

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 10: Vibhūti-Yoga

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YouTube Link: <https://youtu.be/4UOehye69uQ>

The Magnitude of the Divine Manifestations & HIS Majestic Personality is Infinite as The Supreme Divine Personality HIMSELF is Infinite

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

In this chapter, Bhagavān describes HIS magnificent Divine glories and Opulence. HE expounds on HIS magnificent manifestations and all-pervading quality thereby increasing Arjuna's devotion. HE explains that everything that exists is a manifestation of HIS divine powers. HE is the powerhouse from where all beings or entities inherit their magnificence and emanate from HIM. HIS Divine forms, energies, manifestations, glories and opulence are infinite and unimaginable for the human mind to comprehend. HE declares that HE is the beginning, middle and end of all beings. HE also mentions that it is only with HIS Divine grace and power that an embodied soul would be able to comprehend HIS true personality and nature and those who remain absorbed in HIM at all times attain HIM for sure. HE mentions that HIS Divine glories and manifestations are infinite (as HE is Ananta - infinite) and hence the magnitude of HIS opulence cannot be described in detail. When one contemplates on the Divine glories and the magnificent forms of HIS Supreme Self, one's level of devotion would elevate, and one would be able to walk on the path of achieving the elevated levels of consciousness and an inner state of bliss.

The session begins with Deep Prajwalan and prayer.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥
योगेशं सच्चिदानन्दं वासुदेवं ब्रजप्रियम् । धर्मसंस्थापकं वीरं कृष्णवन्दे जगद्गुरुं ।।

With the grace of the almighty, we are bestowed with the blessing to learn the Divine knowledge of Gītā. The Srimad Bhagavad Gītā is one of scriptures in the world which paves the way for one to attain the elevated states of knowledge, wisdom and self-realization which translates into the welfare of the

self and the other. If one is able to learn Gītā, one should consider himself as the chosen one to read or listen to this Divine knowledge. It would be due to the result of the virtuous deeds performed by oneself during the current or past lives, or the positive karmic reactions of one's ancestors, or the blessing bestowed by a saint in any of the past life due to which one is bestowed with an opportunity to learn Gītā, listen to the Divine knowledge of Gītā and spread its knowledge all over the world.

10.6

maharṣayaḥ(s) sapta pūrve, catvāro manavastathā, madbhāvā mānasā jātā, yeṣāṃ(m) loka imāḥ(ph) prajāḥ. 10.6

The seven great seers, their four elders (Sanaka and others), and the fourteen Manus or progenitors of mankind (such as Svayambhuva and his successors), who were all devoted to Me, were born of My will; from them all these creatures in the world have descended.

From this shloka onwards, Bhagavān explains his Vibhūtis (Divine magnificence, manifestations and opulence). In this shloka, HE explains that the seven great sages, the four great Saints before them, and the fourteen Manus were born originated from HIM In a nutshell, HE explains that HE is the most ancient of all beings, the source of origin of all creations as these ancient sages were born from HIS mind and from whom the other creatures descended later.

Let's understand the hierarchy of origin of life forms which originated from the seven great sages, four great saints and the fourteen Manus.

When Brahmā Dev took the task of creating the universe, his first creation were the Kumaras or the four saints - **Sanak, Sanandan, Sanat and Sanatan**, who were the Manas Putras (mind-born creations) or the sons of Brahmā Dev. He wanted the Kumaras to aid him in the creation and expansion of the living entities. However, the Kumaras took an eternal vow of celibacy (Brahmācharya) and devoted themselves to the Divine against the wishes of their father Brahmā Dev. However, due to their devotion, they were granted a boon by their father to remain as children eternally (around the age of 5). They are the learned scholars of the Vedas and Puranas, and they are said to wander throughout the materialistic and spiritualistic universe without any desire but with purpose to teach. All four brothers are studied Vedas from their childhood, and always travelled together. Even if they don't find the subjects to impart the Divine teaching, one of the four brothers start to narrate the teachings and glories of the Divine while the other brothers listen with extreme devotion.

