

# Daily Wisdom from Bhagavad Gita

Daily (Mon-Fri) 9:00 pm CDT (7:30 AM IST)

Zoom Meeting ID: 84590458431



**JKYog**

**JKYOG Center For Indian Culture & Education**

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः  
गुरु साक्षात् परब्रह्मा तस्मै श्रीगुरवे नमः

GururBrahma GururVishnu GururDevo  
Maheshwaraha  
Guru Saakshaat ParaBrahma Tasmai Sri  
Gurave Namaha

Meaning:

Guru is the Creator (Brahma), Guru is the  
Preserver(Vishnu), GuruDeva is  
Destroyer(Maheshwara)  
Guru is the absolute (singular) Lord himself,  
Salutations to that Sri Guru

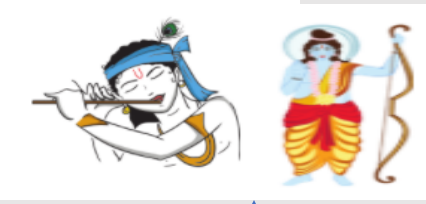
वसुदेव सुतं देवं कंस चाणूर मर्दनम् ।  
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम्

vasudeva sutam devam kamsa  
cāṇūramardanam |  
devakī paramānandam kṛṣṇam vande  
jagadgurum

Meaning:

I offer my obeisance's to Lord Kṛṣṇa, the  
beloved son of Vasudeva, who killed the  
great demons Kamsa and Cāṇūra,  
who is the source of great joy to Mother  
Devakī; and who is indeed a world teacher  
and spiritual master of the universe

## Daily Wisdom from Bhagavad Gita – Janmashtami special sessions



Is there any difference  
between God's birth and  
human birth?

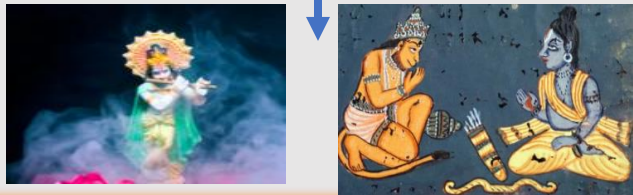


When God comes in the  
Human form, does he come  
under the influence of Maya?

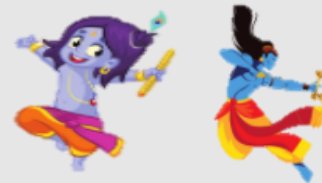
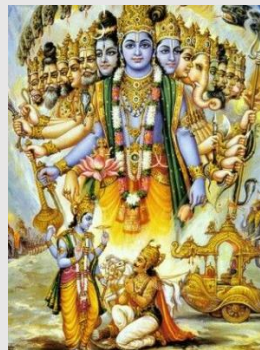
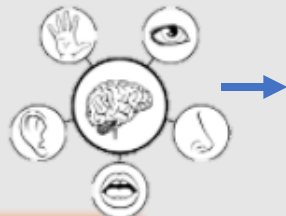


Is there any  
difference  
between the  
different  
avatars of  
God?

Why does God have to take  
avatar when he is present in  
every atom of the universe?



Can we see God through our material  
eyes and perceive God through our  
material senses?



## Shloka ( In Sanskrit)

अवजानन्ति मां मूढा मानुषीं  
तनुमाश्रितम् ।  
परं भावमजानन्तो मम भूतमहेश्वरम्  
॥ 11॥

## Shloka ( in English)

*avajānanti mām̐ mūḍhā  
mānuṣhīm̐ tanum āśhritam  
param̐ bhāvam ajānanto  
mama bhūta-maheśhvaram*

Commentary: <https://www.holy-bhagavad-gita.org/chapter/9/verse/11>

## Short Translation:

**BG 9.11:** When I descend in My personal form deluded persons are unable to recognize Me. They do not know the divinity of My personality, as the Supreme Lord of all beings.

Good teachers occasionally use strong words to jostle their students out of the complacency of shallow thinking, into a deeper state of thoughtfulness. **Here, Shree Krishna uses the word *mūḍha*, which means “dim-witted,” to describe those who deny the divinity of His personal form.**

Those who say that God is only formless and cannot manifest in a personal form, contradict the definition of God as being all-mighty and all-powerful. The Supreme Lord has created this entire world full of forms, shapes, and colors. If He can do such an amazing feat of creating myriad forms in the world, can He not create a form for Himself? Or is it that God says, “I do not have the power to manifest in a personal form, and hence I am only formless light.” To say that He cannot possess a personal form makes Him incomplete.

