viduḥ suragaṇāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānām
maharṣīṇām ca sarvaśaḥ v. 2

na me viduḥ suragaṇāḥ. Even the gods do not know Me, prabhavaṁ na maharṣayaḥ and even the greatest of seers like Moses, Jesus or anybody, none of them, and there are seven great seers – they'll come later – and none of the greatest of the seers ever know of my origin.

yo mām ajam anādim ca
vetti lokamaheśvaram
asaṁmūḍhaḥ sa martyeṣu
sarvapāpaiḥ pramucyate v. 3

yo mām ajam anādim ca. He who knows Me as immutable – I'm not mutable – I don't mutate with the mutation of circumstances. ajam I have no birth. I have no birth, and without beginning, because if I had a beginning I definitely must have an end. Since I have no beginning I have no end, either, and I'm immutable.

vetti lokamaheśvaram. Knowing Me as a maheśvaram, means the greatest of gods, asaṁmūḍhaḥ sa martyeṣu, he remains unperturbed under all circumstances, martyeṣu in the world of mortality; that is marta. In the world of mortality, he remains

unperturbed, not freaked out by death or anything. This is the last thing that you can have. He remains unperturbed, sarvapāpaiḥ pramucyate and overcomes all sins. The Christians will tell you that you are all sinful, and he overcomes all sins.

buddhir jñānam asaṁmohaḥ
kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo
bhayaṁ cā 'bhayam eva ca v. 4

buddhir jñānam asaṁmohaḥ. buddhi that is intelligence; jñāna that is knowledge; asaṁmoha remains without confusion – you'll never get confused. kṣamā That is grace. What is grace? That you don't take revenge for anything – you have no rancor or revengefulness in you, anywhere in you. satyam truth; dama, that is, it means two things: one is breath, that is, infinite breath. śama that means control – you are your own master, śamaḥ. sukhaṁ duḥkhaṁ. sukham happiness, duḥkham suffering; bhavo 'bhāvo means becoming, you become angry you are not angry, you become happy you are not unhappy you become unhappy: bhavo 'bhāvo. bhayaṁ cā 'bhayam eva ca. bhayam means apprehension; abhayam means lack of apprehension, no apprehension, and no fear.

ahimsā, Gandhi was a proponent of ahimsā. What is ahimsā? himsā means rancor; ahimsā you'll never develop rancor, no matter what happens, you'll have no rancor. samatā equality, you don't judge, you see everybody with equal vision. tuṣṭis means satisfaction. tapas that is aspiration. dānam that is charity. yaśa means fame; ayaśa that means infamy, that is, not what I do.

bhavanti bhāvā bhūtānām v. 5 line 3

My becomings are possessed by these emotions:

matta eva pṛthagvidhāḥ line 4

But mine is absolutely different from my becomings. You see the becomings in the humanity, matta eva pṛthagvidhāḥ, but mine is different from them.

maharṣayas now I'm seeing of the great seers.

maharṣayaḥ sapta pūrve
catvāro manavas tathā v. 6 lines 1 & 2

Now it needs reference and that will be really lengthy, but in the next reading I'll go into lengthy explanations, when they won't appear to be lengthy any more, you'll derive happiness by deeper understanding of the same thing.

maharṣayaḥ sapta pūrve
catvāro manavas tathā

Seven great seers and the seven mental beings before that – four mental beings and seven great seers:

madbhāvā mānasā jātā
yeṣāṃ loka imāḥ prajāḥ v. 6 lines 3&4

From which this world has appeared – from whom the world has appeared. Now this is a statement, but not an explanation, you'll see that it is true. Seven great seers and four mental beings, before that, from whom the entire existence, everything, has appeared, whether in the past or in the future or for the present. madbhāvā mānasā jātā. They're all born of my imagination from whom this world has been produced; these seven great seers and the four mental beings. They are all born of my imagination that has materialized the existence. They're all born of my imagination.

etāṃ vibhūtiṃ yogam ca
mama yo vetti tattvataḥ
so 'vikampena yogena
yujiyate nā 'tra saṁśayaḥ v. 7

Whoever knows these powers of mine in principle; whoever knows these powers of mine in principle:

so 'vikampena yogena
yujiyate nā 'tra saṁśayaḥ

He sticks around Me without wavering – without any doubt: [a]saṁśayas. Now after saṁśayas, there is no doubt about it here.

