

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 10: Vibhūti-Yoga

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Path of Ananyaya Bhakti: Observing HIS Infinite Opulences

The 10th chapter of Bhagavadgītā is **Vibhūti-Yoga - The Yoga of Divine Glories.**

The session began with the Auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge shedding the path of Ignorance.

It is with the immense blessings of Bhagavān, the blessings of saints and /or our past good karmas, that our lives are illuminated with this great and Divine downpour of words of knowledge and wisdom. We are indeed the chosen ones of Bhagavān, fortunate enough to delve into the nectar of Knowledge, that is the Gītā.

As stated in the Kishkindhakand of Ramcharitmanas,

यह गुण साधन तें नहिं होई। तुम्हरी कृपा पाव कोइ कोई ॥३॥

Such Guṇas cannot be obtained through any practices (sadhana) but could only be obtained through HIS Grace and blessings.

The 8th chapter, the Akśara-Brahma-Yoga, described HIS eternal nature, HIS Unmanifest Reality, the Akśara-Brahma. This was described to be HIS Abode, of Puruṣottama. One also gained an insight on the path to reach HIM, by becoming Yoga Yuktaḥ (in union with HIM) through HIS **Ananyaya Bhakti**, as in with a devotion where nothing exists apart from HIM.

After revealing this, Bhagavān mentioned HIS Vibhūti, HIS Majesty that expressed HIS disposition, HIS expansion..

The 10th chapter contains some beautiful verses, that are not only pleasing to read, but also enchanting to hear. By reflecting on HIS Majesty, one gets a feeling of endearment towards HIM, increasing our devotion. We frequently are plagued by thoughts as how to increase our devotion towards HIM where we

think of no other, there exists nothing other than HIM. This chapter, helps put our foot in that direction.

One may wonder; **what is the necessity for Bhagavān to talk elaborately about His Vibhūti?**

The Prakṛti or Nature of Puruṣottama has two special features,

- Diversity
- Flux

One finds that this Saṃsāra, which is HIS manifestation has tremendous diversity. This diversity is found everywhere; be it Geography, Life forms, Visual or beyond everything displays the vast variation and differences.

Another important characteristic of HIS Prakṛti is that it is in a constant state of flux. It is forever changing. Nothing remains the same. For if nothing else, the time changes.

Let's take a look at both of these aspects individually and combined,

Diversity:

The Diversity of forms displayed in nature are beyond our scope of imagination.

Just the primitive forms like trees that are abundant in nature are so diverse that even in a single tree; one would find diversity in their leaves. No two leaves on any tree are similar. Neither in shape, form or appearance.

As such there are so many humans and creatures. Each has their own unique DNA. No two stripes on a zebra are the same. All have their own unique stripes. And there are millions of zebras on this planet.

This diversity is also displayed in our fingerprints. Nowadays to open our mobiles we use them too. No two individuals have the same fingerprint. And its not about the 7.2 billion humans on earth now; They are unique, even if compared with ages long gone by. Same is the case with our retinas which is unique to each individual.

Think of a fish. A fish will have millions and billions of variations creating that many varieties. Billions and billions of mosquitoes. All different. Billions and billions of flies. All different. Beyond even imagining. And this we are talking about known creatures on earth. Ours is one galaxy. Like this there are millions of other galaxies. Even there exists such variations. These complexities and variations are beyond our capabilities of imagination. To add to this complexity, this variety is constantly changing. Nothing stays forever.

Yet, this tremendous diversity is not static but remains in a constant state of flux; meaning it is constantly changing every moment of time.

Diversity in Flux

If we take the example of our body, it has billions and billions of cells. Yet, they are in a constant state of flux where new cells are born and die in every instant. So much so, that our entire body has all its cells replaced in 3 and a half years. Thus, our bodies change every moment. It even becomes difficult to recognise ourselves after some point. Where, majority becomes guess work.

If one looks at our photograph as a baby and then as a five year old; Next, as a ten year old, so on and so forth, it is hard to believe it is us. We can only with our imagination guess that since this nose looks like mine, it must be me. Or the eyes maybe. It's strange but true that if we come across our old photograph from school days, we scan it to find ourselves and then guess that maybe this is me. We cannot say for sure that its me if we are eyeing it for the first time after long. Thus, we are changing every moment.

In the passage of time, everything is flowing and changing. In this world, nothing remains constant: Even for a moment; Everything gets renewed. If one takes a dip in the sacred river Ganga, the water between our first dip and the next has changed. The water in the river is constantly flowing; hence, changing. Thus, this constant change causes the variety and vice versa.

The diversity of thought and individuality is displayed even in identical twins, forget siblings. Their thought processes are different as also their abilities. Their tastes, nature etc., everything is different..

One might prefer sweet, another could prefer savoury; One likes rasgolla another prefers samosa. One likes fried in ghee food, another just dislikes it. One likes to work a lot, another likes to just laze around. Each individual is different. Each has his/her own taste, character, preferences, nature, sanskars etc.

One cannot even imagine the immense diversity at play, if one factors in the variations of country, race, sex, time, etc.

