

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 10: Vibhūti-Yoga

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## Bhagavān reveals HIS infinite glory & exquisite manifestations as Puruṣottama, the Supreme Being

The 10th chapter of the Bhagavad-Gītā is known as the **Vibhuti yoga - the Yoga of the divine essence of Paramātmā**.

While chapter may sound to be simple compared to the other chapters in Bhagavadgītā, it is unique in its own way as using Arjuna as a means, Bhagavān has presented a different perspective to view HIS Creation in this chapter. Here, HE has given us insights on how to contemplate unwaveringly unto HIM.

The session started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Dharma, with the blessings of the Paramātmā our Guru and the light of knowledge.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः॥

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम्।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम्॥

यानन्द श्रुति मंत्र शक्ति महती ब्रह्मात्म विद्यावती

यासूत्रोदित शास्त्रपद्धतिरीति प्रद्योदिनान्तरद्युतिः।

या सत्काव्यगतिप्रसादितर्मतिर्नागुणालंकृतिः

सा प्रत्यक्ष सरस्वती भगवती मान्नायतां भारती॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतं।

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीं॥

नमोस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र ।

येन त्वया भारत तैल पूर्णः प्रज्वलितो ज्ञानमय प्रदीपः ॥

The discourse began with seeking the blessings of Saraswati Mata, Veda Vyasa Ji, Dnyaneshwar Maharaj, and our Guru Param Pujya Śrī Govind Dev Giriji Maharaj, and a hearty greeting to all the Gītā Sadhaks present at the session.

Bhagavadgītā is the culmination of the wisdom imparted by Bhagavān Śrī Krishna to Arjuna on the battlefield to help restore his confidence to fight the battle against his loved one, family and friends in the great Battle of Kurukshetra. While the book may be small with just 700 Shlokas, the depth and the application of the wisdom imparted in this book is unparalleled. It is like the ocean of knowledge has been completely filled in a small pot.

In Chapter - 9, we have seen how Bhagavān encapsulated the learnings of Jnana Yoga, Karma Yoga and Bhakti Yoga for Arjuna.

In the twenty-ninth Shloka of Chapter - 9, Bhagavān has said,

***samo 'haṁ sarva-bhūteṣhu na me dveṣhyo 'sti na priyaḥ***

***ye bhajanti tu mām bhaktyā mayi te teṣhu chāpyaham***

HE confirms that HE is equally accessible to all living beings; HE is neither opposed nor partial to anyone. Devotees who worship HIM with love and unwavering faith is united with HIM; They reside in HIM and HE in them.

This happens when one reaches the state of Equanimity, composure which is undisturbed by the experience of emotions, either joy, sorrow, or pain. It happens when ones' mind is totally devoted to the Paramātmā. Understanding the Creator, the Supreme Paramātmā, HIS Creation, this universe, the Jīvātmā, which is us, the mortal beings, and the inter-connections between them is the ultimate goal and destination for all of us. In order of to understand this, we have been blessed with the body and mind of a human.

In the fourth Shloka of this chapter, Bhagavān has said,

***buddhir jñānam asammohaḥ kṣhamā satyaṁ damaḥ śhamaḥ***

***sukhaṁ duḥkhaṁ bhavo 'bhāvo bhayaṁ chābhayameva cha***

HE is the confluence and the source of all abilities and qualities in humans, such as intellect, knowledge, forgiveness, truthfulness, control over the senses and mind, joy, and sorrow and so forth.

The relevance and importance of Bhagavadgītā remains as true today as it was thousands of years back when it was spoken to Arjuna. The primary reason for that is while we have made enormous progress in almost every field, the emotions and thought process of humans remain unchanged.

In the ninth Shloka of the chapter, Bhagavān has said,

***mach-chittā mad-gata-prāṇā bodhayantaḥ parasparam***

***kathayantaśh cha mām nityaṁ tuṣhyanti cha ramanti cha***

Here, HE gives a brief description of the people who are completely devoted to HIM. HE says, 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 by them. Their devotion, their pious thoughts and their holy company creates a fusion of joy culminating in mesmerizing synergy and ecstatic bliss.