ahaṃ sarvasya prabhavo
mattaḥ sarvaṃ pravartate
iti matvā bhajante mām
budhā bhāvasamanvitāḥ v. 8

ahaṃ sarvasya prabhavo. Everything begins in Me or in my imagination. mattaḥ sarvaṃ pravartate. Everything changes in Me, not outside Me, everything changes in Me.

iti matvā bhajante mām
budhā bhāvasamanvitāḥ

By knowing this, the most intelligent people or evolved people, they worship Me by knowing this:

maccittā madgataprāṇā
bodhayantaḥ parasparam v. 9

because God is speaking to a person, a man. maccittā madgataprāṇā. maccittās think of Me all the time no matter what you are doing, madgataprāṇās and your emotions and

your vitality are all in Me: madgataprāṇā. bodhayantaḥ parasparam. Understand this by talking to each other.

kathayantaś ca mām nityam
tuṣyanti ca ramanti ca v. 9 lines 3 & 4

Speak about Me, and by that, you become happier and happier. It sounds like a great ego, but if God speaks to a person it's true.

teṣām satatayuktānām
bhajatām prītipūrvakam
dadāmi buddhiyogaṁ taṁ
yena mām upayānti te v. 10

teṣām satatayuktānām. Among those who are perpetually linked with Me and loves Me truly, bhajatām prītipūrvakam I give him or them the ability to reach my intelligence, and he becomes my second, or he becomes like Me.

teṣām evā 'nukampārtham
aham ajñānaṁ tamaḥ
nāśayāmy ātmabhāvastho
jñānadīpena bhāsvatā v. 11

In them I light the brightness. This brightness, this intelligence guides them; not accidents guide them. Intelligence – they're guided by the light of this intelligence – and I remove the darkness of their hearts and minds by my self-expression through them, and they become luminous and not stupid.

arjuna uvāca

Now the person is saying to God:

param brahma param dhāma
pavitram paramam bhavān
puruṣam śāśvataṁ divyam
ādidevam aṁ vibhum v. 12

param brahma. You are the Supreme Brahman, param brahma param dhāma and the supreme abode, pavitram and pure, paramam bhavān and you are supreme. puruṣam śāśvataṁ. puruṣam means the will, eternal will. divyam ādidevam aṁ vibhum. You are divine, and you are eternal, and everything was born in you, and you are the Lord.

āhus tvām ṛṣayaḥ sarve
devarṣir nāradaḥ tathā
asito devalo vyāsaḥ
svayaṁ cai 'va bravīṣi me v. 13

āhus tvām ṛṣayaḥ sarve. All the great seers from Nārada – I’ll tell you about Nārada – Nārada is a great seer. Devala, Vyāsa, they all speak about you in the same manner, but you are telling me personally, yourself.

sarvam etad ṛtaṁ manye
yan māṁ vadasi keśava
na hi te bhagavan vyaktiṁ
vidur devā na dānavāḥ

v. 14

sarvam etad ṛtaṁ manye. Whatever you are saying is true because I feel it as such. You don’t depend on others, or refer to anybody, or to any dictionary, or to any saying because it feels. yan māṁ vadasi keśava. Oh Keśava, Keśava means Lord, whatever you are telling me it feels like truth. na hi te bhagavan vyaktiṁ. You are not only an expression of any kind of expression. vidur devā na dānavāḥ. Neither the gods nor the demons know about you – that I can see.

svayam evā ’tmanā ’tmānaṁ
vettha tvaṁ puruṣottama
bhūtabhāvana bhūteśa
devadeva jagatpate

v. 15

svayam evā ’tmanā ’tmānaṁ. It means realization with oneness. There are four types of cognition in nature: the first type of cognition which is occult, you call occult science that you know anything you want to know by a feeling of identity, not by questioning it, and then you begin to feel what you are looking for; it’s a question of feeling.

vettha tvaṁ puruṣottama. One can only know you by feeling like you; there is no other way. bhūtabhāvana bhūteśa. bhūtabhāvana you think about your becomings, bhūtabhāvana; that is, you think for all. You don’t disregard any person from your thought – everybody. There is no person who is not included in your imagination; there is nobody. bhūteśa the Lord of all. devadeva jagatpate. You are the Lord of the universe. jagat means what has been born, jagat means the world, and you are the Lord of the world: jagatpate.