The individual thought, or even the society has undergone tremendous changes with the passing time; that gets reflected in the big events of their age.

Thus, **Diversity and a State of Flux** being the crux of our manifest Reality, how can one then think of and devote themselves to the Same form of Parameshvara? This is impossible, for everyone has their own perception towards the Higher Supreme Power, and a different path to pursue HIM. This is what makes Sanatana Dharma special, for one has the liberty to choose from HIS varied forms and varied paths. The only constant is to reach HIM.

Everyone cannot like Bhagavan Rām; Or Bhagavan Krishna. Or Bhagavan Shiva; Or even Ma Durga ji; For, each have their own favorite. This choice and preference is an outcome that is a certainty. This is why our Dharma, the Sanatana Dharma gives the individuals the freedom of making this choice.

This **Diversity of flux** was best illustrated by an incident of Kabirdas ji where he stated,

**राम नाम की लूट है, लूट सके तो लूट
अंत समय पछतायेगा, जब प्राण जायेंगे छूट ॥**

Where Kabir das ji stated that "Belold the treasure of the Divine name of Ram that is in front of you; loot this treasure however much possible; otherwise you may end up repenting during your end times!"

A devotee became perplexed due to this advice, and asked Kabir Das ji, that, "he was worshipper of the Unmanifest, the which Ram was he speaking of?"

To this, Kabir Das ji replied,

एक राम दशरथ का बेटा, एक राम घट घट में बैठा !

एक राम का सकल पसारा, एक राम है सबसे न्यारा !

"One Rām, the son of Dashrath!
One Rām who exists in every particle !
One Rām who pervades all existence!
One Rām who is beyond and apart of this existence!"

All these form HIS different aspects. Let us take a look at them individually

"One Rām, the son of Dashrath!"..

The first Rām is the manifest form of HIM who is the "ME" as described in the 12th chapter of Bhakti Yoga. HE is the Puruṣa as described in the Vedas and the Puranas. HE is the manifest aspect of the Supreme Reality which is part of our itihāsa (as it happened, history)

The **9th chapter** illustrated the importance of Bhāva in HIS worship where,

**पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति |
तदहं भक्त्युपहृतमश्रमि प्रयतात्मनः || 26||**

Bhagavān stated: "If one offers to Me with devotion a leaf, a flower, a fruit, or even water, I delightfully partake of that item offered with love by My devotee in pure consciousness."

Thus, a devotee can only please HIM through their **Bhāva**. Whatever the Bhāva with which one seeks refuge in HIM; one obtains HIM the same way. Whatever may be the approach to seek HIM, that gets fulfilled. One cannot get Bhagavān if the Bhāva is absent. This Bhāva is the attitude or sentiment with which a devotee approaches his Bhagavān.

In Bhakti Yoga, there are 5 types of permanent attitudes (**sthāyi-bhāvas**) mentioned through which a devotee approaches HIM in devotion.

Shanta Bhāva: Saṁnyāsi Bhaktas have Santa Bhāva. A Bhakta of Santa Bhāva type is not emotional. He does not exhibit much emotions. He cannot dance and weep and yet his heart is full of intense devotion. This is the approach of a Yogi.

Dāsya Bhāva: They approach Bhagavān with the feeling of service; where, the devotee thinks that he is the servant and Bhagavān is his master. Sri Hanumān ji had this Bhāva.

Sakhya Bhāva: The devotee takes Bhagavān as his friend. This Bhāva demands purity, boldness, understanding and courage. Ordinary people will find it difficult to have this Bhāva. But when Bhakti develops and matures, the Bhāva comes by itself. Arjuna had this Bhāva. There is equality in this Bhāva between the worshipper and the worshipped.

Vātsalya Bhāva: The Devotee worships his object of devotion with the feeling of a parent; Bhagavān Krishna is worshipped in his child form, *Bal Gopala*.

Mādhurya Bhāva: The Bhaktas entertain the idea of the lover and the beloved, as Meera bai and Radha ji sought HIM.

One approaches the same Divine with different attitudes, this also changes the way one sees the same reality. This truth is universal.

The path of Bhakti prescribed **9 ways of devotion**, through which one could connect with HIM. This was also known as the "**Navadha Bhakti**," and is vividly described in the Srimad Bhagvatam..

- Hearing about Bhagavān (**Shravana**)
- Chanting HIS Name and Glory (**Kirtana**)
- Remembering HIM (**Smarana**)
- Serving HIS Lotus Feet (**Pada Sevana**)
- Worshipping HIM as per the Scriptures (**Archana**)
- Prostrating before HIM (**Vandana**)
- Being HIS Servant (**Dasya**)
- Befriending HIM (**Sakhya**)
- Offering Oneself to HIM (**Ātma Nivedana**)

Thus, the Son of the King Dashrath it is HIS manifest and qualified form. The offerings made as such will be taken by Bhagavān Rām, Bhagavān Krishna, Bhagavān Shiva or Ma Durga as is the form chosen by the devotee. Whatever may be the choice of the devotee, in that form the Divinity manifests and blesses them.

One Rām who exists in every particle !

