

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 1: Arjuna-Viṣāda-Yoga

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YouTube Link: <https://youtu.be/2dfgH6NrDiQ>

The change in Arjuna's resolve- Effect of attachment resulting in delusion

The first chapter of Śrīmad - Bhagavadgītā is the Arjuna-Viṣāda-Yoga or the Yoga of Dejection of Arjuna.

The session began with the customary lighting of the lamp and prayers were offered to The almighty and the Gurus.

In the earlier verses the reverberating sound of blowing of conches and musical instruments by all the Kauravas was witnessed.

1.20

**atha vyavasthitāndṛṣṭvā, dhārtarāṣṭrāṅkapidhvajaḥ,
pravṛtte śastrasampāte, dhanurudyamya pāṇḍavaḥ. 1.20**

Now, O lord of the earth, seeing your sons arrayed against him and when missiles were ready to be hurled,

The army was Dhṛtarāṣṭra were in a state of readiness and were engulfed in a false sense of confidence that they will be able to defeat the opponents. At such a point of time the flag bearing the mark of Hanumanji, flying high on the chariot of Arjuna came into the line of vision of the Kaurava army. The flag bearing the mark of Hanumanji is not just an insignia on the flag but was a boon given by Hanumanji the son of Wind God. The direction in which the wind would blow would be the direction conducive to Arjuna and meant for his support.

At first the Kaurava army blew the conch shells and in tandem with one another but it had no effect on the Pāṇḍava army despite the din. However the moment Bhagavān blew

Pāñcājanya (conch shell) the reverberating sound made the entire sky, the earth and even the 9 constellations tremble due to the vibrations.

The unwritten rule of war is that whichever side creates the higher decibel sound their enemies will be consumed with fear.

Eg:

- 1. When the Ganesh immersion procession is taken and many more such processions are also on the way, it can be seen that the one with the loudest band accompaniment will attract more people. If one tends to go nearer to the sound the drum beats and sound makes the heart vibrate and literally gives a feeling of trembling.
- 2. Another example is Military Aircraft which do not have silencers. The very noise of such aircraft instills fear in the place targeted.
- 3. If the silencer in a motorbike is removed it makes a very loud booming noise that makes one skip a heart beat and tremble.

Because of the conch shells being blown simultaneously, the high decibel sound makes the enemies tremble which makes them lose confidence leading even to lose the war.

All such noisy instruments like the śaṅkha, bherī, dhola and nagara are the part of the practices of war and used to create noise as much loud as possible.

The Kauravas were also consumed with fear listening to the conch shell blowing and the noise of other war instruments which were being played.

Added to this is the Hanuman's flag which helps the wind to be blown in the direction that is helpful to the Pāñḍavas. Because of this while the sound of conch shells from the Pāñḍavas were moving towards the Kauravas side, the sound of conch shells of the Kauravas also moved towards the Kauravas side compounding the negative effect of sound on the Kauravas.

In the present world it is said that elections are approaching and the winds change direction which actually means that it gets favorable to the opposite party.

pravṛtte śastrasampāte- Arjuna lifts the Gāṇḍīva in readiness to shower arrows. Thus indicating that he was up and ready for the war with full enthusiasm after hearing all the conch shells. Arjuna is completely determined to fight the battle with the confidence of being victorious.

1.21, 1.22

**hṛṣīkeśaṃ(n) tadā vākyam, idamāha mahīpate,
arjuna uvāca
senayorubhayormadhye, rathaṃ(m) sthāpaya me'cyuta. 1.21
yāvadetānnirīkṣe'haṃ(ṅ), yoddhukāmānavasthitān,
kairmayā saha yoddhavyam, asminraṇasamudyame.1.22**

Arjuna, who had the figure of Hanumān on the flag of his chariot, took up his bow and then addressed the following words to Śrī Kṛṣṇa; "Kṛṣṇa, place my chariot between the two armies.

"And keep it there till I have carefully observed these warriors drawn up for battle, and have seen with whom I have to engage in this fight.

When Arjuna addresses Bhagavān Sri Krishna he calls him 'Achyuta'. Every word used here gives a different dimension for interpretation. First the usage of 'kapidhvajaḥ' as explained, Here is the usage of 'Achyuta' for Bhagavān meaning one who cannot be won over and is always unbeatable.

This address of Arjuna in his vocabulary also has a meaning. Arjuna feels when 'Achyuta' is with him he cannot lose any battle. With this confidence he showed off his 'Gāṇḍīva'; the bow and arrow and lifted it up indicating that he would win as the unbeatable Bhagavān Sri Krishna is with him.