vaktum arhasy aśeṣeṇa
divyā hy ātmavibhūtayaḥ
yābhir vibhūtibhir lokān
imāṁs tvaṁ vyāpya tiṣṭhasi

v. 16

Please tell me without any remainder or without anything left out about your own powers and knowledge:

yābhir vibhūtibhir lokān
imāṁs tvaṁ vyāpya tiṣṭhasi

By wit you become immanent and pervasive among everything; whether it is sun or a maggot or an ant or an elephant or a stone or the ocean or me or him or anybody, you become immanent. Tell me about your ability to become immanent.

kathaṁ vidyām ahaṁ yogiṁs
tvām sadā paricintayan
keṣu-keṣu ca bhāveṣu
cintyo 'si bhagavan mayā v. 17

Please tell me how I can become one with you and how you'll appear within me, in which ability and capacity, how you'll appear in me and how you'll think of yourself because nobody can think of you – you can only think of yourself – but how, in what way you'll think of yourself, in everything you'll become immanent.

vistareṇā 'tmano yogam
vibhūtiṁ ca janārdana
bhūyaḥ kathaya ṛṅptir hi
śṛṅvato nā 'sti me 'mṛtam v. 18

Please elaborate yourself and tell me of all your powers, oh the Ruler of Multiplicity, tell me once again because the more I hear the more thirst to hear more arises – more thirst to listen.

śrībhagavān uvāca
God said:
hanta te kathayiṣyāmi
divyā hy ātmavibhūtayaḥ
prādhānyataḥ kuruśreṣṭha
nā 'sty anto vistarasya me v. 19

hanta te kathayiṣyāmi I'm telling you once again of my own powers primarily, Oh the Best of – He's addressing Arjuna, kuruśreṣṭha, Best of Workers, oh Best of Workers, primarily there is no end of my self-expression.

aham ātmā guḍākeśa
sarvabhūtāśayasthitaḥ
aham ādiś ca madhyaṁ ca
bhūtānām anta eva ca v. 20

aham ātmā I am the Soul, o guḍākeśa Oh the Sleepless One, I am the Soul of everything, sarvabhūtāśayasthitaḥ and I am there in everything because I am the Soul. aham ādiś ca I am the beginning, I am the middle and I am also the end.

ādityānām ahaṁ viṣṇur
jyotiṣām ravir aṁśumān
marīcir marutām asmi
nakṣatrāṇām ahaṁ śaśī v. 21

Among the beginners, I am Viṣṇu. Now there may be a little difficulty when I refer to names, certain names, how they're represented in words is very elaborate. I'll tell you of these things in the right time.

Among the Āḍityās, āḍityā means the beginning, in short: āḍityānām ahaṁ viṣṇur among the beginning I am Viṣṇu. jyotiṣāṁ ravir aṁśumān. Among the luminosity I am the sun. Now the sun provides you with a physical luminosity, but it never removes the darkness of your heart. Here, it's symbolic, when it speaks that among the luminosity I am the sun.

marīcir marutām asmi. Marīci, what is Marīci? You call mirage, what you see in deserts, mirage, and I create the mirage in the desert. nakṣatrāṇām ahaṁ śāśī. Among the indestructible, I am śāśī. śāśī literally means moon; it is indestructible. They are all stories about me, they are all symbolic. You have to remove the symbol and see the truth in the symbolism. Among the indestructible, nakṣatrā, which is never destroyed, is the moon, nakṣatrā, and among the stars, literally speaking, I am the moon – indestructible.

Now I'm not going into the explanation of this symbolism; you'll understand. If you don't understand now, you'll understand later, if it comes as a question in your heart or mind.

vedānām sāmavedo 'smi
devānām asmi vāsavaḥ
indriyāṇām manaś cā 'smi
bhūtānām asmi cetanā

v. 22

vedānām, that is, among knowledge I am Sāmaveda. Sāmaveda means ṛk, sāma, yaju and then atharva. There are four Vedas: ṛk is a creative knowledge; sāma is a perfective knowledge; yaju is a physical knowledge. So among the knowledge I am Sāmaveda. Sāmaveda is comprehensive; Sāmaveda is a comprehensive. I won't get into an elaboration of this point at this time, but Sāmaveda is comprehensive knowledge; it spreads out to everything.