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

HE promises that those who is always connected to HIM in every way, in the form of devotion and love will be endowed with *buddhi yoga* (knowledge) in addition to their Bhakti emotions, so that they can attain the Paramātmā in all entreties and get to know HIM. This he said because the mind of such a devotee becomes pure to experience Paramātmā.

## 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, the usage of the word **Anukampān** by Bhagavān is interesting. **Anukampān** is related to the concept resonance in physics. If we place multiple musical string instruments (like Tanpuras) in a closed room and strike a string of one of them, the others start vibrating at the same frequency. This phenomenon is called resonance.

Similarly, when a devotee's heart is filled with divine devotion, its reverberation creates divine compassion for him in Bhagavān's heart. This leads to divine blessings showering upon the devotees. Thus, Śrī Bhagavān, out of compassion for His devotees, destroys the darkness born of ignorance that clouds their understanding. He does this by dwelling in their hearts and illuminating their consciousness with the light of knowledge.

In this Shloka, Bhagavān says, **ātma-bhāva-stho** alluding to the fact that HE dwells in the hearts of his Devotees.

In the eleventh Shloka of Chapter - 9, Bhagavān has said that HE exists in our mind in the form of Bhava and Bhavana, expressions, and emotions.

**avajānanti mām mūḍhā mānuṣhīm tanum āśhritam**

**paraṃ bhāvam ajānanto mama bhūta-maheśhvaram**

Dnyaneshwar Maharaj ji beautifully illustrates this when he says,

भावबळे आकळे येरवी नाकळे ।

करतळी अवळे तैसा हरि ॥

HE is recognized by **Bhāv** alone!!

While Bhagavān gives importance to Buddhi or intellect, but HE also says, it must be preceded by **Bhāva**.

Symbolically, ignorance is often symbolized as darkness. When Bhagavān bestows his blessing upon us, HE confers the light of wisdom which drives away the darkness created by ignorance, conflict, and sin from

our minds. This leads to enlightenment as Paramātmā ensures that our intellect is illuminated, and our ignorance is driven away!

Paramansha Ramakrishna Dev is an example of such compassion of Bhagavān where Bhagavān helped to bring the light of knowledge into the heart of a deserving devotee. Ramakrishna Dev or Gadadhar as was his name said to his elder brother that he was not interested to learn the trade of livelihood but wanted to learn about life and its meanings. His elder brother thus made him the priest at the Dakshineswar Kali temple, newly built by Rani Rashmoni.

While performing his duties as the priest, Ramakrishna Dev achieved union with the mother through his love and devotion, so much so that Ma Kali had to reveal HERSELF to him.

One day, Totapuri Maharaj, a wondering naga swami (monk) arrived at the temple from the Himalayas. He told Ramakrishna Dev that he had come to teach him the knowledge of the Vedanta since Ramakrishna Dev had achieved the highest level of devotion. Ramakrishna Dev did not do anything without asking Ma Kali. Hence, he went inside the temple and asked Ma if he should indeed study Vedanta from Totapuri Maharaj. Ma Kali told him that indeed he should, and it was SHE who had brought the Baba to Dakshineswar to teach Ramakrishna Dev the wisdom of the Vedanta.

The next shloka sees Arjuna using beautifully worded devotional paeans for Śrī Krishna to show his joy and bliss as he slowly gets to know HIS true form.

## 10.12, 10.13

### arjuna uvāca

**paraṃ(m) brahma paraṃ(n) dhāma, pavitraṃ(m) paRāmaṃ(m) bhavān,  
puruṣaṃ(m) śāśvataṃ(n) divyam, ādidevamajaṃ(m) vibhum. 10.12  
āhustvāmṛṣayaḥ(s) sarve, devarṣirnāradastathā,  
asito devalo vyāsaḥ(s), svayaṃ(ñ) caiva bravīṣi me. 10.13**

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

Hearing Parameshwar's words fills Arjuna with absolute joy as he realizes that Śrī Krishna was not just his friend, cousin, and Charioteer but Bhagavān in HIS mortal form.