Certainly Bhagavān as his charioteer works on his confidence level at this stage. During the battle, whether in instances when 'Bhīṣma Pitāmaha was lying on the bed of arrows or when on 10th day his teacher 'Dronacharya' was killed and Karna is appointed as the Commander of Kauravas army, Arjuna needed to have a good charioteer.

Duryodhana too searched for the best charioteer for Karna and chooses 'Shalya' who had good expertise and knowledge of horses and in preparation of the chariot as well as placement of weapons.

Shalya actually was the uncle of Pāṇḍavas; specifically of Nakul and Sahadev being the brother of their mother 'Madri'. Duryodhana had by deceit corrupted Shalya by providing him with alcohol and by deceit and manipulation ensured his support which would otherwise be available to Pāṇḍavas.

Shalya had put forth 2 conditions to agree for being a charioteer to Karna to accede to the request from Duryodhana. These conditions were also as result of machinations of Bhagavān Sri Krishna. Bhagavān was fond of taking care of his horses well in the night when he also went around and met and could get information on happenings around within the Pāṇḍavas army as well as in the opposite side.

As per the rules drawn, the war was only up to sunset and post sunset all were in communication with each other freely. In this environment after Dronacharya gets killed, Sri Krishna goes to Shalya's tent and reminds him that his duty was towards his nephews and not Kauravas. Shalya was also in the repentance mode because of his bad addiction to alcohol and when he was not in his senses he had given his word to Duryodhana which he was now forced to keep his word. He knew he was wrong, but it was too late to break his word and change his stance.

Sri Krishna spoke to Shalya and convinces that it was all right to be helpful to Kauravas physically but he should also as his emotional satisfaction bless his nephews to be successful in war.

Sri Krishna also advises that Karna was a 'suta putra'; the son of a charioteer considered not equal to a King in any manner and being a King himself it was not right on Shalya's part to subordinate Karna as a charioteer. Hence he advised Shalya to put forth 2 conditions to Duryodhana.

The first condition was that Karna should neither order him on how to ride the chariot nor advice him on this. The second condition was that though he was Duryodhana's friend and agreed to be the charioteer for Karna, being a 'suta putra' Karna shall not command Shalya and order him as he was a King and he will not do any work for Karna other than being his charioteer by steering the chariot. On this advice by Bhagavān Sri Krishna, Shalya understood that he was physically present with Duryodhana but his mind was with the Pāṇḍavas.

He also realises his folly by simple maths. The 7 'akshouini' army was with Pāṇḍavas and 11 was with the Kauravas. If his 1 akshouini and 1 akshouini of Sri Krishna was with the Pāṇḍavas instead of with the kauravas the situation of imbalance in both the armies would not have happened. Both sides would have had 9 akshouini each. The soldiers of these 2 akshouini were actually with Pāṇḍavas in their thoughts but because of the situation that brought them to Kauravas side they were only physically present with Kauravas.

Bhagavān Sri Krishna knew the psychology of these 2 armies and these soldiers were the spies who brought the news on happenings within the Kaurava Army. Duryodhana might have felt happy to possess a

larger army which he considered as his immense strength but he did not understand that they were not with him in mind and thoughts and willingness to fight for him. Shalya put forth his conditions as suggested by Sri Krishna and expressed in certain terms that being a King he cannot accept that Karna was a King despite the title given by Duryodhana to Karna. Both Karna and Duryodhana agree to the conditions.

Karna himself being 'Maharathi' (A warrior capable of fighting 12 Atirathi class warriors or 720,000 warriors simultaneously) agrees to the conditions. Shalya gets the chariot ready and brings it to Karna and while bringing one of the horse's legs twists and Shalya remarks that it is not a good omen. Karna does not take it seriously and asks him to start. Shalya again tells Karna that the day was also not auspicious and good as all the planets were not aligned in Karna's favour.

Karna is unable to respond as he has been advised by Duryodhana not to speak anything as Shalya was a King giving weightage to the conditions agreed upon.

The slaying of Karna also has a background. In the 'chakravyuha' in the circular array of troops, Karna would have killed Abhimanyu by deceit by shooting arrow from the back which is against the rules of war. Further against the rules of war wherein it was stated that fighting should be one to one, in case of Abhimanyu, he was attacked from all sides and in violation and even when the Kauravas were attacking him at once from front, it was Karna shot the arrow from the back. Abhimanyu falls down and the blood flows on the earth making the mud softer. It is this very place where the wheels of Karna's chariot gets sunk and stuck in the mud. He calls out to Shalya for help to lift the wheel out of the mud, but Shalya refuses reminding Karna of his condition that he will not do anything other than driving the chariot. In the exact place where Karna had killed Abhimanyu he gets killed and this is the play of the karma. Karna had to get into this situation at the same place where he had meted out injustice.