The **second Rām** described here was the formless aspect of HIM, the causation of creation. The **Apara** and **Para** Prakṛti. The primordial unmanifest elements of creation. The **7th chapter** of Gītā described this form in great detail; for, HE is the Causation of all Creation,

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ 30॥

Bhagavān said: "Those who know Me as the governing principle of the **adhibhūta** (field of matter) and the **adhidaiva** (the celestial deities), and as **adhiyajña** (the root of all sacrificial performances), such enlightened beings are in full consciousness of Me even at the time of death."

The Upanishads described HIM as **Radiance**, some worship HIM in HIS elemental form, like the **Pañca-mahā-bhūta** e.g., the Zoroastrians, who worship the Agni; the tribals, who worship the **Prakṛti**; those of Astanga Yoga focus on the single point while doing the **trataka**. Some contemplate on **Omkar**, the primordial sound or mantras.

One Rām who pervades all existence!

The 3rd form of Rām described HIS all pervasive aspect, where HE pervades the subtlest of subtle in all existence. The **10th chapter** illustrated this aspect of HIM, where Bhagavān described the elements of creation that best reflected HIM in this material manifestation.

As Tulsidas ji stated in the Baal Kand,

सिय राम मय सब जग जानी, करहु प्रणाम जोरी जुग पानी ॥

"Shri Rām pervades this entire Saṃsāra; HE is all pervasive Hence, we all should pay our salutations to all."

One Rām who is beyond and apart of this existence!"

The **4th aspect of Rām** described here, is the one that transcends this Saṃsāra; the **Puruṣottama**, described in the 15th chapter,

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 18॥

Bhagavān said: "I am transcendental to the perishable world of matter, and even to the imperishable soul; hence I am celebrated, both in the Vedas and the Smṛitis, as the Supreme Divine Personality."

As mentioned previously, the 10th chapter contains a detailed mention of HIS Vibhūti that display those manifest qualities that reflect HIS authority...

10.1

śrībhagavān uvāca bhūya eva mahābāho, śṛṇu me paRāmaṇ(m) vacaḥ, yatte'haṇ(m) priyamāṇāya, Vākṣyāmi hitakāmyayā. 10.1

Śrī Bhagavān said :

Arjuna, hear once again My supreme word, which I shall speak to you,
who are so loving, out of solicitude for your welfare.

In the previous 3 chapters (7, 8. And 9th); Bhagavān described the various aspects of HIM, HIS qualities and the path to attain HIM. The **9th chapter** elaborated on HIS opulence and Splendours, HIS expansion whose knowledge was considered most secretive hence, the name **Rājavidyā-Rājaguhya-Yoga**: The Yoga of the Sovereign Science and the Sovereign Secret. HE even declared in the last verse of the 9th chapter,

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तैवमात्मानं मत्परायणः ॥ 34॥

Bhagavān declared: "Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Having dedicated your mind and body to Me, you will certainly come to Me."

HIS teachings were complete here itself. However a lesson is only complete, if the listener also acknowledges that yes, it is over. If Arjuna had said that, "Yes, I completely understand. I have no more confusion". Then the concept was clear. However, Arjuna did no such thing. He was silent...

Looking up to Bhagavān as if still asking for more. The Bhagavadgītā was a conversation between Arjuna and Bhagavān; Thus, it was a dialogue and not a Monologue.

Thus, Yogeśvara stated "**bhūya eva**" for Arjuna to listen again...

Thus Bhagavān was repeating the most confidential knowledge, **rāja-vidyā rāja-guhyaṃ idam**, for Arjuna's better understanding. Where, HE stated "O mighty-armed one, just as you have manifested the superior strength of your arms, you are also able to express the superior power of your intelligence. For you who are prepared to listen, the word śṛṇu (hear) is used to ensure that you fully retain what is being said to you."

Here, the word **paramam** means that this knowledge is even superior to what was spoken previously.

We find that Arjuna throughout the previous chapters asked Bhagavān for a path that was beneficial for him;

In the **7 shloka of the 2nd chapter** he stated,

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ 7॥

Arjuna said: "I am Your disciple, and am surrendered to You. Please instruct me for certain what is best for me."

Then in the **3rd chapter** he stated,

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ 2॥

Arjuna said: "Please tell me decisively the one path by which I may attain the highest good."

In the **5th chapter** he stated,

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ 1॥

Arjuna requested: "Please tell me decisively which of the two is more beneficial?"

Thus, at every stage Arjuna asked for clarity regarding what path to follow. This is contrary to what many of us generally do; i.e., we already set a result and then ask for solutions to reach that predetermined result. Arjuna, instead asked Bhagavān what path to follow and which was the result that was most beneficial for him? Therein, lies the difference between a Devotee and a Desiree..

Usually we seek advise from elders and learned people to justify our own thinking . We do not seek their opinion but want them to endorse our thoughts. Arjuna wasn't like this. He wasn't seeking Bhagavān's endorsement to leave the battlefield and run away.

