

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 10: Vibhūti-Yoga

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Conquering Envy through Divine Perception

The 10th Chapter of the Bhagavadgītā: **Vibhūti-Yoga - The Yoga of Divine Glories**

The session commenced with traditional prayers and the lighting of the lamp. Prayers were offered to the Guru, Bhagavān Krishna, Bharat Mata, Ved Vyasji, and Param Pujya Swami Govind Dev Giriji Maharaj. We are delving into the 10th chapter of the Bhagavadgītā, known as Vibhuti Yoga, where Sri Bhagavān magnificently reveals His divine manifestations and opulence.

This chapter addresses profound questions such as: How can we recognize or feel the presence of the omnipresent Paramātmā? Where can we observe Him in our daily activities and surroundings? How should we acknowledge the presence of the Paramātmā in everything around us? These questions form the essence of this chapter.

So far, Sri Bhagavān has described some of His manifestations. For example, among the Vedas, He is the Samaveda; among the gods, He is Indra; among the Rudras, He is Shankar Bhagavān; among the Yakshas and Rakshasas, He is Kubera; and among the mountains, He is Meru. Further divine manifestations are described in the following verses.

10.28

**āyudhānāmahaṁ(m) vajraṁ(m) dhenūnāmasmi kāmadhuk,
prajanaścāsmi kandarpaḥ(s), sarpāṇāmasmi vāsukiḥ. 10.28**

Among weapons, I am the thunderbolt; among cows, I am the celestial cow Kāmadhenu (the cow of plenty). I am Kandarpa, the generative passion which leads to procreation (as enjoined by the scriptures); among serpents, I am Vāsuki.

Sri Krishna continues to describe His divine manifestations, highlighting His presence in various powerful and revered entities in the universe, each symbolizing supreme qualities and significance.

- **āyudhānāmahaṃ vajraṃ**: Among weapons, I am the thunderbolt.
- **dhenūnāmasmi kāmadhuk**: Among cows, I am Kāmadhenu, the celestial cow of plenty.
- **prajānaścāsmi kandarpaḥ**: I am Kandarpa, the generative passion that leads to procreation.
- **sarpānāmasmi vāsukiḥ**: Among serpents, I am Vāsuki.

Sri Krishna describes His manifestations in different realms:

- **Among weapons**: He is the thunderbolt (Vajra), the most powerful weapon wielded by Indra, the king of gods. The thunderbolt symbolizes immense power and the ability to destroy evil. The importance of Vajra is such that even today, in our Army, the medal bestowed on brave soldiers is marked with Vajra. While we may not see this powerful weapon directly, modern missiles made by Bharat are named Vajra, signifying the divine presence in such powerful armaments. Sri Bhagavan reminds Arjuna to remember Him whenever he sees the weapon, Vajra.
- **Among cows**: He is Kāmadhenu, the celestial cow that emerged from the churning of the sea by Gods and Daityas, which grants all desires and represents abundance and prosperity. When we see a cow, we habitually bow down in reverence. The cow not only provides us with milk but is essential for life itself. Our farming depends on cows; cow dung is an excellent manure, and cow urine has medicinal value, extensively used in Ayurveda. In this sense, every cow embodies the spirit of Kāmadhenu.
- **Among forces of procreation**: He is Kandarpa, the god of love and desire, who instigates the passion necessary for procreation as enjoined by the scriptures. This divine manifestation highlights the sacred aspect of generative passion and the continuation of life.
- **Among serpents**: He is Vāsuki, the king of serpents, known for his strength and significant role in the churning of the ocean (Samudra Manthan).

10.29

anantaścāsmi nāgānāṃ(m), varuṇo yādasāmaham, pitṛṇāmaryamā cāsmi, yamaḥ(s) saṃyamatāmaham.10.29

Among Nāgās (a special class of serpents), I am the serpent-god Ananta; and I am Varuṇa, the lord of aquatic creatures. Among the manes, I am Aryama (the head of the Pitṛs); and among rulers, I am Yama (the god of death).

Sri Krishna continues to describe His divine manifestations, illustrating His presence in various powerful and revered entities in the universe, each symbolizing supreme qualities and significance.

- **anantaścāsmi nāgānāṃ**: Among Nāgās, I am the serpent-god Ananta.
- **varuṇo yādasāmaham**: Among aquatic creatures, I am Varuṇa.
- **pitṛṇāmaryamā cāsmi**: Among the manes, I am Aryama.
- **yamaḥ saṃyamatāmaham**: Among rulers, I am Yama.

Sri Krishna describes His manifestations in different realms:

- **Among Nāgās**: He is Ananta (also known as Shesha), the infinite serpent on which Lord Vishnu

rests. Ananta symbolizes eternity, stability, and cosmic balance.

- **Among aquatic creatures:** He is Varuṇa, the god of water and the ocean. Varuṇa represents the vastness and depth of the aquatic world and governs the natural law of the waters.
- **Among the manes (Pitṛs):** He is Aryama, the head of the Pitṛs (ancestral spirits). Aryama oversees the rites and rituals associated with ancestors and ensures their proper veneration and blessings.
- **Among rulers:** He is Yama, the god of death and dharma (righteousness). Yama governs the laws of death and the afterlife, ensuring that souls are judged and guided according to their deeds. Since Yama is also a manifestation of Sri Bhagavān, there is no need to fear death. The Bhagavadgita helps in overcoming the fear of death and all the fears associated with Samsara (life). It is rightly described as:

भव भय हरिणी तारिणी

"Remover of the fear of existence, the savior."