After the four Kumaras, came the seven sages. These are **Maharishi Gautam, Rishi Vashishta, Maharishi Atri, Rishi Kashyap, Rishi Bhardwaj, Rishi Vishvamitra, Rishi Jamdagni**. The names of the seven sages or Saptarishis might differ depending on the present-day Kapla in the life of Brahmā Dev. The seven sages were vested with the task of creating and expanding the human race and hence, all humans are the decedents of these sages and belong to the clan of one of these sages.

Then come the fourteen Manus - **Svayambhuva, Swarochisha, Uttam, Tamas, Raivat, Chakshusha, Vaivasvat, Savarni, Daksha-savarni, Brahmā-savarni, Dharma-savarni, Rudra-savarni, Deva-savarni and Indra-savarni**. They were empowered for the administration of humankind from the celestial abodes, and for the establishment and protection of Vedic dharma.

In Chapter 8, the lifespan of Brahmā Dev has been explained elaborately as per the Vedic calculations. A Manvantar is a duration of a Manu and there are 14 Manvantars in the day of a Brahmā.

- **Kali** Yug: 432,000 years
- **Dwāpar** Yug: 864,000 years
- **Tretā** Yug: 1,296,000 years
- **Satya** Yug: 1,728,000 years
- **Mahā** Yug: 4,320,000 years (Adding the above four yugas)
- One **Kalpa**: 4,320,000,000 years (1000 Mahā Yug = 1 day of Brahmā)

A Kalpa (1 day in the life of Brahmā Dev) is equal to 4.32 billion years. Each kalpa is divided into 14 Manvantars, each lasting 71 Yuga Cycles (306,720,000 years). We are presently in the era of the seventh Manu, who is called Vaivasvat Manu or Vaivasvat Manvantar in the present kalpa (day of Brahmā Dev). From then on, there will be seven more Manus after the present Kalpa across in his lifespan of 100 years.

10.7

**etāṃ(m) vibhūtiṃ(m) yogaṃ(ñ) ca, mama yo vetti tattvataḥ,
so'vikampena yogena, yujyate nātra saṃśayaḥ. 10.7**

He who knows in reality this supreme divine glory and supernatural power of Mine, gets established in Me through unfaltering devotion; of this there is no doubt.

In this shloka, Bhagavān says that those who are aware about his majestic manifestations and magnificence (Vibhuti) would develop an unwavering mind and become situated in this knowledge. They naturally become united with the Divine through unfaltering Bhakti or devotion.

In current times, if one does not get the love or respect which one expects from the other, one is gripped by negative states of anger, frustration or rejection. One would harbor these negative emotions which would eventually reflect in the actions performed. Even the slightest of the discomfort makes one point or raise fingers towards the other. One is constantly engaging in finding faults in the other and fail to see the faults within oneself. Even if the car wheels encounter a pothole, one would instantly hold the Prime Minister responsible.

As it is said by Kabir Das Ji:

बुरा जो देखन मुझे मिला, बुरा न मिलिया कोई।
जो मन खोजा अपना, तो मुझे बुरा ना कोई।।

When one is gripped by the whirlpool of negative or disturbed states and thoughts, the mind is distanced from a serene and unwavering state. Hence, Bhagavān says in this shloka that for those who are aware about HIS Divine glories and powers become united with HIM through the unwavering Bhakti Yog.

10.8

**ahaṃ(m) sarvasya prabhavo, mattaḥ(s) sarvaṃ(m) pravartate,
iti matvā bhajante māṃ(m), budhā bhāvaṣamanvitāḥ. 10.8**

I am the source of all creation and everything in the world moves because of Me; knowing thus, the wise, full of devotion, constantly worship Me.

