

**Reflections from Shrimad Bhagavadgita– Part 87: Chapter 10, Verses 09-13**

(January 1 –January 7, 2020)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

*mach-chittā mad-gata-prāṇā bodhayantaḥ parasparam*

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

*kathayantaśh cha mām nityam tuṣhyanti cha ramanti cha*

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

*teṣhām satata-yuktānām bhajatām prīti-pūrvakam*

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१० ॥

*dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

*teṣhām evānukampārtham aham ajñāna-jaṁ tamaḥ*

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११ ॥

*nāśhayāmyātma-bhāva-stho jñāna-dīpena bhāsvatā*

अर्जुन उवाच ।

*arjuna uvācha*

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

*param brahma param dhāma pavitraṁ paramaṁ bhavan*

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०-१२ ॥

*puruṣhaṁ śhāśhvataṁ divyam ādi-devam ajaṁ vibhum*

आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा ।

*āhus tvām ṛishayaḥ sarve devarṣhir nāradas tathā*

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०-१३ ॥

*asito devalo vyāsaḥ svayaṁ chaiva bravīṣhi me*

## TRANSLATION

- (09)** With their minds fixed on me and their lives surrendered to me, my devotees remain ever contented in me. They derive great satisfaction and bliss in enlightening one another about me and conversing about my glories.
- (10)** To those whose minds are always united with me in loving devotion, I give the divine knowledge by which they can attain me.
- (11)** Out of compassion for them, I, who dwell within their hearts, destroy the darkness born of ignorance, with the luminous lamp of knowledge.
- (12)** Arjun said: You are the Supreme Divine Personality, the Supreme Abode, the Supreme Purifier, the Eternal God, the Primal Being, the Unborn, and the Greatest. The great sages, like Narad, Asit, Deval, and Vyas,
- (13)** proclaimed this, and now you are declaring it to me yourself.

<https://drive.google.com/open?id=1dT8md6UbIbVptI2KySnqXB6hBJVPiWM7>

## Chapter 10

### Verse 9:

In this verse, Lord Krishna elaborates on the method of worship by great souls, using the words *mach-chitta*, meaning those who devote their minds on Lord Krishna. The words *mad-gata-prana* means those whose lives cannot exist without Lord Krishna. Such great beings constantly enlighten each other about His transcendental attributes and extraordinary lila's or divine pastimes and exchange bliss by relating the realizations they have experienced from such. The sense of satisfaction from the mere conversation about Lord Krishna makes them so blissful that their contentment is full and permanent and needs nothing else to complete it. Of one mind and heart discussing His transcendental qualities and attributes they grow in true friendship and admiration for each other relating whatever knowledge they have of Him, great or small it is all mutually relished whether they speak of His virtues, His mercy, His *avatars* or incarnations or His phenomenal extraordinary *lila's* or divine pastimes or just by hearing about them. From these, a wonderful feeling of indescribable contentment arises and they become completely satisfied within. Furthermore, simply hearing about Lord Krishna's *lila's* causes these devotees to become ecstatic, exhibiting a rapturous and exultant glow of love.

### Verse 10:

Vedas repeatedly tell us that the knowledge of God is totally beyond human intellect, which is made of material energy that confines our cognizance, wisdom, understanding, and thoughts to material realm. For example, the *Bṛihadāranyak Upaniṣhad* states: *sa eṣha neti netyātmā agrihyoḥ* (3.9.26)[v10]. “One can never comprehend God by self-effort alone based upon one’s intellect.” How then is it possible for anyone to know God through self-realization that is repeatedly talked about as the means for attaining God? In this verse, the soul, and the fortunate soul who receives His grace is able to know Him. Lord Krishna clarifies that question by saying that the knowledge of God can be gained only when God decides to bestow that divine knowledge upon Lord Krishna here also provides the necessary qualifications and characteristics for the recipients of that divine grace. The words *satata-yuktanam* means those who constantly aspire for Lord Krishna's association. They aspire by incessantly worshipping Him and intensely meditating for communion with Him. To such persons out of loving compassion, Lord Krishna gives them *buddhi-yogam* or spiritual intelligence so that their individual consciousness can attain communion with the ultimate consciousness of the Supreme Lord and come to Him.

### Verse 11:

It is due to the *anukampartham* or the loving compassion felt by the Supreme Lord Krishna for those persons who dedicate and devote their lives to Him that He is always manifest in their hearts and minds as the paramount object of

their thoughts and plans and activities, accompanied by the realization of His transcendental qualities and attributes. The words *jnana-dipena* meaning the radiant light of knowledge is verily Lord Krishna Himself in all their thoughts. *Tamah* or the darkness of ignorance to which beings are continuously subjected to is due to past and present *karma* or the reactions to one's actions. This *tamah* and *karma* are extremely antagonistic to spiritual intelligence and produce the desire for things material and temporary instead of things spiritual and eternal which lead to Lord Krishna; but for His devotees He dispels their *tamah* and dissolves their *karma*. Having comprehended the qualities, attributes and character of the Supreme Lord Krishna regarding His *vibhuti* or phenomenal, transcendental potencies manifesting throughout all of creation and His *yoga* or the science of the individual consciousness attaining communion with His ultimate consciousness, eternally. This knowledge will mature into appreciation which will evolve into *bhakti* or exclusive loving devotion for Him and subsequently unlimited bliss will naturally arise within the hearts and minds of His devotees.

### **Verses 12 + 13:**

Arjuna's appetite increased for hearing more of the Supreme Lord Krishna's unequivocal *vibhuti* or transcendental opulence, as well as His unparalleled supremacy, and Arjuna became more and more enthusiastic to learn about the Lord's infinite, divine glories. In order to assure the Lord that he was fully convinced of everything that was told to him, Arjuna first confirms that Lord Krishna is the Supreme Absolute Truth with the words *param brahma* and then he confirms that Lord Krishna is the shelter of all creation with the words *param dhama*. Furthermore, Arjuna verifies these statements as being in total agreement with the *mahatmanas* or great liberated sages such as Narada, Vyasa, Asita and Devala who are able to perceive all truths and who can see the subtlest reality, and speak of Lord Krishna as the purest of the purest, the most auspicious of the auspicious, self-manifest, self- effulgent, eternal, immutable, of unchangeable, divine form, the ultimate goal, residing in the highest, paramount spiritual abode as a personality with transcendental qualities, features and attributes. He is the prime cause of all causes, the source and origin of all that exists, omniscient, omnipotent, omnipresent and all pervading. The Vedic scriptures declare this to be the absolute truth and the *mahatmanas* proclaim this to be the absolute truth. Finally, Arjuna exclaims that Lord Krishna Himself has also corroborated what the *mahatmanas* have proclaimed earlier in Chapter 7, Verse 4, that all the elements of material existence for all objects and all beings are manifest from His separated eightfold energies which are: earth, water, fire, air, ether, mind, intelligence and false ego. Also, in Verse 8 of this Chapter, Lord Krishna explains that He is the original generating cause of all causes.