Sri Bhagavān says that Yama is His manifestation and therefore do not be afraid of death.

10.30

**prahlādaścāsmi daityānām(ñ), kālaḥ(kh) kalayatāmaham,
mṛgāṇām(ñ) ca mṛgendro'haṃ(m), vainateyaśca pakṣiṇām. 10.30**

Among the Daityas, I am the great devotee Prahlāda; and of calculators, I am Time; among quadrupeds, I am the lion; and among birds, I am Garuda.

Sri Krishna continues to describe His divine manifestations, highlighting His presence in various powerful and revered entities in the universe, each symbolizing supreme qualities and significance.

- **prahlādaścāsmi daityānām:** Among the Daityas, I am Prahlāda.
- **kālaḥ kalayatāmaham:** Of calculators, I am Time.
- **mṛgāṇām ca mṛgendro'haṃ:** Among quadrupeds, I am the lion.
- **vainateyaśca pakṣiṇām:** Among birds, I am Garuda.

Sri Krishna describes His manifestations in different realms:

- **Among the Daityas:** He is Prahlāda, the great devotee of Vishnu. Despite being born among the Daityas (demons), Prahlāda remains devoted to God, symbolizing unwavering faith and devotion even in adverse circumstances. Bhakta means one who is not separated from the divine. Samarth Ramdas Swami defines Bhakta as:

विभक्त नक्हे तो भक्तः

"A true devotee is not separate from the divine."

Prahlāda was never separated from Sri Bhagavān. Therefore, Sri Bhagavān says that Prahlāda is His manifestation, implying that they are one and the same. A true devotee and Sri Bhagavān are

inseparable.

- **Of calculators:** He is Time (Kāla), the ultimate measure that governs the universe. Time is the supreme factor that oversees the progression and transformation of all things, indicating the inevitable flow of existence. Bharatiya cosmology presents a vast and intricate understanding of time, known as Kalganana, which extends over enormous cycles. These cycles reflect the rhythmic nature of the universe, from creation to dissolution and rebirth. The measurement of time in Bharatiya cosmology is elaborate, with primary units being Yugas, Manvantaras, Kalpas, and Maha Kalpas.

There are four Yugas, each with a decreasing span of time and virtue: **Satya Yuga (Krita Yuga), Treta Yuga, Dvapara Yuga, and Kali Yuga**. Together, these four Yugas form a **Mahayuga** (Great Age), lasting 4,320,000 years. A **Manvantara consists of 71 Mahayugas**. Each Manvantara spans millions of years and is presided over by a different Manu, the progenitor of humanity. **The current period we are living in is the Vaivasvat Manvantara, named after Vaivasvata Manu**. There are **14 Manvantaras in one day of Brahmā**, the creator god, which is **called a Kalpa**. **Vaivasvata Manu is the seventh Manu of the current Kalpa**.

Sri Bhagavān says that the one so elaborately calculated, Time, is His manifestation. The past, present, and future are all His manifestations. This is why we can see Him in every moment. Every moment we spend is a form of Sri Bhagavān. Thus, wasting even a single moment is like going away from Sri Bhagavān.

- **Among quadrupeds:** He is the lion (**Mrgendra**), the king of beasts. The lion symbolizes strength, courage, and majesty, ruling over the animal kingdom with unparalleled power. The roar of a lion is so powerful that even a wild elephant trembles and forgets to put his foot down upon hearing it.

"There is no coronation or ceremonial rite for a lion in the forest. By virtue of his own valor, he naturally becomes the king of the forest. The lion naturally attains kingship of the forest and does not require a coronation ceremony from anyone."

नाभिषेको न संस्कारः सिंहस्य क्रियते वने ।
विक्रमार्जितसत्वस्य स्वयमेव मृगेंद्रता ॥
सिंहः स्वयमेव मृगेंद्रता व्रजति न कस्यचिद्राज्याभिषेकविधिना ।

Seeing such a lion is as good as seeing Sri Bhagavān.

- **Among birds:** He is Garuda (Vainateya), the divine eagle and the vehicle of Lord Vishnu. Garuda represents swiftness, power, and the ability to soar to great heights, embodying the qualities of a supreme guardian.

10.31

**pavanaḥ(ph) pavatāmasmi, rāmaḥ(ś) śastrabhṛtāmaham,
jhaṣāṇaṁ(m) makaraścāsmi, srotasāmasmi jāhnavī. 10.31**

Among purifiers, I am the wind; among wielders of arms, I am Śrī Rāma. Among fishes, I am the

alligator; and among streams, I am the Ganges.

Sri Krishna continues to reveal His divine manifestations, showing His presence in the most significant and powerful entities within the universe, each representing the pinnacle of various domains.

- **pavanaḥ pavatāmasmi**: Among purifiers, I am the wind.
- **rāmaḥ śastrabhṛtāmaham**: Among wielders of arms, I am Śrī Rāma.
- **jhaṣāṇāṃ makaraścāsmi**: Among fishes, I am the alligator.
- **srotasāmasmi jāhnavī**: Among streams, I am the Ganges.