In this shloka, Bhagavān says that HE is the origin of all creation and the wise who are able to comprehend this worship HIM with utmost faith and devotion. HE uses the term aham or "I" which

implies to the Supreme Divine. One could conceive or perceive the Divine in any form, say Śrī Ram, Śrī Krishna, Devi Durga, so on and so forth. Bhagavān also mentions that HE is the source or the infinite reservoir of power that is responsible for the creation, maintenance and annihilation of the activities in the universe.

As they say -

भगवान की इच्छा के बिना एक पत्ता भी नहीं हिलता

This implies that HE is the source of power behind every creation. Just as the electric appliance cannot function without electricity, the universe cannot function and progress without HIS infinite reservoir of divine power.

10.9

**maccittā madgataprāṇā, bodhayantaḥ(ph) parasparam,
kathayantaśca māṃ(n) nityaṃ(n), tuṣyanti ca Rāmanti ca. 10.9**

With their minds fixed on Me, and their lives surrendered to Me, conversing and enlightening one another about My glories, My devotees ever remain contented and take delight in Me.

In this shloka, Bhagavān says that those seekers with their minds fixed on HIM, and their lives surrendered to HIM, they remain ever content in HIM. Those who are absorbed in HIM constantly develop deep adoration towards HIM and remain contented or experience bliss. The first step to reach this state of devotion is Sangat / Satsang or being in good accompaniment.

It is often stated that one is the average of five people that one spends time with the most. Let's say one is in the accompaniment of people who have health goals, one would automatically develop the outlook of remaining healthy and fit. If one is in the accompaniment of people who are materialistic, one would have material goals. Similarly, if one is in the accompaniment of seekers with spiritual interest, one would automatically develop devotion. Consider the learn Geeta program where one would have crossed path with multiple trainers, tech assistants, volunteers and seekers. With time, or in a span of a year, the level of devotion, dedication, compassion or the quality of offering service to the other would have increased. One would be able to identify the positive changes after a period of time with good accompaniment. Even if one does not engage in any service and merely attends the classes regularly, one would still be able to observe a shift in consciousness with time.

Once one has taken the above first step of maintaining a good accompaniment, the next step would be Sādhanā - say service (seva), reciting the Gītā, Dhyān or meditation, engage in devotion etc. One who performs any of the modes of Sādhanā and regularly, one would attain elevated levels of devotion and would learn the art of remaining equipoised.

In current times, one is running behind external happiness which would be seeking for happiness from a person, object or situation/circumstance. One believes that a person can make him/her happy or the possession of material object(s) could bring happiness or hoping for a change in situation and circumstance could bring happiness. One needs to understand that happiness is an internal state and is not influenced by external factors. The saints were happy from within even if the external situations were unpleasant. If one with an elevated internal state is served food over a silver plate or a banana leaf, one would remain equipoised and consume the food. One needs to learn and develop of remaining happy and contented from within by practicing the quality of being equipoised towards any pleasant or unpleasant situation.

The below Bhajan from Brahmānand Ji puts forth this across really well:

मन की तरंग मार लो, बस हो गया भजन।
आदत बुरी संवार लो, बस हो गया भजन॥
आये हो तुम कहीं से, जाओगे तुम कहीं।
इतना ही विचार लो, बस हो गया भजन॥
कोई तुम्हें बुरा कहे, तुम सुन कर क्षमा करो।
वाणी का स्वर संभाल लो, बस हो गया भजन॥
नेकी सभी के साथ में, बन जाये तो करो।
मत सर बंदी का हार लो, बस हो गया भजन॥
नजरो में तेरी दोष है, दुनिया निहारते।
समता का अंजन ढाल लो, बस हो गया भजन॥
यह महल मॉडिया, ना तेरे साथ जायेगी।
सतगुरु की महिमा जान लो, बस हो गया भजन॥
अनमोल ब्रह्मानंद, जो चाहिये सदा।
घट घट में राम निहार लो, बस हो गया भजन॥

