

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 10: Vibhūti-Yoga

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YouTube Link: <https://youtu.be/ao6EBcZFrg>

## Manifestations of the Divine: Illuminating the Seeker's Path

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

The session began 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. Out of profound love for Arjuna, Sri Bhagavān repeats these teachings for his benefit.

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ 10.1॥

Sri Bhagavān said: "Listen again to My supreme teachings, O mighty-armed one. Desiring your welfare, because you are My beloved friend, I shall reveal them to you."

Sri Bhagavān aims to engrain this divine knowledge deeply in Arjuna's heart, which is why He reiterates these teachings. He explains that the devatās (celestial gods) and the ṛṣhis (sages) cannot comprehend the true nature of the origin of God, who existed before they were even born. Furthermore, all qualities in humans emanate from Him, and all ṛṣhis and Manu are formed from Him alone.

It is essential for Arjuna to recognize that the figure before him, holding the reins of the chariot, Shri Krishna, is not merely a human but the creator of the universe in human form (Saguna Sakar). But how can one recognize Sri Bhagavān? It is through unwavering focus and devotion that one can truly see and understand the divine in any form He may take.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

mach-chittā mad-gata-prāṇā bodhayantaḥ parasparam

"With minds absorbed in Me, with lives devoted to Me, enlightening one another about Me."

Revered Swami Govind Dev Giri Ji Maharaj emphasizes the importance of engaging with the Bhagavadgītā:

## गीता पढ़ें, पढ़ाएँ, जीवन में लायें ॥

"Study the Gītā, teach it, and bring it to life."

This trisūtrī (three-fold principle) guides us towards realizing Sri Bhagavān. Those who embrace this path find immense satisfaction in discussing the divine glories of Bhagavān.

## कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ।

"And they always engage in speaking of Me, deriving satisfaction and delight."

This verse highlights the profound joy and fulfillment derived from constant engagement with the divine glories of Sri Bhagavān. By immersing ourselves in these teachings, we can forge a deeper connection with the divine and grasp the true essence of the universe.

## 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 verse, Sri Bhagavān speaks about how He helps His devotees overcome ignorance through divine intervention.

- **teṣāmevā:** "For them only" or "to those people" - referring to the devotees who are constantly devoted and worship the divine with love.
- **anukampārtham:** "Out of compassion" - out of pity or compassion for these devotees.
- **aham:** "I" - referring to Sri Bhagavān or the divine self.
- **ajñāna-jam tamaḥ:** "Darkness born of ignorance" - the ignorance or illusion that veils true knowledge and understanding.
- **nāśhayāmi:** "I destroy" - the act of removing or dispelling.
- **ātma-bhāva-stho:** "Dwelling in their hearts" - being situated in the heart or the inner self of the devotees.
- **jñāna-dīpena bhāsvatā:** "With the shining lamp of knowledge" - illuminating their minds with the light of wisdom and knowledge.

Anukampān is related to resonance. In physics, if we place multiple Tanpuras in a closed room and strike a string of one Tanpura, 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. This leads to divine blessings showering upon the devotees. Thus, Sri 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.

Dnyaneshwar Maharaj beautifully illustrates this:

तयां तत्त्वज्ञां चोखटां । दिवी पोतासाची सुभटा ।

मग मीचि होऊनि दिवटा । पुढां पुढां चालें ॥ १४२ ॥

"Arjuna, it is I who, taking the torch of knowledge, walk ahead of those pure-hearted, loving devotees."

We should aspire for constant remembrance of the divine, which can lead to the knowledge bestowed out

of compassion by Sri Bhagavān.

## 10.12

### arjuna uvāca

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

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

In this verse, Arjuna praises Sri Krishna, acknowledging His supreme nature and divinity. He recognizes Krishna as the ultimate reality and the eternal divine person, revered by sages and divine seers. Arjuna describes Sri Krishna as follows:

- **paraṃ brahma:** The Supreme Brahman (the ultimate reality)
- **paraṃ dhāma:** The Supreme Abode, the ultimate destination for all beings to aspire to
- **pavitraṃ paramaṃ bhavān:** The Supreme Purifier; You are the Supreme Divine. Knowledge of You purifies, for You are the embodiment of knowledge.
- **puruṣaṃ śāśvataṃ divyam:** The Eternal Divine Person, Chaitanya – Atma Tatva
- **ādi-devam:** The Primeval Deity
- **ajaṃ vibhum:** The Unborn and All-Pervading

When we celebrate the birthdays of Sri Krishna and Sri Rama, these are their appearance days (Avatars) on Earth. In reality, they are unborn, eternal, and all-pervading. The Nirguna Nirakar (attributeless and formless) divine can manifest as Saguna Sakar (with attributes and form) and appear in the world according to divine will.