Sri Krishna describes His manifestations in different realms:

- **Among purifiers**: He is the wind (Pavana). The wind is a powerful natural purifier that sweeps away impurities and brings fresh air, symbolizing the cleansing force of nature. The refreshing breeze can be felt as the presence of the Parmatma Himself, as it purifies the pollution we create daily by burning fuel.
- **Among wielders of arms**: He is Śrī Rāma. Prabhu Śrī Rāma never kept away His Bow and Arrow (Kodand), symbolizing the qualities of a true Kshatriya. Śrī Rāma embodies ideal righteousness, bravery, and the protector of dharma (righteousness).
- **Among fishes**: He is the alligator (Makara), the largest and most powerful aquatic creature. The alligator symbolizes strength and dominance in the water realm.
- **Among streams**: He is the Ganges (Jāhnavī), the most sacred river in India. The Ganges is revered for its purity and spiritual significance, serving as a lifeline for spiritual cleansing and sustenance. Bathing in the Ganga can purify us and provide unforgettable joy. In Rishikesh, during the Gita Sadhana Shibir (camp), the darshan of the Ganga feels like seeing Sri Bhagavan Himself.

10.32

sargāṇāmādirantaśca, madhyaṃ(ñ) caivāhamarjuna, adhyātmavidyā vidyānām(m), vādaḥ(ph) pravadatāmaham. 10.32

Arjuna, I am the beginning, the middle and the end of all creations. Of all knowledge, I am the knowledge of the soul (metaphysics); among disputants, I am the right type of discussion.

Sri Krishna continues to reveal His divine manifestations, showcasing His presence in fundamental aspects of existence and human pursuits.

- **sargāṇāmādirantaśca, madhyaṃ caivāhamarjuna**: Among all creations, I am the beginning, the middle, and the end.
- **adhyātmavidyā vidyānām**: Of all knowledge, I am the knowledge of the soul (metaphysics).
- **vādaḥ pravadatāmaham**: Among disputants, I am the righteous discussion.

Sri Krishna describes His manifestations in different realms:

- **Among all creations:** He is the beginning, middle, and end. This signifies that Sri Krishna is the source, sustenance, and culmination of all that exists. He is the eternal presence that encompasses the entirety of the creation process. Sri Bhagavan is with us in every moment, providing assurance and great joy.
- **Of all knowledge:** He is the knowledge of the soul (**Adhyātma Vidya**). This refers to the highest form of knowledge, understanding the self, the soul, and its relationship with the divine. This knowledge leads to ultimate liberation. The question "Who am I?" is the most profound and difficult to answer, and it is explored through Adhyatma Vidya. One who attains this knowledge becomes silent, seeing themselves as a manifestation of Sri Bhagavan, evoking the feeling expressed by Adi Shankaracharya:

चिदानंद रूपः शिवोऽहम् शिवोऽहम्॥

"I am the form of consciousness and bliss - I am Shiva, I am Shiva."

In Chapter 13, Sri Bhagavān defines knowledge as:

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥

"Constant self-knowledge and perception of the goal of true knowledge—this is declared to be knowledge, and what is contrary to this is ignorance."

Atma-gyani saints are personified manifestations of the Paramātmā, and we bow to them with reverence.

- **Among disputants:** He is the right type of discussion (Vada). This represents logical, reasoned, and truthful debate aimed at uncovering truth and wisdom, rather than mere argumentation or conflict. It signifies the importance of constructive dialogue in the pursuit of knowledge and understanding. The Bhagavadgītā, a dialogue (Sanvad) between Arjuna and Sri Krishna, is a manifestation of Sri Bhagavān.

10.33

**akṣarāṇāmakāro'smi, dvandvaḥ(s) sāmāsikasya ca,
ahamevākṣayaḥ(kh) kālo, dhātā'haṁ(m) viśvatomukhaḥ. 10.33**

Among the sounds represented by the various letters, I am 'A' (the sound represented by the first letter of the alphabet); of the different kinds of compounds in grammar, I am the copulative compound. I am verily the endless Time (the devourer of Time, God); I am the sustainer of all, having My face on all sides.

Sri Krishna continues to reveal His divine manifestations, highlighting His presence in fundamental aspects of language, time, and sustenance.

- **akṣarāṇāmakāro'smi:** Among the sounds represented by the various letters, I am 'A' (the sound represented by the first letter of the alphabet).
- **dvandvaḥ sāmāsikasya ca:** Of the different kinds of compounds in grammar, I am the

copulative compound.

- **ahamevākṣayaḥ kālo**: I am verily the endless Time (the devourer of Time, God).
- **dhātā'haṃ viśvatomukhaḥ**: I am the sustainer of all, having My face on all sides.

Sri Krishna describes His manifestations in different realms:

- **Among the sounds represented by the letters**: He is 'A' (**Akāra**), the first letter of the Sanskrit alphabet. The sound 'A' is fundamental and the origin of all speech sounds, representing the primary and universal aspect of divine presence in language.
- **Of the different kinds of compounds in grammar**: He is the copulative compound (**Dvandva**). In Sanskrit grammar, the copulative compound combines two or more elements equally, signifying balance and harmony.
- **Among aspects of time**: He is verily the endless Time (**Akṣaya Kāla**), the eternal and unbounded aspect of time that governs the universe. This represents His role as the ultimate force that transcends all temporal limits.
- **As the sustainer of all**: He is **Dhātā**, the one who upholds and sustains the universe, with His face on all sides (**Viśvatomukha**). This symbolizes His omnipresence and His role as the universal sustainer, maintaining the balance and order of creation. In Chapter 11, we will see that the universe enters Paramātmā's vast mouth.