Yogeshvara used very distinct terms to describe Arjuna. HE called him, "**priyamāṇāya**", implying "You are my beloved confidant, and so I am revealing this very special knowledge to you"

Bhagavān described this as **Param Vachan**, The Supreme Principle; that only the qualities of love and affection can bring us the most beneficial results. For, only these qualities can win over our staunchest of opponents in a favourable position towards us.

To be adored such by Bhagavān due to HIM knowing that Arjuna took delight in HIM and what HE said, should be noted as an essential quality to have even in our daily lives. For, it was this quality that reflects affection of the listener, diminishing any ill will the other party of the conversations may have towards us. Bhagavān possess such qualities in abundance as shown in the Bhagavān Rām and Vali dialogue, after he was killed by Bhagavān. Even so, Vali sought refuge in Bhagavān Rām due to this quality of "**priyamāṇāya**"

One can attribute that those that oppose us, without any actual serious issue usually do so due to the lack of this quality of affection within us. As, it is easily reflected in our mannerisms and disposition. This should always be desired qualities as such a demeanour brings us only well wishers..

Yet, Affection and Love are qualities that can only expand, only with love towards HIM can the Devotion towards HIM be ever increasing; otherwise our sadhana plateaus after a certain point.

Surdas ji described this quality thus,

सबसे ऊँची प्रेम सगाई।
दुर्योधन की मेवा त्यागी, साग विदुर घर पाई ॥
जूठे फल सबरी के खाये बहुबिधि प्रेम लगाई ॥
प्रेम के बस नृप सेवा कीनी आप बने हरि नाई ॥

Finally Uddhav ji agreed to go to Braj. Śrī Kṛṣṇa once again interrupted Uddhav ji and insisted he take Daruka ji and also dress like how HE would in Vrindavan. This was pushed forward hurriedly, and Uddhav ji in his get up of Śrī Kṛṣṇa with Daruka as the charioteer set off for Braj in Śrī Kṛṣṇa's chariot!!

Uddhav ji leaves for Braj

Throughout his journey, Uddhav ji was preparing his lectures for the residents of Braj so they could remove their attachment from Shri Hari. He was contemplating on what and how to teach the Gopis, should he take the help of the Vedas & Upanishad? It might become possible that he could educate them and put some sense into their head. Moving thus, Uddhav ji reached the outskirts of Gokul. As he reached nearer to the village, he found himself overwhelmed with emotions. Such was his state that he could no longer control his tears and was filled with unnerving devotion...

Up until now Uddhav ji was only thinking with his head, now suddenly he was feeling with his heart. Just a waft of the breeze and his eyes were filled with tears. He wondered why? Why was his throat choking? He was feeling devastated. Very scattered. He felt his logical sense leave him and being replaced by such unknown and unfamiliar bhavas and emotions .such that he had never felt before. With the sheer and pure love of the Gopis, the entire atmosphere of Gokul was so transformed that by its mere touch Uddhav ji felt transformed. He was astonished. Since he was no ordinary being , he was a special avatar, even he was feeling transformed. He tried to control himself.

The residents of Braj had been so concentrated on Bhagavān and HIS memories that every nook and corner every atom of this Divine land was filled with Devotion. As the chariot approached near to the village, some of the gopis spotted him. They were pleasantly surprised by the person. This was because Uddhav ji was dressed as Śrī Kṛṣṇa. Joyfully they assembled and even started dancing at one point. Finally, their Yasodha Nandan was back!!! Their Kṛṣṇa was back!!

However, the closer the chariot came the Gopis figured out that This was not their Kanha. He was some imposter. Suddenly all joy was sucked out of the place. Uddhav ji finally realised the depth of emotion of the Gopis for their Kṛṣṇa!!

Under the influence of the atmosphere however, tears were still rolling down his cheeks. No one spoke to him. He kept moving and finally reached Nand Baba's place. There he was asked what his identity was? And what was the purpose of his visit?

Uddhav ji told Nand Baba that he was Kanhaiya's friend. As soon as he uttered these words the entire crowd that had just deserted him came rushing back to him. Flooding him with questions about Kanhaiya. His every word was a source of five or ten questions all about Kanhaiya.

Gopis meet Uddhav ji

As Uddhav ji impressed upon them that he was a messenger of Bhagavān, suddenly there were some cheers. However, they were also a little angry. Why was their Kanhaiya not in person? Had he become arrogant that he only sent messages? Uddhav ji took lot of pains to make them understand that he was sent on a mission to impart them Knowledge.

Obviously, the Gopis were distracted and wanted to take him everywhere to show them where their Kanhaiya had made mischief. From the houses, to the various orchards, all places were exhausted but the memories were so strong and exquisite, that Uddhav ji merely became a witness to the childhood antics of his Bhagavān.

Later, Gopis were discussing among themselves about Yogeśvara. One said, “Whenever she tries to forget Kanhaiya, he comes in mind more intensely; yesterday, she saw him playing flute on the tree and she turned half-mad; due to this, she tied her child instead of bucket and dropped in the well; Kanhaiya brought out him from well”. Another Gopi said, “people may say anything, but she is sure that Kanhaiya is here only; yesterday, she was coming in dark to take water from well and was scared, Kanhaiya chatted with her and came up to her house”!!

