

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 10: Vibhūti-Yoga

1/3 (Ślōka 1-9), Sunday, 20 April 2025

Interpreter: GĪTĀ PRAVĪṆA RUPAL SHUKLA

YouTube Link: <https://youtu.be/INKu-flbmc>

Understanding the Magnificence of Bhagavān and ways to attain HIM

The **Tenth Chapter** of the Bhagavad Gītā is titled **Vibhūti Yoga — the Yoga of Infinite Opulence**.

The session commenced with the lighting of the ceremonial lamp, followed by the invocation of **Paramātmā** and salutations to the **Guru Paramparā**:

**sadā śiva samārambhāṁ śaṅkarācārya madhyamām
asmadācārya paryantāṁ vande guru paramparām**

In the previous chapter, Bhagavān revealed the profound science of **bhakti**, the path of loving devotion. Now, in this chapter, Śrī Krishna seeks to deepen Arjuna's devotion by unfolding HIS boundless glories and divine manifestations.

Bhagavān gently leads Arjuna towards **Īśvara-cintanā** — the contemplation upon the Supreme — by urging him to reflect upon HIS infinite magnificence, pervading all of existence. Śrī Krishna reveals that HE is the source of all creation. From HIS own mind arose the **Saptarṣis** (the seven great sages), the four eternal saints — **Sanatkumāras** — and the fourteen **Manus**. All living beings on this earth are descendants of these primordial lineages.

Not only beings, but even the exceptional virtues that shine forth in human nature — intellect, strength, brilliance, patience, truthfulness — all originate from Bhagavān alone. The wise devotees who comprehend this truth immerse themselves in HIS devotion, with unwavering faith and deep reverence. They delight in sharing and conversing about HIS divine glories, uplifting themselves and others in the process.

Bhagavān lovingly dwells in the hearts of those whose minds are ever united with HIM. To such devotees, HE bestows the supreme knowledge by which they attain **Paramātmā**.

It is by the grace of Bhagavān, the blessings of the ancient sages, and the accumulated **puṇya** of many lifetimes that one receives the rare privilege to study, teach, and spread the divine wisdom of the Bhagavad Gītā — a song sung by Bhagavān HIMSELF.

HIS creation is as vast as it is immeasurable. Even in a single garden, it is impossible to count the number of leaves on the trees, let alone comprehend the expanse of HIS cosmic play. Each being is a unique expression of HIS artistry — no two fingerprints, no two retinas, no two life journeys are ever alike.

Every individual is endowed with distinct qualities, tendencies, family traditions, **saṃskāras**, and inherited karmic impressions. This uniqueness is determined by the complex interweaving of **puṇya** and **pāpa karmas**, along with their **sañcita**, **prārabdha**, and **kriyāmāṇa karmas**. Thus, no two natures are identical, and no two beings are truly comparable.

Bhagavān also reminds us that the experiences of **saguṇa** and **nirguṇa upāsakas** (worshippers of HIS manifest and unmanifest forms) are not to be compared, for each path is distinct, born of a devotee's individual inner disposition.

Earlier, in the Fourth Chapter, Bhagavān revealed this eternal truth:

**ye yathā māṃ prapadyante tāṃs tathaiva bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ || 4.11 ||**

"In whatever way people surrender unto ME, I reciprocate accordingly. Everyone follows MY path, O Pārtha, knowingly or unknowingly."

Thus, regardless of how one approaches HIM, Bhagavān accepts all sincere offerings and lovingly bestows the appropriate fruits. For Bhagavān, it is the devotee's love that matters most, not the form or method of worship.

When Arjuna and Duryodhana both approached Śrī Krishna seeking HIS aid before the great battle of Kurukṣetra, Arjuna chose only Śrī Krishna's presence—with or without arms—revealing the depth of his pure **bhakti**. He sought not weapons, but the company of the Divine.

At the close of the **Gītā**, Sanjaya declares this immortal verse:

**yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur dharah
tatra śrīr vijayo bhūtir dhruvā nītir matir mama || 18.78 ||**

"Wherever there is Śrī Krishna, the Master of Yoga, and wherever there is Arjuna, the supreme archer, there will certainly abide opulence, victory, prosperity, and righteousness. Of this, I am certain."