A charioteer sits a level below the king and Arjuna was very fortunate to have Bhagavān Sri Krishna as his charioteer.

Arjuna requests Bhagavān to take the chariot and stop in the middle of the war field.

- **yāvadetanirīkṣe'haṃ-** Arjuna wants to watch and look upon
- **yoddhukāmānavasthitān-** Wants to see who all had come to the battle field with the desire to war
- **kairmayā saha yoddhavyam-** Who are all there present and he wants to watch him
- **Asminraṇasamudyame-** In an attempt to be in the war.

1.23

**yotsyamānānavekṣe'haṃ(ṡ), ya ete'tra samāgatāḥ,
dhārtarāṣṭrasya durbuddheḥ(r), yuddhe priyacikīrṣavaḥ.1.23**

"I shall have a look at the well-wishers of evil-minded Duryodhana, in this war whoever have assembled on his side and are ready for the fight."

Duryodhana has a of a very bad disposition in his mind and considered as 'duṣṭa buddhi' or wicked nature. Arjuna wants to have a look to see who were all the Kings coming together with Duryodhana and who were desirous of fighting in the war. In previous sloka the word used was;

- **nirīkṣe'haṃ-** To look upon.

Here Arjuna said:

- **avekṣe'ham**- to watch once. The play of words here indicates that arjuna is completely ready for war at this stage too. Arjuna is actually feeling anger at this stage and calls Duryodhana as;
- **durbuddheḥ**- the person with a wicked mind.

1.24, 1.25

**sañjaya uvāca
evamukto hṛṣīkeśo, guḍākeśena bhārata,
senayorubhayormadhye, sthāpayitvā rathottamam. 1.24
bhīṣmadroṇapramukhataḥ(s), sarveṣāṃ(ñ) ca mahīkṣitām,
uvāca pārtha paśyaitān, śamavetānkurūniti. 1.25**

Sañjaya said:

O king, thus addressed by Arjuna, Śrī Kṛṣṇa placed the magnificent chariot between the two armies in front of Bhīṣma, Droṇa and all the kings and said, "Arjuna, behold these Kauravas assembled here."

Sanjaya narrated whatever was uttered by Bhagavān. It is to be observed that nowhere in this chapter 'Bhagavān uvacha' - So said Bhagavān, is used.

In the very first chapter Gītā commences with 'Dhṛtarāṣṭra uvacha' in the first sloka. Subsequently it is Sanjaya who narrates the utterances of Bhagavān.

Sanjaya was the son of a weaver, whose profession was classified as śūdra class. Sanjaya was born in this family but in his previous birth he was a learned man. The sin of 'Brahmana hatya'; the killing of a Brahman in the previous birth was the karma which brought him into this world in śūdra family engaged in the services segment of society. But the good Karma of his previous birth and his understanding of the dharma facilitated his study under the tutelage of Maharshi Ved vyaas where he conducted himself with utmost diligence, Maharshi taught him and gave him all the knowledge of various treatises of knowledge, the vedas , upanishads and the grammar which moulded him to be eligible to undertake ministerial role and responsibility. This was the reason for him to shift from the śūdra class to the Brahmana class.

Similar was the case with Maharshi Viswamitra who was a Rajarshi and became a Brahmarshi, a Kṣatriya who became a Brahmana. The age old system supported changing the varna or class in which one was born based on the karma. The system has now been corrupted with the present caste system. Bhagavān had clearly stated in 4th chapter:

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ 13॥

The four categories of occupations were created by Me according to people's qualities and activities. Although I am the Creator of this system, know Me to be the Non-doer and Eternal.

The varna or class system was clearly based on occupation, qualification and experience and if anyone did modify these qualities of the birth and profession during the course of life and changed from say; service to knowledge oriented the person was classified as a Brahmana.

By this system, Sanjaya became a minister as was his eligibility. Sanjaya was no doubt working for Dhṛtarāṣṭra. but he always followed dharma and never uttered anything wrong.