Arjuna realized that Sri Krishna is not an ordinary human being. Although Sri Krishna is Arjuna's relative, Arjuna understood that Sri Krishna is unique and divine. When faced with the choice between Sri Krishna's vast Narayani Sena (army) and the unarmed Sri Krishna Himself, Arjuna chose the latter in preparation for the imminent war between the Pāṇḍavas and the Kauravas. Arjuna was aware of Sri Krishna's greatness but not fully of its limitless extent. He recognized the divine nature of Sri Krishna and sought to express his understanding of this divine form.

He addresses Sri Krishna, recognizing Him as the Supreme Brahman, the ultimate abode, and the supreme purifier. He acknowledges Krishna as the eternal divine person, the primeval deity, who is unborn and all-pervading.

## 10.13

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

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

In this verse, Arjuna continues to praise Sri Krishna, acknowledging the testimony of various sages and seers about Śrī Krishna's supreme nature. Arjuna affirms that these revered figures recognize Śrī Krishna's divinity and greatness.

- **āhus tvām ṛiṣhayaḥ sarve:** All the sages declare You
- **devarṣhir nāradaś tathā:** As well as the divine sage Narada
- **asito devalo vyāsaḥ:** Asito, Devala, and Vyasa
- **svayaṁ chaiva bravīṣhi me:** And You Yourself have declared this to me

Arjuna mentions that all the great sages and seers, including Maharshi Narada, Rishi Asita, Rishi Devala, and Maharshi Vyasa, have proclaimed Bhagavān Krishna's divinity. Furthermore, Śrī Krishna Himself has revealed His divine nature to Arjuna.

## 10.14

**sarvametaḍṛtaṁ(m) manye, yanmām(m) vadasi keśava,  
na hi te bhagavanvyaktiṁ(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 verse, Arjuna expresses his complete faith and trust in the words of Sri Krishna. He acknowledges that neither the gods (Devas) nor the demons (Danavas) fully understand Krishna's divine manifestation.

- **sarvam etad ṛitaṁ manye:** I believe all this to be true
- **yan mām vadasi keśava:** Whatever You tell me, O Keshava
- **na hi te bhagavan vyaktiṁ:** Your divine manifestation is not understood as ordinary
- **vidur devā na dānavāḥ:** It is not known even to the gods or the demons

Arjuna is stating that he accepts everything Sri 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 Sri Krishna, which has grown stronger due to the revelations made by Śrī Krishna Himself.

In Chapter 11, the Vishvaroop Darshan (universal form revelation), Arjuna is overwhelmed with emotion when Sri Bhagavān reveals His divine and Chaturbhujā (four-handed) form.

**sakheti matvā prasabham yad uktaṁ  
he kṛiṣṇa he yādava he sakheti  
ajānatā mahimānaṁ tavedaṁ  
mayā pramādāt praṇayena vāpi □ 11.41□**

"Thinking of You as my friend, I presumptuously addressed You as, 'O Krishna,' 'O Yadav,' 'O my dear Friend.' I was ignorant of Your majesty, showing negligence and undue affection."

One can understand the divine only through divine grace. Unless the Paramātmā's grace is bestowed upon us, knowing the divine is incomplete. As in Geeta Pariwar, we are endeavouring to understand the Bhagavad Gītā. This is made possible by the grace of Sri Bhagavān Himself.

## 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 verse, Arjuna continues to praise Sri Krishna, emphasizing His supreme and unparalleled knowledge and divinity. He recognizes Śrī Krishna as the ultimate being who understands Himself fully and is the source and master of all creation.

