

# 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

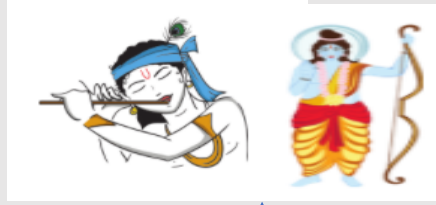
वसुदेव सुतं देवं कंस चाणूर मर्दनम् ।  
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम्

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?



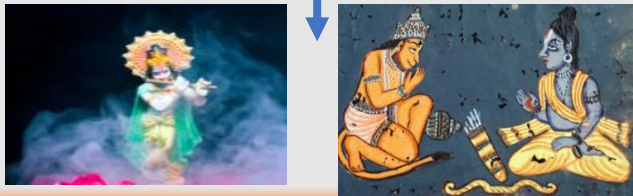
When God comes in the Human form, does he come under the influence of Maya?



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)

अजोऽपि सन्नव्ययात्मा  
भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय  
सम्भवाम्यात्ममायया ॥ 6॥

## Shloka ( in English)

*ajo 'pi sannavyayātmā  
bhūtānām īśhvaro 'pi san  
prakṛitiṁ svām adhiṣṭhāya  
sambhavāmyātmā-māyayā*

Commentary: <https://www.holy-bhagavad-gita.org/chapter/4/verse/6>

## Short Translation:

**BG 4.6:** Although I am unborn, the Lord of all living entities, and have an imperishable nature, yet I appear in this world by virtue of *Yogmaya*, my divine power.

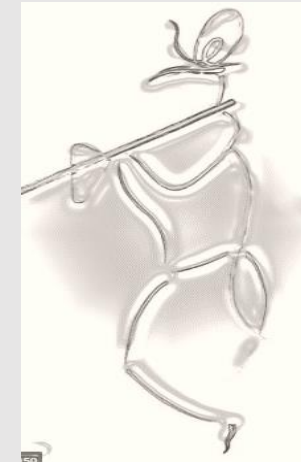




**Some people are more comfortable with a formless God, who is all-pervading, incorporeal, and subtle**



**I am the sacred syllable Om in the Vedic mantras**



**Many people revolt at the idea of a God who possesses a form**

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।  
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥7.8॥

## Chapter 4 Verse 6

4.6

Holy Bhagavad Gita

Definition of God : One who is **all present** and **all powerful**!

Challenging the very definition of **God**!

If someone stipulates that God cannot have a form, it means that person does not accept him as all-powerful..

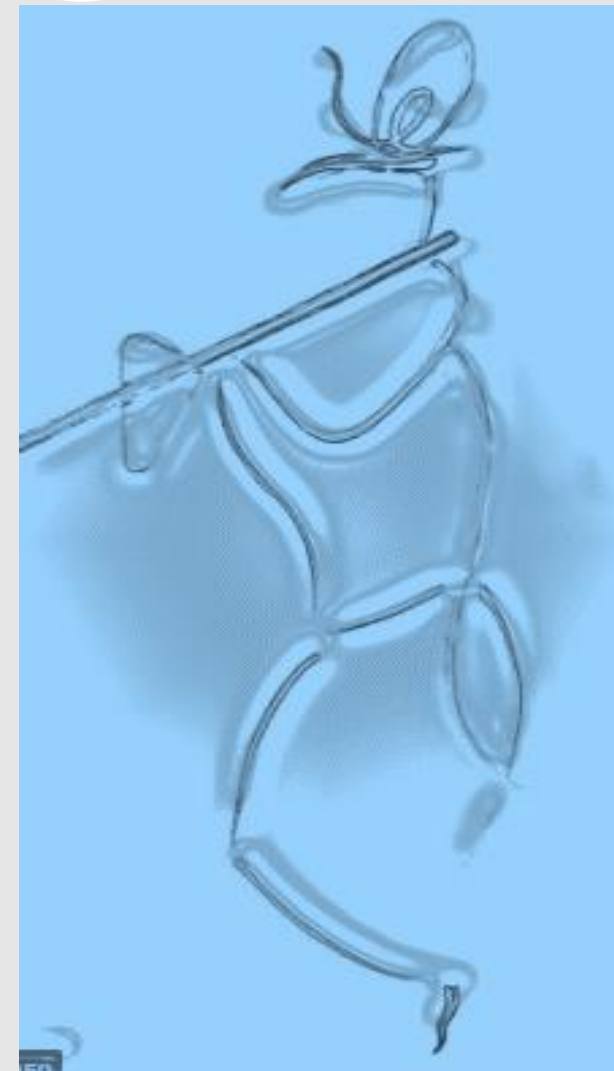
**God is definitely incorporeal and formless, but that does not mean that he cannot simultaneously have a form as well. Since God is all-powerful, he has the power to manifest in a form if he wishes**