Arjuna had seen Śrī Krishna in multiple forms; as a cowherd, a friend, a cousin, an ace archer. While Arjuna knows Bhagavān Śrī Krishna a lot, but he does not know HIM completely in his entire glory.

Arjuna's current state is somewhat like us who are on a journey to understand Śrī Krishna. Here 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 **Pavitram**, Pure and Holy, **Paramam** the Supreme, and **Śāśvataṃ** or eternal. HE is the **Puruṣaṃ** who is beyond this **Prakṛti**.

HE is the **Ādideva**, the Original God. Being **'Ajam**,' HE is neither born and hence is beyond the cycle of life and death. HE is **Vibhum**, ONE whose sphere of influence is **ananta** or infinite and beyond boundaries.

Right from his childhood, Arjuna had heard people speaking of Śrī Krishna's glories. He is not oblivious to

the greatness of Yogeshwar. Right from his childhood, Arjuna had heard praises being sung for Śrī Krishna from Rishis like Narad ji and from Munis such as Asit and Deval. He had witnessed Veda Vyas Ji bowing in reverence to Bhagavān.

Like us, Arjuna had heard paeans being sung in glory of Śrī Krishna but had never paid attention to the words or tried to understand their meaning.

Dnyaneshwar Maharaj has put this beautifully when he said that Arjuna had so far just listened to the songs without appreciating the words and their meanings because till then Bhagavān willed it that way.

One can completely know Bhagavān, only if HE wishes to reveal HIMSELF. Therefore, one has to persuade HIM to reveal HIMSELF to us.

Here, using Arjun as a medium, Bhagavān is telling us about HIMSELF.

## 10.14

**sarvametadṛtaṃ(m) manye, yanmāṃ(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.

Unless Bhagavān chooses, one cannot understand HIM.

In this Shloka, Arjuna is stating his acceptance of everything that Śrī Krishna has told him as the absolute truth. He acknowledges that the divine nature and manifestations of Bhagavān (Krishna) are beyond the comprehension of even the **Devas** (gods) and **Danavas** (demons). This verse highlights Arjuna's deepened faith in Śrī Krishna, which has grown stronger due to the revelations made by Śrī Krishna HIMSELF.

After all, **Yogeshwar is the only ONE who can tell Arjuna accurately about HIMSELF.**

Once, Ma Yashoda asked Śrī Krishna to open his mouth to show if he had eaten mud. When HE opened his mouth, she witnessed the fourteen Brahmānda or cosmos within it. Seeing HIS mothers surprise Bhagavān then quickly closed his mouth as HE did not want her to know HIS true self, lest she starts venerating HIM.

In the Durga Saptashati, Ma Jagadamba says, **Yam Kamaye Tam Tamugram Krinomi Tam Brahmānam Tamrishim Tam Sumedham**, SHE says, SHE makes one the greatest, the most intelligent as a sage, and as a self-realized soul only when SHE wishes to do so.

Arjuna now wants to know more about Bhagavān.

## 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.

Here Arjuna says to Bhagavān that **HE alone knows HIMSELF.**

He addresses Śrī Krishna as **Puruṣottama** alluding to HIS 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 all of us in HIS capacity as the Paramātmā, the Supreme Being. HE is the God of all Gods and our **Jagatpate** or the Father of this Universe.

**Bhūt** means someone or something that is created or is born. **Vibhūti** means, the special amongst those creations in whom resides Paramātmā HIMSELF. Examples of such places would be a temple, of the banks of river Ganga Ji, or even the quiet and serene mountains, in whose presence and contact, we achieve calmness of the mind. The other meaning of **Vibhūti** is Prosperity, where the prosperity of Bhagavāns presence is felt, even if its for a short while.