Among the Vedas, that is among the knowledge's, because you have divided the knowledge in four divisions: ṛk, sāma, yaju and atharva; among the Vedas I am Sāmaveda. devānām asmi vāsavaḥ. Among the devas, among the gods, Vāsava means Indra, the king of the gods; among gods I am the king of gods, Vāsava.

indriyāṇām manaś cā 'smi. Among the organs, I am the mind; without mind your organs won't function. bhūtānām asmi cetanā. Among the becomings, that is, among the humanity I am consciousness: bhūtānām asmi cetanā.

rudrāṇām śaṁkaraś cā 'smi. Among the Rudras – Rudra means destroyer, destruction – among the destroyers I am Śaṁkara. Śaṁkara means synthesis. Synthesis destroys your contradictions. You are born in a world of contradiction and pass through contradiction and self-contradiction and worship contradiction and illusions. I am destruction for all of them. I am dangerous when I am destroying the contradictions. Mercilessly I destroy the contradictions.

vitteśo yakṣarakṣasām Among the rich I am the richest – this Vitteśa. vitta means wealth, eśa means god of wealth; among the wealthy I am the god of wealth.

vasūnām pāvakaś cā 'smi
meruḥ śikhariṇām aham v. 23 lines 3 & 4

vasūnām. Vasus, there are eight Vasus, they have been referred to in other books, but I can tell you because I know them: vasūnām. Among the Vasus I am Pāvaka, Pāvaka means I am the fire which is one of the Vasus, pāvakaś means burns you down; among the Vasus I am the burner.

meruḥ śikhariṇām aham. If you speak about the axes, the plural of axis, I am the poles, whichever pole you choose, I am the end. You can't go beyond Me. I am the end.

purodhasām ca mukhyaṁ mām
viddhi pārtha bṛhaspatim
senānīnām ahaṁ skandaḥ
sarasām asmi sāgaraḥ v. 24

purodhasām ca mukhyaṁ mām. In the movement I am the vanguard. I am the vanguard. If there is a movement, I am the vanguard. viddhi pārtha bṛhaspatim. In knowledge I am like Bṛhaspati, Jupiter. Bṛhaspati means planet Jupiter literally, and Bṛhaspati is the god of knowledge.

I am the spokesman among the spokesmen: purodhasām ca mukhyaṁ mām senānīnām ahaṁ skandaḥ. Among the generals I am Skanda. Now this skandaḥ became Alexander in Greek and Sikander in the Middle East; among the warriors I am Skanda, the general. sarasām asmi sāgaraḥ. Among the liquid I am the ocean, not a pool, but the ocean.

maharṣīṇām bhṛgur ahaṁ
girām asmy ekam akṣaram v. 25 lines 1&2

maharṣīṇām bhṛgur ahaṁ. Among the seven great seers, I am Bhṛgu. You have to know about the seven seers individually. I'll do that next Sunday, perhaps, I'll continue the 10th chapter giving you the details of all these people and there shall be no Gītā. When I come to a point I'll only give you the details of their personalities, or their abilities, or their powers and how they work. Among the seven seers I am Bhṛgu.

girām asmy ekam akṣaram. Among the heights I am one word; among the heights I am the one word. Now it can sound very peculiar, height, now this is symbolic. girām, giri means hills or mountains. I am the highest of mountains; it means that. But akṣaram, that is one word, if you can take it; you can take it like Om.