We tiny souls also possess forms. If one holds that God cannot possess a form, then the corollary is that He has even less power than us a human beings. For God to be perfect and complete, He must have both attributes to His personality—a personal aspect and a formless aspect.



# Chapter 9 Verse 11

9.11

Holy Bhagavad Gita

*apaśhyaṁ gopāṁ anipadyamānamā (Ṛig Veda 1.22.164 sūkta 31)*

*“I had the vision of God as a boy who is never annihilated, and who appeared in a family of cowherds.”*

*gūḍhaṁ param̐ brahma  
manuṣhya-liṅgam (Bhagavatam  
7.15.75)*

*“The deepest knowledge is that  
God accepts a human-like form.”*



*īśhwarah paramah̐ kṛiṣṇah̐ sachchidānanda vigrahaḥ  
anādirādir govindaḥ sarvakāraṇa kāraṇam (Brahma  
Samhitā 5.1)*

*In this verse, Brahma prays to Shree Krishna, “I worship  
Lord Krishna whose form is eternal, all-knowing, and  
blissful. He is without beginning and end, and is the cause  
of all causes.”*

*dwibhūjaṁ mauna mudrāḍhyaṁ vana  
mālinamīśhwaram*

*(Gopāl Tāpani Upaniṣhad 1.13)*

*“The Lord, wearing a garland of forest flowers,  
plays His flute, enchantingly forming the mauna  
mudrā with His hands.”*

*yatrāvatīrṇo bhagavān paramātmā  
narākṛitiḥ (Bhagavatam 9.23.20)*

*“At that time, the Supreme Lord, who possesses  
all opulences, descended in a human-like form.”*

*asyāpi deva vapuṣho mad-anugrahasya  
svechchā-mayasya na tu bhūta-mayasya ko 'pi (Bhagavatam  
10.14.2)*

*In this verse, Lord Brahma prays to Shree Krishna, “O Lord, Your  
body is not made of pañch mahābhūta (the five great elements);  
it is divine. And You have descended in this form by Your own  
free will, to bestow Your grace upon souls like myself.”*

*However, in regard to the personal form of God, we must keep in mind that it is a divine form, which means it is devoid of all the defects found in material forms. The form of God is sat-chit-ānand—it is eternal, full of knowledge, and constituted of divine bliss.*

*Since we souls have been taking births in the world from time immemorial, it is plausible that we were present in the human form on the earth when a previous descension of God was present on the earth. It is even possible that we saw the descension. However, the limitation was that God's form was divine and we possessed material eyes. So when we saw Him with our eyes, we were unable to recognize the divinity of His personality.*

*The divine nature of God's form is such that His divinity is perceived by each person only to the extent of his or her spiritual power.*

*When those who are influenced by sattva guṇa see Him, they think, "Shree Krishna is a special person. He is very competent but is definitely not God."*

*When those under the spell of rajo guṇa see Him, they say, "There is nothing special in Him. He is very much like us." When those dominated by tamo guṇa see Him, they think, "He is egotistic and characterless, much worse than us."*

*It is only the God-realized saints who can recognize Him as God, since they have received divine vision by His grace. And so, Shree Krishna says that the unaware materially conditioned souls do not know Him when He takes an avatar in the world.*



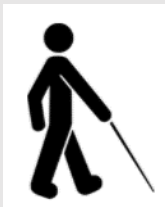
**Journey of**



Gyan/  
Knowledge



Lame zone



Blind zone



Full Moon

Peak of Gyan ( knowledge)



Bhakti

Peak of Bhakti?  
- None



Waxing Moon



## Shloka ( In Sanskrit)

तेषां सततयुक्तानां भजतां  
प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन  
मामुपयान्ति ते ॥ 10॥

## Shloka ( in English)

*eṣhām satata-yuktānām  
bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te*

Commentary: <https://www.holy-bhagavad-gita.org/chapter/10/verse/10>

## Short Translation:

**BG 10.10:** To those whose minds are always united with me in loving devotion, I give the divine knowledge by which they can attain me.