Arjuna says that he feels he has understood Śrī Krishna. However, to truly understand something, one must grasp its essence. For example, understanding motherhood is essential to fully comprehend a mother. Without this understanding, one cannot fully appreciate a mother. Similarly, Arjuna acknowledges that only Sri Bhagavān can fully understand Himself; no one else can comprehend the divine in its entirety. Only the Paramātmā can understand Paramātmā.

We may feel that we have understood Sri Bhagavān, but to fully comprehend Him, it is essential to merge with the divine, to become established in Yoga, and to transition from Nar (man) to Narayana (divine being). When someone reaches this state, they will understand the Paramātmā.

- **swayam eva ātmanā ātmānaṃ vettha tvaṃ puruṣottama:** You alone know Yourself by Yourself, O Supreme Person (Puruṣottama)
- **bhūta-bhāvana:** O Creator of all beings
- **bhūteśha:** O Lord of all beings
- **deva-deva:** O God of gods
- **jagat-pate:** O Lord of the universe

Arjuna acknowledges that Sri Krishna, as the Supreme Person (Puruṣottama), has complete self-knowledge. Krishna alone fully comprehends His own nature. Arjuna calls Śrī Krishna the Creator and Master of all beings, the God of gods, and the Master of the universe. This verse highlights the unique position of Śrī Krishna as the ultimate source, sustainer, and ruler of all existence, recognized for His unparalleled knowledge and divinity.

### **10.16**

## **Vāktumarhasyaśeṣeṇa, divyā hyātmavibhūṭayaḥ, yābhirvibhūtibhirlokān, imāṃstvāṃ(m) vyāpya tiṣṭhasi. 10.16**

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

In this verse, Arjuna requests Sri Krishna to describe His divine manifestations in detail. Arjuna wants to understand the various ways in which Śrī Krishna pervades and sustains the worlds with His divine powers.

- **vaktum arhasi:** You should tell (or you are worthy of telling)
- **aśheṣeṇa:** In full detail
- **divyāḥ ātmavibhūṭayaḥ:** Your divine manifestations
- **yābhiḥ vibhūtibhiḥ:** By which powers
- **lokān imān:** These worlds
- **tvaṃ vyāpya tiṣṭhasi:** You pervade and sustain

Arjuna is requesting Sri Krishna to describe His divine manifestations comprehensively. He wants to know the various forms and powers by which Śrī Krishna pervades and sustains all the worlds. Arjuna seeks to understand where Sri Krishna can be specifically found.

Just as the World Wide Web, although spread worldwide, requires specific equipment like a laptop to connect and see it, similarly, we need to know the specific locations or forms where the all-pervading Paramātmā (Supreme Soul) can manifest.

While engaged in the Samsara (worldly life), one is involved in various duties and may not always be able to spend time at a dedicated place of worship. Therefore, Arjuna is asking how we can see Sri Bhagavān at all times while still attending to worldly duties. Arjuna wants to know which specific things or forms, when seen, can lead to the realization of Paramātmā. For example, taking a dip in the holy river Ganga evokes a unique spiritual feeling.

This request reflects Arjuna's desire to understand the extent and nature of Śrī Krishna's divine presence and influence throughout the universe.

## 10.17

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

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

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

- **kathaṃ vidyām ahaṃ:** How can I know
- **yogin:** O Yogin (Śrī Krishna, the master of yoga)
- **tvām sadā paricintayan:** Meditating on You constantly
- **keṣu keṣu cha bhāveṣu:** In which forms
- **chintyaḥ asi bhagavan mayā:** You are to be contemplated by me, O Bhagavān

Arjuna asks Śrī Krishna how he can continuously meditate on HIM and what specific forms or aspects he should focus on to contemplate the divine.

Arjuna's inquiry is about maintaining a constant connection with the divine 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.

## 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 Chapter 7, Sri Bhagavān discussed various places where He can be found, such as being the taste in water and the radiance of the sun and the moon. Now, Arjuna expresses his eagerness to hear more about Sri Krishna's divine powers and glories. He requests Śrī Krishna to describe in detail His divine manifestations and yoga (spiritual power), as listening to these divine attributes brings him great joy and satisfaction.