This is the power of devotion — the clarity to choose the Divine even before knowing the outcome.

The Bhagavad Gītā is classically divided into three sets of six chapters, known as **śaṭkas**:

- Chapters 1–6 emphasize **karma yoga** (the path of action),
- Chapters 7–12 focus on **bhakti yoga** (the path of devotion),
- Chapters 13–18 elaborate **jñāna yoga** (the path of knowledge).

Interestingly, when viewed through another lens, the **middle śaṭka** (Chapters 7–15) offers a sublime integration of **jñāna** through the lens of **bhakti** — instructing seekers on how to worship, contemplate, and experience Bhagavān, and in what forms.

In the Eighth Chapter, Arjuna poses profound questions regarding **Brahman**, **adhyātma**, **ādhibhūta**, **adhidaiva**, and **adhiyajña**, to which Śrī Krishna responds with great compassion and precision. Continuing this thread, in the Ninth Chapter, Bhagavān reveals the most exalted secret, the **rāja-vidyā** and **rāja-guhya** — the king of all knowledge and the king of all secrets.

Toward the end of the Ninth Chapter, Bhagavān lovingly instructs:

**man-manā bhava mad-bhakto mad-yājī māṃ namaskuru
mām evaiśyasi yuktvaivam ātmānaṃ mat-parāyaṇaḥ || 9.34 ||**

"Always think of ME, be devoted to ME, worship ME, and offer your obeisance to ME. Absorbed in ME and fully surrendered, you shall certainly come to ME."

Earlier in the same chapter, HE assures:

**ananyāś cintayanto māṃ ye janāḥ paryupāsate
teṣāṃ nityābhīyuktānāṃ yoga-kṣemaṃ vahāmy aham || 9.22 ||**

"Those who constantly think of ME and engage in exclusive devotion, I ensure their needs are met and protect what they possess."

And HE also reveals HIS all-embracing grace in yet another tender verse:

**patraṃ puṣpaṃ phalaṃ toyaṃ yo me bhaktyā prayacchati
tad ahaṃ bhakty-upahṛtam aśnāmi prayatātmanaḥ || 9.26 ||**

"If one offers ME, with devotion, a leaf, a flower, a fruit, or even water, I lovingly accept that pure-hearted offering."

Thus, with profound compassion, Bhagavān assures that HE is easily attainable for the one who approaches HIM with devotion, irrespective of material possessions or elaborate rituals.

Now, in the Tenth Chapter, Śrī Krishna seeks to strengthen Arjuna's love further by unveiling HIS divine manifestations — the **vibhūti**s — present in all corners of the universe.

Vibhūti Yoga is the sacred key to recognizing the Divine not as distant or abstract, but as intimately present in the world around us — in the majestic and the subtle, in the extraordinary and the ordinary, in every atom and every form.

10.1

**śrībhagavānuvāca
bhūya eva mahābāho, śṛṇu me paRāmaṃ(m) vacaḥ,
yatte'haṃ(m) prīyamāṇāya, Vākṣyāmi hitakāmyayā. 10.1**

Śrī Bhagavān said :

Arjuna, hear once again My supreme word, which I shall speak to you,
who are so loving, out of solicitude for your welfare.

Śrī Krishna, addressing Arjuna as **Mahābāho**, urges him to listen once again — **bhūya eva mahābāho**. Though Bhagavān had already revealed profound truths in the Ninth Chapter, HE perceives that Arjuna still harbours subtle doubts. Out of deep compassion, HE prepares to explain it all once more.

When someone is dear to us, we never tire of repeating ourselves for their clarity and well-being. The same spirit of loving patience is seen in the **Gītā Parivāra** teachers, who, time and again, clarify and guide their students with gentle corrections and sincere affection.

Here too, Śrī Krishna tells Arjuna to listen carefully to HIS **paramam vacaḥ** — HIS supreme word. HE addresses Arjuna as **priyamāṇaya** — “O beloved one” — revealing the depth of HIS affection. Because Arjuna is dear to HIM, Śrī Krishna desires his welfare and therefore says: **vakṣyāmi hitakāmyayā** — “I will speak for your benefit.”