- Divine knowledge of God is not attained by the flight of our intellect.
- No matter how powerful a mental machine we may possess, we have to admit the fact that our intellect is made from the material energy.
- Hence, our thoughts, understanding, and wisdom are confined to the material realm;
- God and his divine realm remain entirely beyond the scope of our corporeal intellect

The Vedas emphatically declare:

*yasyā mataṁ tasya mataṁ mataṁ yasya na veda saḥ  
avijñātaṁ vijānatām vijñātamavijānatām* (Kenopanishad  
2.3)[v9]

“Those who think they can understand God with their intellects  
have no understanding of God.

Only those who think that he is beyond the scope of their  
comprehension truly understand him.”



6 cut by 6  
and get 4

Once Chunnu was reading a book...

There was a Question that he had to solve..

$$\frac{\cancel{6} 4}{1 \cancel{6}} = 4$$

You can't understand a  
scripture  
by reading it!

$$\frac{\cancel{6} 4}{1 \cancel{6}} = 4$$

Or through bahumat/  
popular opinion!

The Bṛihadāraṇyak Upaniṣhad states:

*sa eṣha neti netyātmā agrihyoḥ* (3.9.26)[v10]

“One can never comprehend God by self-effort based upon the intellect.”

The Ramayan states:

*rāma atarkya buddhi mana bānī, mata hamāra asa sunahi  
sayānī* [v11]

“Lord Ram is beyond the scope of our intellect, mind, and words.”

Now, if these statements on the topic of knowing God plainly declare that it is not possible to know him, how then can God-realization be possible for anyone?

The Yajur Veda states:

*tasya no rāsva tasya no dhehī* [v12]

“Without bathing oneself in the nectar emanating from the lotus feet of God, no one can know him.” Thus, true knowledge of God is not a result of intellectual gymnastics but a consequence of divine grace.

Shree Krishna also mentions in this verse that he does not choose the recipient of his grace in a whimsical manner.

Rather, he bestows it upon those who unite their minds with him in devotion.

**It is a process of systematic sensitization through regular sadhana ( daily sadhana)**

Shree Krishna reveals here how knowledge of God can be gained. He says that it is God who bestows divine knowledge upon the soul, and the fortunate soul who receives his grace is able to know him.

Always united is the condition!

– Simple and Straightforward formula  
provided by Lord Krishna😊

Discuss - Tools to  
systematically get closer  
to this goal..