- **vistareṇa:** In detail
- **ātmano:** Of Yourself
- **yogaṁ:** Yoga (spiritual power)
- **vibhūtiṁ cha:** And divine manifestations
- **janārdana:** O Janardana (Krishna, the sustainer of people)
- **bhūyaḥ kathaya:** Please tell me again
- **triptir hi:** For satisfaction indeed
- **śhṛiṅvataḥ:** Of listening
- **nāsti me:** There is no end for me
- **'mṛitam:** Nectar (divine knowledge)

Arjuna expresses his deep longing to hear more about Śrī Krishna's divine powers and manifestations. He requests Śrī Krishna to describe them in detail, stating that there is no end to his satisfaction from listening to the divine nectar of Śrī Krishna's words.

Dnyaneshwar Maharaj beautifully describes this sentiment:

जी कैसें मियां जाणावें । काय जाणोनि सदा चिंतावें ।  
जरी तूंचि म्हणों आघवें । तरि चिंतनचि न घडे ॥ १८७ ॥

"Krishna, how should I know You? And in what form should I constantly meditate on You? Because if it is said that You are everything, then the meditation itself will not happen."

This verse reflects Arjuna's devotion and eagerness to understand the divine nature of Śrī Krishna more deeply. He finds immense joy and fulfillment in hearing about Śrī Krishna's divine glories and spiritual powers.

**10.19**

**śrībhagavānuvāca**  
**hanta te kathayiṣyāmi, divyā hyātmavibhūtayāḥ,**  
**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 verse, Sri Krishna responds to Arjuna's request, expressing His willingness to describe His divine manifestations. However, He also indicates that His glories are limitless and cannot be fully described.

Sri Bhagavān said:

- **hanta te kathayiṣhyāmi:** Certainly, I shall tell you
- **divyāḥ ātma-vibhūṭayaḥ:** My divine manifestations
- **prādhānyataḥ:** Prominently
- **kuru-śhreṣṭha:** O best of the Kurus (Arjuna)
- **na asti antaḥ:** There is no end
- **vistarasya me:** To My expanse (glories)

Sri Krishna begins by addressing Arjuna's request. He expresses His willingness to describe His divine manifestations, highlighting that He will mention the most prominent ones. However, He also emphasizes that there is no end to His glories, indicating that His divine manifestations are infinite and cannot be fully encompassed.

This verse sets the stage for the subsequent verses where Śrī Krishna will elaborate on some of His key divine manifestations, providing Arjuna with a deeper understanding of His omnipresence and omnipotence.

## 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 verse, Sri Krishna begins to reveal His divine manifestations, stating that He is the eternal soul residing in the hearts of all beings and the beginning, middle, and end of all creation.

- **aham:** I am
- **ātmā:** The soul
- **guḍākeśha:** O Gudakesha (Arjuna, conqueror of sleep)
- **sarva-bhūṭāśhaya-sthitaḥ:** Residing in the hearts of all beings
- **aham ādiḥ:** I am the beginning
- **cha madhyaṃ:** And the middle
- **cha bhūṭānām:** Of all beings
- **anta eva cha:** And also the end

Sri Krishna declares that He is the eternal soul present in the hearts of all beings, addressing Arjuna as Gudakesha (conqueror of sleep). It is important to note that Sri Krishna is present not only in living beings but also in what we consider non-living matter. This is why, in our culture, when we rise and place our feet on the ground, we seek forgiveness and offer our respectful obeisance.

समुद्रवसने देवि पर्वतस्तनमण्डले।  
विष्णुपत्नी नमस्तुभ्यं पादस्पर्श क्षमस्व मे॥

"O Goddess, who is clothed with the ocean and has mountains as her breasts, O consort of Lord Vishnu, I bow to you. Please forgive me for touching you with my feet."

The earth is not merely soil but Mother Earth. This perspective reflects the atma-tatva (soul principle) in everything. It is easier to perceive this feeling for living entities. However, it was Jagdish Chandra Bose, an Indian scientist, who discovered that plants and trees also have feelings. This understanding is ingrained in our tradition of seeing everything as a manifestation of the divine. Sri Bhagavān emphasizes that He is the

soul in everything.