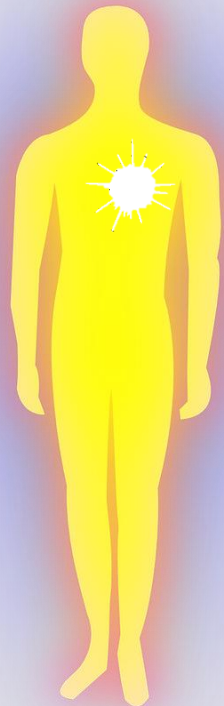
Thus to say, “God is formless,” is an incomplete statement. On the other hand, to say, “God manifests in a personal form,” is also only a partial truth. The all-powerful God has both aspects to his divine personality—the personal form and the formless aspect.

Hence, the Bṛihadāraṇyak Upaniṣhad states:

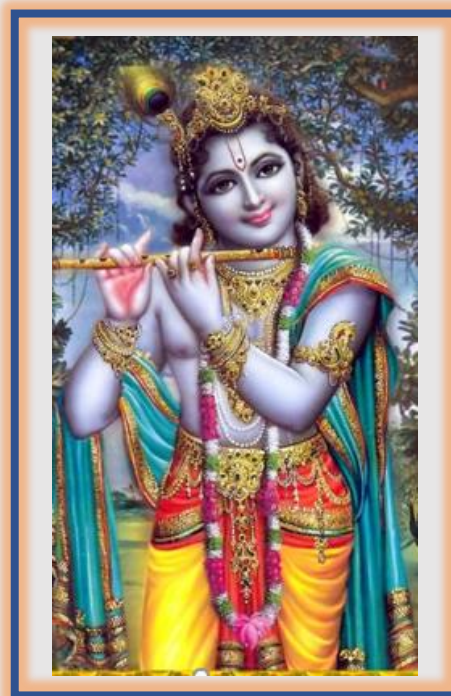
*dwe vāva brahmaṇo rūpe mūrtam chaiva amūrtam cha (2.3.1)[v3]*

“God appears in both ways—as the formless *Brahman* and as the personal God.” They are both dimensions of his personality.





In fact, the individual soul also has these two dimensions to its existence. It is formless, and hence, when it leaves the body upon death, it cannot be seen. Yet it takes on a body—not once, but innumerable times—as it transmigrates from birth to birth.



The difference is that while our form is created from the material energy, Maya, God's form is created by his divine energy, *Yogmaya*. It is thus divine, and beyond material defects

This has been nicely stated in the Padma Purāṇ:

*yastu nirguṇa ityuktaḥ śhāstreṣhu jagadīśhvaraḥ  
prākṛitairheya sanyuktairguṇairhīnatvamuchyate [v4]*

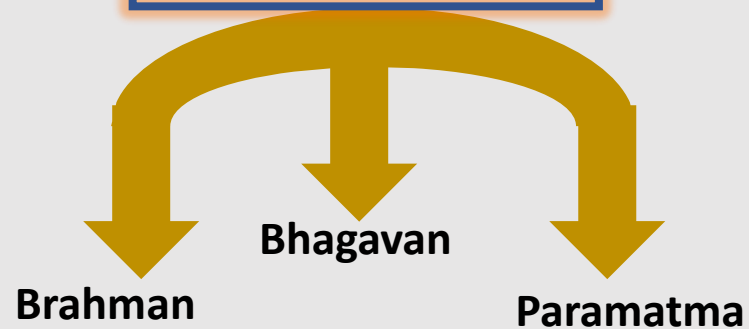
When the tiny soul is able to possess a body, can the all-powerful God not have a form? Or is it that God says, “I do not have the power to manifest in a form, and hence I am only a formless light.” For him to be perfect and complete, he must be both personal and formless.