Dnyaneshwar Maharaj has said,

ते सद्भावे जीवगत । अतुल दिसती फाकत ।  
स्फटिक गृहीचे डोलत । दीप जैसे ॥

Just like the light of a lamp, kept in the cover of a crystal shade brings divine light to us, likewise is the light of knowledge that is brought to us by a place or person bestowed with Bhagavāns blessing.

**10.16**

**Vāktumarhasyaśeṣeṇa, divyā hyātmavibhūṭayaḥ,  
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 Śrī Krishna, Arjuna requests HIM to describe HIS **Vibhūtis**. Arjuna's query is, where and in which places would Paramātmā be prominently present?

In the absence of proper knowledge of where to find HIM, we flounder about in our quest for Paramātmā. We are aware of HIS omnipresence, HIS might, nevertheless we are unable to find HIM due to our complete preoccupation in worldly matters.

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

**10.17**

**kathaṃ(m) vidyāmahaṃ(m) yogiṃs, tvāṃ(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?

In this Shloka, Arjuna asks Śrī Krishna to explain how he can constantly meditate on HIM and the specific forms in which Śrī Krishna can be contemplated. Arjuna seeks guidance on maintaining a continuous focus on HIM.

While Bhagavān has indeed said, **samo 'haṁ sarva-bhūteṣhu na me dveṣhyo 'sti na priyaḥ**, it is difficult to imagine that Bhagavān is seated in the mind of a sinner or a murderer.

Jewelry cannot be made from 100% pure 24 Carat gold. Some amount of impurity needs to be introduced in it to reduce its purity to make it suitable for creating jewelry. Similarly, impurity in the form of our *vikaras* or flaws get mixed with the *avikari* pure and divine form of Paramātmā sitting in our souls. This is then the manifestation of the functioning of this material and imperfect world. The *avikari* form of Ishwar gets buried under the *vikaras* or failings of the human being.

Sant Tulsidas Ji says,

*Iti Vadati Tulsidas Shankar, Shesha Muni Manaranjanam*

*Mama Hridayakanja Nivaas Kuru, Kaamaadi Khaladal Ganjanam*

Thus says Tulsidas Ji that his mind is filled with imperfections, the *vikara*. He beseeches Śrī Ram to come and dwell in his heart so that he may gain control over his personal flaws.

That is the reason our Saints are in deep devotion of the *Avikari*, Unchangeable, Flawless Paramātmā; so that their mind and intellect is always purified. As the mind gets polished with purity and the flaws disappear, one is able to see the Paramātmā's image and feel HIS presence in his heart.

Dnyaneshwar Maharaj has said, that when one is in this state, he is able to realize Ishwar's presence even while living in this mortal world.

जे जे भेटे भूत । ते ते मानिजे भगवंत ।

हा भक्तियोगु निश्चित । जाण माझा ॥ 10. 118 ॥

Once someone is able to overcome one's imperfections, he is able to see the Paramātmā in every other being.

In this Chapter called **Vibhūti Yoga**, Śrī Bhagavān is explaining HIS *Vibhūti*, the power points through which one can experience the bliss and glory of the Paramātmā.

In Chapter - 11, Arjuna will witness Bhagavān's **Viśhwarūpa**. Vinoba Bhave Ji said that one needs to first learn the simple alphabets before learning the joint letters. Likewise, Chapter - 10 is a preparation for Arjuna to behold Bhagavān's **Viśhwarūpa**.

Dnyaneshwar Maharaj says,

जी कैसें मियां जाणावें । काय जाणोनि सदा चिंतावें ।

जरी तूंचि म्हणों आघवें । तरि चिंतनचि न घडे ॥१८७॥

He is telling Bhagavān it is difficult to contemplate on HIS formless self. We need to have a form in front of ourselves to focus our meditation upon. He prays for Bhagavān to give him realization of HIS being, light up his heart and soul with HIS presence.