Saints who have realized this say:

जे जे भेटे भूत, तें ते मानिजे भगवंत ।

"Whatever being I encounter, I consider it to be the Divine."

Sant Savata Mali, a Marathi saint who grew and sold vegetables for his daily earning, expressed this realization:

कांदा मुळा भाजी, अवघी विठाई माझी।

"Onion, radish, vegetables—all are forms of my Vithai (Mother Vitthal)."

Thakur Sri Ramakrishna, in his last days, was afflicted with throat cancer and unable to eat. His followers would bring sweets for him and feel sad seeing him unable to eat. Sri Ramakrishna would tell them that when all of you eat, it is I who eat through your mouth. When all of you take the pleasure of eating, I too receive it. This reflects the same Atma-tatva that pervades all of us, similar to the pleasure a mother gets while feeding her child.

In our tradition, we greet someone by saying "Ram Ram." This greeting reflects the idea that the Ram in my heart is greeting the Ram in your heart. This feeling of unity and divine presence needs to be cultivated.

Sri Bhagavān affirms that He is the beginning, the middle, and the end of all creation. This emphasizes Krishna's omnipresence and His role as the ultimate source, sustainer, and conclusion of all that exists. This verse underscores the fundamental truth of Krishna's divine presence and the cyclical nature of existence, where He is the origin, sustainer, and the ultimate end of all beings.

## 10.21

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

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

In this verse, Sri Krishna continues to reveal His divine manifestations, describing how He is present in various forms within the universe, representing the most significant and powerful entities in different categories.

- **ādityānām ahaṃ viṣṇuḥ:** Among the Ādityas, I am Vishnu
- **jyotiṣāṃ ravir anśhumān:** Among the luminaries, I am the radiant sun
- **marīchir marutām asmi:** Among the Maruts (wind gods), I am Marichi
- **nakṣatrāṇām ahaṃ śaśī:** Among the stars, I am the moon

Sri Krishna describes His manifestations in the natural world, illustrating how He embodies the most powerful and prominent entities in various categories:

- Among the **Ādityas** (the twelve solar deities), He is Vishnu, the preserver of the universe.

- Among the **luminaries**, He is the radiant sun, the source of light and energy.
- Among the **Maruts** (the forty-nine wind gods), He is Marichi, one of the seven great sages and a powerful deity.
- Among the **stars**, He is the moon, which shines brightly in the night sky.

This verse highlights the omnipresence and omnipotence of Krishna, showing that He is the essence and the most significant aspect of all creation. It emphasizes His supreme and pervasive nature, being the source of power and brilliance in the universe.

## 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.

In this verse, Sri Krishna continues to describe His divine manifestations, explaining how He is the essence of the most significant and powerful entities across various domains.

- **vedānām sāma-vedo 'smi:** Among the Vedas, I am the Sama Veda
- **devānām asmi vāsavaḥ:** Among the gods, I am Indra (Vāsava)
- **indriyāṇām manaśh chāsmi:** Among the senses, I am the mind
- **bhūtānām asmi chetanā:** Among living beings, I am consciousness

Sri Krishna describes His manifestations in different domains:

- **Among the Vedas:** He is the Sama Veda, which is known for its melodious hymns and spiritual significance. Revered Shri Govind Giri Ji Maharaj has established the Maharshi Ved Vyasa Pratishthan to propagate the education of the Vedas, which are meant for the betterment of humanity and can be considered as the constitution of the world. The institute's aphorism is:

#### वेदाः सर्व हितार्थाय

- "Vedas are intended for the welfare and benefit of all beings." Sri Bhagavan says that He is the Sama Veda among the Vedas. When one listens to the songs of the Sama Veda, it gives a distinct divine feeling.
- **Among the gods:** He is Indra (Vāsava), the king of the gods and ruler of heaven.
- **Among the senses:** He is the mind, which controls and coordinates all the senses. The power of the mind is reflected in the following verse:

#### तत्रात्मा यत्र वै मनः

- "The self is where the mind is." Sri Bhagavān says that the powerful mind is one of His manifestations.