“Wherever the Vedic scriptures state that God does not have a form, they imply that his form is not subject to the blemishes of the material energy; rather, it is a divine form.”



**Teen roop Shri Krishna ko, Ved Vyas bataya.  
Brahm aur paramatma, aru bhagwan kayaa.**

**Ved Vyas Ji has described three forms of supreme God Krishna in the Bhagwatam: (1) brahm, (2) paramatma, (3) bhagwan.**





*Prabhu vyapaka sarvatra samana*  
*Prema te prakata hohim maim jana - Ramayan*



First Principle-  
Seeing divinity in the divine gives a divine result

Second Principle-  
Loving the divine without awareness of His divinity  
also gives a divine result

Third Principle-  
Loving material things with a divine sentiment gives  
a divine result

Fourth Principle-  
Loving wordly things with wordly sentiments gives a material result



Deity



## Shloka ( In Sanskrit)

यदा यदा हि धर्मस्य ग्लानिर्भवति  
भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं  
सृजाम्यहम् ॥ 7॥

## Shloka ( in English)

yadā yadā hi dharmasya  
glānir bhavati bhārata  
abhyutthānam adharmasya  
tadātmānam sṛijāmyaham

Commentary: <https://www.holy-bhagavad-gita.org/chapter/4/verse/7>

## Short Translation:

**BG 4.7:** Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjun, at that time I manifest myself on earth.

## Shloka ( In Sanskrit)

परित्राणाय साधूनां विनाशाय च  
दुष्कृताम् ।  
धर्मसंस्थापनार्थाय सम्भवामि युगे  
युगे ॥ 8॥

## Shloka ( in English)

*paritrāṇāya sādḥūnām  
vināśhāya cha duṣhkṛitām  
dharma-sanstḥāpanārthāya  
sambhavāmi yuge yuge*

Commentary: <https://www.holy-bhagavad-gita.org/chapter/4/verse/8>

## Short Translation:

**BG 4.8:** To protect the righteous, to annihilate the wicked, and to reestablish the principles of dharma I appear on this earth, age after age.

## 3 forms of God - Brahman

God

Holy Bhagavad Gita



Brahman

**Sarv-shakti sampann ho, shakti  
vikas na hoya.**

**Sat chit anand roop jo, brahm  
kahave soya.**

The form of God in which all the divine powers are present, but are totally dormant, and which is merely a divine existence is called *sat-chit-anand* **brahm** (**sat is active, but chit and anand are dormant**).



## 3 forms of God - Paramatma

God

Holy Bhagavad Gita



Paramatma

**Sarv-shakti sanyukt ho, nam roop gun  
hoya.  
Leela parikar rahit ho, paramatma hai  
soya.**

**Almighty God who has an all-beautiful  
divine personal form, who has every  
divine power, and who also has  
uncountable names, forms and  
virtues, but who does not perform  
divine leelas (pastimes), and who has  
no intimate divine associates is  
called *paramatma*.**

