

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 10: Vibhūti-Yoga

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Interpreter: SENIOR TRAINER SOU SHRADDHA JI RAODEO

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A Glimpse at the Resplendence of Parameshwar

The 10th Chapter is the Vibhuti Yoga: The Opulence of the Absolute.

The session began with Deep Prajwalan and prayers rendered to Sri Krishna, Ma Sharada and our Guru.

We have embarked on a pious journey, the aim being to ultimately unite with Bhagavān. The tenth chapter of Srimad Bhagavad Gītā is one of the milestones to help us attain our goal of getting a glimpse of the Supreme tattva, and become one with HIM. Just like a child takes refuge in a mother's lap, similarly we too take refuge in the precious knowledge of the Gītā. It is no wonder therefore, that we consider Gītā to be none less than our Mother.

Often mothers, taking initiative on their own, give repeated instructions to their children, sometimes without even being asked. This repetitive directive highlights the importance of what the mothers are trying to convey to their offspring. **The closeness between a mother and her child is no different from the warm rapport and affinity that marks the relationship between Arjuna and Sri Krishna.** Therefore, if Parameshwar explains a point over and over to Arjuna, its importance cannot be overlooked.

In the previous session we have come across Sri Krishna describing HIS OWN self. If Paramātmā says anything about HIMSELF, surely HIS words carry immense weight and substance. In the ninth shloka, HE has given a brief description of the people who are completely devoted to HIM,

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

(With their minds wholly resting in Me, with their senses absorbed in Me, enlightening one another, and ever speaking of Me, they are satisfied and delighted)

Such devotees have made Parameshwar the cynosure of their lives. They revel in talking about HIM and become so engrossed in their devotion that mundane matters pertaining to the world are

forgotten. Their devotion, their pious thoughts and their holy company creates a fusion of joy culminating in mesmerizing synergy and ecstatic bliss.

We, the Geeta sevis, have experienced this sensation of euphoric elation. Some time back, devotees from the Geeta Pariwar had come together at Alandi. Together they had gone through moments of exhilaration, taking delight in the company of like-minded Krishna-bhaktas.

The next shloka gives us a glimpse into the sanctifying Grace that is bestowed upon those devotees whose minds are completely absorbed in recollecting HIS glories.

10.10

**teṣāṃ(m) satatayuktānāṃ(m), bhajatāṃ(m) prītipūrVākam,
dadāmi buddhiyogaṃ(n) taṃ(m), yena māmupayānti te. 10.10**

On those ever united through meditation with Me and worshipping Me with love, I confer that Yoga of wisdom by which they come to Me.

Devotees who are constantly and consistently engrossed in the thoughts of Sri Bhagavān, who worship HIM with love and affection, and whose minds are completely fixed on HIM, are blessed by HIM and endowed with 'Buddhi'. What is the implication of the word 'Buddhi' in this shloka? The word points at the intellect that makes one perform tasks without harboring any expectations. It is, in other words, the intellect required to do 'Nishkaam Karma'. 'Buddhi Yoga' thus encapsulates the essence of 'nishkaam buddhi' wherein one is equipped with the intellect to work with a sense of detachment and is constantly connected with Bhagavān.

In the Bhagwat Katha, we find reference to the Gopis who used to spend the entire day working on their daily chores, their minds nevertheless constantly enthralled and spellbound by the thoughts of Sri Krishna. They would see Yogeshwar everywhere and in everything. They did their duties as an offering to HIM. There is a charming anecdote shared by Swamiji on one of the gopis who, desiring to sell milk, yogurt, and butter, becomes so entrenched in the thoughts revolving around Bhagavān that instead of announcing "Milk for sale," she inadvertently calls aloud, "Govinda le lo, Gopala le lo".

Coming to our own age of Kaliyug, we have seen Ramakrishna Paramahansa who had very little formal education, but was completely devoted to Ma Kaali. Yet another example is that of Sharananand ji whose original and unique views stand on the intrinsic soundness of his own first-hand experience, in spite of the fact that he too had not received any education. **The Atma-jnana that both Paramahansa ji and Sharananand ji obtained, had been entirely due to HIS blessings.** The same can be applied to the other devotees as well. Equipped with a substantial measure and intensity of devotion, they too become augmented with the right kind of intellect, bestowed upon them through HIS infinite Grace. Equipped with this 'buddhi', they come to HIM and get united with HIM.