Sanjaya addressed 'Dhṛtarāṣṭra as the descendent of Bharatha, and narrated that Bhagavān listened to Arjuna's request and brought the chariot in the middle of the battle field facing the Bhīṣma Pitāmaha, Dronacharya and other kings and stopped the chariot so that arjuna can watch them.

The words used here are again of importance. Arjuna is addressed as:

- **guḍākeśa** - curly haired Arjuna.

Arjuna was personified as a rajasvi with the qualities of a King, a princely disposition and was able bodied and invincibly strong. Here we need to understand this address can also mean as guḍā meaning sleep and keśa meaning the one who had the ability to control his sleep. He had the ability to sleep when he wanted to wake up when he wanted to. The reason for bringing the word could be to say that Arjuna would enter the state of attachment which was an indicative statement on the situation when he will be watching his kith and kin on the battlefield.

The word **hr̥ṣīkeśa** is used for Bhagavān which gives the meaning as the one who knows everything indicating that Bhagavān knew the consequence of Arjuna watching Bhīṣma Pitāmaha Dronacharya and other kith and kin in front of him in the war. Because Arjuna went into this state of delusional mind we have this opportunity of learning Gītā.

Imagine that we are standing up on a tree and a friend is down below and we see that a bullock cart is coming towards the friend. Even if the person on the tree calls out to the friend, he does not believe as he cannot see any bullock cart.

For the person standing below the bullock cart arrival is a future as it will be seen later but for the person on the tree it is a present happening.

When the bullock cart reaches below where the friend is standing it is present for both.

When the bullock cart moves further away then it becomes the future for both until it is visible from the tree when it will be present for the person on the tree.

Bhagavān is in such a high place that HE is 'Trikala darshi' capable of visualising at all times and 'Triloka Darshi' can see everything and at all times at all places.

Bhagavān expressed this to Arjuna in 4th Chapter when he said:

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्स्य परन्तप ॥ 5॥

The Supreme Lord said: Both you and I have had many births, O Arjun. You have forgotten them, while I remember them all, O Parantapa.

Bhagavān said that HE has taken many births in many lives and the difference is that HE remembers everything of all births but Arjuna cannot remember. Hence HE is addressed as hr̥ṣīkeśa as he knows everything and he also knows that Arjuna will get into delusional state and he will have to preach him the Bhagavadgītā.

Bhagavān ensures that Bhīṣma Pitāmaha and Dronacharya are seen in front of Arjuna and knows that he will get delusional. Bhagavān did it on purpose and instead of taking him elsewhere he intentionally brings him in front of such elders and Gurus whose presence will affect him. The position in which the chariot is stopped is such that Arjuna can have a look at both sides participating in the war. The vision gives Arjuna the thoughts that on both sides people will get killed. Without Arjuna being brought to a state of delusion

Bhagavadgītā was not a possibility.

1.26, 1.27

**tatrāpaśyatsthitānpārthaḥ(ph), pitṛnatha pitāmahān,
ācāryānmātulānbhrātṛn, putrānpautrānsakhīmstathā. 1.26
śvaśurānsuhṛdaścaiva, senayorubhayorapi,
tānsamīkṣya sa kaunteyaḥ(s), sarvānbandhūnavasthitān. 1.27**

Now Arjuna saw stationed there in both the armies his uncles, grand-uncles and teachers, even great grand-uncles, maternal uncles, brothers and cousins, sons and nephews, and grand-nephews, even so friends, fathers-in-law and well-wishers as well.

Seeing all the relations present there, Arjuna was overcome with deep compassion and spoke thus in sorrow.

PPārtha- Arjuna is addressed here as 'pārtha'. For a mother her sons are all in equal. Here the address means that Arjuna is in a sense of seeing those in his front as father figures, and as 'Pitamahas' or grandfathers. Bhīṣma Pitāmaha was present, so also Somadatta who was his cousin, 'Bhurishrava' who was his uncle were also present apart from many others.

Somadatta was to actually get the kingdom but being a Mahatma he was reclusive and did not want to become the King and the responsibility of taking care of the Kingdom fell on the shoulders of Bhīṣma Pitāmaha who had to take charge. ācāryā- Means not just dronacharya but Kripacharya and others too. The mātulān, the uncles Purujit, Shalya, Shakuni all were present,

- **Bhrātṛn-** the brothers in Kauravas and his own brothers
- **putrān-** sons Abhimanyu, Ghatotkacha, Lakshmana
- **Pautrānsakhīmstathā-** Sons of Duryodhana and other brothers
- **Śvaśurānsuhṛdaścaiva-** Drupada, Shaibya, Suhruda, Satyaki, Kritavarma and others

When Arjuna saw all of them he became consumed with feelings of cowardice. Arjuna was a warrior par excellence as he had single handedly, in the form of Brihannala used the 'Mohini astra'; a weapon and won the war even against Bhīṣma Pitāmaha and Dronacharya. In this war Arjuna made all of them unconscious and disrobed all others except Bhīṣma Pitāmaha and Dronacharya.