10.34

mṛtyuḥ(s) sarvaharaścāham, udbhavaśca bhaviṣyatām, kīrtiḥ(ś) śrīrvākca nārīṇām(m), smṛtirmedhā dhṛtiḥ kṣamā. 10.34

I am the all-destroying Death that annihilates all, and the origin of all that are to be born. Of feminities, I am Kīrti, Śrī, Vāk, Smṛti, Medhā, Dhṛti and Kṣama (the goddesses presiding over glory, prosperity, speech, memory, intelligence, fortitude and forbearance, respectively).

Sri Krishna continues to describe His divine manifestations, emphasizing His presence in the fundamental forces of life and death, as well as in various esteemed feminine qualities.

- **mṛtyuḥ sarvaharaścāham**: I am the all-destroying Death that annihilates all.
- **udbhavaśca bhaviṣyatām**: I am the origin of all that are to be born.
- **kīrtiḥ śrīrvākca nārīṇām**: Of feminine qualities, I am **Kīrti** (glory), **Śrī** (prosperity), and **Vāk** (speech).
- **smṛtirmedhā dhṛtiḥ kṣamā**: I am **Smṛti** (memory), **Medhā** (intelligence), **Dhṛti** (fortitude), and **Kṣamā** (forbearance).

Sri Krishna describes His manifestations in different realms:

- **As the all-destroying Death**: He is the force that brings an end to all life. Death (Mṛtyu) is the inevitable and ultimate destroyer, representing the end of all material existence and the transition to another state of being. Death takes away everything from us, but Sri Bhagavān tells us that death is His manifestation, and one should not be afraid of it. We are part of Him both before and after

death. Death removes all that is temporary, but in return, we receive the form of Sri Bhagavān Himself.

- **As the origin of all that are to be born:** He is the source of all creation, the beginning of all life. This duality of being both the origin and the end underscores His control over the entire cycle of life and death.
- **Of feminine qualities:** He embodies several esteemed feminine virtues, each represented by goddesses:
 - **Kīrti:** Glory, the recognition and honor received for one's deeds.
 - **Śrī:** Prosperity, wealth, and well-being.
 - **Vāk:** Speech, the power of expression and communication.
 - **Smṛti:** Memory, the ability to remember and recall.
 - **Medhā:** Intelligence, the capacity for understanding and wisdom.
 - **Dhṛti:** Fortitude, the strength to endure and persevere.
 - **Kṣamā:** Forbearance, the quality of patience and forgiveness.

An example of Dhṛti (fortitude) can be seen in the story of Shivaji Maharaj. When Afzal Khan attacked Shivaji's Swarajya, he first targeted the temple of Tuljapur, hoping to provoke Shivaji into an open battle. Despite having a smaller army, Shivaji Maharaj displayed remarkable fortitude by trapping Afzal Khan and his vast army on a fort, ultimately defeating and destroying them.

10.35

bṛhatsāma tathā sāmnaṃ(ñ), gāyatrī chandasāmaham, māsānāṃ(m) mārgasīrṣo'ham, ṛtūnāṃ(ñ) kusumākaraḥ. 10.35

Likewise, among the Srutis that can be sung, I am the variety known as Bṛhatsāma; while among the Vedic hymns, I am the hymn known as Gāyatrī. Again, among the twelve months of the Hindu calendar, I am the month known as 'Mārgasīrṣa' (corresponding approximately to November-December); and among the six seasons (successively appearing in India in the course of a year), I am the spring season.

Sri Krishna continues to reveal His divine manifestations, highlighting His presence in significant and revered elements of Vedic traditions, time, and nature.

- **bṛhatsāma tathā sāmnaṃ:** Among the Srutis that can be sung, I am the variety known as Bṛhatsāma.
- **gāyatrī chandasāmaham:** Among the Vedic hymns, I am the hymn known as Gāyatrī.
- **māsānāṃ mārgasīrṣo'ham:** Among the twelve months of the Hindu calendar, I am the month known as 'Mārgasīrṣa.'
- **ṛtūnāṃ kusumākaraḥ:** Among the six seasons, I am the spring season.

Sri Krishna describes His manifestations in different realms:

- **Among the Srutis that can be sung:** He is **Bṛhatsāma**, one of the most important and grand musical compositions in the Sama Veda. Bṛhatsāma represents the pinnacle of musical and spiritual expression in Vedic chants.

- **Among the Vedic hymns:** He is **Gāyatrī**, the most revered and powerful mantra in the Vedic tradition. The Gāyatrī Mantra is a universal prayer and meditation, invoking the divine light to illuminate our intellect and guide us toward righteousness.
- **Among the twelve months:** He is Mārgaśīrṣa, considered one of the most auspicious months in the Hindu calendar. This month, corresponding to November-December is traditionally associated with the onset of the harvest season and is a time of prosperity and abundance. The Bhagavadgītā was revealed on Mārgaśīrṣa Ekadashi, and Gītā Jayanti is celebrated on this day. This is the only book in the world whose Jayanti is celebrated even after 5000 years. We are fortunate to have the opportunity to read and understand it by the grace of Geeta Pariwar and Revered Swami Govind Dev Giri Ji Maharaj. Therefore, we always bow down to him.
- **Among the six seasons:** He is Spring (**Kusumākara/Vasant**), the season of blossoms and new growth. Spring represents renewal, beauty, and the flourishing of life, symbolizing hope and the rejuvenation of nature. The pleasure we derive in the spring season is due to the divine presence manifesting in the beauty of nature.