This is a profound lesson for us as well. In life, events may not always unfold according to our desires, yet whatever transpires is ultimately for our welfare. If situations align with our wishes and bring us happiness, we are enjoying the fruit of our **puṇya karmas**. Conversely, when we face hardships or sorrow, when circumstances seem adverse and against our desires, it is but the manifestation of our **pāpa karmas**.

Karmas are subtle impressions borne of the mind; hence, there is no external cause to blame. Whatever we encounter is the consequence of our own past actions. Once this understanding settles in the heart, the wise resolve to perform noble and selfless deeds, thereby accumulating **puṇya karmas** — which blossom into happiness, either in this lifetime or the next.

Out of such benevolent intent, Śrī Krishna once again explains the path to Arjuna for his ultimate welfare.

Throughout the Bhagavad Gītā, Arjuna repeatedly turns to Śrī Krishna, seeking clarity, yearning to be guided towards what is truly **śreyah** — the highest good.

In the Second Chapter, Arjuna surrenders and pleads:

**yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi mām tvām prapannam || 2.7 ||**

"O Bhagavān, please instruct me clearly what is ultimately good for me. I am Your disciple, surrendered at Your feet — kindly guide me."

Once more, in the Third Chapter, Arjuna humbly requests:

**vyāmiśhreṇeva vākyena buddhiṁ mohayasīva me
tad ekaṁ vada niśchitya yena śhreyo 'ham āpnuyām || 3.2 ||**

"Tell me decisively that one path, by which I may attain the highest good."

Again, in the Fifth Chapter, he implores:

**sannyāsaṁ karmaṇāṁ kṛiṣṭhṇa punar yogaṁ cha śhansasi
yach chhreya etayor ekaṁ tan me brūhi su-niśchitam || 5.1 ||**

"Among these two, tell me decisively which path is most beneficial."

Thus, despite his doubts, questions, and logical deliberations, Arjuna's heart always longs for one thing — clear guidance toward what is truly beneficial. Similarly, we too should pray not for fleeting desires, but for that which is for our ultimate good.

Finally, at the end of the Bhagavad Gītā, Arjuna, his delusion dispelled and heart clear, declares with deep gratitude:

**naṣṭo mohaḥ smṛtir labdhā tvat prasādān mayācyuta |
sthito 'smi gata-sandehaḥ kariṣye vacanaṁ tava || 18.73 ||**

"O Acyuta, by Your grace my illusion is dispelled, my memory is restored. I stand firm, free of doubts, and I will act according to Your word."

Arjuna understood that Śrī Krishna always desired his welfare and guided him only toward what was truly beneficial. In the same way, we too must learn to pray not for our desires, but for the wisdom to receive that which is for our highest good.

10.2

**na me viduḥ(s) suragaṇāḥ(ph), prabhavaṁ(n) na maharṣayaḥ,
ahamādirhi devānām(m), maharṣiṇām(ñ) ca sarvaśaḥ. 10.2**

Neither gods nor the great sages know the secret of My birth (i.e., My manifestation in human or other forms out of mere sport); for, I am the prime cause in all respects of gods as well as of the great seers.

From the second śloka onwards, Śrī Krishna begins to reveal HIS **paramam vacaḥ** — HIS supreme word — to Arjuna.

HE declares that neither the **sura-gaṇāḥ** — the celestial beings — nor even the greatest among the **mahārṣayaḥ**** — the enlightened sages — truly know HIS origin. Bhagavān says that HE alone is the source of all:

aham ādir hi devānām maharṣiṇām ca sarvaśaḥ

"I am, indeed, the origin of the gods and the great seers."

This profound statement reminds us that while there may appear to be many forms, names, and aspects of the Divine, all originate from one Supreme Reality.

In our spiritual journeys, though we might worship various **devatās** or engage in diverse **upāsana** practices, whether **sākāma upāsana** (worship with desires) or **niṣkāma upāsana** (selfless worship), ultimately, all offerings are directed to the One and Only **Paramātmā**.

