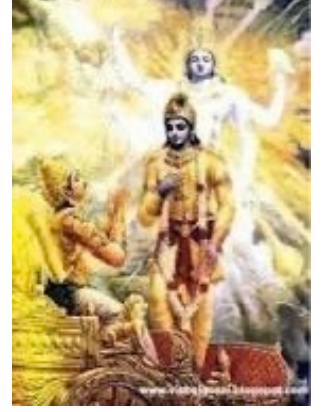


Bhagavad Gita Chapter 10, Part 8 dated 19/09/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: Chapter 10, Verses 21- 25.

Illustrations and Stories: Story of यक्षा Yaksha, Indra and Devas - Kena-Upanishad: Story of Lord Venkateshwara: Who is Skandha?

Stories of Lord Ganesh: Birth of Ganesha: Two enchanting stories of Shri Ramakrishna about Ganesh. Mother Parvati is everywhere - Maa, Baby Ganesha and a Cat. Mother Parvati is the Mother of the universe.



Om Jananim Saaradam deviim,Raama-krishnam jagad-gurum
Paada-padme tayoh sriitvaa,prana-maami muhur-muhuh

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्। देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,
Devaki paramanandam, Krishnam vande jagat gurum**

I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.

सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः। पार्थो वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanaha|
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

All the Upanishads are like cows. The milker is Krishna, the son of Nanda. Partha (Arjuna) is like a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं। यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**Mookam karoti vachalam pangum langhayate girim |
Yat-krupa tamaham vande paramananda madhavam ||**

I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns dumb into eloquent speakers and enables the lame to cross mountains.

Recollection:

We are studying the tenth Chapter of the Bhagavad Gita called **Vibhuti Yoga**. If we cannot meditate on the Divine Lord as Atman/Pure Consciousness, then we should meditate on His glory as we perceive extraordinary objects in the world. There is a tremendous amount of variation in these perceived objects. There are things which are far superior to others. The moment our eyes lay on extraordinary objects - a mighty mountain, a river, a vast desert, beautiful sunset and sunrise, an ocean etc. instantaneously, we are reminded of Divine power. The Lord says, “I am manifesting in the form of a mighty mountain, a river, a vast desert, beautiful sunset and sunrise, an ocean etc.”, The vastness, greatness, infinity, and beauty are all His manifestations.” We were discussing the 21st Verse in our last class.

Bhagavad Gita: Chapter 10, Verse 21

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ 21॥

***ādityānām ahaṁ viṣṇur jyotiṣhām ravir anśhumān
marīchir marutām asmi nakṣhatrāṇām ahaṁ śhaśhī***

Translation: Amongst the *Adityas* (twelve sons of *Aditi*) I am Vishnu; amongst luminous objects I am the sun. Know Me to be *Marichi* amongst the *Maruts*, and the moon amongst the stars in the night sky.

1) ādityānām—amongst the twelve sons of *Aditi*; **aham**—I; **viṣṇuḥ**—Lord Vishnu;

Adityas (Sanskrit: आदित्य) refers to the offspring of *Aditi*. (The name *Aditya*, in the singular, also refers to the sun god *Surya*.) Generally, *Adityas* are twelve in number and consisting of *Vivasvan*, *Aryaman*, *Tvashta*, *Savitr*, *Bhaga*, *Dhata*, *Mitra*, *Varuna*, *Amsa*, *Pushan*, *Indra* and *Vishnu*. (The Mahabharata and the Puranas mention the sage Kashyapa as their father. In each month of the year, a different *Aditya* is said to shine.) Important point for us is - Lord Vishnu is the

most adored deity in Puranas, and even in the Vedas. The Lord says, “I am Vishnu among all the *Adityas*.”

2) *jyotiṣhām*—amongst luminous objects; *raviḥ*—the sun; *anśhu-mān*—radiant. The Lord says, “I am the radiant sun among all luminous objects.” Lord says, “I am the sun (and the moon) among all these lights.”

What is light? What does it mean?