10.36

dyutaṃ(ñ) chalayatāmasmi, tejastejasvināmaham, jayo'smi vyavasāyo'smi, sattvaṃ(m) sattvavatāmaham. 10.36

I am gambling among deceitful practices, and the glory of the glorious. I am the victory of the victorious, the resolve of the resolute, the goodness of the good.

Sri Krishna continues to reveal His divine manifestations, illustrating His presence in various powerful and significant aspects of human behaviour and qualities.

- **dyutaṃ chalayatāmasmi:** I am gambling among deceitful practices.
- **tejastejasvināmaham:** I am the glory of the glorious.
- **jayo'smi:** I am the victory of the victorious.
- **vyavasāyo'smi:** I am the resolve of the resolute.
- **sattvaṃ sattvavatāmaham:** I am the goodness of the good.

Sri Krishna describes His manifestations in different realms:

- **Among deceitful practices:** He is gambling (**Dyuta**). Despite its deceitful nature, gambling represents the excitement and unpredictability that can captivate the mind. Sri Krishna's presence in gambling highlights His omnipresence, even in activities that are often seen as morally ambiguous.
- **Among the glorious:** He is the glory (**Tejas**) of the glorious. This signifies the shining brilliance and honor that make individuals stand out, embodying the excellence and splendor that come from divine influence.
- **Among the victorious:** He is the victory (**Jaya**). This represents the ultimate triumph and success in endeavors, symbolizing the divine support and providence that lead to winning outcomes. In Chapter 18, Sanjaya declares:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

"Wherever there is Shree Krishna, the Lord of all Yog, and wherever there is Arjuna, the supreme archer, there will also certainly be unending opulence, victory, prosperity, and righteousness. Of this, I am certain."

Victory is a manifestation of Sri Bhagavān. Therefore, one who wants to be victorious should aim to have Sri Krishna by their side and never leave His hand. The Bhagavadgītā is not just a guide to victory but a manifestation of Sri Bhagavān Himself.

- **Among the resolute:** He is the resolve (Vyavasāya) of the resolute. This indicates the steadfast determination and unwavering commitment that drive individuals to achieve their goals, reflecting divine fortitude and perseverance. Often, our resolutions falter because they are not made with Sri Bhagavān as our refuge. If a resolution is made with Sri Bhagavān by our side, it will not break, and victory is assured. In Chapter 2, Sri Bhagavān tells Arjuna:

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥

"O descendant of the Kurus, the intellect of those who are on this path is resolute, and their aim is one-pointed. But the intellect of those who are irresolute is many-branched."

Therefore, one should resolve with Sri Bhagavan not just as a witness but as an integral part of the resolution. This approach ensures that the resolve will not falter and that victory will be achieved.

- **Among the good:** He is the goodness (**Sattva**) of the good. This encompasses the purity, virtue, and moral excellence that characterize good people, signifying the inherent divine quality in righteousness and ethical behaviour.

10.37

**vṛṣṇīnām(m) vāsudevo'smi, pāṇḍavānām(n) dhanañjayaḥ,
munīnāmapyahaṃ(m), vyāsaḥ(kh) kavīnāmuśanā kaviḥ. 10.37**

I am Kṛṣṇā among the Vṛṣṇīs, Arjuna among the sons of Paṇḍu, vyāsa among the sages, and the sage Sukracarya among the wise.

Sri Krishna continues to describe His divine manifestations, emphasizing His presence in prominent individuals who represent excellence in their respective domains.

- **vṛṣṇīnām vāsudevo'smi:** Among the Vṛṣṇīs, I am Kṛṣṇa (Vāsudeva).
- **pāṇḍavānām dhanañjayaḥ:** Among the sons of Paṇḍu, I am Arjuna (Dhanañjaya).
- **munīnāmapyahaṃ vyāsaḥ:** Among the sages, I am Vyāsa.
- **kavīnāmuśanā kaviḥ:** Among the wise, I am Śukrācārya (Uśanā).

Sri Krishna describes His manifestations in different realms:

- **Among the Vṛṣṇīs:** He is Kṛṣṇa (Vāsudeva), the Supreme Personality of Godhead, belonging to the

Vṛṣṇi dynasty. Kṛṣṇa, the central figure in the Bhagavad Gita, is revered for His divine qualities and actions, embodying wisdom, strength, and compassion.

- **Among the sons of Paṇḍu:** He is Arjuna (Dhanañjaya), the greatest warrior and devotee among the Paṇḍavas. Arjuna's devotion, skill in battle, and righteous nature make him a fitting representation of Sri Krishna's divine presence among the Paṇḍavas. In Chapter 16, Sri Bhagavān assures Arjuna that he already possesses all divine qualities.
- **Among the sages:** He is Maharshi Vyāsa, the illustrious sage who compiled the Vedas and authored the Mahabharata, including the Bhagavad Gītā. Maharshi Vyāsa represents profound wisdom, knowledge, and the ability to convey divine truths through scriptures. The Mahabharata, often referred to as the fifth Veda, emphasizes the triumph of **dharmā** (righteousness) over **adharmā** (unrighteousness) with its central theme, encapsulated in the title:

जय नामक इतिहास

"The epic named Jaya"

- **Among the wise:** He is Śukrācārya (**Uśanā**), the preceptor of the **Asuras** (demons), known for his deep wisdom and astuteness. Śukrācārya is regarded as one of the greatest teachers, embodying the qualities of sharp intellect and wise counsel.