Such was their devotion that it humbled Uddhav ji. However, it was important to fulfill the mission that had brought him here. So he called all the Gopis together at one place and stated that he was to impart them with the Knowledge that would render them closer to the supreme.

As with any teaching, the students found the lecture dry and learned with some half asleep Gopis and cows. When Uddhav ji finally stated that all the residents need to practice detachment and they should remove the thoughts of Krishna from them. This acted like a thunderbolt. How was it possible?? The Gopis chided Uddhav ji, they had no need of any liberation, there was no joy if the place and the world did not contain their Krishna!!

Surdas ji described this conversation beautifully where the Gopis said,

उधो, मन न भए दस बीस।
एक हुतो सो गयौ स्याम संग, को अवराधै ईस॥
सिथिल भई सबहीं माधौ बिनु जथा देह बिनु सीस।
स्वासा अटकिरही आसा लगि, जीवहिं कोटि बरीस॥
तुम तौ सखा स्यामसुन्दर के, सकल जोग के ईस।
सूरदास, रसिकन की बतियां पुरवौ मन जगदीस॥

Where the Gopis chided Uddhav ji saying that they possess only one mind , hence, can only think of their Krishna. They had no capacity to think of any Bramhan!! They also mischievously described themselves to be without any head (intellect) and Uddhav ji as the foremost among Yogis, that they had already become in union with HIM since they lacked intellect and could wait eons for HIM.

At this point the Gopis also understood that Shree Krishna has sent Uddhav ji not to teach them some lessons, but for the Gopis to teach him some lessons. Now they set out to teach Uddhav ji. Uddhav listened to their songs of love and devotion. He then asked why, with their such deep live and devotion, they do not come to meet Shree Krishna instead of pining for Him?

The Gopis replied that Shree Krishna should come to meet with them. Not the other way around. They also added that if Shree Krishna orders so, they'll come. Since He never called them. How could they go? Krishna left Gokul at age 11. He called for the Gopis after the Mahabharata war was over. At his age of 87. After a gap of 76 years. Even after such a huge lapse of years, the devotion and love of the Gopis was intact. In fact it had grown very minute s the years went by.

Their Love and Devotion knew no bounds and could only be expressed.. This Bhajan is a beautiful illustration of this,

"यह तो प्रेम की बात है उद्धव, बंदगी तेरे बस की नहीं है।

https://drive.google.com/file/d/17dnzH3sdOVqM02e9XB4csTB_K8gZci5U/view?usp=drivesdk

Oh Uddhav, this is the feeling of love and not really of your domain. One trade is not fair here sometimes one gives up their head (thoughts).The time for devotion is not a constraint here, every

breath is of devotion and one doesn't constrain themselves with mere bowing of head. They are filled with the bliss within themselves and have no time to stress about life. That happiness which comes and goes is really not true happiness. The one who's eyes are filled of Mohan (Krishna), those eyes are forever content.

Having being chastised and humbled Uddhav ji returned to Mathura. He understood that without devotion there was remote possibility of understanding HIS supreme form and power. Bhagavān also teased Uddhav ji that he went to preach but got himself taught a lesson.

Kabir das ji was once asked why he was in awe of the love of the Gopis? His reply was that this love was so pure that a thousand Kabirs will flow and drown in that love.

**कबीरा - कबीरा क्या करहे, जा जमुना के तीर।
एक इक गोपी के प्रेम पाई, बहगे कोटि कबीर।।**

Nothing is bigger than love. Bhagavān is pleased with affection and love alone. Overwhelmed with love, Parameśvara gives Gopis more love; eats the half eaten berries that Shabari offered and so many more such examples of overpowering Yogeśvara with love.....

Under the influence of the love of the devotees, HE dances and plays the flute and under the same influence he also becomes the charioteer of Arjuna. Only and only the power of love. The basis of all things in life is love for HIM. If this is there all the rest will fall in place. If not nothing else will matter. Nothing else will happen For, No Bhakti is complete without love!!!

10.2

**na me viduḥ(s) suragaṇāḥ(ph), prabhavaṃ(n) na maharṣayaḥ,
ahamādirhi devānāṃ(m), maharṣiṇāṃ(ñ) ca sarvaśaḥ. 10.2**

Neither gods nor the great sages know the secret of My birth (i.e., My manifestation in human or other forms out of mere sport); for, I am the prime cause in all respects of gods as well as of the great seers.

“Paramātmā cannot be known by the celestial devatās, as HE existed before them.” Yet, such inaccessible knowledge was given by Bhagavān to nurture the devotion of HIS dear friend.

Many a times when we go through the wedding album, the children ask the parents why they were not taken to this function? The parents explain that since the child was not born, how could they be taken to the function? But the child protests that they should have waited for them to arrive to celebrate such an important event.

Similarly, HE is the original cause in every respect. For this reason, even all the Devatās and saintly maharṣis do not know the nature of HIS glorious appearance in this mundane world. Thus, trying to describe HIM as a witness of HIM is futile; For, HE transcends even time. HE is the progenitor of all.