Knowledge or Atma-jnana is hence an important requisite to connect with Bhagavān. **However, even if we do not have this knowledge, we should not be too worried as our bhakti will ensure that HE facilitates and induces this knowledge in us.**

10.11

teṣāmevānukampārtham, ahamajñānajaṃ(n) tamaḥ, nāśayāmyātmabhāvastho, jñānadīpena bhāsvatā. 10.11

In order to bestow My compassion on them, I, dwelling in their hearts, dispel their darkness born of ignorance by the illuminating lamp of knowledge.

In this shloka, Parameshwar elaborates on how HE removes 'tamaḥ' from the lives of HIS devotees, purely out of compassion. The word 'Tamaḥ' means 'darkness'. Our intellect is at present clouded with darkness which emanates from lack of knowledge. The word 'jaṃ' means 'being born out of'. 'Pankaja' for example, is lotus born in mud and slush. What does one do if one faces darkness born out of ignorance?

When we enter a dark room, we light a lamp to dispel the dark shadows. **In the same way, HE lights the lamp of knowledge to remove the darkness within us. It is our bhakti that serves as the fuel or oil needed to light the lamp.** What is this lamp? Symbolically, the body and heart filled with detachment has been likened to a lamp which, stoked by our devotion, acts as a catalyst to vanquish the darkness that engulfs the mind.

This devotion thus, leads to enlightenment. **After all, Paramātmā is there to ensure that our intellect is illuminated and our ignorance is driven away!** Hearing Parameshwar's words fills Arjuna with unspeakable joy as he realizes that Sri Krishna is not just his friend and his childhood playmate, but a Celestial, Phenomenal Luminary who transcends the ordinary confines of such worldly relationships.

The next shloka sees Arjuna using beautifully worded devotional paeans for Sri Krishna.

10.12

arjuna uvāca paraṃ(m) brahma paraṃ(n) dhāma, pavitraṃ(m) paRāmaṃ(m) bhavān, puruṣaṃ(m) śāśvataṃ(n) divyam, ādidevamajaṃ(m) vibhum. 10.12

Arjuna said: You are the transcendent Eternal, the supreme Abode and the greatest purifier; all the seers speak of You as the eternal divine Puruṣa, the primal Deity, unborn and all-pervading.

We are all on a journey to understand Sri Krishna. We make constant endeavors to grasp the essence of who Bhagavān is. We need to draw our attention to the adjectives used in this shloka to describe HIM. '**Paraṃ Brahmā**' refers to HIM who is present everywhere. '**Paraṃ Dhāma**' is HIS ethereal abode, the ultimate place of refuge for us

Parameshwar is both pious, and '**śāśvataṃ**' or eternal. HE is the '**Puruṣaṃ**' who is beyond this **Prakṛti**. HE is **divya** or divine, and also the **ādideva**, or the Original Deity, the God of all Gods. Being '**ajaṃ**', HE is not born and hence the cycle of life and death, and the confines of humdrum existence which keep the ordinary mortals or the '**dehadharis**' in their grip, fail to get a hold over HIM. '**Vibhum**' is ONE whose sphere of influence is '**ananta**' or infinite and beyond boundaries

Right from his childhood, Arjuna has heard people speaking of Sri Krishna's glories, as mentioned in the next shloka.

10.13

**āhustvāmṛṣayaḥ(s) sarve, devarṣirnāradastathā,
asito devalo vyāsaḥ(s), svayaṃ(ñ) caiva bravīṣi me. 10.13**

Likewise speak the celestial sage Nārada, the sages Asita and Devala and the great sage vyāsa; and Yourself too proclaim this to me.

It is not as if Arjuna has been oblivious to the greatness of Yogeshwar. Right from his childhood, Arjuna has heard praises being heaped upon Sri Krishna from Rishis like Narada and from Munis such as Asit, Deval and Vyas. He has seen Bhīṣma Pitāmaha worship HIM. He has witnessed Ved Vyas ji bowing in reverence before Parameshwar. The scene created by Shishupala during the Rajasuya Yajna that had been conducted by Yudhisthira, has not faded from Arjuna's memory. That was the time when Shishupala had hurled insults upon Sri Krishna because HE had been conferred with the honor of being the special guest for this sacrificial ceremony. It was Bhīṣma Pitāmaha who had to remind Shishupala that Sri Krishna was worshipped by all the Rishis and munis. HE should not be spoken to in such a derogatory way.