Additionally, today marks the beginning of the writing of the epic "Meghdoot" by Mahakavi Kalidas, a significant literary work that continues to be celebrated and revered.

10.38

**daṇḍo damayatāmasmi, nītirasmi jigīṣatām,
maunaṃ(ñ) caivāsmi guhyānāṃ(ñ), jñānaṃ(ñ) jñānavatāmaham. 10.38**

I am the subduing power of rulers; I am righteousness in those who seek to conquer. Of things to be kept secret, I am the custodian in the form of reticence; and I am the wisdom of the wise.

Sri Krishna continues to reveal His divine manifestations, illustrating His presence in the principles of governance, morality, secrecy, and wisdom.

- **daṇḍo damayatāmasmi:** I am the subduing power of rulers.
- **nītirasmi jigīṣatām:** I am righteousness in those who seek to conquer.
- **maunaṃ caivāsmi guhyānāṃ:** Of things to be kept secret, I am the custodian in the form of reticence.
- **jñānaṃ jñānavatāmaham:** I am the wisdom of the wise.

Sri Krishna describes His manifestations in different realms:

- **Among the subduing powers:** He is the power of punishment and discipline (**Daṇḍa**) used by rulers. This represents the authority and strength necessary to maintain order and justice in society. The justice dispensed by courts is a manifestation of such power. Another aspect of Daṇḍa is the discipline ensured by the protector of Dharma, reminding rulers or governments of their duty to

uphold moral and ethical principles. The recently established "**Sengol**" in Bharatiya Lok Sabha is a symbol of this Daṇḍa, signifying the government's responsibility to uphold Dharma. Sri Bhagavan says such power is His manifestation.

- **Among those who seek to conquer:** He is righteousness (**Nīti**). This signifies the ethical and moral principles that should guide the actions of those who strive for victory, ensuring that their pursuits are just and fair.
- **Among things to be kept secret:** He is the custodian in the form of reticence (**Mauna**). This highlights the importance of silence and discretion in guarding secrets, emphasizing the value of keeping confidence and maintaining trust. Revered Swami Govind Giri Ji Maharaj once recounted an incident about the revered J. Krishnamurti. Once, revered J. Krishnamurti's lecture was arranged on a full moon night on a boat in the river Ganga. All the people who gathered to listen sat silently as the boat sailed and returned to the bank. Krishnamurti did not utter a single word. When someone asked about the lecture afterwards, he replied, "Pravachan? Pravachan got over!" The lecture happened in profound silence. When one gains true knowledge, silence prevails.
- **Among the wise:** He is the wisdom (**Jñāna**) of the wise. This represents the deep understanding and insight that characterize true wisdom, guiding individuals to make enlightened and prudent decisions.

10.39

**yaccāpi sarvabhūtānām(m), bījaṃ(n) tadahamarjuna,
na tadasti vinā yatsyān, mayā bhūtaṃ(ñ) carācaram. 10.39**

Arjuna, I am even that, which is the seed of all life. For there is no creature, moving or unmoving, which can exist without Me.

Sri Krishna emphasizes His fundamental role as the source and sustainer of all life. He explains that everything in the universe, whether living or non-living, originates from Him and depends on His divine presence.

- **yaccāpi sarvabhūtānām bījaṃ tadahamarjuna:** I am even that which is the seed of all life.
- **na tadasti vinā yatsyān mayā bhūtaṃ carācaram:** For there is no creature, moving or unmoving, which can exist without Me.

Sri Krishna describes His manifestations in the context of creation and existence:

- **As the seed of all life:** He is the fundamental essence and origin of all beings. Just as a seed contains the potential for an entire plant, Sri Krishna is the divine source from which all life emerges and evolves.
- **As the sustainer of all existence:** He is the underlying reality that supports and maintains every creature, whether moving (charā) or unmoving (acharā). This highlights His omnipresence and the indispensable role He plays in the continuity of the universe.

जे जे भेटी भूत, ते ते मानी भगवंत

"Divinity is recognized in all forms of life and matter."

10.40

**nānto'sti mama divyānām(m), vibhūtīnām(m) parantapa,
eṣa tūddeśataḥ(ph) prokto, vibhūtervistaro mayā. 10.40**

Arjuna, there is no limit to My divine manifestations. This is only a brief description by Me of the extent of My glory.

Sri Krishna concludes His enumeration of divine manifestations by emphasizing the boundless and infinite nature of His glory. He acknowledges that what He has described to Arjuna is merely a small glimpse of His vast and limitless divine presence.

- **nānto'sti mama divyānām vibhūtīnām parantapa:** There is no end to My divine manifestations, O Arjuna.
- **eṣa tūddeśataḥ prokto vibhūtervistaro mayā:** This is only a brief description by Me of the extent of My glory.

Sri Krishna describes His manifestations in the context of their infinite nature:

- **No limit to divine manifestations:** Sri Krishna asserts that His divine forms and expressions are limitless. The variety and extent of His manifestations cannot be fully comprehended or listed, as they pervade all aspects of the universe.
- **Brief description:** The manifestations described in the preceding verses are merely a small, representative sample of His immense glory. This acknowledgement serves to remind Arjuna (and all devotees) of the boundless nature of the divine and the impossibility of fully capturing its entirety.

Sri Krishna teaches us to recognize the magnificence in the magnificent things around us and the good in good things. The next stage, discussed in Chapter 11, involves seeing good in apparently bad things. For instance, Acharya Drona once tested Duryodhana and Yudhishtira. He asked Duryodhana to find someone without bad qualities and Yudhishtira to find someone with bad qualities. Both returned empty-handed: Duryodhana inclined towards negativity, saw bad in everyone, while Yudhishtira, due to his righteous nature, saw only good in others.