Arjuna's inquiry is about maintaining a constant connection and unfaltering devotion with the Paramātmā amidst his duties and understanding the various manifestations through which he can recognize and meditate on Śrī Krishna.

This reflects Arjuna's desire for a deeper and more practical understanding of Śrī Krishna's presence in his daily life.

**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 Śrī Krishna has already told him about HIS divine attributes. However, Arjuna reveals that Bhagavān's words are like *Amrit* or nectar to him.

Dnyaneshwar Maharaj says that the Bhagavāns words are like the Ganga Jal, water of river Ganga Ji, like the sun light. They never get stale, and we always hanker for them.

**Arjuna says, no amount of the sweet manna can be enough for him. It only leaves him clamoring for more;** and this is the reason Arjuna wants to know about Yogeshwar's **Vibhūtis** in a lucid elaboration. Śrī Krishna is happy at Arjuna's desire to know more about HIM, as the latter is a sincere devotee.

Sant Tukaram has said,

**रात्रंदिन आम्हा युद्धाचा प्रसंग । अंतर्बाह्य जग आणि मन ॥**

Just like Arjuna is on the battlefield, we common people are also at constant war with the *vikaras*, the imperfections, the flows that exist in our mind. We are also fighting the battle of discord with people around us. Thus, in a way we too are in our own battlefield of Kurukshetra.

Craving to learn the wisdom of Gītā Ji at this time, trying to live by its principles will definitely make Bhagavān please with us, just like HE was pleased with Arjuna on the day he narrated the Bhagavadgītā to him.

**10.19**

**śrībhagavānuvāca  
hanta te kathayiṣyāmi, divyā hyātmavibhūtayaḥ,  
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 or sweet nectar** to him.

However, Śrī 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 HIS divine manifestations are infinite.

Dnyaneshwar Maharaj has compared the number of Bhagavān's **Vibhūtis** to the number of hairs on our body and hence uncountable.

Hence, Yogeshwar tells Arjuna that HE will describe to him only the most significant and salient forms of HIS divine glories.

It is said, **Jayatu Jayatu Gītā Vangmayi KrushnaMurtih.** Bhagavadgītā is just not a book, but it is

Bhagavān HIMSELF, eloquently speaking directly to us; Praise be to HIM. One may attain HIS lotus feet, just by chanting the Bhagavadgītā.

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.

Śrī Krishna goes on to say that HE is the **Ātmā** or the soul residing in the hearts of all beings. In this Shloka, **Śrī Krishna has addressed Arjuna as Guḍākeśa or one who has complete control over his sleep. Ignorance is a state of darkness that can be represented through sleep.** By addressing him thus, Śrī Krishna wants to point out that Arjuna must pay careful attention to HIS words.

**Bhagavān reiterates that HE dwells in the hearts of all creatures and humans. HE can be found within everyone of us!**

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.

In the seventh Shloka of Chapter – 7, Bhagavān has said,

***mattaḥ parataram nānyat kiñchid asti dhanañjaya***

***mayi sarvam idaṃ protaṃ sūtre maṇi-gaṇā iva***

**HE says that HE has threaded the souls of all beings through an invisible thread into a single garland.** Therefore, we are all one in a way.

HE is 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.**

Sant Savta Mali, who was a gardener, had said,

**कांदा मुळा भाजी । अवघी विठाबाई माझी ॥**

He could see Bhagavān Vitthal even in vegetables.

Paramhansa Ramkrishna Dev due to the cancer in his throat was unable to eat sweets which he loved. Swami Vivekananda told Ramakrishna Deb to tell Ma Kali to heal his throat so that he could eat sweets.

Paramhansa on hearing this laughed and said, all the sweets everyone around were eating were in fact actually being devoured by him. Such was his sense of oneness and union with all; if they ate, he felt he was eating.