Such a warrior was now getting into a state of delusional cowardice. Pāṇḍavas were living in the forest like hermits. During that period Duryodhana's wife asked him to take her for an outing. Being a cunning person Duryodhana took her and all the brothers and women folk to forest with a condition that all will get dressed in all finery and ornaments to look very beautiful. Duryodhana wanted Draupadi to see them all royally dressed and feel jealous and suffer with envy cursing her situation.

When they reached the forest in all happiness there was an incident when the Gandharvas saw them and were attracted towards the jewellery and attacked them to rob them of the riches. The Kauravas were all tied to a rope and dragged behind their chariot. All the women folk were taken in one chariot riding towards their kingdom.

A person who escaped went to Dharmaraj Yudhistir and informed that his brothers were in danger and all their wives were kidnapped. Dharmaraj immediately asked Arjuna to go and wage war and get the brothers and their wives freed. Initially Arjuna retorts as he recalls that when Draupadi was being disrobed no one helped and feels why they should now help. But Dharmaraj is of the view that it is the issue within the palace and outside they are all one family and it is their duty to help and get them

freed. Bhima and Arjuna fought with the Gandharvas and rained arrows which made them abandon everything and run away. The kauravas were all injured and taken back to Hastinapura.

Such was the bravery of Arjuna who was now consumed by cowardice which has raised its head in the then current situation

1.28, 1.29, 1.30

**kṛpayā parayāviṣṭo, viṣīdannidamabravīt,
arjuna uvāca
dṛṣṭvemaṃ(m) svajanaṃ(ñ) kṛṣṇa, yuyutsum(m) samupasthitam. 1.28
sīdanti mama gātrāṇi, mukhaṃ(ñ) ca pariśuṣyati,
vepathuśca śarīre me, romaharṣaśca jāyate. 1.29
gāṇḍīvaṃ(m) sraṃsate hastāt, tvākcaiva paridahyate, na ca
śaknomyavasthātum(m), bhRāmatīva ca me manaḥ. 1.30**

Arjuna was overcome with deep compassion and spoke thus in sorrow. Kṛṣṇa, as I see these kinsmen arrayed for battle, my limbs give way, and my mouth is getting parched; nay, a shiver runs through my body and hair stands on end. The bow, Gāṇḍīva, slips from my hand and my skin too burns all over; my mind is whirling, as it were, and I can no longer hold myself steady.

Arjuna spoke in tears, and expressed in anguish that his entire body was trembling.

- **sīdanti mama gātrāṇi**- Limbs of the body are trembling
- **mukhaṃ ca pariśuṣyati**- Mouth is drying up
- **vepathuśca śarīre me** - Entire body is shivering
- **romaharṣaśca jāyate**- Hair on the body are standing stiff
- **gāṇḍīvaṃ sraṃsate hastāt**- The gandeewa is slipping from his hands
- **tvākcaiva paridahyate** - skin is burning
- **bhRāmatīva ca me manaḥ**- Mind is all confused and forgetful

Arjuna displayed all signs of extreme depression. Negativity encircles his mind and Arjuna is in a complete delusional state.

1.31

**nimittāni ca paśyāmi, viparītāni keśava,
na ca śreyo'nupaśyāmi, hatvā svajanamāhave. 1.31**

And, Keśava, I see omens of evil, nor do I see any good in killing my kinsmen in battle.

When the mind is not in the right state everything looks negative. Arjuna is also in this negative state and feels nothing can be gained by killing his own people. He observed his own state and considers that as a bad omen too, especially when his favoured weapon, the Gāṇḍīva slipped from his hands which he attributed to his feelings of negativity.

The foreboding occurs: stars were falling, felt like the earth was trembling like an earthquake, the sun was eclipsed, the birds and animals were shrieking and dogs were barking and the birds were calling in a weird

sound. All these are bad omens which Arjuna perceived and imagined in a rain of blood and that the marks on the moon were disappearing. He gets a feeling that something was not good. All these had taken place some days back but when the mind is disturbed all negative matters come to the fore in the mind whether it is past or present.