I'll get into the explanation of all these things the next time I read the 10th chapter, and it will take the whole time.

yajñānām japayajño 'smi
sthāvarāṇām himālayaḥ v. 25 lines 3&4

Among the yajñāḥ - to work together is called yajñāḥ; this is the literal meaning of yajñāḥ, to work together. I am japayajña – I am repetition. You’ll find me only repeating myself, but you don’t see the repetitiousness because I speak of everything. I don’t leave any subject out of consideration, but I say the same thing no matter what I’m speaking about.

sthāvarāṇām himālayaḥ. Among the stability, I am Himalayas. You see Himalaya, it’s stable, what it means: sthāvarāṇām himālayaḥ.

aśvatthaḥ sarvavr̥kṣāṇām
devar̥ṣīṇām ca nāradaḥ
gandharvāṇām citrarathaḥ,
siddhānām kapilo muniḥ

v. 26

aśvatthaḥ sarvavr̥kṣāṇām. Among all the trees, I am the aśvattha tree. aśvattha is symbolic, is described in Veda as a tree with roots upward; you cannot see the roots you can only see the foliage. If you go downwards you’ll again come to the trunk, and you will never find the roots of the tree; it’s always under ground. And if you go up you will again find the trunk and the roots, but you will never find its origin no matter either way you go; that is among the trees I am like that.

devar̥ṣīṇām ca nāradaḥ. Among the divine seers I am Nārada, and I won’t tell you about Nārada it will take the whole day; means two or three hours to speak about Nārada. He’s the divine seer: devar̥ṣīṇām ca nāradaḥ. If I get into explanation, it will take a long time.

gandharvāṇām citrarathaḥ. Among the gandharvas I am Chitraratha. Chitraratha literally means who decorates the chariot. Chitra means pictures, rathaḥ means the chariot, who decorates the chariot, and among the gandharvas I am Chitraratha. I’ll explain these things later. There are lots of names and references.

Among the siddhās I am Kapila-Muni. Kapila is a muni; muni means who works with mind. It doesn’t mean that he will cease to function physically, but he works with mind. There is an ashram of Kapila-Muni in the deltas in the river Ganges, not in its origin.

Now all these things you say Washington Square, or Scott Street or Pershing Avenue in Las Vegas. Now this Pershing is a person, Washington is a person. Now all these rivers and all these ashrams are the symbolic physical representations of its principle, and so in the deltas of Ganges, that is end of knowledge when Ganga is surrendering herself to the ocean.

Kapila-Muni received his liberation or illumination in the deltas of Ganges, just before when Ganges meets the ocean, and there is a long story of Kapila-Muni – what he did. Kapila means born of a monkey; it means that, too, literally; kapi means a monkey.

Once I went to Coyote’s ranch called [Olima,] and Coyote’s wife asked me, “Are you the monkey spirit? She asked me that question. Are you the monkey spirit we hear of?”

uccaiḥśravasam aśvānām
viddhi mām amṛtodbhavam
airāvataṁ gajendrāṇām
narāṇām ca narādhipam

v. 27

ucchaiśravasam aśvānām. aśvā means horse, and it is said – I'll give you a little reference to ucchaiśravas – ucchaiśravas means the loudest name. The demons and the gods started churning the ocean with a mountain, and with naga; that is, naga means a big snake, like python. It's light, you'll have to elongate the python till it can go around the hill. And the both ends were held, on one side of the ocean by demons, and the other side by gods; there's the story. They started churning the ocean and this Ucchaiśravas, the horse with the loudest name, came out from churning ocean; it means that literally, but it is only symbolic. I'll give you its principle meaning but not today. It will freak you out.

viddhi mām amṛtodbhavam. Know that I have come from immortality. amṛtodbhavam know that I have come from immortality. Among the horses I am Ucchaiśravas, and I have come from immortality.

airāvataṁ gajendrāṇām. Then came out, Airāvata, the elephant, and it was named Airāvata; among the elephants I am Airāvata. This elephant was found in churning the ocean; they're all symbolic. airāvataṁ gajendrāṇām. Among the elephants I am the king of elephants, Airāvata.

āyudhānām ahaṁ vajraṁ
dhenūnām asmi kāmadhuk
prajānaś cā 'smi kandarpaḥ
sarpāṇām asmi vāsukiḥ

v. 28

āyudhānām ahaṁ vajraṁ among the weapons, āyudhā means which destroys your life, no matter how you die. You can die jumping off the span of Golden Gate Bridge; you can die in an accident; you can die by heart failure between the sheets or war; you can die any way you like.