Aware of the splendor of Yogeshwar, if Arjuna is nevertheless a tad casual in his approach towards his 'sakha', one cannot blame him entirely. **Look at the unpretentiousness of Sri Krishna who is so modest and humble, that HE does not care to project HIS greatness before Arjuna. HIS might and power lie in HIS lack of vanity.**

Hearing from others about Sri Krishna is not enough for Arjuna. He now wants validation from Bhagavān HIMSELF.

10.14

**sarvametadṛtaṃ(m) manye, yanmām(m) vadasi keśava,
na hi te bhagavanvyaktiṃ(m), vidurdevā na dānavāḥ. 10.14**

Kṛṣṇā, I believe as true all that You tell me. Lord, neither demons nor gods are aware of Your manifestations.

Arjuna, of course, agrees with everything that he has heard others say about Sri Krishna. All that has been said is undoubtedly true. **However, Yogeshwar is the only ONE who can tell Arjuna accurately about HIMSELF.**

Let us draw an analogy between any son and Arjuna. While the father knows everything about his son, would the son too know the father with the same degree of familiarity? **Sri Krishna knows all that is to know about Arjuna; but can the latter claim to have a complete picture of who Paramātmā is?**

No super terrestrial being nor any God can give an account of Sri Krishna to Arjuna the way HE can describe HIMSELF.

What is important to note is that until Sri Krishna decides that we should know HIM, we will not be able to get a glimpse into HIS Eternal nature. We should always keep in mind the following lines:

सोई जानहि जेहि देहु जनाई, जानत तुम्हहि तुम्हइ होइ जाई

(Unless God decides we can never know about HIM).

All of us who are students of the Geeta Pariwar, should therefore be immensely grateful that we have got the opportunity to learn this holy text and understand HIS greatness.

10.15

svayamevātmanātmānaṃ(m), vettha tvaṃ(m) puruṣottama, bhūtabhāvana bhūteśa, devadeva jagatpate. 10.15

O Creator of beings, O Ruler of creatures, god of gods, the Lord of the universe, O supreme Puruṣa, You alone know what You are by Yourself.

Arjuna makes use of more adjectives to allude to Bhagavān. Taken individually, these words would just be a series of epithets thrown together without much significance. However, if we see an underlying unity in the verse and string the words into a meaningful pattern, we will be able to understand the might of Sri Krishna.

Make a note of the sheer variety of adjectives, each pointing at a cardinal trait that can be attributed to Paramātmā. The word '**Puruṣottama**' points to the Supreme personality, who happens to be the very cause of our existence, as summed up by the term '**bhūtabhāvana**'. HE is '**bhūtesha**', the ONE controlling us all in HIS capacity as the Lord of all HE surveys. HE is the God of all Gods and our **Jagatpate** or the Father of this Universe. When we do our daily puja, we should recall these attributes of Sri Krishna by remembering these adjectives. **Only if we grasp the significance of these words will we be able to comprehend the depth of the Gītā.** We should keep in mind that our aim is not just to read the Holy text, but to bring it into our lives through practical application of its main tenets.

Remembering HIM through these words helps us in evoking a clear picture of HIS might and makes us see HIM with the same clarity of vision as Arjuna does.

Bhagavān is the accumulation of all the divine qualities mentioned in this shloka. **Yet, we get a glimpse of not even one percent of HIS splendor and resplendence.** It is little wonder therefore, that Arjuna too cannot explain who Sri Krishna is.

10.16

Vāktumarhasyaśeṣeṇa, divyā hyātmavibhūtayāḥ, yābhirvibhūtibhirlokān, imāṃstvaṃ(m) vyāpya tiṣṭhasi. 10.16

Therefore, You alone can describe in full Your divine glories, whereby You pervade all these worlds.

Wanting to know more about Sri Krishna, Arjuna requests HIM to describe HIS **vibhūtis**. Yogeshwar's opulences have been termed as 'vibhūtis'. Arjuna's main query is, where and in which places would Sri Krishna be prominently present? Of course, we know by now that HE is omnipresent, just like air is present everywhere. Yet, when we want to fill air in our vehicle's tyres, we go to a specific place, do we not?

In the absence of proper knowledge, we flounder about in our quest for Yogeshwar. We are aware of HIS might, nevertheless we stay disconnected with HIM as we are so completely engrossed in our worldly matters.