Dnyaneshwar Maharaj said,

**तैसा हृदयामध्ये मी रामु ।**

**असतां सर्वसुखाचा आरामु ।**

**कीं भ्रांतासी कामु । विषयावरी ॥ ६० ॥**

Ram resides in our heart and in Ram's name resides **Āram** or peace. So why do we go hither and

thither in search of the Paramātmā?

Sant Kabirdas also said,

**Moko Kahan Dhundhere Bande**

**Mein To Tere Paas Mein**

**Na Teerath Mein, Na Moorat Mein**

**Na Ekant Niwas Mein**

**Na Mandir Mein, Na Masjid Mein**

**Na Kabe Kailash Mein**

**Main To Tere Paas Mein**

Both Saints allude to the same thought that Bhagavān resides in the soul of every being though we go on pilgrimages or search him in idols.

Param Pujya Gurudev says, that in India, we have a long tradition to greet each other with a simple salutation uttering the words 'Ram Ram.' 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 and it is a union of both.

This leads to the concept of **aham Brahmāsmi tat tvam asi**.

The Guru says **tat tvam asi** or *That You Are* to the disciple. The disciple then replies **aham Brahmāsmi** or *I am the Brahmā Swaroop*, the Absolute alluding to the fact that **every being is part of the Paramātmā**.

We have seen in the Pushpika of every chapter that we are all sadhaks of **Brahmā Vidya** though Yoga or being joined, in union with the Supreme.

In the eighteenth Shloka of Chapter - 5, Śrī Bhagavān says,

**vidyā-vinaya-sampanne brāhmaṇe gavi hastini**

**śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśinaḥ**

HE indicates that the truly wise, with the eyes of divine knowledge, see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater.

The lights in our homes and electricity driving our gadget are all connected as the same electricity that is generated at the power-station, runs through these various gadgets. The power used however depends on the gadget is its electrical rating. Much in the same way, Paramātmā too is all pervasive, binding us all with HIS presence.

We may have heard of:

**पायरीशी होऊ दंग गाऊनी अभंग ।**

which is understanding one's own position and standing and consequently behave with utmost dignity. A fitting example of such a being is Śrī Ram who despite knowing his position and power always remained within the limits of his mortal being.

From the next Shloka, Bhagavān starts enumerating HIS **Vibhūti**s.

## 10.21

**ādityānāmahaṃ viṣṇuḥ(r), jyotiṣām(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.

Dnyaneshwar Maharaj begins Dhyaneshwari by saying,

ॐ नमोजी आद्या । वेद प्रतिपाद्या ॥

जय जय स्वसंवेद्या । आत्मरूपा ॥१॥

He says, “I bow to you who is the Primordial one, who is described in Vedas. Victory to You who can be experienced by the Self after self-realisation who is in the form of soul.”

From this Shloka, Śrī Bhagavān 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. There are no less than 27 types of constellations or nakshatras, amongst which Śrī Krishna shines as **śaśī** or the moon.

## 10.22

**vedānām(m) sāmavedo'smi, devānāmasmi vāsavaḥ,  
indriyāṇām(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, Yajur and Sāma with Atharva, being added later. 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 Śrī Krishna’s favorite. Śrī Bhagavān revels in HIS bhaktas’ musical devotion and treasures most, those enjoyable moments when the devotees sing bhajans for HIM.

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. As we know, there are two groups of sense organs viz. **Jnanendriyas** or the senses of knowledge, or cognitive senses comprising of eyes, ears, nose, tongue, and skin. The other one is **Karmendriyas**, or the senses of action comprising of hand, leg, mouth, anus, and genitals. And on top of this is the Mind. HE says amongst all the sense-organs, HE reigns supreme as ‘**mana**’ or mind.

Mind is the most powerful instrument amongst all the Indriyas. It is the mind that is responsible for both bondage and liberation. Our mind can elevate us or cause our downfall. Bhagavān guides us to understand the mind well as it is one of HIS Vibhūti, HIS glorious forms of manifestation.