The Bhajan conveys a meaning that one and all come to this world empty handed and leave empty handed. Hence, the material possessions would not bring eternal happiness. The happiness from the chase towards material possessions bring limited happiness. However, if one learns the art to remain happy from within or internally, by remaining equipoised, one will learn the art to remain happy. One needs to focus on elevating one's own internal state and consciousness instead of indulging in fault finding within the other. One needs to engage in constant devotion in the Divine even by performing the daily activities. It might not be possible always that one's action would always benefit the other. However, one should also exercise precaution by not hurting the other beings physically, mentally or psychologically. When one surrenders to the Divine unconditionally, one would experience contentment from within. and when one gladly accepts both positive and negative circumstances that come on the path of life, one becomes equipoised in both.

10.10

**teṣāṃ(m) satatayuktānām(m), bhajatām(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.

In this shloka, Bhagavān mentions that those whose minds are always united with HIM in devotion, HE bestows upon them HIS grace and the divine knowledge by which they can attain HIM. It is not possible to attain the Supreme Divine by means of Sādhanā alone. One needs to be bestowed with the grace from the Divine himself to attain HIM. If the love and devotion of the devotee is pure, the Divine bestows HIS grace. It is similar to attending and connecting to the classes via a zoom link. Without the link, one would not be able to connect to the zoom meeting. Similarly, without the grace of the Divine, one would not be able to attain HIM. In Bhakti, it is the devotion and intention that matters. Higher the level and purity of the devotion towards the Divine, the grace would be bestowed by the Divine accordingly.

10.11

**teṣāmevānukampārtham, ahamajñānaṃ(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.

One could understand this shloka from the life of Prahalad. He was a staunch and ardent devotee of Bhagavān Narayan. His father Hiranyakashipu was an Asura king and always harbored hatred towards Bhagavān Narayan. Hence, he sought a boon from Brahmā Dev so that he could be invincible from one and all.

When Prahalad was a small child and was devoted to Bhagavān Narayan, his father objected to his devotion towards his ardent enemy. Even after repeated attempts, he was unable to divert or influence Prahalad's staunch devotion in Bhagavān Narayan. Hiranyakashipu and his associates tried to kill Prahalad by giving him poison, getting him trampled under the feet of the elephant, threw him in a pit of snakes, made him sit on a fire pyre with Holika, so on and so forth. However, due to the pure and staunch devotion that Prahalad had in Bhagavān Narayan, he was saved and protected by Bhagavān Narayan himself at all times.

When Hiranyakashipu asks Prahalad where his Narayan was, Prahalad points out in four directions (within his father, himself, a blade of grass and a stone pillar). Hiranyakashipu laughs when he hears that Bhagavān Narayan resided within a stone pillar and he boxes the pillar with his mace, due to which fire starts to emit from the pillar. at this stage, the small child Prahalad is gripped by confusion as he could not see Bhagavān Narayan within the pillar. However, he then notices an ant crawling upon the burning pillar without being affected by the scorching heat of the fire. Prahalad then realizes that it was Bhagavān Narayan who was protecting the ant.

With this one can derive that even if there is a slightest of doubt in the mind of an ardent devotee, the Divine would light the path ahead and dispel all doubts and darkness that surrounds. Narasim Bhagavān then emerged from the pillar and then slays Hiranyakashipu with HIS fingernails (no weapons, neither a man nor a beast, neither morning nor evening, neither inside the house not outside, neither on the earth nor sky) by placing the demon king on HIS lap, thereby fulfilling all the conditions that was bestowed in his boon.