Only when we need something or are in distress, do we remember HIM. It is but natural that Arjuna would want to know the various manifestations of Paramātmā and the glories by which people would be reminded of HIM. Arjuna is interested in getting Yogeshwar to describe HIMSELF without any reservations, as the word '**aśeṣeṇa**' suggests.

The next shloka gives us the reason why Arjuna wants to know of Ishwar's vibhūtis.

10.17

katham(m) vidyāmahaṃ(m) yogiṃs, tvām(m) sadā paricintayan, keṣu keṣu ca bhāveṣu, cintyo'si bhagavanmayā. 10.17

O Master of Yoga, through what process of continuous meditation shall I know You? And in what particular forms, O Lord, are You to be meditated upon by me?

The reason why Arjuna wants to know of Sri Krishna's vibhūti is **so that he may fix his mind on these attributes and meditate upon them**. Arjuna is shrewd enough to realize that Sri Krishna would be inclined to give evasive answers, and hence he frames his request rather craftily making his words foolproof and infallible. He is aware that Ishwar would wonder why, having already described HIMSELF earlier, HE should be asked again to narrate HIS glories. Therefore Arjuna says that he wants an elaborate account of who Parameshwar is, so that he can look for HIM at the right places and see HIM everywhere.

If we recall, Yogeshwar has already given a brief description of his vibhūti in chapter 7 as well:

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ 8॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ 9॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ 10॥

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ 11॥

(I am the taste in water, O son of Kunti, and the radiance of the sun and the moon. I am the sacred syllable Om in the Vedic mantras; I am the sound in ether, and the ability in humans. I am the pure fragrance of the Earth, and the brilliance in fire. I am the life-force in all beings, and the penance of the ascetics. I am the eternal seed of all beings. I am the intellect of the intelligent, and the splendor of the glorious. I am their strength devoid of desire and passion. I am sexual activity not conflicting with virtue or scriptural injunctions.)

The flow in the account of HIS attributes is disrupted in chapter 8, while in the 9th chapter, Sri Krishna reveals the highest and sacrosanct secret of HIS existence.

10.18

vistareṇātmano yogaṃ(m), vibhūtiṃ() ca janārdana, bhūyaḥ(kh) kathaya tṛptirhi, śṛṇvato nāsti me'mṛtam. 10.18

Kṛṣṇā, tell me once more in detail Your power of Yoga and Your glory; for I know no satiety in hearing Your nectar-like words.

Arjuna admits that Sri Krishna has already told him about HIS attributes. However, Arjuna reveals that Yogeshwar's words are like nectar or 'amrit' to him. **No amount of this sweet manna can be enough for him. It only leaves him clamoring for more;** and this is the reason why Arjuna wants to know about Yogeshwar's vibhūtis in a lucid elaboration. Sri Krishna is happy at Arjuna's desire to know more about HIM, as the latter is a sincere devotee.

10.19

śrībhagavānuvāca
hanta te kathayiṣyāmi, divyā hyātmavibhūṭayaḥ,
prādhānyataḥ(kh) kuruśreṣṭha, nāstyanto vistarasya me. 10.19

Śrī Bhagavān said: Arjuna, now I shall tell you My prominent divine glories; for there is no limit to My manifestations.

In the previous shloka, Arjuna has explained that Krishna's words and speech are like 'amrit' to him. However, Sri Krishna is mindful of the fact that they are on the battlefield. With limited time on their hands, **a detailed description of HIS vibhūtis would be an onerous exercise as there is no end to HIS divine manifestations.** Hence, Yogeshwar tells Arjuna that HE will describe to him only the most significant and salient forms of HIS divine glories.

The situation is akin to a lady in the present times, visiting a Sari shop and demanding to see all the saris stocked in the shop. Taking down thousands of saris from the shelves would be impractical and hence the shopkeeper would be more likely to show just one sari of each pattern.

A similar response is given by Sri Krishna who tells Arjuna that HE would be describing just a few select vibhūtis to satisfy his curiosity.

10.20

ahamātmā guḍākeśa, sarvabhūtāśayasthitaḥ,
ahamādiśca madhyaṃ(ñ) ca, bhūtānāmanta eva ca. 10.20

Arjuna, I am the universal Self seated in the hearts of all beings; so, I alone am the beginning, the middle and also the end of all beings.

