**HH – BG - 12**

**PREACHINGS -**

Amongst world literature, **Bhagavad Gita** is the topmost scripture that has been translated into most languages. Perhaps, it has been translated into more languages than even the Bible. It provided natives of all those languages with proper direction on the right way to think and analyze. Such is the greatness of **Bhagavad Gita**. **Bhagavad Gita** is an elixir, a divine message given by **Sri Krishna** to **Arjuna** in the midst of the battlefield. Regardless of nationality or ethnicity, this text provides the best path for enhancing life, clarifying life's questions, such as why or why not activities are performed in a certain way. Such is the greatness of **Bhagavad Gita**. The 18 chapters of **Bhagavad Gita** is composed of 700 verses. In these verses, **Arjuna** speaks, **Dhritharashtra** speaks, **Sanjaya** speaks, and **Sri Krishna** also speaks. At times without explicit reference to his name, **Duryodhana** also speaks. Approximately 574 and 1/2 verses are delivered as an **upadesam** (teaching), by **Sri Krishna** Himself. **Sanjaya** heard it directly and communicated it to **Dhritharashtra**. After **Dhritharashtra**, it reached the rest of the world. It is necessary to recollect the context. **Bhagavad Gita** did not originate by that name. It was delivered as a divine message. However later, Sage **Veda Vyasa** named it '**Bhagavad Gita**' because it is the loftiest of divine messages, delivered by God Himself. In it, we see that **Sri Krishna** is referred to as '**Bhagavan**'. Generally, when someone speaks, it is annotated as such. As in, ‘this personʼ **uvacha**, meaning that person said that dialogue. When **Dhritharashtra** speaks, it says '**Dhritharashtra uvacha**'. In fact, **Bhagavad Gita** starts with this (**Dhritharashtra**ʼs words). When **Sanjaya** speaks, it says ‘**Sanjaya uvacha**'. When **Arjuna** asks a question, it says ‘**Arjuna uvacha**'. However when **Sri Krishna** speaks, it does not say ‘**Sri Krishna uvacha**'. What does it say there? It says - ‘**Sri Bhagavan uvacha**', meaning **Bhagavan** said so. In our world, we have many doubts. Who is God? Is He one or many? Where does that God reside? What is He like? What does He do? Many religious texts in world literature provided some answers to these questions. However, none are as explicit and clear as our **Vedic** scriptures. This is not an exaggeration. In fact, it is still an understatement. **Vedas** reveal Godʼs nature in unequivocal terms, with great clarity, eliminating any scope for doubt. Let’s leave the judging of the comprehension ability of **Vedic** commentators, to the listeners.

God, as explained in **Vedas**, is a treasure-house of all auspicious qualities, an ocean of all the highest and magnificent attributes. What does God look like? Does He have two eyes, two hands, two ears, nose, mouth, throat, chest, legs and arms? Perhaps. He could be like this, also. **Vedas**, instead of limiting Godʼs form as such, have described God – 'not only this much', 'not only this much' - **nethi, nethi**…

**SANSKRIT WORD =** nethi, nethi

**SANSKRIT WORD MEANING =** 'Ithi' means ‘like thisʼ referring to ‘only this muchʼ, ‘na ithiʼ or ‘**nethi**ʼ means ‘not only this muchʼ.

Thus, ["**nethi**" means] whatever you have said so far, that is accepted. However, there is much more to it than only that much. After describing further, “not only that, there is more.” **Vedas** reveal that the quintessential truth, God, is pervading everywhere.