This concept is explained by an anecdote of two friends travelling to take the darshan of Jagannath Puri. On the way, one friend stops to watch a cricket match while the other continues to Jagannath Puri. The

friend who reaches Jagannath Puri thinks about the cricket match his friend might be enjoying, while the one watching the cricket match thinks about his friend taking pleasure of the divine darshan. Thus, even though they are physically in one place, mentally they are in another. Divine blessings are bestowed on the one who thinks about the divine and not merely on the physical presence.

### मन एव मनुष्याणां कारणं बन्धमोक्षयोः

- "The mind alone is the cause of both bondage and liberation for human beings." The mind is a powerful tool to reach the Parmatma.

### मन के हारे हार है, मन के जीते जीत।

- This phrase emphasizes the power of the mind in determining success or failure. It suggests that one's mindset and mental attitude play a crucial role in overcoming challenges and achieving goals. Revered Swami Ji always says: "If confidence is lost, everything is lost forever," which reflects the power of the mind.

It is therefore desirable to see our mind as the manifestation of Parmatma Himself, as He has declared.

- **Among living beings:** He is consciousness, the essence of life and awareness in all beings.

This verse emphasizes Śrī Krishna's presence and significance in the universe's most essential and influential aspects. It highlights HIS supreme nature and how HE is the underlying force and essence in various domains, whether it be scriptures, deities, senses, or life itself.

## 10.23

### **rudrāṇām(m) śaṅkaraścāsmi, vitteśo yakṣarakṣasām, vasūnām(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.

In this verse, Sri Krishna continues to reveal HIS divine manifestations, describing how HE is present in various powerful entities within the universe, each representing the most significant and influential forces in different domains.

- **rudrāṇām śaṅkaraścāsmi:** Among the Rudras, I am Shankara (Shiva)
- **vitteśo yakṣarakṣasām:** Among the Yakshas and Rakshasas, I am Kubera (the lord of wealth)
- **vasūnām pāvākaścāsmi:** Among the Vasus, I am Agni (the fire-god)
- **meruḥ śikhariṇām aham:** Among the mountains, I am Meru (the golden mountain)

Sri Krishna describes HIS manifestations in different domains:

- **Among the Rudras:** HE is Shankara (Shiva), the most prominent and revered of the eleven Rudras.
- **Among the Yakshas and Rakshasas:** He is Kubera, the lord of wealth and treasures.

- **Among the Vasus:** He is Agni, the fire-god, who is one of the eight Vasus and the most powerful among them.
- Agni is called "Viśvaṁ tu mukhaṁ", meaning "The universe is indeed the face." The Yajna (sacrifice) is offered to the fire, which reaches Sri Bhagavān, as the fire itself is His manifestation.
- **Among the mountains:** He is Meru, the golden mountain, which is considered the king of mountains and a symbol of strength and stability. The Meru pinnacle of the Himalayas is regarded as the principal pinnacle on the earth.

This verse highlights Śrī Krishna's omnipresence and His role as the essence of the most powerful and significant entities in various realms of existence. It underscores His supreme nature and how He embodies the highest and most influential aspects of the universe, whether it be deities, celestial beings, natural elements, or geographical features.

## 10.24

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

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

In this verse, Sri Krishna continues to reveal His divine manifestations, highlighting His presence in the most significant and powerful entities within the universe.

- **purodhasāṃ(ñ) ca mukhyaṃ māṃ(ñ):** Among priests, know Me to be the chief, Brihaspati
- **viddhi pārtha bṛhaspatim:** Understand this, O Partha (Arjuna)
- **senānīnamahaṃ(sk) skandaḥ(s):** Among military leaders, I am Skanda (Kartikēya)
- **sarasāmasmi sāgaraḥ:** Among bodies of water, I am the ocean

Sri Krishna describes His manifestations in different domains:

- **Among priests:** He is Brihaspati, the chief priest and spiritual teacher of the gods, representing wisdom and knowledge. Brihaspati was the chief priest for the marriage of Bhagavan Shiva and Parvati.
- **Among military leaders:** He is Skanda (Kartikēya), the commander of the divine army and the god of war, symbolizing leadership and valor. The values embodied by the chief of the army or military leaders today can be seen as manifestations of this divine power.
- **Among bodies of water:** He is the ocean, the largest and most powerful body of water, representing vastness and depth. The vastness of the ocean can evoke a sense of the divine's immense power and majesty.