It is said:

मन के हारे हार है, मन के जीते जीत

In essence: *If the mind loses, it is defeat; if the mind wins, it is victory.*

*It's also said: 'mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ'*

**It not our gross body but the mind that decides WHERE we are at any given moment. Our body may be in one place while our mind may be wondering away.**

There is an interesting story told by Param Pujya Swami Ji 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, '**tatra ātmā yatra vai manaḥ**' or there lies our self where lies our mind.

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

## 10.23

**rudrāṇāṃ(m) śaṅkaraścāsmi, vittiśo 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 thirty-three categories of celestial beings comprising **12 Adityas, 11 Rudrās, 8 Vasūs and 2 Ashvins**. From this arises the 33 Koti (Types as against the common belief of Crores) Devatas of the Sanatan Dharma.

Amongst the Rudrās, Śrī Krishna is none other than Śaṅkara. Amongst the **Yakṣa**, HE is their king **Kuber**, **who is referred to as vittiśo**.

Out of all the Vasūs, HE is **Pāvāka** or Agni or Fire, and hence HIS blessing is evident in the form of Agni which is responsible for making our lives pious.

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 looked up to be a pious place.

## 10.24

### **purodhasām(ñ) ca mukhyaṃ(m) mām(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 Purohitas, referred to as **purodhasām** in this Shloka, are the officiating priests who help in conducting the religious rituals. Bṛhaspatim is known to the main purohit who performs rituals for the devatas. **It is but natural that Śrī 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 and Bhagavān Shankar.

Amongst all the water bodies, HE stands out as **Sāgaraḥ** or the ocean.

## 10.25

### **maharṣīnām(m) bhṛgurahaṃ(ñ), girāmasmyekamakṣaram, yajñānām(ñ) japayajño'smi, sthāvarāṇām(m) himālayaḥ. 10.25**

Among the great seers, I am Bhṛgu; among words, I am the sacred syllable OM; among sacrifices, I am the sacrifice of Japa (muttering of sacred formulas); and among the immovables, the Himalaya.

Maharṣī Bhṛgu, is considered one of the most influential of all the maharṣīs, respected and highly revered by sages. Through the many scriptures that he has authored, he has managed to educate us on the topic of future.

Śrī Krishna says that amongst the sages and seers, HE is Bhṛgu.

Of all the words, Parameshwar epitomizes the syllable '**Aum.**' It is clearly stated here that **Aum, Brahmān** and Śrī Krishna are not different.

Of all the Yajnas, the japa is where we would find Parameshwar's vibhuti. In the earlier chapters, Śrī Krishna has mentioned twelve types of yajnas like the **Dravya, tapah and jnana yajna**. Amongst all these yajnas, the japa is considered the most important.

The Himalaya, which is the Devatma of the mountains, symbolizes steadiness and steadfastness amongst all that is immovable. Bhagavān says, HE is indeed the Himalayas.

We will discuss further **Vibhūtis** as enumerated by Bhagavān in the next session.

The session concluded by offering the entire discourse at the lotus feet of Bhagavān Śrī Krishna, Dnyaneshwar Maharaj Ji, and Param Pujya Swami Govind Dev Giri Ji Maharaj.

This followed by a Questions and Answers session and chanting of the Hanuman Chalisa.

### **Questions and Answers**

**Vidyadhar Senapati Ji**

**Q:** Can you please repeat the explanations about 'Bhootanamsmi Cetanā' in the twenty-second Shloka?

**A:** We are not just a body. We also have consciousness. Consciousness is the form of God in us. '**Bhavati Iti Bhūta**'. The body is made up of the five elements, earth, water, fire, air, and ether. The earth is either a solid or a matter.

Due to the vital energy present in us, the functions of our body like movement, metabolism, etc. take place. After death, the vitality of our body goes away and only the heavy body remains.

The consciousness and material body are two aspects of Bhagavān. If our mind contemplates on the consciousness, then only Paramātmā can be attained.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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