

॥ Shri Hari ॥

Tenth Chapter

INTRODUCTION

In the seventh chapter, Lord Kṛṣṇa while clarifying knowledge with realization actually He was unfolding the secrets of His heart. But Arjuna put some questions, in between. So the Lord answered his questions and then reverted to the previous topic in the ninth chapter, and concluded it, by advising exclusive surrender, to the Lord. But He was not satisfied with what He had already said to Arjuna. As a devotee wants to know of His glories in detail (Gītā 10/18), He also wanted to say something secret to His loving devotee, Arjuna. So, by His grace without being asked by Arjuna, He starts the topic, in the tenth chapter.

श्रीभगवानुवाच

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

śrībhagavān uvāca

bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ
yatte'haṁ prīyamāṇāya vakṣyāmi hitakāmyayā

The Blessed Lord said:

Once again, O mighty-armed, listen to My supreme word, which I shall convey to you, who are so loving, and out of solicitude for your welfare. 1

Comment:—

'Bhūya eva'—The knowledge of glories of the Lord, promote devotion. So the Lord by His grace, in the seventh chapter (from

the 8th to the 12th verses) mentioned, His seventeen glories and in the ninth chapter (from the 16th to 19th verses) mentioned His thirty-seven glories. Here, in order to tell some more glories* and to supplement the glory of devotion mentioned (in Gītā 8/14 and 9/22, 34) the Lord uses the expression 'Bhūya eva' (Again verily) to explain His devotion in a special way.

'Śṛṇu me paramaṁ vacaḥ'—The Lord wants to narrate His supremacy and glories to Arjuna, because he is His devout devotee. So He asks him, to listen to His supreme word.

Secondly, whenever Lord Kṛṣṇa wants to disclose His secret to Arjuna, He uses such terms, as 'supreme words' etc., as in the third verse of the fourth chapter, he said, "This secret is supreme" because He who taught the immortal Yoga to the sun-god was sitting before him and was driving his horses, and also, in the sixty-fourth verse of the eighteenth chapter, He says to Arjuna, "Listen again to My supreme word" and His supreme word is "Surrendering all duties to Me, seek refuge in Me alone. I shall liberate you from all sins; grieve not" (Gītā 18/66). Here, in this context, the Lord says that diverse feelings of creatures, emanate from Him alone and His devotees, such as the seven great seers, four Sanaka etc., and fourteen Manus were born of His will i.e., He, is the root of all of them.

While talking about knowledge (wisdom), in the thirteenth chapter, He continues the same topic, in the fourteenth chapter; similarly explaining the topic of knowledge with realization, in the seventh and ninth chapters, He continues, it in the tenth chapter. At the beginning of the fourteenth chapter He declares, that He shall impart to him once more, supreme knowledge, the best of all forms of knowledge, while at the beginning of the tenth chapter here, He says to Arjuna to listen to His supreme word, which means that in the Discipline of Knowledge, there

* In the tenth chapter the Lord has mentioned His forty-five glories from the fourth to the sixth verses.

is Predominance of discrimination, while in the Discipline of Devotion, there is predominance, of reverence and faith.

'Yatte'ham priyamāṇāya vakṣyāmi hitakāmyayā'—If a listener has reverence and faith, in the speaker and the speaker has a feeling for the welfare of the listener, whatever he says, sinks down in, the mind of the listener. Thus, the listener's devotion to the Lord, grows.

Now, a doubt arises, that the Lord, again and again, has laid emphasis on rooting out desires, but here, He Himself has a desire. The clarification is, that when a person has desire for his pleasures and prosperity etc., that is called a desire and is harmful. But when there is a desire to do good to others, that is not desire, that is renunciation (i.e.,) the means, to root out a desire. Therefore, the Lord, teaches a lesson to the beings, that as He is engrossed, in the welfare of all beings, they should also have dealings with others, for their welfare. By doing so, their desires are easily wiped out, and they attain Him. "Those who are engaged in the welfare of all beings, come unto Me (Who is endowed with attributes)" (Gītā 12/4). "Those who are actively engaged in the welfare of all beings, attain the Beatitude of Brahma" (Gītā 5/25).