Dhruva was a small boy who was devoid of love from his father and pained by the harsh words of his stepmother. He goes to the forest and performs severe penance with utmost dedication and devotion towards Bhagavān Narayan, with an aim of pleasing HIM. Pleased with the little boy's devotion, Bhagavān Narayan appears before him and Dhruva is overawed by the Bhagavān's presence. Unable to speak anything, he falls prostrate at the feet of Bhagavān Narayan, overwhelmed with the happiness of seeing his Divine before him. Bhagavān Narayan then touches the child's head with HIS conch or shell, and this gives Dhruva the jnana or the Divine knowledge and power to express this in words. He praises the Supreme Divine by whose power he is now able to speak of HIS glories. Dhruva then starts to praise the Divine with Sanskrit shlokas or Stuti. From this incident, one can understand that it is by the grace of the Supreme Divine HIMSELF that one could understand HIM and HIS divine nature.

In Ramayan, Mother Shabari waited for Bhagavān Śrī Ram to visit her in her ashram from her childhood until old age. When Bhagavān Śrī Ram visits her, she then expresses that she is devoid of the characteristics of Bhakti or devotion and has limited understanding on the same.

Bhagavān Śrī Ram then explains the Navadha Bhakti or the nine forms of Bhakti with which one can

attain the Supreme Divine.

- **Shravanam** - Listening to the names of and stories about the Divine.
- **Keertanam** - Chanting or singing about the Divine.
- **Smaranam** - Remembering the Divine throughout the day.
- **Paada sevnam** - Serving the Divine willingly.
- **Archanam** - Worshiping the Divine.
- **Vandanam** - Praising the Divine selflessly and with total submission.
- **Daasyam** - Serving the Divine.
- **Sakhyam** - Developing a friendship with the Divine.
- **Aatma Nivedanam** - Surrendering oneself to the Divine; Self-realization or Samādhi.

HE mentions that it is extremely difficult to practice and excel with even one of these forms of Navadha Bhakti with pure and selfless devotion and HE then declares that Mother Shabari has each of the nine forms of Bhakti imbibed and absorbed within her.

In the Srimad Bhagavad Puran, it is stated that the celestial sage Narad Ji encounters a youthful woman weeping by the side of two old men. When he enquires further from her, she says that she is Bhakti Devi and the two old men (who signifies knowledge and reclusion - Gyan and Vairāgya) are her sons. He was taken aback to know that her sons were too old when compared to her youthful age. He then propagates Bhakti or devotion which then makes her two sons younger. The Vedanta says that the worldly knowledge could be bestowed by a learned scholar whereas the Divine knowledge can only be bestowed by the Supreme Divine Himself which would dispel all darkness and ignorance.

10.12, 10.13

arjuna uvāca

**param(m) brahma param(n) dhāma, pavitra(m) paRāma(m) bhavān,
puruṣam(m) śāśvata(m) divyam, ādidevamaja(m) vibhum. 10.12
āhustvāmṛṣayaḥ(s) sarve, devarṣirnāradastathā,
asito devalo vyāsaḥ(s), svaya(m)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.

In this shloka, Arjuna declares acknowledges all that was said by Bhagavān in the previous shlokas of this Chapter and he declares that Bhagavān is the Supreme of all beings and the cause of all creations. Arjuna mentions that Bhagavān is the Supreme Divine Personality, the Supreme Abode, the Supreme Purifier, the Eternal Divine, the Primal and the most ancient being, the Unborn, and the Greatest. The great sages, like Narad ji, Asit ji, Deval ji, and Maharshi Vyas ji have proclaimed this, and now the same has been declared by Bhagavān HIMSELF to Arjuna. Arjuna is now reaffirming these statements and declaring that Bhagavān is the Supreme Divine Personality.

10.14

**sarvametadṛta(m) manye, yanmā(m) vadasi keśava,
na hi te bhagavanvyakti(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.

In this shloka, Arjuna declares that he believes and accepts all that Bhagavān explained in the previous shlokas. He mentions that neither the celestial devatas nor the demons can understand HIS Divine Supreme true personality. The devatās (celestial gods), dānavas (demons), mānavas (human beings) all have finite abilities to understand and hence they cannot comprehend the full identity of Bhagavān. We can understand this further with the below instances.