Whatever reveals things to us is called “light”. The sun, the moon, the stars, fire, candlelight and electric light are examples of light. The Lord says, “I am the sun and the moon among all these lights.” The sun is the most powerful light in the daytime and the moon in the nighttime. We need to understand that light is of two types: 1) The first type of light is brilliant sunlight which lights up the entire world. 2) The second type of light is our inner consciousness or awareness. The sunlight or moonlight is useless unless we have awareness/consciousness. In midday, when the brilliant sun is shining, if a person is asleep. He will not get any knowledge because the original light of Atman/Consciousness that cognises every other light - is absent.

3) *marīchiḥ*—Marichi; *marutām*—of the *maruts/winds*; *asmi*—(I) am.

The Lord says, “I am *Marichi* among all types of winds.”

There are 49 types of *Maruta*/winds. *Maruta* is a meaningful word. Air is a purifying agent. How? Air blows away the unpleasant smell of rotting corpses or other decaying objects. (Air, water, fire and earth are purifying agents. People in the villages wash their hands with clay and water. Fire burns and purifies.) The Lord says, “I am *Marichi* among all types of the blowing winds/air.” *Marichi* is the best type of all 49 types of winds. (We can say - it is a soothing, refreshing and relaxing type of air. The important point is -it is purifying.)

4) *nakṣhatrāṇām*—amongst the stars; *aham*—I; *śaśhī*—the moon.

The Lord says, “I am the moon among these stars.”

There are twenty seven *Nakshatras/stars* in Hinduism - *Ashvini, Bharani, Krttika, Rohini* etc. These are considered the daughters of Daksha. Daksha gave his daughters to the Moon. These twinkling stars give light to us. Navigators used to use the Pole-Star/*Dhruva-Nakshatra* for navigation before the compass was invented. The Moon shines among the billions of beautiful, delightful, twinkling stars. A full Moon is the brightest among all stars. Scientifically, the Moon is not a star, as it borrows light from the Sun. So, moonlight is a myth, a misnomer. It does not matter to us. At the night, moonlight lights up our path and reveals objects to us. The influence of the Moon upon all of us is incalculable. That is why the Moon is considered the presiding deity of the mind. The word lunatic is derived from the word 'lunar', meaning "the moon". (As we know, there is a solar calendar and a lunar calendar. In Ramakrishna's order, we follow the lunar calendar.)

The recording time is 8 minutes approx.

Bhagavad Gita: Chapter 10, Verse 22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ 22॥

***vedānām sāma-vedo smi devānām asmi vāsavaḥ
indriyāṇām manaś chāsmi bhūtānām asmi chetanā***

[**Translation:** I am the *Sama-Veda* amongst the Vedas, and Indra amongst the celestial gods. Amongst the senses I am the mind; amongst the living beings I am consciousness.]

The Divine Lord enumerates His four extraordinary manifestations in this verse. ways.

1) ***vedānām***—amongst the Vedas; ***sāma-vedaḥ***—the *Sama-Veda*; ***asmi***—I am.

The Lord says, "I am *Sama-Veda* among Vedas."

What are Vedas? Very briefly,

- The Vedas are the foundational scriptures of Hinduism.
- The Sanskrit word Veda means 'knowledge'. This Vedic knowledge is beyond the perception of the five sense organs. What is that knowledge? The three main significant subjects of Vedas are 1) The existence of God, 2) The existence of other worlds and 3) The afterlife. The goal of human life and the way to achieve this goal is known as *Purushartha*. These are the main topics described in the scriptures.
- The Vedas are अपौरुषेय *Apurushaya* - not a human composition. Vedas describe eternal knowledge - existing forever in Atman.
- In the beginning, there was only one Veda. God incarnated as a great Rishi named *Krishna-Dwapayana*. He was not the composer of Vedas but an editor of Vedas. *Veda-Vyasa* is a title given to him as an editor of the Vedas. *Veda-Vyasa* was a genius. He collected all Vedic mantras and knowledge that was scattered all over. (Collecting this vast knowledge, understanding it and classifying it into four parts was an incredible task. No human being could do it before he was born.) He divided the entire Vedic knowledge into four Vedas. These four Vedas are *Rig-Veda*, *Sama-Veda*, *Yajur-Veda* and *Atharv-Veda*. *Veda-Vyasa* had four disciples, and he gave one Veda to each. (It is said - *Atharv-Veda* was added later on by Rishi Atharvana.)
- The four heads of Lord Brahma represent these four Vedas.

The Lord says, “I am *Sama-Veda* among all Vedas.”