This verse highlights Śrī Krishna's omnipresence and HIS role as the essence of the most powerful and significant entities in various realms of existence. It emphasizes HIS supreme nature and how HE embodies the highest and most influential aspects of the universe, whether it be spiritual guidance, military prowess, or natural majesty.

## 10.25

## **maharṣiṅāṃ(m) bhṛgurahaṃ(ñ), girāmasmyekamakṣaram, yajñānāṃ(ñ) japayajño'smi, sthāvarāṅāṃ(m) himālayaḥ. 10.25**

Among the great seers, I am Bhrigu; 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.

In this verse, Sri Krishna continues to reveal His divine manifestations, describing how He is present in various revered entities within the universe, each representing the most significant and powerful aspects of different domains.

- **maharṣiṅāṃ bhṛgur ahaṃ:** Among the great sages, I am Bhrigu
- **girām asmi ekam akṣaram:** Among words, I am the one-syllabled Om
- **yajñānāṃ japa-yajño 'smi:** Among sacrifices, I am the sacrifice of silent repetition (japa)
- **sthāvarāṅāṃ himālayaḥ:** Among immovable things, I am the Himalayas

Sri Krishna describes His manifestations in different domains:

- **Among the great sages:** He is Bhrigu, one of the most revered sages in Vedic tradition, known for his wisdom and contributions to the Vedas. Bhrigu has transcended the three times – past, present, and future. Maharshi Bhrigu is a manifestation of the divine.
- **Among words:** He is the one-syllabled Om, the sacred sound and symbol of the ultimate reality, Brahman. A single chanting of Omkar can evoke a divine feeling, indicating it as a manifestation of the divine.
- **Among sacrifices:** He is the sacrifice of silent repetition (japa), which involves the meditative recitation of mantras and is considered a pure and powerful form of worship. Swami Vivekananda continued his japa until his last breath. Sri Bhagavan says that japa is His manifestation.
- **Among immovable things:** He is the Himalayas, the majestic mountain range that stands as a symbol of spiritual strength and stability.

This verse highlights Śrī Krishna's omnipresence and HIS role as the essence of the most revered and significant entities in various realms of existence. It underscores HIS supreme nature and how He embodies the highest and most influential aspects of the universe, whether they be sages, sacred sounds, forms of worship, or majestic natural features.

## **10.26**

### **aśvatthaḥ(s) sarvavṛkṣāṅāṃ(n) devarṣiṅāṃ(ñ) ca nāradaḥ, gandharvāṅāṃ citrarathaḥ(s) siddhānāṃ(ñ) kapilo muniḥ. 10.26**

Among all trees, I am Aśvattha (the holy fig tree); among the celestial sages, Nārada; among the Gandharvas (celestial musicians), Citraratha, and among the Siddhas, I am the sage Kapila.

In this verse, Sri Krishna continues to reveal HIS divine manifestations, describing how He is present in various revered entities within the universe, each representing the most significant and powerful aspects of different domains.

- **aśvatthaḥ sarvavṛkṣāṅāṃ:** Among all trees, I am the Ashvattha (sacred fig tree)
- **devarṣiṅāṃ ca nāradaḥ:** Among the divine sages, I am Narada
- **gandharvāṅāṃ citrarathaḥ:** Among the Gandharvas (celestial musicians), I am Chitaratha
- **siddhānāṃ kapilo muniḥ:** Among the perfected beings, I am Kapila Muni

Sri Krishna describes His manifestations in different domains:

- **Among all trees:** He is the Ashvattha (sacred fig tree), also known as the peepal tree, which is highly revered and symbolizes eternal life due to its long lifespan and association with spirituality.
- **Among the divine sages:** He is Narada, the celestial sage known for his wisdom, devotion, and role as a messenger of the gods.
- **Among the Gandharvas:** He is Chitraratha, the chief of the celestial musicians known for his exceptional musical talents and beauty. A modern parallel might be Lata Mangeshkar, who can be considered a divine embodiment of musical excellence.
- **Among the perfected beings:** He is Kapila Muni, the sage and philosopher who founded the Sankhya school of philosophy and is revered for his profound spiritual knowledge and teachings.