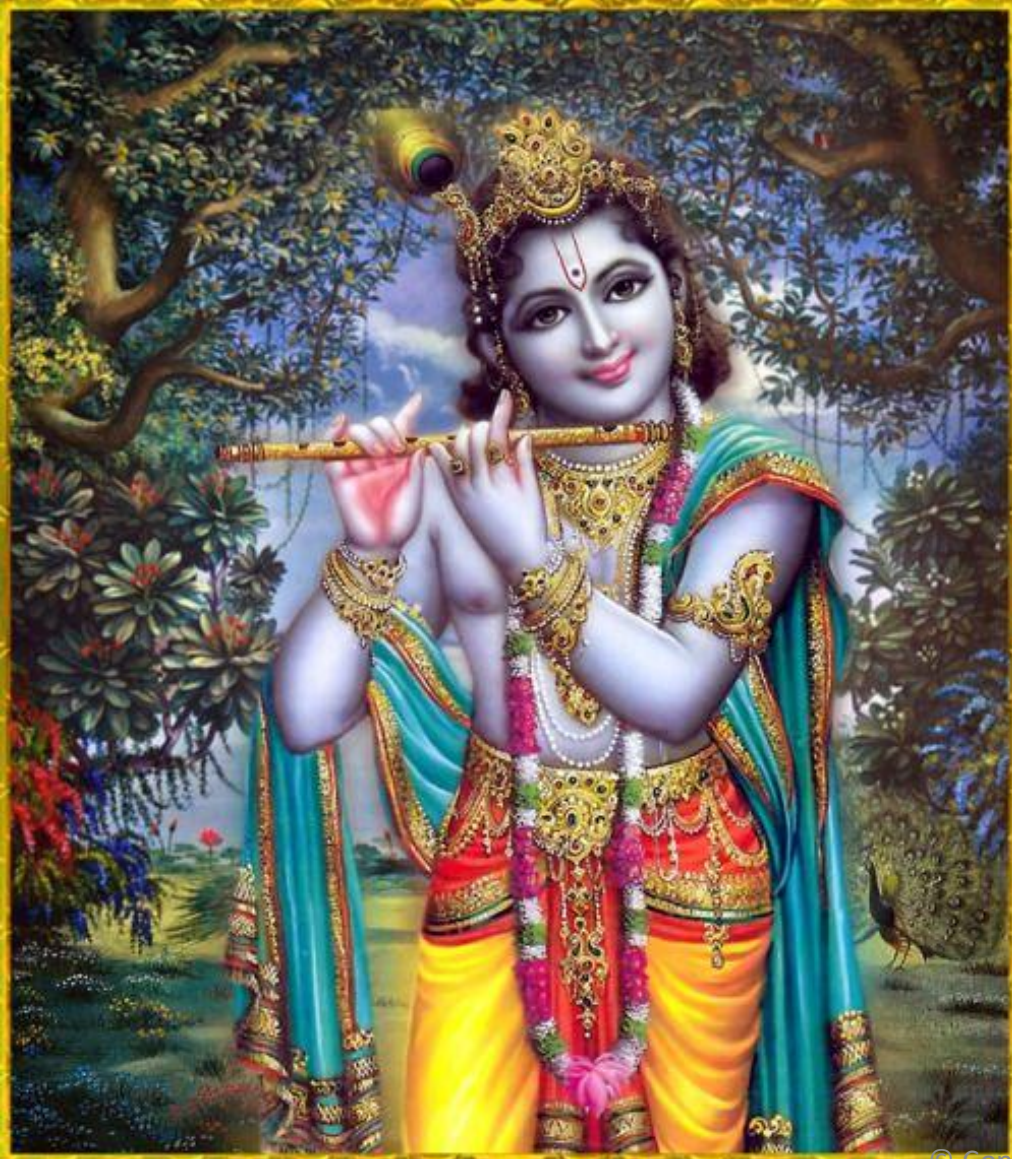
## Guidelines

Speaking -2-3 mins max  
per participant

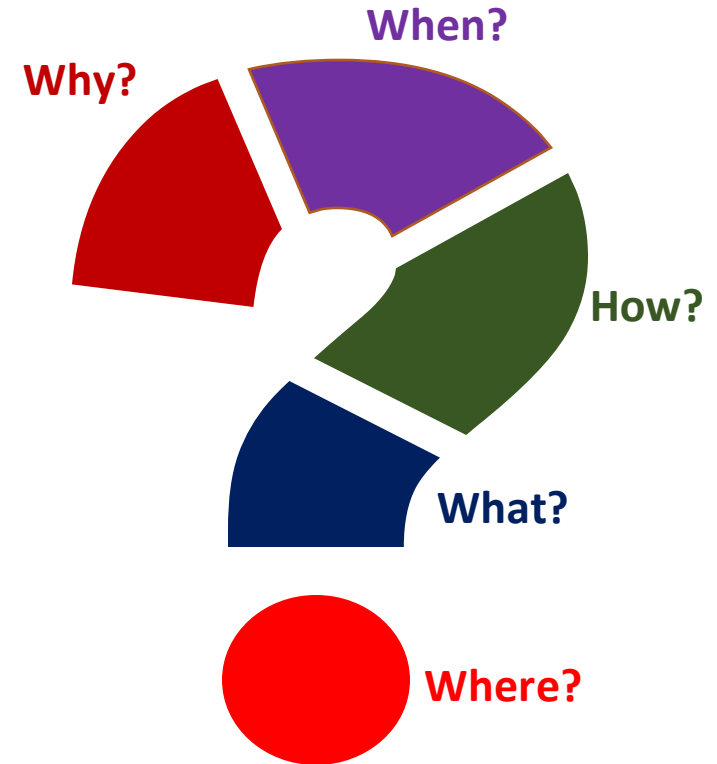
Listening-  
No limit whatsoever!