10.3

**yo māmajamanādiṃ(ñ) ca, vetti lokamaheśvaram,
asaṃmūḍhaḥ(s) sa martyeṣu, sarvapāpaiḥ(ph) pramucyate. 10.3**

He who knows Me in reality as birthless and without beginning, and as the supreme Lord of the Universe, he, undeluded among men, is purged of all sins.

Here it is stated that Śrī Bhagavān is unborn, **ajāḥ**.

Having said that no one can know him, HE now states that some people do know Him. Is he contradicting Himself?

No, it means that by self-efforts no one can know HIM, but if Parameśvara Himself bestowed HIS grace upon someone, that fortunate Jīvā Understands HIM.

“Only he who knows HIM to be unborn knows HIM in truth.”

Those who question the origin of Bhagavān are Ignorant. However a Jñāni or learned one is who knows that HE is **anaadi**, without beginning and His creation is eternal. Thus, Only those who knows HIM as unborn, beginningless and the Supreme Controller of all the worlds is free from illusion, among mortals, and fully freed from sarva-pāpaiḥ (all demerits).

10.4, 10.5

**buddhirjñānamasaṃmohaḥ, kṣamā satyaṃ(n) damaḥ(ś) śamaḥ,
sukhaṃ(n) duḥkhaṃ(m) bhavo'bhāvo, bhayaṃ(ñ) cābhayameva ca. 10.4
ahiṃsā śamatā tuṣṭiḥ(s), tapo dānaṃ(m) yaśo'yaśaḥ,
bhavanti bhāvā bhūtānāṃ(m), matta eva pṛthagvidhāḥ. 10.5**

Reason, right knowledge, unclouded understanding, forbearance, veracity, control over the senses and mind, joy and sorrow, evolution and dissolution, fear and fearlessness, non-violence, equanimity, contentment, austerity, charity, fame and obloquy-these diverse traits of creatures emanate from Me alone.

We have come to understand that to know HIM, one has to know HIM by HIS essence. But what are the benefits of Knowing HIM?

Tulsidas ji stated in Ramcharitmanas in the Aranyakand,

"मम दरसन फल परम अनूपा। जीव पाव निज सहज सरूपा॥"

The benefits of Knowing HIM is that any being can realise their true Self, the Ātma-tattva and attain IT.

One cannot understand HIM through our senses for HE transcends them. In chapter 9 we got a glimpse of HIS eternal nature, in the form of Saṃsāravṛkṣa that also contained the 14 lokas or planes of existence. These 2 verses however, describe the 20 different lokas or planes that exist within our body.

The Vedas classify this Saṃsāra into 3 lokas

- **Ghatakasha**
- **Mahakasha**
- **Chittakasha**

Where, the **Ghatakasha** could be described as akasha (space) in a jar, whereas **mahakasha** is the universal space, which represents the oneness of Ātman. Thus, the Ghatakasha represents the individual Jivātmā and the Mahakasha is the Paramātmā. However, at the fundamental level, there is no difference between the Jivātman and the Paramātmā as both are essentially the Ātma-tattva. Any distinction is due to our own ignorance.

Beyond this pranic space is the space of the mind both at individual and cosmic levels. The individual mind like space is formless and holds thoughts like various objects or energies in space. We all need space in the mind to comprehend things and to observe things properly. We can observe the space between our thoughts.

Beyond this mind space is the space of pure consciousness (**Chidakasha**) that unlike the mind space has no thoughts. The space of the Ātman is pure, immutable, empty as it were, sometimes called the Void, Shunya. It holds the entire universe but is not changed by the names and forms that appear within it.

This Chidakash is the causation of 20 different Bhāva or expressions,

Let us take a look at these individually,

Buddhi is the ability to analyze things in their proper perspective. The ability to decide.

Jñānam is the ability to discriminate spiritual from material. The knowledge of right and wrong, truth and falsehood, temporary and eternal, righteous and evil, awful and unlawful, Prakṛti and Puruṣa, and all such matters.

Asammoham is the absence of confusion. It's the absence of hypnotism. There is absence of moha or delusion. The sacrifice of attachment is also sacrifice of moha.

In the Mahabharata, when Yudhiṣṭhira wanted to proceed towards heaven, had explicitly stated that he was a renunciate and thus, would not stop during his journey towards the Higher realms of Svarga-loka. As Pāṇḍavas and Draupadi followed him, he was also followed by a dog. Soon Draupadi fell followed by rest of his brothers. Only the dog remained.

On reaching the gates of Svarga, he was asked to leave the dog. Finally, Yudhiṣṭhira refused and declared that he wouldn't enter the gates without his loyal companion for, that would be against Dharma. The Dog was none other than Yama himself! Who had come to test him. Had he left the dog, Yudhiṣṭhira would have failed this test.

Kṣhamā is the ability to forgive those who have harmed us. Forgiveness is the ornament of the brave. Gandhi ji used to say that only the brave and powerful can forgive. Who can a coward or weak person forgive? Only the person who has the power to punish can forgive. One who doesn't have the power can do nothing.

Satyam is the veracity to declare the truth for the benefit of all.