# 3 forms of God - Bhagavan

God

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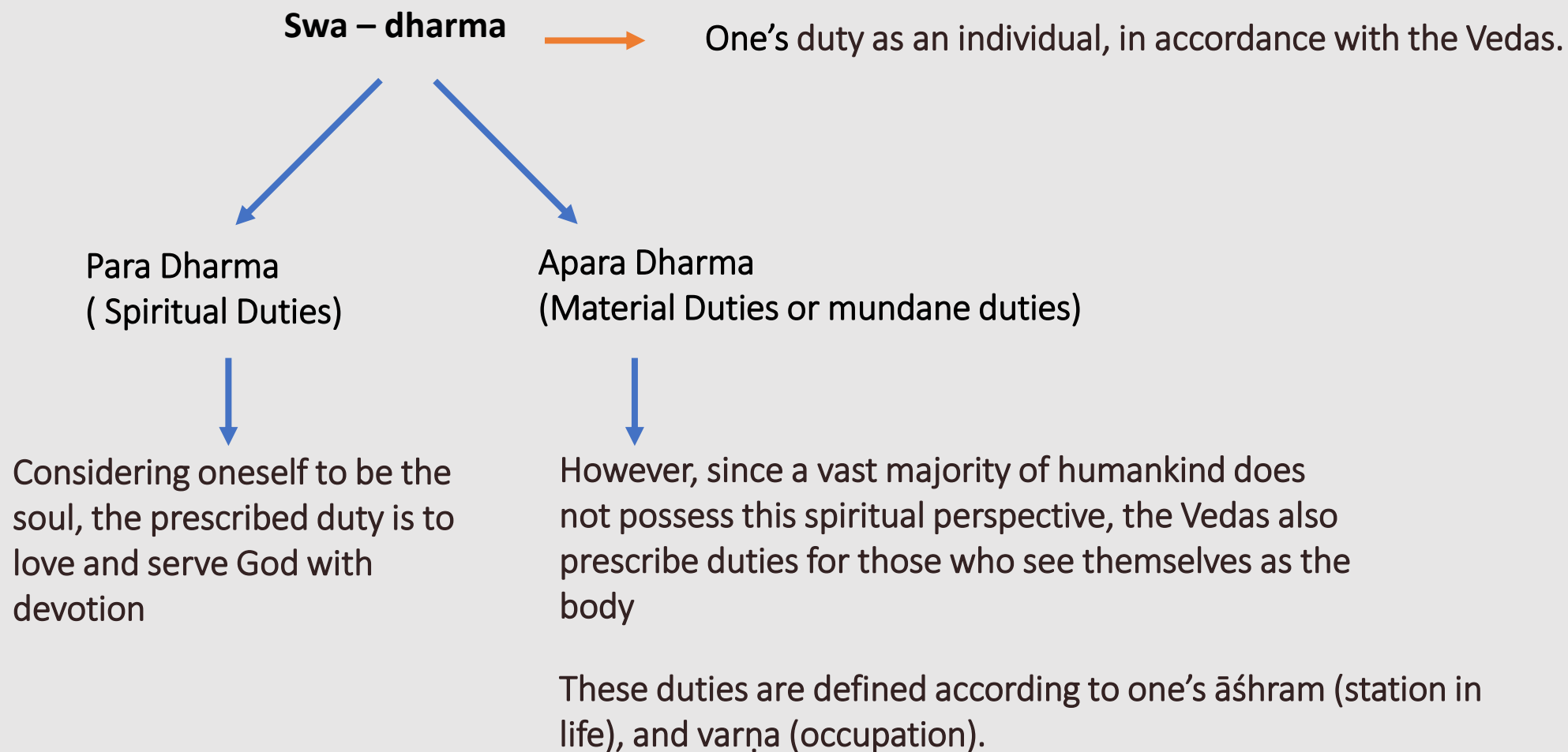


**Bhagavan**

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**Sarv-shakti prakatya ho, leela  
vividh prakar.  
Viharat parikar sang jo, tehi  
bhagawan pukar.**

**The form of God in whom every  
divine power is fully manifested,  
whose all-beautiful divine form has  
unlimited names and virtues, and  
Who is always performing all-  
loving leelas with His intimate  
divine associates in His divine  
abode is Bhagwan Krishna.**





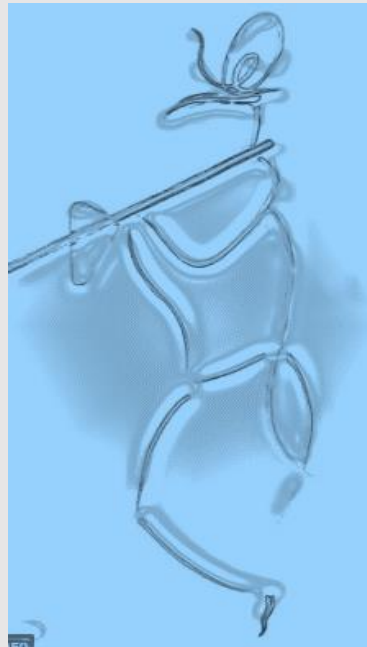
## These Avatars are classified in four categories -

### *Āveśhāvatār*

when God manifests his special powers in an individual soul and acts through him. The sage **Narad** is an example of *Āveśhāvatār*. The **Buddha** is also an example of *Āveśhāvatār*.