Of course, all Vedas are His manifestations, but *Sama-Veda* is His outstanding manifestation. Why? Some mantras have been selected from *Rig-Veda* and compiled in the *Sama-Veda*. The mantras of *Sama-Veda* are in beautiful singable tunes. The *Sama-Veda* is the origin of Indian music and the music of the rest of the world.

When an idea is put in the form of beautiful poetry and sung in the correct *raga*, *bhava*/emotions, *laya*, and *tala*, it will make an everlasting impression and be easy to remember. The Bhagavad Gita is called the “Song of God”. Its verses

are in a specific meter called अनुष्टुप् छंद *Anustuk-Chanda*. Whenever we sing various verses of the Bhagavad Gita, we should sing them properly with an appropriate *raga, tala, bhava and laya*. Music helps us to remember the subject and lifts our minds.

In the Bhagavatam, Bhagwan Krishna says, “I do not live in the hearts of the Yogis or Munis etc. But in the hearts of those devotees who sing my names and glories with devotion.

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

**Naham vasami vaikunthe yoginam hridaye na cha
mad-bhakta yatra gayanti tatra tishthami narada**

[Neither do I reside in *Vaikuntha* nor in the hearts of the Yogis, but I dwell where my devotees sing my name, O Narada !!]

2) devānām—of all the celestial gods; **asmi**—I am; **vāsavaḥ**—Indra.

The Lord says, “I am Indra among all the celestial gods.”

Vasavaḥ means Indra. Indra lives in *Indra-Loka/Swarga-Loka*/heavenly places. Indra is not only the ruler of *Indra-Loka* but has the correct understanding granted to him by the Lord Himself. As we discussed a beautiful story from *Kena-Upanishad* in our last class.

(Please refer to the transcript of the Chapter 10 Class/Part 7.)

Story of यक्षा *Yaksha*, Indra and Devas - Kena-Upanishad:

Once there was a war between the gods and the demons. The celestial gods prayed to Brahman and they won the battle. The Devas thought, “This victory is ours, and glory is ours alone.” They forgot that it all happened by the grace of Brahman and this was the victory of Brahman. But the Devas felt victorious and became egoistic. (Here, Swamiji also refers to the incident when the Gopis became egoistic and Sri Krishna vanished from their sight.) Omnipresent Brahman/God knew this false notion of the Devas. Brahman felt pity for the Devas and decided to dispel their false understanding. So, Brahman/God appeared before them in an unprecedented glorious and

astonishing form. The Devas became frightened. Who is this venerable Great Spirit - *Yaksha*?

Indra addressed *Agni-Devata*/ Fire-God, "O, *Jataveda*, go and find out what this great Spirit is?" "Yes, I will." replied *Agni*. And *Agni* ran to *Yaksha*.

Before *Agni* could say anything, *Yaksha* asked, "Who are you?"

Agni got frightened and said, "I am *Agni*, I am *Jataveda*."

Yaksha asked, "What power do you have, and what can you do?"

"I can burn anything and everything on this earth," replied *Agni*.

Hearing this, *Yaksha* smiled, placed a dry straw before *Agni* and said, "Oh, burn this straw." *Agni* tried and tried but was unable to burn the small dry straw. He immediately returned to Devas and said, "Regretfully, I was not able to learn what this *Yaksha*/great spirit is?"

Hearing this, Indra said to *Vayu*/Air, "O, *Vayu*, find out what this Great Spirit/*Yaksha* is?" *Vayu* ran to *Yaksha*.

Yaksha asked, "Who are you, and what can you do?"

Vayu replied, "I am *Vayu* and can blow away the entire universe."

Yaksha placed a dry straw in front of *Vayu* and said, "Blow it away." *Vayu* approached the straw with all his power but could not move it even slightly. *Vayu* returned immediately to the Devas and told them, "Sorry, I was not able to learn who this Great Spirit/*Yaksha* is?"

Then the Devas asked Indra, "O, *Maghavan*, you go and learn what this Great Spirit is?"

Indra ran, but *Yaksha* vanished from his sight. Indra could not see anything. (Indra is the Lord of Devas.) Indra stood there and said to himself, "Oh, what was that *Yaksha*? 'He did not return like *Agni* and *Vayu*. He wanted to know about *Yaksha*. Indra was humble and keen to learn. Seeing his curiosity and

attachment to that Great Spirit, a most beautiful goddess with a golden hue named '*Himavatin*/Uma 'appeared before him. (*Himavatin* may mean 'the daughter of Himalaya', She is associated with Lord Shiva.)