Dam means restraining the senses from the sense objects.

Śham is restraint and control of the mind. To tether the wandering mind. To stop from indulging in unnecessary gossip.

Sukham is the emotion of joy and delight. Sukham is the presence of favorable and absence of unfavorable.

Duḥkham is the emotion of sorrow and affliction. Duḥkham is the presence of unfavorable and absence of favourable. Such a simple definition.

bhavo'bhāvo: birth and death..

bhāvāḥ: states of being

Bhaya is the fear of oncoming difficulties. Abhaya is freedom from fear.

काल पकड़ चेला किया भय के कतरे कान।

समरथ गुरु सर पर खड़े काको करे सलाम।।

हमारे साथ श्री रघुनाथ तो किस बात की चिंता।

शरण में रख दिया जब माथ फिर किस बात की चिंता।।

Kabir Das ji has said in this beautiful quote that "having come into the loving grace and fold of a revered guru, where is the scope of any fear? If Bhagavān Ram is with us then what can be fearful? When we have bowed our head in His feet what can we fear? What can scare us? Surrender to Ram ji . Surrender to guru ji. Then nothing can scare you."

Ahimsā is abstinence from harming any being through word, deed, or thought. We do understand Ahinsa as commonly understood. Here I want to bring out another perspective. A very learned sage Swami Tejomayanda ji, who has recently vacated the post of the chief of Chinmaya Mission, has very beautifully illustrated Ahinsa in these words and thoughts.

In his words "it is not what we do or act towards others that is causing harm.. What we do to ourselves is also **Hinsa**. The thoughts, words and deeds that we direct at ourselves are many a times very harmful and cause stress and distress in our being. In fact we are our worse critics, much more than what the outside world is. What we do to others is Hinsa, that is quite commonly done. Let's think about the harm and agony we bring upon ourselves with out self admonishing, self criticism, self comparison, self doubt and regrets.

An internal dialogue that is constantly running in our mind causing great sadness and bringing great harm upon ourselves. Is this not Hinsa? Is this not self harm? This is the highest level of Hinsa. We thus are our worst enemy. We do to ourselves the maximum Hinsa. We get angry for what mistake others have done. Now isn't this anger harming us? How can we harm ourselves for a mistake that others have done? We burn ourselves with our anger. Isn't this Hinsa? With our reason burning ourselves.

Samatā is equanimity in good and bad situations. Most important is this Samanta. Being equipoise, calm and composed regardless of the outside situations.

Tuṣṭi is feeling content in whatever comes by ones karma. In the story of Mahabharata, Yudhiṣṭhira was once asked by a Yaksha about who is **daridra**? Who is an abject poor person? Yudhiṣṭhira's answer was not the typical one that one who does not have money is *daridra*. He explained that one who is discontented is *daridra*. He may be have 20 million in his pocket or 200 million rupee with him. If he is dissatisfied, disgruntled or complaining, he is still a daridra, a person in penury.

Tapa is voluntary austerities for spiritual benefit, in accordance with the Vedas. Happily acceptance of difficulties and setbacks in life. In this context the story of Bharat is relevant. This happened when Bharat went to Chitrakoot to request Shri Ram to come back to Ayodhya. Shree Ram did not accede to his request. Bharat accepted this declining of his request and asked Shri Ram to install give him a token of his remembrance. Shri Ram gave him His *padukas* instantly. Bharat just accepted it gratefully and gracefully.

Carried it on his head with reverence and for 14 long years worshipped the padukas. Lakshmana, Shri Ram's other brother did Tapa too. For the 14 years that he was in service to Shri Ram and Janaki Mata during their exile, Lakshmana did not sleep. He sacrificed sleep to do service to Shri Ram.

He used to sit in *veerasana* with his bow and arrow and guard Shri Ram the whole night. Before Shri Ram woke up, Lakshmana would make all arrangements for His morning routine, for his pooja, etc. He would always be alert and protective about Mata Janaki and Shree Ram. He singlehandedly did the work of probably one hundred people in the service of Shree Ram. For the entire duration of the exile. Every single day. Even with such a devoted brother next to HIM; Shri Ram, on meeting Hanuman stated "You are dear to me like Bharat my brother" any ordinary person would have felt offended at this. Even after having done so much service to Shri Ram, not once did He say to anyone that you are dear to me like my brother Lakshmana. Not in the whole Ramayana. Not to anyone.

Lakshmana did not ever get offended by this. He knew in his heart that what bhava Bharat ji had in his devotion to Shri Ram is unmatched by anyone, anywhere. Bharat was told by Vishwamitra, his mothers, and others too, to convince Shri Ram to come back. Yet he declined to do any such effort. His reasoning was that since Bhagavān Ram would never refuse his request, he will be forcing Him to do something against His will. This would be against Dharma. Bharat ji was a *sevi*, in the service of Shri Ram. He would not do anything that would be contrary to what his master wants. He never asked Shri Ram to get back. He just picked up His *padukas* and went back as per his master's wish and command.

On the way back he was thinking about how was he going to carry out the wishes of his master, Bhagavān Ram. He thought for sure he cannot live in the palace. How could he? When Shri Ram was slicing in the forest .how could he enjoy the splendour of the palace?