Sri Krishna goes on to say that HE is the **ātmā** or the soul residing in the hearts of all. Before diving deep into this shloka, let us note that **Arjuna has been addressed as Guḍākeśa, or one who has complete control over his sleep. Ignorance is a state of darkness that can be symbolized through sleep.** Hence, it can be said that Arjuna has the capability to conquer both sleep and ignorance. By addressing him thus, Sri Krishna wants to point out that Arjuna has to pay careful attention and heed to HIS words.

As mentioned before, Sri Krishna has said that HE dwells in the hearts of all creatures and humans. Arjuna has asked him earlier:

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया

(while meditating, where and in what forms can I think of You, O Supreme Divine Personality?).

The answer to this query is so simple! **Sri Krishna is to be found within us!**

The modern and rather westernized trend is to greet each with a polite 'good morning' or 'good afternoon'. If we recollect, our ancestors and forefathers used to greet each other with a simple salutation uttering the words 'Ram Ram' or 'Hare Krishna'. This traditional style of greeting is just to remind ourselves that the person we are talking to, has Paramātmā seated within him in the same measure as we have.

We should therefore be aware that Sri Ram is to be found not only in Ayodhya or in the temples, but also within us. **Once we realize HIS all-pervading presence in all of us, our behavior would undergo a change.**

HE is also the beginning, the middle and the end of all beings. **HE is the ONE who generates all creation in the Universe, maintains it and finally takes the responsibility for its dissolution.**

Irrespective of whether we like or dislike someone, the fact remains that we are connected, the common thread being the presence of Paramātmā within each of us.

The lights in our homes, our laptops and the fans on the ceilings are all connected as the same electricity that is generated at the power-station, runs through these appliances. Much in the same way, Paramātmā too is all pervasive, binding us all with HIS presence.

10.21

**ādityānāmahaṃ viṣṇuḥ(r), jyotiṣāṃ(m) raviraṃśumān,
marīcirmarutāmasmi, nakṣatrāṇāmahaṃ(m) śaśī. 10.21**

I am Viṣṇu among the twelve sons of Aditi, and the radiant sun among the luminaries; I am the glow of the Maruts (the forty-nine wind-gods), and the moon, the lord of the stars.

Sri Bhagavān now elaborates upon HIS position amongst the Celestial beings. HE is none other than Vishnu amongst the twelve sons of Aditi. Of all the luminous bodies in the firmament, Yogeshwar stands out as the resplendent and radiant Sun.

There are 49 Maruts who are the sons of Diti and who have been Indra's sevis and companions at his court. Of these, Bhagavān is to be known as Marīci who is distinct from the other Maruts due to his sheer strength. As per our scriptures, Diti had wanted a powerful son who could destroy Indra. This was in retaliation to the slaughter of her own sons at the time of the churning of the ocean of milk.

There are no less than 27 types of constellations or nakshatras, **amongst which Sri Krishna shines as 'śaśī' or the moon.** We should remember that it is HIS mind that Chandrama or the moon owes its radiance to. The moon, which is instrumental in controlling our emotions, happens to be one of HIS vibhūtis.

10.22

**vedānāṃ(m) sāmavedo'smi, devānāmasmi vāsavaḥ,
indriyāṇāṃ(m) manaścāsmi, bhūtānāmasmi cetanā. 10.22**

Among the Vedas, I am the śamaveda; among the gods, I am Indra. Among the organs of perception i.e., senses, I am the mind; and I am the consciousness (life-energy) in living beings.

The Vedas have been classified into Rig, Atharva, Yajur and Sāma. What makes Sāma Veda distinct from the other equally venerable vedas, is that this treatise can be sung as a hymn; and **because Sāma Veda**

has an element of music, it becomes Sri Krishna's favorite. Sri Bhagavān revels in HIS bhaktas' musical devotion and treasures most, those enjoyable moments when the devotees sing bhajans for HIM.

During the course of a beautiful conversation between Vishnuji and Narada Muni, Vishnuji is asked where HE stays. **His answer given below, should serve as a constant reminder to us that Param-Pitah is not at all far from us,** and that HE is the happiest when devotees sing for HIM. Vishnuji replies,

नाहं वसामि वैकुण्ठे योगिनां हृदये न च | मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद ॥

(Neither do I reside in Vaikuntha nor in the hearts of the. Yogis, but I dwell where my devotees sing my name, O. Narada !)

Amongst all the devas and Celestial Gods, HE is to be known as **Vāsavaḥ**, the king of all Gods, popularly referred to as Indra.