Indra approached Her and humbly asked, "Mother, who is this Great Spirit/*Yaksha* that showed and vanished?"

Divine Mother said, "It is I/Brahman indeed." Indra understood - It was Brahman and victory of the Devas was Brahman's glory only. He became the first knower of Brahman and subsequently became the King of all Devas. *Brahm Vid Brahmaiva Bhavati/ a knower of Brahman is Brahman himself.*

That is why the Lord says, "I am Indra among all celestial gods."

The recording time is 15 minutes approx.

3) *indriyāṇām*—amongst the senses; *manah*—the mind; *ca*—and; *asmi*—I am

The Divine Lord says, "I am the mind among all senses." What does it mean?

There are five sense organs of knowledge - eye, ear, nose, tongue and skin. These sense organs have their subjects and objects of experience - *rupa*/shape, *shabdha*/sound, *gandha*/smell, *rasa*/taste and *sparsh*/touch. Each sense organ is an authority in its field and can do a specific job only. Eyes can not hear, ears cannot see etc. All five sense organs report their experiences to the mind. The mind has special power/*Chidabhasa*, perfectly capable of collecting information from all five sense organs and creating a composite picture. (***Antahkaraṇa*** अन्तःकरण has four parts *Manas*/mind, *Buddhi*/intellect, *Chitta*/memory and *Ahamkara*/ego.) The mind is the ruler, controller of sense organs and the best among all these senses. (There are eleven sense organs - five organs of knowledge, five organs of action and the mind. These are called *Indriyas*. We obtain knowledge through *Indriyas*.) The mind is also the root cause of bondage and also liberation - *mana eva manushyanam karanam bandha-mokshayoh*.

The Lord says, "I am the mind among all senses."

4) **bhūtānām**—amongst the living beings; **asmi**—I am; **chetanā**—consciousness.

The Lord says, “I am consciousness/*chetana* among all living beings.

The Lord manifests as *chetana*/consciousness in living and non-living beings. When we see an extraordinary manifestation of this consciousness in the form of remarkable musical talent, statesmanship, rulership, poetry etc. - it is the power of God only, and we must pay respect to these great people and salute them - *Om Namo Narayanah*. There is an important point to note: consciousness is not only in living beings but also in non-living ones. All पंचमहाभूत *Pancha-Mahabhutas*/Five Cosmic elements are manifestations of the Divine Lord. All mountains, rivers, fire, air, earth and space are *devatas*/divine beings. There is no inert thing. Five Shiva temples of South India worship *Pancha-Mahabhutas*/Five Cosmic Elements. They are *Akasha-Linga*, *Vayu-Linga*, *Jal-Linga*, *Agni-Linga* and *Prithivi-Linga*. All cosmic elements are the manifestations of the Divine lord.

Now, coming to the next verse:

Bhagavad Gita: Chapter 10, Verse 23

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ 23॥

***rudrāṇām śhaṅkaraśh chāsmi vittiśho yaksha-rakshasām
vasūnām pāvakaśh chāsmi meruḥ śhikhariṇām aham***

[**Translation:** Amongst the *Rudras*, I am Shiva; amongst the semi-celestial beings/*Yakshas* and demons I am *Kuber*. I am *Agni* among the *Vasus* and *Meru* amongst the mountains.]

Another four manifestation of the Divine Lord are described in this verse.

1) **rudrāṇām**—amongst the *Rudras*; **śhaṅkaraḥ**—Lord Shiva; **cha**—and; **asmi**—I am.

The Lord says, “I am Shiva among *Rudras*.”

Eleven *Rudras* with different names were worshipped during the Vedic period. The Lord says, “I am Shankara among these *Rudras*.” *Rudras* of the Vedic times became Shiva, *Shankara*, Kailashpati, Parvatipati, Harhar Bhootnatha etc. during the *Pauranic* period. The word 'Shankara' is a beautiful word. *Kara* - means he who bestows. *Shan* - means *Sukha*/happiness. (The Vedic Shanti mantra - ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । *Om Shan No Mitrah Shan Varunnah* | *Shan No Bhavativ-Aryamaa* also contains the word *Shan*.) Shankara means - He who bestows correct knowledge, a tremendous amount of peace, relaxation, and everything auspicious. Shankara is one of the eleven *Rudras*. The Lord says, “I manifest in the form of Shankara.