Among the weapons I am vajram; vajram means the thunder, that's thunderbolt: vajram. dhenūnām asmi kāmadhuk. Among the cows I am Kāmadhuk, the satisfier of everything; who provides satisfaction in everything you see or you want.

prajānaś cā 'smi kandarpaḥ. Among the progenitors I am Kandarpa. Who is Kandarpa? The biggest progenitor in the whole world; and among the progenitors I am Kandarpa: prajānaś cā 'smi kandarpaḥ.

Among the snakes I am Vāsuki. Now I have told you about the Vāsus, eight Vāsus. Now Vāsuki is supposed to be a snake with thousand fangs upholding this planet in great water; that is reference to Vāsuki. Among the sarpa, that is reptiles, I am that Vāsuki, the thousand fangs, upholding this world in the great water.

anantaś cā 'smi nāgānām. Among the nāgas, nāga means this python by which, nāga means – Who was asking me this morning about nāga? Among the nāgas I am Ananta. Ananta means infinite. I am so long that you can use me around everything to churn anything like time. I am Ananta. I am the infinity among the nāgas.

varuṇo yādasām aham. Among the god of water I am Neptune. Varuṇa is actually Neptune the god of water. varuṇo yādasām aham. Among the water, I won't dwell on that for a long time, it's difficult, it would take a long time. yādasāma among the gods of water I am Varuna.

pitṛṇām aryamā cā 'smi
yamaḥ saṁyamātām aham

v. 29 lines 3&4

Among the fathers I am Aryamā. Aryamā is like Adam, the first, who multiplied till he became 6.6 billions. Among the fathers I am Aryamā, which can be, it's like Adam; among the fathers I am Aryamā. yamaḥ sarṁyamatām aham. Yama means the king of death, and when I want to control I become the king of death.

prahlādaś cā 'smi daityānām
kālāḥ kalayatām aham
mṛgāṇām ca mṛgendro 'ham
vainateyaś ca pakṣiṇām

v. 30

Among the daityās I am Prahlāda; I am Prahlāda. There are stories about Prahlāda and his father, Hiranyakaśipu, his name was Hiranyakaśipu. Do you know that? There are books, English books, you can know all of them, then you can see them figuratively, but you can see them in principle, even now, all the time.

Prahlāda means the “bliss of the beginning” that is Prahlāda; daityā means contradiction. I am Prahlāda among the Daityās: duality. It has been derived from the Sanskrit word dvi, means two. When you have two, you are in contradiction, which one? Anything, you take two, then you'll be in confusion which way to go when you have two. I am Prahlāda among the Daityās: prahlādaś cā 'smi daityānām.

kālāḥ kalayatām aham. I am the period of speaking; I am the period of speaking: kālāḥ kalayatām aham.

mṛgāṇām ca mṛgendro 'ham
vainateyaś ca pakṣiṇām

mṛgāṇām ca. mṛga who moves towards death, I am the king of death; mṛga means a deer, literally, it means a deer, mṛga. There are stories to relate to these names. I am the king of mṛgas, who goes towards death, I'm that too. vainateyaś ca pakṣiṇām. Among the birds I am son of Vinatā. Vinatā literally means very submissive, polite; and her son, she had two sons, and this one son is Garuḍa. You have seen Garuḍa in picture? He is Garuḍa, and among the birds I am Vinatā's son Garuḍa. There are stories about Garuḍa, I'll tell you.

pavanaḥ pavatām asmi
rāmaḥ śastrabhṛtām aham
jhaṣāṇām makaraś cā 'smi
srotasām asmi jāhnavī

v. 31

Among the sharks I am Makara; Makara means a dragon under water – just takes you out. I am Makara, and Ganga, this goddess, her carrier is a Makara symbolically. srotasām asmi jāhnavī. Among the flow, I am the flow of Jāhnavī; Jāhnavī is another name of Ganga, the flow of spiritual knowledge. srotasām asmi. I am Jāhnavī among the rivers.

sargāṇām ādir antaś ca
madhyaṁ cai 'vā 'ham arjuna
adhyātmavidyā vidyānām
vādaḥ pravadatām aham

v. 32

sargāṇām ādir antaś ca. In heaven I am the beginning and the end of heaven, sargā, and of creation. I am the beginning and the end of sargā. madhyam antaś ca and I am the middle too. adhyātmaṇḍīyaḥ vidyānām. Among the knowledge I am the spiritual knowledge; among the knowledge I am the spiritual knowledge, vādaḥ pravadatām aham adhyātmaṇḍīyaḥ by which you supersede yourself – then you go to a point – there is no where to supersede but yourself.