### *Vaibhavatār*

when God descends in his divine form, and manifests more of his divine powers. **Matsyavatar**, **Kurmapavatar**, **Varahavatar** are all examples of *Vaibhavatār*s.



### *Parāvasthāvatār*

when God manifests all his divine powers in his personal divine form.

**Shree Krishna, Shree Ram, and Nrisinghavatar** are all *Parāvasthāvatār*

### *Prābhavāvatār*

these are the descensions of God in the personal form, where he displays some of his divine powers. *Prābhavāvatār*s are also of two kinds:

- a) Where God reveals himself only for a few moments, completes his work, and then departs. **Hansavatar** is an example of this, where God manifested before the Kumaras, answered their question, and left.
- b) Where the Avatar remains on the earth for many years. **Ved Vyas**, who wrote the eighteen Puranas and the Mahabharat, and divided the Vedas into four parts, is an example of such an Avatar.



Hari Anant Hari Katha Anant..

This classification does not imply that any one *Avatār* is bigger than the other.

Ved Vyas, who is himself an *Avatār*, clearly states this: *sarve pūrṇāḥ śhāśhvatāśhcha dehāstasya paramātmanaḥ* (Padma Purāṇ)[v6] “All the descensions of God are replete with all divine powers; they are all perfect and complete.”

Hence, we should not differentiate one Avatar as bigger and another as smaller. However, in each descension, God manifests his powers based on the objectives he wishes to accomplish during that particular descension.

The remaining powers reside latently within the Avatar. Hence, the above classifications were created.



## Literal Meaning

### To establish dharma

Dharma is eternally described in the Vedas. God can reestablish it through a Saint; he does not need to descend himself, in his personal form, to accomplish this.

### To annihilate the wicked

God is all-powerful, and can kill the wicked merely by wishing it. Why should he have to take an Avatar to accomplish this?

### To protect the righteous

God is seated in the hearts of his devotees, and always protects them from within. There is no need to take an Avatar for this purpose.

## Deeper Meaning

God descends to establish the dharma of devotion by providing souls with his names, forms, pastimes, virtues, abodes, and associates, with the help of which they may engage in bhakti and purify their minds.

Along with God, to help facilitate his divine pastimes, some liberated Saints descend and pretend to be miscreants. For example, Ravan and Kumbhakarna were Jaya and Vijaya who descended from the divine abode of God. They pretended to be demons and opposed and fought with Ram. They could not have been killed by anyone else, since they were divine personalities. So, God slayed such demons as a part of his leelas. And having killed them, he sent them to his divine abode, since that was where they came from in the first place.

Many souls had become sufficiently elevated in their sādhanā (spiritual practice) to qualify to meet God face-to-face. When Shree Krishna descended in the world, these eligible souls got their first opportunity to participate in God's divine pastimes. For example, some gopīs (cowherd women of Vrindavan, where Shree Krishna manifested his pastimes) were liberated souls who had descended from the divine abode to assist in Shree Krishna's leelas. Other gopīs were materially bound souls who got their first chance to meet and serve God, and participate in his leelas. So when Shree Krishna descended in the world, such qualified souls got the opportunity to perfect their devotion by directly participating in the pastimes of God.

*Dharma* is verily the prescribed actions that are conducive to our spiritual growth and progress; the reverse of this is *adharma* (unrighteousness).

When unrighteousness prevails, the creator and administrator of the world intervenes by descending and reestablishing *dharma*.

Such a descension of God is called an *Avatār*

*Twenty four such descensions have been listed in the Śhrīmad Bhāgavatam. However, the Vedic scriptures state that there are innumerable descensions of God:*

*janma-karmābhīdhānāni santi me 'ṅga sahasraśhaḥ  
na śhakyante 'nusankhyātum anantatvān mayāpi hi* (Bhāgavatam  
10.51.36)[v5]

“Nobody can count the infinite Avatars of God since the beginning of eternity.”