The Bhagavad Gītā teaches us how to identify goodness in good things and righteousness in right things.

10.41

**yadyadvibhūtimatsattvaṃ(m), śrīmadūrjitameva vā,
tattadevāvagaccha tvaṃ(m), mama tejoṃśasaṃbhavam. 10.41**

Every such being as is glorious, brilliant and powerful, know that to be a part manifestation of My glory.

Sri Krishna emphasizes that all beings possessing glory, brilliance, and power are manifestations of His

divine energy. He urges Arjuna to recognize these attributes as emanating from His supreme glory.

- **yadyadvibhūtimatsattvaṃ**: Whatever being is endowed with glory.
- **śrīmadūrjitameva vā**: Brilliance, and power.
- **tattadevāvagaccha tvam**: Know that to be.
- **mama tejoṃśasambhavam**: A part manifestation of My glory.

Sri Krishna describes His manifestations in the context of glorious, brilliant, and powerful beings:

- **Glory, brilliance, and power**: Sri Krishna asserts that any being exhibiting these qualities is a reflection of His divine essence. Such attributes in various forms and degrees in the world are all expressions of His infinite splendour.
- **Part manifestation**: He emphasizes that these qualities are just a part of His supreme glory. While they may appear remarkable and awe-inspiring, they represent only a fraction of His vast and boundless divine nature.

Swatantra Veer Savarkar writes about Bharata Mata:

जे जे उत्तम उदात्त उन्नत महन्मधुर ते ते
स्वतन्त्रते भगवती सर्व तव सहकारी होती

"Whatever is excellent, noble, elevated, grand, and sweet, O Goddess of Freedom, all that becomes your ally."

These verses underscore the idea that all extraordinary attributes in beings are derived from Sri Krishna's divine energy. They highlight His supreme nature, showing that the glory, brilliance, and power seen in the world are manifestations of His infinite glory. Recognizing these qualities in beings as reflections of the divine inspires a sense of awe, reverence, and a deeper connection to the supreme source.

Sri Krishna's teachings remind us to see the divine in every aspect of life. Whether it is the magnificence in nature, the brilliance of a great leader, or the power of a noble act, all are manifestations of His boundless glory. This realization helps cultivate a deeper sense of devotion, respect, and connection to the divine daily.

10.42

**athavā bahunaitena, kiṃ(ñ) jñātena tavārjuna,
viṣṭabhyāhamidaṃ(ñ) kṛtsnam, ekāṃśena sthito jagat. 10.42**

Or, what will you gain by knowing all this in detail, Arjuna? Suffice it to say that I hold this entire universe by a fraction of My Yogic Power.

Śrī Krishna concludes His discourse on divine manifestations by emphasizing the immense scale of His power. He suggests that understanding the detailed manifestations is unnecessary when one comprehends that the entire universe is sustained by just a fraction of His divine energy.

- **athavā bahunaitena**: Or, what is the need for all this detailed knowledge?
- **kiṃ jñātena tavārjuna**: What will you gain by knowing all this, Arjuna?
- **viṣṭabhyāhamidaṃ kṛtsnam**: I hold this entire universe.
- **ekāṃśena sthito jagat**: By a fraction of My Yogic Power.

Sri Krishna describes His manifestations in the context of the entire universe:

- **Comprehending the whole:** He suggests that understanding each detail of His manifestations might be overwhelming and unnecessary. The essence is in realizing the grand scale of His divine influence.
- **Sustaining the universe:** He states that the entire universe is upheld by merely a fraction of His Yogic Power. This highlights the boundless extent of His divine capabilities and the insignificance of individual details in comparison to His overall power.

Tukaram Maharaj describes this concept in his famous Abhang:

साळुंकी मंजुळ बोलतसे वाणी बोलविता धनी वेगळीचि

"Although it appears that the bird is singing melodiously, the one behind this melody is someone else (Paramatma). Similarly, although it appears that I write the Abhanga which has gained popularity among the public, it is the creation of Paramatma Himself."

Recognizing greatness in others and revering it as a manifestation of the Paramatma can eliminate envy. Similarly, acknowledging that any greatness within oneself is due to the Paramatma and not boasting about it can eliminate the ego.

These verses underscore the vast and all-encompassing nature of Sri Krishna's divine power. They highlight that while individual manifestations are significant, they are but small parts of His immense and infinite energy. Recognizing this perspective encourages a sense of awe, humility, and profound reverence for the supreme divine force that sustains all of existence.

This chapter helps remove two big obstacles in our journey toward the Paramatma: envy and ego.

Envy

मतः सरति एति मत्सरः

This phrase indicates that envy or jealousy arises from the perception of someone else moving ahead or progressing. It suggests that the feeling of envy is rooted in comparing oneself with others and feeling inadequate or resentful about their advancement. By realizing that someone's greatness is a gift from Sri Bhagavān and a manifestation of Himself, it becomes possible to deal with envy through this approach.

Ego: Understanding that any greatness within oneself is due to the Paramatma and not boasting about it helps in cultivating humility. By seeing oneself as an instrument of the divine, one can avoid the pitfalls of ego.

These teachings foster a sense of humility, awe, and reverence for the divine, encouraging a deeper connection and devotion to Sri Krishna.