This verse highlights Krishna's omnipresence and HIS role as the essence of the most revered and significant entities in various realms of existence. It underscores HIS supreme nature and how HE embodies the highest and most influential aspects of the universe, whether they be trees, sages, musicians, or perfected beings.

10.27

**uccaiḥśravaṣamaśvānām(m), viddhi māmamṛtodbhavam,  
airāvataṃ(ñ) gajendrāṇām(n), narāṇām(ñ) ca narādhipam. 10.27**

Among horses, know me to be the celestial horse Uccaiḥśrava, begotten of the churning of the ocean along with nectar; among mighty elephants, Airāvata (Indra's elephant); and among men, the king.

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

- **uccaiḥśravaṣam aśvānām:** Among horses, know Me as Uccaiḥśravas, born of nectar
- **viddhi mām amṛtodbhavam:** Know Me as the one born of nectar
- **airāvataṃ gajendrāṇām:** Among elephants, I am Airavata
- **narāṇām ca narādhipam:** Among men, I am the king

Sri Krishna describes His manifestations in different realms:

- **Among horses:** He is Uccaiḥśravas, the celestial horse that emerged during the churning of the ocean (Samudra Manthan), considered the best and noblest of horses. Maharana Pratap's legendary horse Chetak can be seen as a reflection of this divine embodiment.
- **Among elephants:** He is Airavata, the majestic white elephant, revered as the king of elephants, symbolizing strength and grandeur, and ridden by Indra, the king of the gods. In many temples, elephants participate in sacred rituals, embodying this divine presence. In Maharashtra, during the Ashadi pilgrimage from Alandi to Pandharpur, a tender young deer once followed the entire pilgrimage path, seen as a divine manifestation.
- **Among men:** He is the king, symbolizing ultimate leadership, authority, and governance, embodying the qualities of a true sovereign.

**दिव्यत्वाची जेथे प्रचिती, तेथे कर माझे जुळती।**

"Wherever there is a realization of the divine, my hands are joined in reverence."

This verse underscores Śrī Krishna's omnipresence and His essence in the most revered and significant entities across various realms. It highlights His supreme nature, embodying the highest and most influential aspects of the universe, whether through celestial horses, majestic elephants, or human leaders. The recognition of HIS manifestations brings forth a sense of awe and reverence, inspiring devotion and respect.

The session concluded here and was followed by a Question and Answer Session.

## Question and Answer Session

### Geeta Garg Ji

**Q:** If all the senses give us pleasure and they are manifestations of the divine, how can we separate ourselves from them?

**A:** We don't need to separate from them. Instead, we should unite them with the Paramātmā. The Paramātmā can be witnessed in the sweetness of sugar cane juice. One need not physically consume it in excess but should understand its divine presence in the magnificent things around us. This helps us constantly remember Him and recognize the divine in all experiences.

### Virendra Grover Ji

**Q:** I have several Gurus. However, I am confused as to why I am not able to accept one single Guru.

**A:** The concept of the Guru is a singular principle. It is not the outer form of the Guru that is important, but the Guru tatva (essence) that matters. You mention having multiple gurus, but consider that Datta Bhagavān himself had 23 gurus. He found wisdom in everything around him and considered each source of knowledge as his Guru. He even regarded a small insect as a Guru. Guru tatva manifests in various forms, just as the Paramātmā does.

### Mayuri Saraiya Ji

**Q:** How can one control a restless mind?

**A:** Arjuna asked this very question in Chapter 6 of the Bhagavad Gita:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ 6.34॥

***chañchalaṁ hi manaḥ kṛiṣṇa pramāthi balavad dṛiḍham  
tasyāhaṁ nigrahaṁ manye vāyor iva su-duṣhkaram***

"The mind is very restless, turbulent, strong, and obstinate, O Krishna. It seems to me that controlling it is more difficult than controlling the wind."

Sri Bhagavān acknowledged that the mind is indeed very difficult to restrain but suggested that through consistent practice (abhyasa) and detachment (vairagya), it can be controlled. This combination of

persistent effort and letting go of attachments is key to mastering the mind.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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