The word “Avatar” has been adopted from Sanskrit into English and is commonly used for people’s images on the media screen.

In this text, we will be using it in its original Sanskrit connotation, to refer to the divine descension of God.

The biggest dharma that the soul can engage in is devotion to God. That is what God strengthens by taking an *Avatār*.

When God descends in the world, he reveals his divine forms, names, virtues, pastimes, abodes, and associates. This provides the souls with an easy basis for devotion. Since the mind needs a form to focus upon and to connect with, the formless aspect of God is very difficult to worship. On the other hand, devotion to the personal form of God is easy for people to comprehend, simple to perform, and sweet to engage in.

Thus, since the descension of Lord Krishna 5,000 years ago, billions of souls have made his divine *leelas* (pastimes) as the basis of their devotion, and purified their minds with ease and joy. Similarly, the Ramayan has provided the souls with a popular basis for devotion for innumerable centuries. When the TV show, Ramayan, first began airing on Indian national television on Sunday mornings, all the streets of India would become empty. The pastimes of Lord Ram held such fascination for the people that they would be glued to their television sets to see the *leelas* on the screen. This reveals how Lord Ram's descension provided the basis for devotion to billions of souls in history.

The Ramayan says:

*rām eka tāpasa tiya tārī, nāma koṭi khala kumati sudhārī* [v7]

“In his descension period, Lord Ram helped only one Ahalya (Sage Gautam's wife, whom Lord Ram released from the body of stone). However, since then, by chanting the divine name “Ram,” billions of fallen souls have elevated themselves.”



# Chapter 4 Verse 8

4.8

Holy Bhagavad Gita

GOD is a FREQUENT Traveller!

Sum



Rama

9	×	1	=	9	9
9	×	2	=	18	9
9	×	3	=	27	9
9	×	4	=	36	9
9	×	5	=	45	9
9	×	6	=	54	9
9	×	7	=	63	9
9	×	8	=	72	9
9	×	9	=	81	9
9	×	10	=	90	9



Krishna

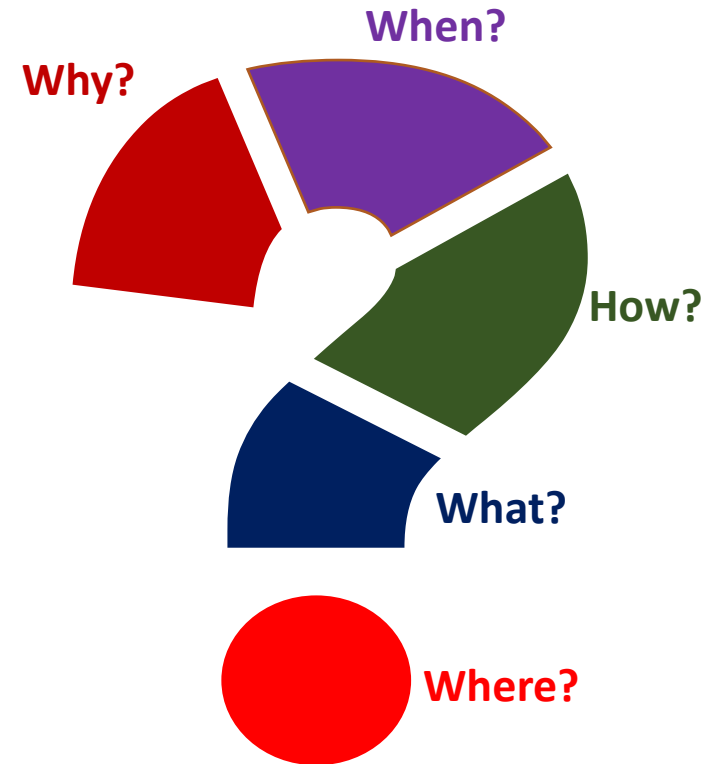
8	×	1	=	8	8
8	×	2	=	16	7
8	×	3	=	24	6
8	×	4	=	32	5
8	×	5	=	40	4
8	×	6	=	48	3
8	×	7	=	56	2
8	×	8	=	64	1
8	×	9	=	72	9
8	×	10	=	80	8

Sum

# Question & Answers



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