**SANSKRIT WORD =** anthar bahishcha thath sarvam vya:pya stthithaha

**SANSKRIT WORD MEANING =** **anthar bahishcha** (even in the smallest indivisible particle), He is pervading.

Even beyond outer space and the huge constellations of stars, He is all-pervading. He is pervading both inside and outside of everything. **Vedas** named such an entity as '**Narayana**'. This name can be given to a newborn son these days. However, '**Narayana**' is not referred to as a name given to a boy. **Vedas** used that wonderful name, '**Narayana**', to denote an eternal truth. The name contains two parts - ‘**nara**ʼ and ‘**ayana**ʼ. **Vedas** gave a concise, two lettered word to describe all things recognizable in this universe - **naras**. Whichever entity happens to be ‘**ayana**ʼ (support) for these **naras** (things) - that is ‘**Narayana Thatthvam**'. ‘**Ayana**ʼ means support. What is the meaning of ‘**naras**ʼ? How does one become the support of these ‘**naras**ʼ? For example - if we sit down, the seat that we sit upon, has become our support. We are sitting on that. So, we are termed ‘**adheyam**ʼ. Whatever provides support is named ‘**adharam**ʼ. The object or person supported is ‘**adheyam**ʼ. We hang a ceiling fan from the roof. Or, we put an electric light on a wall. That light is referred to as ‘**adheyam**ʼ. The wall is called ‘**adharam**ʼ as it is providing support. Similarly, the ceiling which is holding the fan is called ‘**adharam**ʼ and the fan is ‘**adheyam**ʼ. The entire collection of things which we can identify – either by sight, sound or other means - is referred to as ‘**naras**'. What is the range of things covered by this term - ‘**naram**'? It encompasses all things - starting from heights which cannot be imagined by us, to whatever lowest levels we can go, micro levels. If we split an atom 10^23 times - or still further if possible, even in that tiniest particle, this **tathvam** can easily pervade. Our scriptures reveal this to us. If we consider big things, according to modern scientists... ...this earth, solar system, The Milky way consisting of many such solar systems, this galaxy, any celestial objects which encompass all these, God pervades all these and everything else that exists. These can contain mobile and immobile objects. However, all these are referred to by just one name – ‘**nara**'. Why are they referred to by that name? The letter ‘**ra**ʼ means that which gets destroyed, ‘**na**’ ‘**ra**ʼ means that which does not get destroyed. If there are many such objects which do not get destroyed, that is termed as ‘**nara**’ (with emphasis on the second vowel). If there are many such species or collections of **naras**, that is termed as ‘**nara**’ (with emphasis on the first vowel). If there are many **naras**, that is termed as ‘**nara**’ (emphasis on both vowels). This is how this magnificent word is formed in Sanskrit. Perhaps no other language has a single word which refers to a collection of collection of collection of things. Sanskrit has this ability. **Vedic** scriptures have such power. Why are these called ‘**nara**'? It is because none of these get destroyed as such. Their forms change, their functions change, their names change. How? If we mix water with sand, we term it as clay. If we convert that clay’s form into a certain shape, we call it a pot. If that gets broken, we name it as a shard. If it gets battered further, we refer to it as a fragment. Subsequently, we call it ‘**churnam**”, powder. That again becomes sand. Sand always exists, in different forms. **Veda** says - ‘**mrutthiketyeva satyam**'. When the form changed, the name also changed. Then the function changed. However, the underlying matter does not change. Hence, these underlying substances remain forever. They don’t get destroyed. The quantity of such substances is numerous and infinite. The species or collections made up of these substances also stay forever. That is a wonderous aspect! Let us call the species made by such substances as ‘**nara jati**', collection of **naras**. The species walking vertically with two legs is ‘**nara**'. One ‘**nara**' (human), will die. However, the human-species continues forever. One tree will die. However, the tree-species will remain. One cow will pass away. However, the cow-species always remains. Thus, the collection of collection of collection of objects will always continue to exist. Underlying substances stay forever. So, all of these are referred to as ‘**nara(s)**'. The marvelous entity that supports all such **naras** - by pervading in and out of them, and protecting them - is named ‘**nara**’ ‘**ayana**’, ‘**Narayana**'. That **Narayana**, who emanated Himself in various forms, incarnates, descending on earth to address the needs of and give guidance to all **naras**. One such incarnation is **Sri Krishna**. To quell any doubt if He actually descends, two chapters in this **Bhagavad Gita**, 10 and 11, are dedicated to describing this essential truth, **Narayana**. Let us understand in due course.

Jai **Srimannarayana!**