Devaraj Indra tried to destroy the city of Gokul when its inhabitants refused to perform the special pooja to Devaraj Indra based on Śrī Krishna's advice. This infuriated Devaraj Indra and he flooded the entire city of Gokul and caused climatic catastrophe. Bhagavān Śrī Krishna then lifted the Govardhan mountain over his little finger to protect the inhabitants of Gokul. Devaraj Indra finally accepted defeat and recognized Bhagavān Śrī Krishna as the supreme Divine personality. He offered his prayers and left to his heavenly kingdom.

Brahmā Dev wanted to test the Divine powers of Bhagavān Śrī Krishna. One day when Bhagavān Śrī Krishna and his friends were tending the cattle in the field, HE saw that all HIS friends and cattle started disappearing one by one, HE was startled and did not understand what was happening, and then HE realized that Brahmā Dev was behind the act of disappearance. Bhagavān Śrī Krishna did not wish to return home without his friends and their cattle, as that would make their parents worry about them, so he thought of a solution. To make Brahmā Dev believe in his abilities, Bhagavān Śrī Krishna started expanding and taking multiple forms himself. HE could take any form HE desired. Soon the entire field was again crowded with HIS friends and cattle, and it looked exactly as it was before. Brahmā Dev was shocked at this marvelous feat that Bhagavān Śrī Krishna had performed.

The celestial muni Narad ji was curious to know how Bhagavān Śrī Krishna managed to spend time with each of his 16,000 wives. When he visited the palace of each of his wife, he found Bhagavān Śrī Krishna at every abode of his wives. Narad Muni then realized that Bhagavān Śrī Krishna is the Supreme Divine personality and he is all-pervading. With the above instances, it is evident that even the celestial devatas were gripped by doubt and were unable to comprehend the true nature of the Supreme Divine personality. The demons like Kamsa, Ravana and others also failed to see the supreme strength of the Divine.

In Mahabharat, Bhagavān Śrī Krishna displays HIS cosmic form in the court of King Dhritarashtra when all his attempts to make peace and refute the war fails. HE shows his magnificent and Divine cosmic form as Duryodhan tries to take Bhagavān Śrī Krishna himself as his captive. Everyone in the court had their eyes shut as they could not witness the bright and blazing form of the cosmic form. Only Bhīṣma and Vidur were the two embodied souls who were able to witness this cosmic form. However, even upon showing the Divine cosmic form, Duryodhana was unable to comprehend the true personality of the Supreme Divine and informs his uncle Shakuni that Bhagavān Śrī Krishna is a magician. Hence, without the grace of the divine, it is not possible to comprehend HIS true Divine personality.

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.

In this shloka, Arjuna declares that Bhagavān is Purushottama. He declares that Bhagavān is the Supreme Divine Personality and refers to HIM as the Creator of all beings, the Universal Father, the

Supreme Controller, the master of all beings; the Master and source of all creation and the Supreme Divine amongst all the celestial devatas. Arjuna says that only Bhagavān HIMSELF can know HIS true nature and personality. HE alone knows HIMSELF, and if HE decides to grant HIS powers and grace upon a Soul, then that fortunate Soul comes to know HIM as well.

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.

In this shloka, Arjuna states that since only the Supreme Divine personality can know HIMSELF and no one else could comprehend HIS true nature without his power and grace, Arjuna mentions that Bhagavān who is the Supreme Divine personality can alone describe HIS Divine magnificence, manifestations, glories, opulence and HIS majestic nature.

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 mentions that he is curious to know and understand more about Bhagavān's divine manifestations so that HE may be endowed with unfaltering devotion. Arjuna mentions that the revelation of Bhagavān's Supreme Divine personality is impossible to receive without HIS grace and hence requests HIM to be merciful and reveal HIS glories by which HE may be perceived.

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.