The session was concluded and followed by a question and answer segment.

Question And Answer

Dr. Kashinath Yadav Ji

Q: Sri Bhagavan says, "I am everywhere; in living as well as non-living things." However, in this chapter, it appears that Sri Bhagavan is giving importance to some special things only, such as Kamdhenu, Varuna, and Vasuki. Why is this?

A: Very good question. At the beginning, Arjuna asked Sri Bhagavan:

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥

"Please describe to me Your divine opulence, by which You pervade all the worlds and reside in them. O Supreme Master of Yog, how may I know You and think of You? And while meditating, in what forms can I think of You, O Supreme Divine Personality?"

Arjuna understood that Sri Bhagavan is omnipresent and exists everywhere. Yet, he wanted to know specific forms that he could meditate upon.

Paramatma (the Supreme Soul) is indeed everywhere, but can we bow down to everything? Arjuna's question was about where he could specifically see the Paramatma.

For example, the World Wide Web (WWW) is present everywhere, but to make use of it, we need to connect through a specific device, such as a laptop. The waves are gathered in the laptop in a specific form that we can see. Similarly, Arjuna is asking where he can see Sri Bhagavan in special forms. Therefore, Sri Bhagavan elaborated on His manifestations.

In the end, Sri Bhagavan reiterates that He is present everywhere in the universe; however, these are specific locations or forms that one can easily recognize. The greatness in everything is His manifestation. If a player excels in a game and brings immense pleasure to others, then such excellence is a manifestation of Sri Bhagavan.

Smita Ji

Q: In verse 37, the main poet you mentioned is Shukracharya. He was the main teacher of the Daityas. Is that correct? Can you also give the meaning of the prayer verses that you begin with?

A: Kavi means knowledgeable in this context.

"जो न देखे रवि, वो देखे कवि।"

"What the sun cannot see, the poet can."

Shukracharya, though he is the guru of the Daityas, is very knowledgeable. Even the Gods sent Kacha to Shukracharya to learn the Sanjivani Vidya.

The prayer verses and their meanings are:

कृष्णाय वासुदेवाय हरये परमात्मने।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥

- **Kṛṣṇāya**: To Krishna
- **Vāsudevāya**: To the son of Vasudeva
- **Haraye**: To Hari, the Supreme Lord
- **Paramātmāne**: To the Supreme Soul
- **Praṇataḥ**: By those who have surrendered
- **Kleśanāśāya**: For the destroyer of distress
- **Govindāya**: To Govinda
- **Namo Namaḥ**: Repeated obeisances

In essence, this mantra expresses reverence to Lord Krishna, who is Vaasudeva, Hari, and Govinda. It acknowledges His capacity to remove our suffering and distress. By reciting this mantra with devotion, one seeks refuge in the Supreme Soul and surrenders completely.

नमोस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायत पत्रनेत्र।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥

- **Namo'stu te**: Salutations to you
- **Vyāsa**: Referring to Sage Vyasa, the compiler of the Mahabharata and the Bhagavad Gita
- **Viśālabuddhe**: To the one with vast wisdom
- **Phullāravindāyatapatranetra**: Whose eyes resemble the petals of a blooming lotus
- **Yena**: By whom
- **Tvayā**: By you
- **Bhāratatāilapūrṇaḥ**: The lamp of knowledge, filled with the oil of the Mahabharata
- **Prajvālito**: Kindled
- **Jñānamayaḥ**: Full of wisdom
- **Pradīpaḥ**: The lamp

In essence, this verse pays homage to Sage Vyasa, whose wisdom illuminated the path of knowledge through the Mahabharata. It acknowledges Vyasa's role in revealing the profound teachings of Śrī Krishna in the Bhagavad Gītā.

Geeta Garg Ji

Q: Bhagavān has not mentioned Tulsi Mata. Why?

A: Sri Bhagavān clarified that there is no end to His glories and magnificence. It is not possible to elaborate on all of them, and therefore only a fraction is mentioned.

Q: Will I be bestowed with the manifestation of Sri Bhagavān if I continue to study the Bhagavad Gītā and continue to worship? Will I be bestowed with the power to help someone overcome bad habits?

A: Sri Bhagavan in verse 36 has said:

जयोऽस्मि व्यवसायोऽस्मि

- **jayo'smi**: I am the victory of the victorious.
- **vyavasāyo'smi**: I am the resolve of the resolute.

If we take a resolve with Sri Bhagavān as our witness and ask Him to help control our wandering mind to focus on the task, He will be with us throughout the task and help strengthen our resolve.

We pray to God:

अंतर में स्थित रह मेरी बागडोर पकड़े रहना।
निपट निरंकुश चंचल मन को सावधान करते रहना ॥

"Reside within me and hold my reins steadily. Continuously keep my completely unrestrained and restless mind alert."

अन्तर्यामी को अन्तः स्थित देख सशंकित होवे मन।
पाप वासना उठते ही हो, नाश लाज से वह जल भुन ॥

"Seeing the Inner Knower residing within, let the mind become cautious. As soon as sinful desires arise, let them be destroyed, consumed by the fire of shame."

Our resolution can become a Vibhuti (manifestation) if we keep Sri Bhagavan as a witness to our activities. By maintaining this connection and devotion, we can achieve our goals and help others as well.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṁ(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde
vibhūtiyogo nāma daśamo'dhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇā and Arjuna, ends the tenth chapter entitled "The Yoga of Divine Glories."



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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