When the mind is disturbed the situation also becomes bad. In such a situation the mind gets into an uncontrolled fall.

To set right the mind the soul state should be cleansed and the only panacea is the Bhagavadgītā. It is only after the Gitopadesha that in the end Arjuna gains composure and once again lifts his Gāṇḍīva.

Gītā preaches Arjuna on the purpose of the war. Unless one understands the purpose it is not possible to appreciate the task. The very purpose is not to kill but to annihilate the terrorists which are within the ambit of Dharma which is to kill such of them.

Arjuna had to understand that the people who burnt their palace the Lakshagriha. The ones who poisoned Bhima and tried to drown him and the ones who occupied their land and the ones who dared to disrobe Draupadi were all terrorists. Fighting against them and killing them is the bounden duty for Arjuna as per the Dharma.

Gītā reminds the person about duty and in the war when a person loses his mind in the battlefield it uplifts him in Gītā. It gives a nice balanced advice and an acceptable system and process of administration as prescribed in Gītā.

After reading all the books, if one does attempt to understand Gītā properly it is equal to having 15000 books in our library. Gītā imbibes in it gist of all those books and brings into it every essence of life and living.

Bhagavān knows what is going to transpire. Despite this Bhagavān Sri Krishna goes to Hastinapur as a formality to convince Duryodhana to come for a negotiation. Even then Duryodhana is adamant and tries to tie up Bhagavān. This is when the divine voice from above warns that dead bodies will be scattered all over and Duryodhana can search where his body was lying. Still he ignores and does not overcome his vile ways.

Gītā actually will change our minds also and gives us the capacity to see life in a different light and to face any situation good or bad in the proper perspective and mindset. This book of 700 slokas is a real wondrous treatise for us to imbibe and tread the right path in life.

Question and answer

Bajrangji

Question: Some people say follow only one path whether Bhakti or jnana marg. We common people indulge in Karma and do our duties, when we do puja it is bhakti yoga and when we learn it is jnana yoga and so on. What is correct?

Answer: By learning Gītā it does not mean we are following jnana yoga. There is a difference between 'jnana' and 'vidya'.

When we read Gītā we are seeking something and it is 'vidya' and we try to imbibe within ourselves through our eyes that see and through our voice by chanting and memorising.

The knowledge which comes within us is jnana. Information is only vidya whereas experience is jnana. To

tread the path of jnana is not just by learning Gītā.

Kapila muni in his treatise had said to seek Bhagavān in all the living and non living matters which is very difficult for people like us to follow. We perceive Bhagavān in the form in which we identify ourselves. The jnana yoga path is very difficult to follow and one has to understand it in depth firstly.

By performing puja and worship one cannot be called as following Bhakti yoga. Bhakti is something which goes in every moment of life. Jagadguru Adi Shankaracharya ji said:

शिवमानसपूजा

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं

पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।

सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो

यद्यत् कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥ ४ ॥

You are my Ātman, Girijā is my mind, Your accompaniments are my life-forces, Your body is my residence. My various enjoyment and constructions be Your prayer. My sleep be the state of meditation. My walking be Your circumambulation and my spoken words be Your eulogies. And whatever I do, that all may be Your adoration

This is Similar to how Shabari worshipped Ramji. We have a long way to go in this direction. We may reach but in the far future. A milestone is not the ultimate destination.

Likewise, when we do our work or business it is not karma. A karma done for Bhagavān and without the desire of the outcome is Karma yoga. We have not reached this stage but at least we have embarked on this journey and with Gītā we are understanding the way forward.

Padmini Agarwalji

Question: Krishna is also known as 'yogeshwar'. What does that mean?

Answer: Bhagavān is the 'Parameswar'. Bhagavān is the 'adhishta' of all skills, plays flute, dances well, and is capable of drama in front of yashoda. HE is complete in all respects.

Above all these are what we called yogeshwar in Bhagavadgītā as the one who knows all the 18 yoga, rendered in a manner that even an ignorant can understand.

Hence if it is Gopala, or Mohana, or Murli or any other name, one step above is the name of Yogeswar as one cannot reach him without surrendering to these yoga. Where we stand in the present is what one should search for. The journey from that standpoint wherever we are can be commenced by understanding and this is what Bhagavān has taught us. Any path can be chosen to reach HIM. This is what Bhagavān has given in Gītā and has given choices of 18 yoga for us to follow. Hence HE is called Yogeswar. **Most important and most basic ones are the Bhakti, Jnana and the karma yoga. Apart from this there are several more.**



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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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