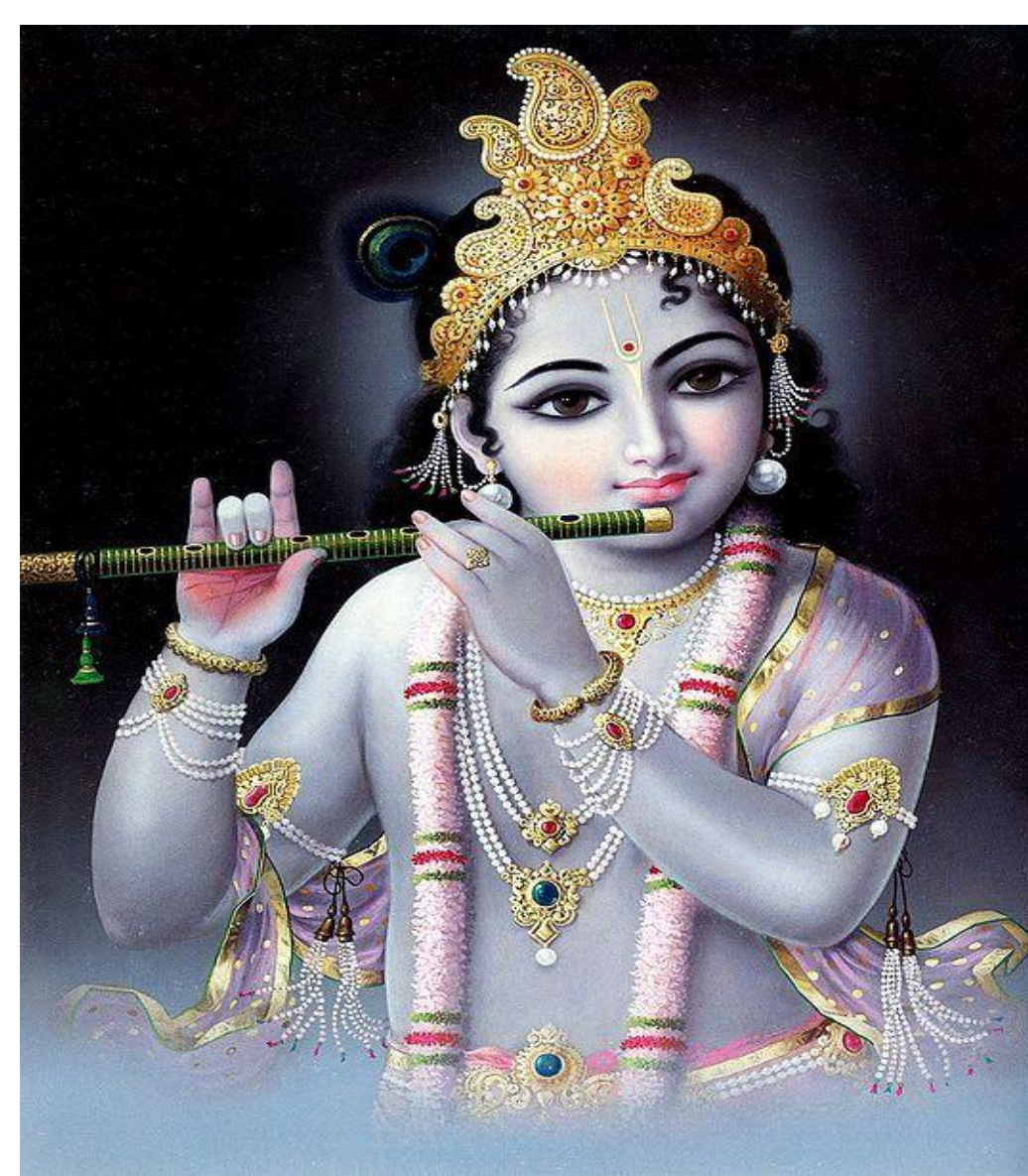
# Question & Answers



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# Closing Prayers



सर्वे भवन्तु सुखिनः  
सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु  
मा कश्चिददुःखभाग्भवेत् ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Sarve Bhavantu Sukhinah  
Sarve Santu Niraamayaah |  
Sarve Bhadraanni Pashyantu  
Maa Kashcid-Duhkha-Bhaag-Bhavet |  
Om Shaantih Shaantih Shaantih ||

**Om, May All be Happy,  
May All be Free from Illness.  
May All See what is Auspicious,  
May no one Suffer.  
Om Peace, Peace, Peace.**



Thanks for  
the  
opportunity  
to serve you

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