vādaḥ pravadatām aham. I am the great resistance to what has been hitherto spoken. I can destroy anything offered to Me without touching it; I'll just destroy it no matter whatever you offer to Me.

akṣarāṇām akāro 'smi
dvandvaḥ sāmāsikasya ca
aham evā 'kṣayaḥ kālo
dhātā 'ham viśvatomukhaḥ

v. 33

akṣarāṇām akāro 'smi. Among the letters I am A. If you read Sanskrit the first letter you read is a, then ā, then i, then ī, like that it goes. Now I'm not going to speak about that, I'll speak about Sanskrit later on when the time is right, and you have more time to listen. Among the letters I am the letter A.

dvandvaḥ sāmāsikasya ca. I am the contradiction for the synthesis, or, in Sanskrit grammar, there is called, it has been referred in grammar, but here, in Sanskrit it means "I am the contradiction for synthesis" not to carry it over till the end of existence.

aham evā 'kṣayaḥ kālo. I'm the indestructible time – I am the indestructible time. You cannot destroy time. What the scientists said, "Matter is indestructible," till they destroyed the matter and turned it to energy.

I can go on from here to that point, and it will take about ten minutes to come to the end again, and start it over again, but I'm not going to do that today because I need rest and this is a long chapter.

dhātā 'ham viśvatomukhaḥ. I'm upholding the existence, universe, by radiating myself in all the facets of existence; viśvatomukhas, nothing, you won't find a facet where I am not at the end of it.

mṛtyuḥ sarvaharaś cā 'ham
udbhavaś ca bhaviṣyatām
kīrtiḥ śrīr vāk ca nārīṇām
smṛtir medhā dhṛtiḥ kṣamā

v. 34

mṛtyus I am death, sarvaharaś cā which removes everything and starts over again. I am the death, sarvaharaś cā, which removes everything. Also I am the future. kīrtiḥ: among the ladies or goddesses or whatever you say, I am kīrtis, śrīs, vāk, smṛtis, medhā, dhṛtis and kṣamā. I am kīrtiḥ. kīrtis means deeds, who can perform great deeds that is kīrtis; śrīs well doing, not stupid, but well doing in everything; vāk I'm the voice I can speak; smṛtis memory; medhā this is intelligence in feminine expression, medhā; dhṛtis ability to conceive and retain; and kṣamā, the greatest grace – I pardon I don't retaliate – kṣamā.

br̥hatsāma tathā sām̥nām̥
gāyatrī chandasām aham
māsānām̥ mār̥gaśīr̥ṣo 'ham
ṛtūnām̥ kusumākaraḥ

v. 35

br̥hatsāma tathā sām̥nām̥. Among the sām̥as I am the greatest of sām̥as. sām̥a is the knowledge I told you about it – Sām̥aveda. I am Brihatsāman the greatest sām̥a. gāyatrī chandasām aham. My rhythm is gāyatrī, and among the rhythm I am gāyatrī.

Now if I tell you about the rhythm gāyatrī is like in English, you have learned some rhythms in your colleges – what are the rhythms I forget the names – iambic, pentameter; among the rhythms I am gāyatrī.

māsānām̥ mār̥gaśīr̥ṣo among the months, I am the best of the months mār̥gaśīr̥ṣa, the best of the months. mār̥ga means also ways, among the ways I am the best of the ways. I am the best of the ways, mār̥gaśīr̥ṣa, the highest way, because it's the month which brings you the year, one crossing one after another.