From the kingdom of Gods, Yogeshwar now moves on to the kingdom of the mortal body, in which amongst all the sense-organs, HE reigns supreme as **'mana'** or mind. It is indeed an assuring thought that though Parameshwar appears to be so far away due to the distance that we have ourselves created out of our material desires, HE resides so close to us, and is a part of us! Mind is the most powerful instrument amongst all the Indriyas. It is the mind that is responsible for the sankalp and vikalp in our lives. While **'Sankalp'** refers to desires, **'Vikalp'** is the factor that causes deterrence in our goals. **Our mind can elevate us or cause our downfall.**

Observe carefully, is it not the mind instead of the gross body that decides WHERE we are at any given moment?

There is an interesting story about two friends who had decided to visit the Jagannath Puri temple. Around the same time, a cultural event was scheduled in the town. One of the friends wanted to lay aside his plan to visit the temple and attend the cultural event instead. The other friend was however adamant that he would pay obeisance at the temple instead of wasting time on such events.

Once the devotee reached the temple though, he could think of little else but the cultural event. On the other hand, the other friend who had chosen the cultural event over a visit to the temple, could only harbor wistful thoughts about the temple, a chance which he had missed. **Here we see how the mind works. While one friend, seated in the temple, was making a mental 'virtual' tour of the cultural event, the other friend's mind was fixed on the temple.** That is why it is said,

तत्र आत्मा यत्र मन.

The power of the mind is so potent that it can elevate us or cause our deterioration.

Sri Bhagavān is also the **'cetanā'** within the living beings. **Cetanā is that power or tattva which differentiates a living entity from the non-living.** It is responsible for infusing life into the body.

10.23

**rudrāṇaṃ(m) śaṅkaraścāsmi, vittaśo yakṣarakṣasām,
vasūnāṃ(m) pāvākaścāsmi, meruḥ(ś) śikhariṇāmaham. 10.23**

Among the eleven Rudrās (gods of destruction), I am Siva; and among the yakṣas and rakṣasās, I am the lord of riches (Kubera). Among the eight Vasus, I am the god of fire; and among the mountains, I am the Meru.

There are 33 categories of Celestial Beings comprising **12 Adityas, 11 Rudrās, 8 Vasūs and 2**

Ashvins. Amongst the Rudrās, Sri Krishna is none other than śaṅkara. Out of all the **Vasūs, HE is pāvāka, and hence HIS blessing is evident in the form of Agni which is responsible for making our lives pious.** Chapter 17 deals with the importance of **Yajna, Daana and Tapah** as actions that purify us. Agni further makes us pure because of the significant role it plays in our body. For example, food is digested by '**jathar-agni**'. Similarly, the **raktagni, present in the rakta-dhaatu**, purifies our blood stream. Thus we see that Agni is responsible for the very sustenance of all life.

Amongst the **Yakṣa**, HE is their king **Kuber, who is referred to as vittaśo.** Yakṣas come under the category of the **ganās**, the attendants of **Bhagavān Shiva.** The king of the Yakṣas, that is Kuber, is also the Lord of wealth, responsible for managing the wealth and material resources of this Universe.

Bhagavān is also to be known as **Meruḥ** amongst the mountains. **Meruḥ** is considered the central peak situated at the center of the Earth, and is therefore looked up to as a '**teertha kshetra**' or a pious place. Meruḥ is believed to be made of precious metals like gold and silver. It is therefore befitting that Yogeshwar should be identified with this holiest of all mountains.

10.24

**purodhasāṃ(ñ) ca mukhyaṃ(m) māṃ(m), viddhi pārtha bṛhaspatim,
senānīnamahaṃ(m) skandaḥ(s), sarasāmasmi sāgaraḥ. 10.24**

Among the priests, Arjuna, know Me to be their chief, Bṛhaspati. Among warrior-chiefs, I am Skanda (the generalissimo of the gods); and among the reservoirs of water, I am the ocean.

The Purohits, referred to as **purodhasāṃ** in this shloka, are the officiating priests who help in conducting the religious rituals. We have the pandits performing pujas at our homes. Bṛhaspatim is the main purohit who performs rituals for the devatas. **It is but natural that Sri Krishna would be identified with Bṛhaspatim, the main priest.**

Amongst the commanders or senāpatis of all armies, **Bhagavān is none other than Skandaḥ, also called Kartikeya,** who is the son of Mata Parvati. Indra Devta had requested **Skandaḥ** to become the commander of his army-a proposal that had been accepted by **Skandaḥ.** He is thus the Senāpati of the celestial army.