2) *asmi*—I am; ***vitta-īśhaḥ***—the god of wealth and the treasurer of the celestial gods; ***yakṣha***—amongst the semi-celestial beings; ***rakṣhasām***—amongst the demons;

We hear about *Rakshasas/Demons*. However, all *Rakshasas* are not always bad. (There are human beings who are worse than devils and demons but not called *Rakshasas*.) There are good *Rakshasas* as well. I will give you three examples.

1. **Hiranyakashipu** was called *Rakshasa* and was a great devotee of God. He chose to be born as a *Rakshasa* because he wanted to go to God quickly. We cannot call him a bad man.
2. **Vibhisana** was a great devotee of Bhagwan Rama.
3. **Prahalada** was a top devotee of Lord Narayana. He was born into the *Rakshasa* family.

These *Rakshasas* live in the higher worlds. These higher worlds are not experienceable or visible to us.

The Lord says, “I am *Vitta-Ishah* among these *Rakshasas* and *Yaksha*.” What is meant by *Vitta-Ishah*? The meaning of the word *Vitta* is wealth, and the word *Isha* is - he who possesses. *Vitta-Ishah* means He who owns an enormous amount of wealth - he is called कुबेर *Kubera*.

The recording time is 24 minutes approx.

Story of Lord Venkateswara:

Venkateswara, is known by various other names. He is the Hindu God Vishnu. *Venkateswara* is the presiding deity of Tirumala Venkateswara Temple located in Tirupati, Sri Balaji District, Andhra Pradesh, India.

Briefly, the legend is like this. Once, the sages wanted to decide - who is the greatest among the Trinity of Brahma, Vishnu, and Shiva. The Sages gave this project to Rishi *Bhrigu* to accomplish.

Rishi *Bhrigu* went to the King of *Swarga-Loka* Indra. Indra ignored him. Brigu cursed Indra that he would be only referred to as an egoistic soul all over the universe. Next, he visited Lord Brahma and Lord Shiva. Brahma and Shiva ignored him as well. He got angry and said, " Your devotees will worship You as *Lingam*."

At last, *Bhrigu* went to Lord Vishnu at *Vaikuntha*. Lord Vishnu was sleeping on *Adhishesha*, and Goddess Lakshmi was at His feet. When *Bhrigu* arrived, he saw Lord Vishnu's feet and felt humiliated. Enraged, he kicked Vishnu in His chest with his right foot. (*Bhrigu* has a third eye on his right foot.)



Awakened by this, Vishnu saw *Bhrigu*. Lord Vishnu apologised, served him with great hospitality and started massaging his feet. (During the process, Lord Vishnu pressed out the eye of his right foot. As a result, *Bhrigu's* arrogance disappeared.) *Bhrigu* was pleased and ordered the sages to perform rituals to Vishnu. Seeing this, Devi Lakshmi felt that Bhrigu insulted Her indirectly by hitting Vishnu on His chest. (She lives in the heart of Lord Vishnu as a beautiful jewel named *Kaustubha/Sri-Ankita*.) Lord Vishnu tried to console Her - She decided to leave *Vaikuntha*.

Goddess Lakshmi descended on Earth and settled in disguise. (Lakshmi is the goddess of wealth.) Vishnu soon arrived on Earth searching for His consort. It is a beautiful long tale. In short, Lakshmi was born as a princess, and Lord Vishnu was born as a son of a poor lady. His name was Srinivasa. Both fell in love and decided to get married. Srinivasan/Vishnu needed to borrow riches from *Kubera* to get married. He promised to repay the loan with interest. How? By the help of His devotees. Thousands of devotees donate money, jewellery,

hair etc. at this temple. (Donated hair is sold to make wigs all over the world.) Lord *Venkateswara* temple is the wealthiest temple in India.