ṛtūnām̥ kusumākaraḥ among the season I am the spring. I am not winter, I am spring.

dyūtaṁ chalayatām asmi
tejas tejasvinām aham
jayo 'smi vyavasāyo 'smi
sattvaṁ sattvavatām aham

v. 36

dyūtaṁ chalayatām asmi and to create confusion, I am the greatest, I can create such confusion. tejas tejasvinām aham. I am the power among the powerful. I am the power among the powerful people or men or individuals or whatever it is. I am the power. jayo 'smi I am the victory. vyavasāyo 'smi I am the business, activities too. I am the victory. I am the activity. sattvaṁ sattvavatām aham. I am the balance among those who have balance.

vṛṣṇīnām̥ vāsudevo 'smi
pāṇḍavānām̥ dhanan̥jayaḥ
munīnām̥ apy ahaṁ vyāsaḥ
kavīnām̥ uśanā kavīḥ

v. 37

vṛṣṇīnām̥ among the Vṛṣṇis, I am Vāsudeva, who gives abode to the Vāsus; a Vāsu. I am the abode for all these Vāsus. pāṇḍavānām̥ dhanan̥jayaḥ. Among the pale I am Dhananjaya who conquered the wealth, that is Arjuna. He is referring to Arjuna as himself and Arjuna is listening to what God is speaking to him – what God is speaking to him – and he's saying I'm Arjuna among the pale children... tripped out. I am Arjuna who has conquered the wealth.

munīnām̥ apy ahaṁ vyāsaḥ
kavīnām̥ uśanā kavīḥ

Among the munis who work with mind much more than their muscles; not their muscles have become inactive but the muscles function by its own way. You don't beat

your heart, it beats all by itself. So the muscular function goes all by itself. I needn't have to involve my mind for my muscular activities; it's spontaneous.

So among the workers with mind I am Vyāsa; Vyāsa who wrote the Gītā, of course. Among the munis, that is who work with mind, are called munis. This word has been derived from the Sanskrit word mauna. To work with mind is called a muni, and among the munis I am Vyāsa.

kavīnām uśanā kavīḥ among the poets I am the poet like Serengeti, or something like that. kavīnām uśanā kavīḥ that is Śukashariya. Śukashariya is a poet and what he gives you is freak out total; you have no way out from it. If you want to hear, I'm here I'll tell you, but don't freak out from it.

daṇḍo damayatām asmi
nītir asmi jigīṣatām
maunaṁ cai 'vā 'smi guhyānām
jñānaṁ jñānavatām aham v. 38

daṇḍo damayatām asmi. When it needs ruling I am the mace. When it needs controlling I am the mace, damayatām asmi and I use it for subjugation. nītir asmi jigīṣatām my principle is victory.

maunaṁ cai 'vā 'smi guhyānām. About things which are not to be related in the present moment, I am silent. I am silent. jñānaṁ jñānavatām aham. I am the knowledge for those who have knowledge.

yac cā 'pi sarvabhūtānām
bījaṁ tad aham arjuna
na tad asti vinā yat syān
mayā bhūtaṁ carācaram v. 39

I am the seed immanent in everything by wit the mobile part and the immobile part stays in the same world; otherwise, there shall by no world without me.

nā 'nto 'sti mama divyānām
vibhūtīnām paramtapa

Oh the Supreme Aspiration in Human Form, nā 'nto 'sti mama divyānām, there is no end of my divine powers.

eṣa tū 'ddeśataḥ prokto
vibhūter vistaro mayā v. 40

For a certain reason I am telling you about my powers, for a certain purpose. I am not telling you about my powers without a purpose. I am telling you all these things, elaborately, before the necessity to see this power comes.

yad-yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat-tad evā 'vagaccha tvaṁ
mama tejomśasambhavam v. 41

yad-yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā

v. 41

All these powers which will arise out of your ability to balance yourself, Arjuna, you will never get confused. And all these powers will appear to you and you will undergo the powers of the God. When the time requires it, you will have the power not that you will become powerless. But I am telling you all these powers of mine so that you don't freak out when the necessity arises to be stable and not yield to it. And they are all born of my imagination.

athavā bahunai 'tena
kiṁ jñātena tavā 'rjuna
viṣṭabhyā 'ham idaṁ kṛtsnam
ekāmśena sthito jagat

v. 42

Oh Arjuna, why shall I elaborate on this matter, more? Because when the time will come you will have the power because you'll undergo that divine power, and you'll reveal your power immediately. Why should you know more? The whole existence from beginning to its end is only my one ray – is residing in my one ray.

Thus God is telling to a person in human form, when, in a Warfield, in a field of war, he's telling, and he is listening because war will start tomorrow; it's the day before the argument I was being given. So I'm telling you all these powers so that you can play your role properly.

That's all.

Bom Shankar Bholānātha