In this shloka, Arjuna says that listening to the Divine glories and magnificence of Bhagavān feels like consuming Divine nectar. For anyone who is absorbed in pure devotion towards the Supreme Divine personality, it would feel like consuming sweet nectar upon hearing about HIS Divine glories and majestic manifestations and could never tire by hearing about HIS pastimes and magnificence.

In Ramayan, when Bhagavān Śrī Ram headed towards the forest for his vanavas, he visited sage Valmiki on the way and enquired from the sage on where he could spend his 14 years of exile in the forest. Sage Valmiki then says that Bhagavān Śrī Ram is all-pervading and well aware about every creation in the universe and then says he would not be able to advice the Supreme Divine personality HIMSELF as HE is all-knowing.

Sage Valmiki then says the below:

जिन्ह के श्रवन समुद्र समाना।

कथा तुम्हारि सुभग सरि नाना॥

This implies that Bhagavān's Divine ears are as vast as the oceans, and HE is all-knowing and all-pervading. Like how the ocean never swells or satiates when the river merges within the ocean, the devotee with pure love and devotion towards the never tire from hearing about HIS Divine glories. Arjuna now feels that listening to the glories of the Divine feels like consuming sweet nectar and expresses his desire of hearing from the Supreme Divine personality HIMSELF about HIS Divine manifestations and glories.

As HE had stated in the below shloka:

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

One needs to always remember HIM and also do the prescribed duty. With mind and intellect surrendered to HIM, one will definitely attain HIM for sure.

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 this shloka, Bhagavān says that HE shall now briefly describe HIS Divine glories and manifestations. HIS powers and opulence are unlimited. HE is Ananta - limitless and has unlimited forms, unlimited names, unlimited abodes, unlimited pastimes, unlimited manifestations and hence the description would eternally continue. Just like how it is almost impossible to count all the leaves on every tree of this universe, and even if one achieves this impossible task, it is impossible to count and describe the magnitude of HIS Vibhūtis or Divine manifestations as they are infinite, as HE is infinite. Hence, HE says that HE shall describe and reveal them in brief to Arjuna.

10.20

**ahamātmā guḍākeśa, sarvabhūṭāśayasthitaḥ,
ahamādiśca madhyaṃ(ñ) ca, bhūṭānāmanta 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.

In this shloka, Bhagavān says that HE is seated in the heart of all living entities. HE is the beginning, middle, and end of all beings. HE mentions that since all entities have emanated from HIM, HE is their beginning. All life that exists in creation is sustained by HIS energy, and HE is the middle. All those who attain liberation go to HIS divine abode to live eternally with HIM and hence HE is the end of all beings. HE says that HE is closer than the closest to the embodied Soul and is situated within the hearts of all beings. The Soul is the fragment of HIS Supreme Self.

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.

In this shloka, Bhagavān mentions that amongst the twelve sons of Aditi, HE is Viṣṇu; amongst luminous objects, HE is the Sun. HE is Marichi amongst the maruts, and the moon amongst the stars in the night sky. Out of the 33 Koti (means apex and not crores as misinterpreted)) devatas are twelve Adityas, eleven Rudras, eight Vasus and two Ashvini Kumars are the prime ones.

Diti Ji and Aditi Ji are the wives of sage Kashyap. Diti Ji is the mother of all asuras, and Aditi Ji is the mother of all celestial devatas. The twelve Adityas are - **Dhata, Mitra, Aryama, Indra, Varuna, Amsa, Bhaga, Vivasvan, Pusha, Savitra, Tvashta, and Bhagavān Viṣṇu in the form of Vaman**. Amongst these, Vaman was the Avatar of the Supreme Bhagavān Viṣṇu. Thus, Bhagavān states that amongst the Adityas (twelve sons of Aditi), Bhagavān Viṣṇu (in the form of Vaman) reveals his opulence.