Lord Vishnu - *Venkateswara* is the presiding deity of Tirumala *Venkateswara* Temple located on Tirumala Hill in Tirupati, Sri Balaji District, Andhra Pradesh, India. (मल्ल *Mala* means hill and तिरु *Tiru* means Shree.) Every year, hundreds of thousands of devotees donate a large amount of wealth at the Tirupati Temple. The above legend provides the reason for it. Lord Vishnu is paying the interest of His debt from *Kubera*. So every year with great difficulty and with the help of His devotees, He pays only the interest, the capital remains the same.

What is the symbolism of the story?

If the Lord pays off the capital, He will not stay here but return to *Vaikuntha*. The devotees would like Lord Vishnu to stay here. Why? The Lord blesses us and fulfils our desires. We delightfully donate some money, hair, jewellery, land etc. towards His debts. So that He continues to stay with us.

The essence is: *Kubera* is the wealthiest person by proxy. What does it mean? Whenever we meet a wealthy person, we should salute the person and think. How did he acquire his wealth? He must be an intelligent and hard-working man. (Intelligence and hard work are the main requirements to achieve anything.) Of course, he must have done some noble deeds in this life and previous lives. Having wealth is not a bad thing. However, two conditions must be fulfilled. 1) Firstly, we should not acquire wealth through crookedness, cleverness, or by hook or crook. 2) Secondly, we must remember - that everything belongs to God. We should offer our money back to God. How? In the form of service to humanity. A wealthy person is noble - when these two conditions are fulfilled. If not, he will go through terrible suffering and eventually learn his lesson. For all of us, an extraordinary manifestation in the form of wealth, knowledge, intelligence, or any form is the manifestation of the Divine Lord.

3) *vasūnām*—amongst the *Vasus*; ***pāvakaḥ***—Agni (fire); ***cha***—and; ***asmi***—I am

According to Hinduism, there are eight *Vasus*.

1. **Aap**, also known as **Jala (Water)**
2. **Dhruv**, also called as pole of all **Nakshatras**

3. **Soma (moon)**
4. **Dhara**, also known as **Prithvi or Bhu (Earth)**
5. **Anala**, also known as **Agni (Fire)**
6. **Anila**, also known as **Vayu (Air)**
7. **Pratyush**, also known as **Surya (Sun)**
Since deity in-charge of controlling sun named **Vivaswan** born to Aditi hence he is also called as **Aditya**
8. **Prabhash**, also known as **Akash (Sky / Ether)**

(In the Mahabharata Bhisma was one of the *Vasu*.)

The Lord says, “I am fire among these *Vasus*.” What does it mean?

Fire is the most efficient purifying element in this world. The Lord says, “I am fire among all *Vasus*.” He purifies everything.

(We do not need to remember all the details. Interestingly, fire is also called the Priest of the gods. पुरोहित *Purohit*/Priest is the connection between human beings and the gods. *Purohit*/Priest takes our offerings to various gods and brings the gifts of gods back to us. The modern term priest in temple conducting rituals is representative of fire.)

4) meruḥ—Mount Meru; **śhikharinām**—amongst the mountains; **aham**—I am

The Lord says, “I am *Meru-Parvata*/Mount Meru among all the high-peak mountains.”

According to Hindu scriptures, *Meru* Mountain is the centre of the earth and the principal division of the world. *Meru* Mountain contains an enormous amount of wealth in the form of gold and precious stones. Its peaks are the highest in the world. Interestingly, most gods, *yogis*, and *jyanis* dwell on the *Meru Mountain*. They perform their spiritual practices and progress in their spiritual life. The Lord says, “I am *Meru* Mountain.”

The recording time is 31.30 minutes approx.

Bhagavad Gita: Chapter 10, Verse 24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ 24॥

***purodhasām cha mukhyam mām viddhi pārtha bṛihaspatim
senānīnām aham skandhaḥ sarasām asmi sāgaraḥ***

This verse enumerates three manifestations of the Lord.

1) ***purodhasām***—amongst priests; ***cha***—and; ***mukhyam***—the chiefs; ***mām***—me; ***viddhi***—know; ***pārtha***—Arjun, the son of Pritha;

The Lord says, “O, Arjuna, the son of *Pritha*/Kunti, among all priests, you know Me as बृहस्पति *Bṛihaspati*.”