Appendix—Arjuna, after coming to the battlefield, instead of desiring victory, wants to attain salvation, therefore he has been addressed as 'mahābāho'. This vocative denotes Arjuna's superiority, ability to grasp the Lord's gospel and his right to grasp it.

'Paramaṁ vacaḥ'—The Lord's word is 'parama' viz., supreme because it leads beings to salvation. The Gītā is loving and adorable to the entire universe because it enables the people to attain salvation.

'Vakṣyāmi hitakāmyayā'—Arjuna is a representative of all beings and he wants to attain the highest good (bliss).^{*} Therefore

* 'yacchreyaḥ syānniścitaṁ brūhi tanme' (Gītā 2/7)

'tadekaṁ vada niścitya yena śreya'hamāpnuyām' (Gītā 3/2)

'yacchreya etayorekaṁ tanme brūhi suniścitam' (Gītā 5/1)

the Lord utters supreme word for the welfare of all the people. There is no other good for human beings besides salvation. The Lord's utterance leads people to salvation and their aim is also to attain salvation. Therefore the Lord's utterances are imbued with the supreme good of human beings. No one can do as much good to mankind as God can—

umā rāma sama hita jaga māhīm,
guru pitu mātu bandhu prabhu nāhīm.

(Mānasa, Kiṣkindhā 12/1)

There are differences of opinions as far as the utterances of others are concerned, but the utterances of the Lord are universal truth. The Lord is preaching the gospel of the Gītā being established in Yoga*. Therefore His utterances are specially benedictory. What is God's establishment in Yoga? Generally God is the Supreme disinterested friend of all beings, but when a person keenly eager, takes refuge in Him, then a tide of emotions for his welfare surges up in Lord's mind—this is the Lord's establishment in Yoga.† Even as the udder of the cow gets wet with milk out of affection for her calf on seeing it before her.

‘Yatte’ham priyamāṇāya vakṣyāmi hitakāmyayā’—In this expression the Lord says to Arjuna, “You love Me by heart and I have the feeling for your welfare from the core of My heart, therefore I shall again unfold to you ‘Jñāna’ with ‘Vijñāna’ which I have already unfolded to you in the seventh and in the

* na śakyaṁ tanmayā bhūyastathā vaktumaśeṣataḥ
paraṁ hi brahma kathitaṁ yogayuktena tanmayā

(Mahābhārata Āśva. 16/12-13)

“The Lord said to Arjuna—The repetition of whole gospel of the Gītā in the same way is out of My power. At that time I described the divinity (Godhood) by getting established in Yoga.”

† brūyuh snigdhasya śiṣyasya guravo guhyamapyuta (Śrīmadbhā. 1/1/8; 10/13/3)

‘The preceptors disclose even the most profound secret to their loving disciple.’

‘gūḍhau tattva na sādhu durāvahīm, ārata adhikārī jahā pāvahīm.

(Mānasa, Bāla. 110/1)

ninth chapters.” It proves that the Lord in the seventh, ninth and tenth—these three chapters has outpoured his heart for the welfare of all beings.



Link:—Why does the Lord Himself declare His supreme word? The clarification is.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ
ahamādirhi devānāṁ maharṣīṇāṁ ca sarvaśaḥ

Neither gods (devatā) nor the great sages (ṛṣis) know the secret of My origin; for I am the prime cause, in all respects of gods, as well as, the great sages. 2

Comment:—

'Na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ'—Though, bodies, intellects, worlds and materials of the gods, are divine, yet they do not know, the Lord's origin, of His incarnations and His divine glories etc. They are unable to know Him, in His entire form; and His vision is difficult, for them. They are, always eager to behold His form (Gītā 11/52).

Even seers or liberated souls, possessing uncommonly divine powers, who have risen above the world, don't know, the secret of His origin, completely.

Here the Lord has mentioned gods and great seers, having divine experience, because the gods, hold the highest rank next to the Lord, and great seers possess, the highest knowledge. They do not know Him, because whatever power, intellect, resources, they have at their disposal, have been given by the Lord and so, these are limited. So, how can the limitless Lord, be known by limited power and resources etc.? As the birth and marriage of a mother, remains beyond the access of a son, the gods and