He decided that he will live outside Ayodhya in Nandigram. He would live a life of austerity here. In a hut. He tied his hair in a knot like Shri Ram, wore ordinary clothes like a mendicant , and then contemplated upon how he will sleep. If Shree Ram ill now sleep on the floor, he would have to sleep lower than that. So for 14 long years he slept in a hole below the earth. Below the level of Shree Ram. He ate even more sparsely than a ascetic. He led a tougher life than any other ascetic. This is Tapa. Tough penance with glad acceptance. Sacrificing a kingdom which even Indra Deva desired, giving up all the resplendent luxuries of the life of a king, giving up and sacrificing without a second thought such wealth which even Kubera ji was envious of. Bharat gladly accepted a life of Tapa. Lived a life of abject austerity in Nandigram. Became so thin that when Shri Ram met him after the exile was over, He wept. All the ministers and delegates who came to meet him were astonished at this severe austerity. Yet Bharat ji accepted all this with gladness, grace and good will.

Daān is giving in charity to one who is worthy. The joy of giving. Not only giving Daan in the form of money. One can do charity in many ways. One could give charity of time. Another could give the charity of free service. Yet another could be charitable with cheerfulness. Do charity in any way. Do charity in many ways.

Yaśh is fame arising from possessing good qualities.

Ayaśh is infamy for possessing bad qualities.

Thus, Intelligence, knowledge, freedom from anxiety, tolerance, truthfulness, control of the senses, control of the mind, happiness, distress, birth, death, fear, fearlessness, non-violence, equanimity, satisfaction, austerity, charity, fame and criticism: all these diverse qualities of the living beings originate from HIM.

Yogeśvara stated that all these qualities manifest in individuals to the extent sanctioned by HIM alone. Hence, HE is the source of all good and bad natures in living beings. This can be likened to the electric power supplied by the power house being used by various gadgets. The same electric power passing through different gadgets creates different effects. It creates sound in one, light in the other, and heat in the third.

Although the manifestations are different, their source is the same electric supply from the powerhouse. Similarly, the energy of Bhagavān manifests in us positively or negatively according to our *puruṣārth* (the

actions we perform by exercising our freedom of choice) in the present and past lives.

With this we conclude today's session. We chant the Hari Naam Sankirtan before taking some questions

Question & Answers

Question: Everything is different in this Universe is what we learned just now. Varied and different. Then why do the elders not understand this? They are always making comparisons.

Answer: There is no way or system in our culture and tradition by which we can give sermons or teach our elders a lesson. Let us not take away from our elders what is their right. What is another's duty cannot be one my right. So let us not go there. If they do such comparison let us not hold this against them. Let us develop the Tapa of Tolerance. We should be able to take it in our stride. This attitude increases our Bhakti and devotion.

Vimala Didi.

Question: Gita paath is being done for the departed Jiva, Should Garuda Purana also be done?

Answer: Gita paath is being done in addition to the Garuda Purana. Let both be done. Garuda Purana is important for the departed soul. For hearing some lessons that are useful and helpful in after life.

So all the practices are good. Up to the individual to follow. To add another dimension.

Question: What is the relevance of Vibhūti Yoga?

We discussed differentiation in this context. Yet there is also integration and unity. Can we discuss? Uddhav ji went to Gokul to preach yet came back a student who has learnt some valuable lessons. Can you elaborate?

Answer: Though we talk about differentiation, it's all in the spirit of integration. All of the variation manifests from one source and one source alone. They arise from the same source, the Paramātmā, the Supreme Being. There is only one element. Which is the base. To the knowledgeable this oneness and unison is seen.

For us maybe we see a bangle, a trinket, a necklace, a ring etc. But for the jeweler it is all gold. How much gold is in it. He hardly looks at the manifested form. He is only interested in the gold. How many grams of gold is there in the piece. The Jñāni or the knowledgeable person sees the element. The underlying gold. Unity in diversity.

Uddhav ji did not go with the intention of learning. He went with the intention of teaching. But the Gopis made him complete with their own teaching. He was very knowledgeable but lacked bhava and emotions to complete himself. This void the Gopis filled in his life. So he became complete by further adding to his existing Jñāna yoga and became fulfilled by adding Bhakti to his life. A complete person.

Vibhūti-Yoga is so called because of the descriptions that Bhagavān has given about His manifestations. How he appears in His various manifestations and how He is so special. His glorious Vibhūti. Hence, the name.

Bajrang ji

Question: What about Karmas done by a mentally unstable person? Because of his condition he continues to do undesirable karmas. Does he have no way of getting out of this vicious circle?

Answer: Karmas done by an unstable mind does not have any fruition. It is bereft of wrong or harmful intention. Adharma is not so much the deed as the intention behind the deed that leads to the accumulation of good or bad karma. So sun a person who is not of stable mind is doing so with no intention of harm. In fact they harm themselves more than they do harm to other. Therefore such a person is suffering because of his old *Papa* (demerits). And will not accumulate any new demerits.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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