The celestial gods like Indra, Varuna, and Agni are not complete beings. They are ignorant, arrogant and get defeated repeatedly by the Demons/*Asuras*. Therefore, they also require a priest/knowledgeable teacher/Guru who can give them correct knowledge. These celestial-gods must do immense spiritual practices. So they can get blessings from Brahma, Vishnu and Shiva. *Bṛihaspati* is the Guru/Priest of celestial gods. He is an extraordinary priest and is considered the chief priest. The meaning of the name *Bṛihaspati* is - बृहत् *Bṛihad* means vast and *Pati* means the master) - he who is a living encyclopaedia of all wisdom.

2) ***senānīnām***—warrior chief; ***aham***—I; ***skandhaḥ***—Kartikēya.

The Lord says, “Among all warrior chiefs, know Me as *Skandha*/Kartikēya.”

Who is *Skandha*?

Skandha is the son of Lord Shiva and Devi Parvati, brother of Ganesha. He was born to help the demigods - defeat demons *Taraka*, *Simhamukha*, and *Surapadma*. The demigods prayed to Lord Vishnu, and Lord Vishnu advised them to go to Shiva. As a result, *Kartikēya* was born as Siva and Parvati’s son. He is also known as - *Kartikēya* (because he was brought up by the *Kṛittas*), *Murugan*, *Shanmukha* (one who has six heads.), and *Kumara* (one who is always young, full of optimism and vigorous). He is depicted with six heads and twelve

arms. *Skandha* is the commander-in-chief of the demigods and is often referred to as “ the God of war”. He is considered the ultimate warrior. Lord Shiva has another son - Ganesh.

Stories of Lord Ganesh:

Birth of Ganesha:

Once when Goddess Parvati went to take a bath, she took some turmeric paste and created a human form out of it. She then breathed life into this human form. Thus a boy was born. Goddess Parvati accepted the boy as Her son and asked him to guard the main gates. She instructed him, “Do not let anyone enter till I complete my bath.”

While the little boy was guarding the main door, Lord Shiva returned from the Himalayas. The boy stopped Shiva from entering the house. The little boy did not know that Shiva was his father. Similarly, Shiva was also not aware of the true identity of the boy guarding the door. Shiva turned furious on being stopped from entering his own house. He lifted His trident, severed the head of the little boy and entered the house.



Just then, Goddess Parvati came out. She was devastated to find her son lying dead before her eyes. She revealed the true identity of the boy. And asked Shiva to bring him back to life. Shiva told Parvati, "Even He cannot join the severed head of the boy to his body." Why? As the impact of His trident is irreversible.) He called out His bull Nandi. He ordered him to bring the head of the first creature (away from its mother). Nandi saw a dead baby elephant and bought the head of the baby elephant. Shiva placed the head of the elephant on the boy and brought him back to life. Parvati was happy to see her son alive but thought - he would never get his rightful place (with his elephant head and man body) among the gods. Lord Shiva understood Her feelings, recognised him as his son and named him Ganesha or Ganapati. Shiva blessed him and said, “The entire world will worship Ganesh before anyone else at the beginning of any ritual.” If anyone has a devotion to Ganesha - all his obstacles are removed. We

should remember Ganesha first to remove all our obstacles - *Prathama Sumir Shri Ganesha*.

Two enchanting stories of Shri Ramakrishna about Ganesh.

1) Mother Parvati is everywhere - Maa, Baby Ganesha and a Cat.

Some people have very shallow ideas about Lord Ganesha. Shri Ramakrishna narrated a story of Ganesha from Puranas. Why is Ganesha one of the greatest gods? How did He become one of the greatest knowers of Brahman?

When Lord Ganesha was a small child, Mother Parvati loved Him like any other Mother. One day Ganesha was playing outside. He saw a cat passing by the side. He got hold of the cat and started playing with the cat in a very rough way. The cat got injured, and at last, the cat managed to escape with scratches all over its body.

As Ganesha got hungry, He went inside to eat his dinner. He was surprised to see that Mother Parvati's body was full of scratches and wounds. When Ganesha saw his Mother, He felt terrible pain. He loved his Mother very much. He used to consider his Mother as the Divine Mother.

He asked, "Mother, who did this to You?"

Mother replied, "Why are you asking? You have done this to Me."

Baby Ganesh said, "When did I do this?"

Mother replied, "When you scratched the cat, then you scratched Me because I dwell in all beings - I am सर्वतरात्मा *Sarvantaratma*."