Amongst all the water bodies, HE stands out as **sāgaraḥ** or the ocean. Why is the ocean considered so mighty? The answer lies in the significance it holds in the world. All the holy rivers flowing across the various Teerth-sthalas ultimately merge into the ocean. Being the accumulation of all the auspicious and holy Teerthas, the ocean holds a special and a pious place.

The ocean is also symbolic of **stability and prosperity.** After all, it is a storehouse of precious gems such as pearls, besides serving as the lifeline of the numerous aquatic creatures. **Irrespective of sporadic violent storms, deep down the ocean maintains its tranquility.** Unlike the lakes and rivers that are prone to overflowing causing inundation, **the ocean retains its existing condition and does not overstep its shores.** The ocean being so calm and stable, it is but a foregone conclusion that Sri Krishna would equate HIMSELF with the sāgaraḥ amongst the sarasām or the water bodies.

The Vivechan was followed by the Question-Answer session.

Q & A

Udaychandrika ji

Q1. How can we activate our conscious and subconscious mind? How can we enlighten the mind during meditation? Mainly, how do we connect to HIM even while doing our daily tasks?

Ans: We have to arrange our priorities in terms of the work we do. If we love Paramātmā, then we will not have to exert our minds as focus on HIM would come easily. A mother puts her child to sleep and continues with her work, but keeps on checking the child on and off. She keeps on wondering whether the child has got up or if he has fallen off. This line of worry is because she dearly loves the child. Similarly, we need to invest our devotion in HIM. Only then can we remember HIM automatically. When we do puja, we should remind ourselves of the qualities that Parameshwar possesses. Remembrance then becomes a habit. To take a simple example, we can greet others by saying 'Ram Ram' or 'Hare Krishna'. Even if we cannot remember HIM all the time, at least we should not forget HIM either.

Q2. How can we learn the Gita by heart?

Ans: Through Abhyasa or practice. An important fact to keep in mind is that we should NOT worry about our ability to learn the Gita. The act of worrying can be an impediment in our path. We have to just make an effort with a degree of devotion, and the learning dawns upon us automatically. How did we learn bhajans? Did they not come to us with ease, almost automatically? Therefore, while cooking or attending to our daily chores, we should simultaneously listen to the devotional songs or the chanting of the shlokas.

Pravin Bogam ji

Q. There are many sampradayas like vaishnava and Shaiva. When Paramātmā says that HE is Rudra, is he trying to give us a hint that HE favors the Shaiva sampradaya?

Ans: All these sects have been created by humans. Adi Shankaracharya was born as a blessing from Bhagavān Shiva. Interestingly, his kula-devata was Sri Krishna. However Shivji, being easier to please and being generous with his blessings, was worshipped by Adi Shankaracharyaji's parents when they wanted a son. No where does Ishwar impose any restrictions on our chosen deities. No where does Ishwar say, not to worship Shiva or not to worship Vishnuji. It should be noted that Adi Shankaracharyaji's mother, though a Shiv-bhakta, wanted to have a darshan of Sri Krishna at the time of her impending demise. We should therefore understand that the tattva is the same, only the names of the deities are different.

Sugeetha MN ji.

Q. If Krishna is in everybody, then it goes by logic that HE is in the sinners as well. Therefore, why do the sinners, in whom too HE resides, cause harm to others and engage in sinful deeds?

Ans: We can take the example of a pious mother who gives birth to two children. One of the children keeps good company and becomes a good child. The other child derives qualities that are undesirable, due to the influence of bad company. No matter how much she tries, the mother is helpless against the child's misdeeds. Similar is the case with the humans. It is indeed unfortunate that having Paramātmā within, the sinners nevertheless yield to their unholy instincts and perform grievous deeds. Moreover, we are all guided by the three gunas, Sattva, Rajas and Tamah. There are some people who are by nature sattvik, while there are others who are helpless under the sway of Rajo and Tamo gunas. No matter how compassionate HE is, these people fall prey to their tendencies and fail to get connected to HIM. It is a piteous state, indeed! However, Parameshwar is also very kind. Once a person seeks forgiveness with devotion, Sri Krishna brings him into the divine consciousness. Look at Valmiki, who used to be a dacoit, and just gauge for yourself, where he reached after he repented and became a devotee!

The evening concluded with prayers and a rendition of the Hanuman Chalisa.



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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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