Bali was the king of asuras and had conquered the kingdom of heaven. If Bali completes 100 Yagyas, he will eternally reap victory over the Devatas. Hence, the Devatas requested Bhagavān Viṣṇu to help them out and seek refuge in HIM. Bhagavān Viṣṇu then agrees to restore power to Devaraj Indra. The devoted Bali conducts ritual sacrifices, one of which is attended by Vamana (A young and short Brahmin boy), who requests only three feet (steps) of land. Bali agrees, despite being warned about Vamana's true nature as Bhagavān Viṣṇu (by the Guru of demons Shukracharya).

Seeing that his disciple had turned a deaf ear to him, Guru Shukracharya, taking the form of a bee, blocks the outlet in the vessel of water, for without the pouring of water, no 'daana' is complete. Bhagavān Viṣṇu then uses a blade of grass to poke Sukracharya's eye and blinds him. The water then pours out and the daana sankalpa is acknowledged by Bali. In a matter of time, Vamana was larger than the whole planet. He took one step which covered the whole earth, and the next step blocked the sky, and he looked at King Bali and asked him where the third step would land. To his credit, King Bali was determined to uphold his word and said to Vamana, that he may land the third step on his head. Upon hearing this, Bhagavān Viṣṇu appeared in his true form and blessed King Bali and allowed him to rule Pataal Lok and the nether worlds. Thus, Bali went away to Pataal Lok. The celestial abodes are restored to Indra, and Bali and the asuras are banished to Patala, the netherworld.

Bhagavān Viṣṇu grants Bali a boon for his righteousness and Bhakti. Bali asks Bhagavān Viṣṇu HIMSELF to be the gatekeeper of his nether world. Bhagavān Viṣṇu agrees and grants the boon. Mother Lakshmi is now worried and she descends to the nether worlds where her husband Bhagavān Viṣṇu was the gatekeeper. Mother Lakshmi then visits Bali and requests him for a boon by considering her as his sister. Bali agrees to this request and she ties a Raksha Sutra or thread around Bali's wrist and acknowledges him as her brother. She in turn requests for her husband Bhagavān Viṣṇu to be freed from the services of his gatekeeper.

Hence, the ritual of Rakshabandhan then started from this incident and the below shloka is chanted during the auspicious occasion of this festival:

येन बद्धो बली राजा दानवेन्द्रो महाबलः ।
तेन त्वाम् अभिबध्नामि रक्षे मा चल मा चल ॥

Even during the Yagya, the pundit tries a Raksha sutra.

The second wife of sage Kashyap, Diti desired to have a son who is more powerful than Indra. Hence, Devaraj Indra then used a thunderbolt and split her fetus into many pieces, but it turned into many fetuses. These became the maruts, or the 49 kinds of winds that flow in the universe. The major ones amongst them are **Avaha, Pravaha, Nivaha, Purvaha, Udvaha, Samvaha, and Parivaha**. The chief wind, known as Parivaha, also bears the name Marichi. Śrī Krishna states that his vibhūti (opulence) manifests in the wind called “Marichi.”

There are 27 Nakshatras as stated below:

- Ashwini
- Bharini
- Krittika
- Rohini
- Mrigashirsha
- Ardra
- Punarvasu
- Pushya
- Ashlesha
- Magha
- Purva Phalguni
- Uttara Phalguni
- Hasta
- Chitra
- Swati
- Vishakha
- Anuradha
- Jyeshtha
- Mula
- Purva Ashadha
- Uttara Ashadha
- Shravana
- Dhanishta
- Satabhishak
- Purva Bhadrapada
- Uttara Bhadrapada
- Revati

Amongst all the above 27 Nakshatras, the Moon is considered to the most supreme and hence Bhagavān mentions the manifestation of the Moon as HIS opulence, which best describes HIS magnificence. HE further describes HIS Divine manifestations in the forthcoming shlokas which would be explained in the next session.

The session ends with the prayer and Hanuman chalisa.



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Jai Shri Krishna!

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