Baby Ganesha understood - "My Mother is all-pervading, and everything is the manifestation of My Mother."

So when He grew up, he could not marry because he saw his Mother in all women - as Mother Parvati resides in all human beings.

2) Mother Parvati is the Mother of the universe.

One day Lord Shiva and Mother Parvati were sitting at Mount Kailash. Ganesha and His Brother *Kartikeya* were playing nearby. Mother Parvati had a beautiful necklace studded with diamonds and other precious stones. Mother announced to *Kartikeya* and Ganesh, "He who can go around this whole world and comes back the earliest, I will award this necklace to him."

Immediately, *Kartikeya* jumped on his peacock vehicle and started flying.

Boy Ganesha sat down near his Mother and Father and started contemplating. Leisurely, He got up with the idea that my Father (Lord Shiva) is the Father of the universe, and my Mother is the Mother of the universe. *Jagatah Pitarau Vandey* - I salute my Father and Mother as the parents of this entire universe. He circumambulated around them with the idea - the world is a manifestation of my parents.

Joyfully, Mother Parvati awarded Her necklace to Ganesha. When Kartikeya returned after a long time; he got surprised to see his younger brother with the necklace around his neck. *Kartikeya* thought - Ganesha would take a long time to go around the world. He asked his Mother to explain it. Divine Mother said, "My son, Ganesha went around Lord Shiva and Me with the idea that We manifest as the universe. He effectively circumambulated the whole world." (Interestingly, in South India, Ganesha is said to have two wives - *Riddhi* and *Siddhi*. What does it mean? It is symbolic only - *Riddhi* means prosperity, and *Siddhi* means success. Lord Ganesha grants prosperity, success and liberation.)

The recording time is 40.42 minutes approx.

Bhagavad Gita: Chapter 10, Verse 25

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ 25॥

***maharṣhīnām bhrīgur ahaṁ girām asmyekam akṣharam
yajñānām japa-yajño smi sthāvarāṇām himālayaḥ***

[I am *Bhrigu* among the great seers and Om among all sounds. Among chants know Me to be the repetition of the Holy Name; amongst immovable things I am the Himalayas.]

mahā-ṛiṣhīnām—among the great seers; **bhṛiguḥ**—Bhrigu; **aham**—I.

The Lord says, “I am *Bhrigu* among the extraordinary celestial sages.

There is a beautiful story about Rishi *Bhrigu*. (Please see above.) Maharishi/Great-Seers are very distinctive people. Ten among them are the most important. Who is a Maharishi? They are the wise souls who have transcended the limits of human intelligence and depend entirely on the Divine - *Mahantam visham eti Maharishi*. *Bhrigu* is the chief of all Great-Seers. He is a great devotee of God, highly enlightened, and full of spiritual glow. Hence, Lord declares him to be His Own-Self.

girām—amongst chants/combination of syllables; **asmi**—I am; **ekam akṣharam**—the syllable Om.

The Lord says, “I am *Omkara/Akshara/Pranava* among all syllables/letters.”

What is Akshara? It is Omkara.

Omkara consists of all 52 syllables of Sanskrit. The first is ‘Aa’, the middle is ‘Oo’, and the last is ‘Ma or Um’. (We can pronounce *Pa, Pha, Ba, Ba, and Ma* with closed lips only.) Nobody can estimate the greatness of *Omkara*. It is a bridge which takes us first to *Shagun Brahma*/Personal God, then to *Nirguna Brahma/Parbrahman*.

yajñānām—of sacrifices; **japa-yajñah**—sacrifice of the devotional repetition of the divine names of God; **asmi**—I am

The Lord says, “I am *Japa-Yajna* among all the *Yajnas*.”

What is Yajna/Sacrifice?

The activity that takes us gradually to God is *Yajna*. The Fourth Chapter of the Bhagavad Gita describes twelve types of *Yajnas*. *Japa-Yajna* is the greatest. We will discuss it in our future class.

asmi—I am; **sthāvarāṇām**—amongst immovable things; **himālayaḥ**—the Himalayas.

The Lord says, “I am Himalaya among immovable objects.”

We will discuss this in our next class.

Vasudeva sutham devam kamsa Chanoora mardhanam,
Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.

Om Shanti Shanti Shanti

Kind regards

(Mamta Misra)