The **mahāvākyas** from the Upaniṣads, such as "**aham brahmāsmi**" (I am Brahman) and "tat tvam asi" (That thou art) affirm this very truth—that behind the many forms and manifestations, there is but one undivided, all-pervading Almighty.

No matter which form one worships or which path one follows, all prayers reach the same Supreme, and the fruits of worship unfold according to the individual's own **karmas**.

10.3

**yo māmajamanādim(ñ) ca, vetti lokamaheśvaram,
asaṁmūḍhaḥ(s) sa martyeṣu, sarvapāpaiḥ(ph) pramucyate. 10.3**

He who knows Me in reality as birthless and without beginning, and as the supreme Lord of the Universe, he, undeluded among men, is purged of all sins.

In this śloka, Śrī Krishna reveals the secret of liberation for all sincere spiritual aspirants. HE declares that one who truly understands HIM as **ajam anādim ca** — unborn and without beginning — and as **loka-maheśvaram** — the Supreme Master of all the worlds — that rare soul, **asaṁmūḍhaḥ sa**

martyeṣu — un-deluded among mortals — becomes liberated from all sins.

Śrī Krishna emphasizes HIS eternal, beginningless, and birthless nature. Yet, many people, bound by limited understanding or shallow reading of scriptures, assert that Bhagavān, in HIS incarnations such as Śrī Rāma or Śrī Krishna, was a mere mortal. This belief is born of ignorance, for such minds have neither contemplated nor understood the true essence of the **Rāmāyaṇa**, **Mahābhārata**, or the **Bhagavad Gītā**.

Bhagavān declares that one who recognizes HIM as the Supreme, eternal, and beginningless reality, becomes purified of all sins and moves steadily toward liberation.

True **bhakti** leads to such understanding. Through **nāma-japa**, **saṅkīrtana**, and sincere worship, one begins to purify the mind and heart. When freed from all sins, the cycle of repeated birth and death — the endless **saṃsāra** — begins to dissolve.

The great composer Ādi Śaṅkarācārya describes this cycle beautifully in the following verse:

punarapi jananam punarapi maraṇam punarapi janani-jathare śayanam |
iha saṃsāre bahu-dustāre kṛipayā pāre pāhi murāre ||

bhaja govindam bhaja govindam govindam bhaja mūḍhamate ||

"Birth again, death again, once more lying in the mother's womb. Crossing this boundless ocean of **saṃsāra** is indeed difficult. O Murāri! By thy grace, please ferry me across."

The **jīva-ātmā** undergoes great suffering even in the mother's womb, confined in darkness and deprived of sensory freedom. This nine-month journey itself is a subtle form of hell. Bhagavān, therefore, urges us to strive toward breaking this cycle through **bhakti**, **jñāna****, and finally, **mokṣa**.

Through **karma-yoga** and selfless action, the mind gets refined, the heart becomes purified (**śuddha-antaḥkaraṇaḥ**), and slowly the grip of **vikāras** is loosened, preparing one for the light of self-realization.

Bhagavān has consistently emphasized HIS divine, eternal, and birthless nature throughout the Bhagavad Gītā.

In the 4th chapter, HE declares:

janma karma ca me divyam evaṃ yo vetti tattvataḥ |
tyaktvā dehaṃ punar janma naiti mām eti so'rjuna || 4.9 ||

"One who truly understands the divine nature of My birth and actions, O Arjuna, upon leaving the body, is not born again but attains Me."

Similarly, in the 15th chapter, Bhagavān states:

nānto na chādir na cha sampratiṣṭhā || 15.3 ||
"There is neither end, nor beginning, nor any foundation for Me."

And in the 2nd chapter, the eternal nature of the **ātmā** is explained:

na jāyate mriyate vā kadācin nāyaṃ bhūtvā bhavitā vā na bhūyaḥ |

ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre || 2.20 ||

"The soul is never born, nor does it ever die; it is unborn, eternal, ever-existing, and primeval. It is not destroyed when the body is slain."

Throughout the Bhagavad Gītā, Bhagavān is described using terms such as **ajam** (unborn), **anādim** (without beginning), **divyam** (divine), **nityam** (eternal), and **avyayam** (unchanging).

In the **Vedas**, the six **Vedāṅgas** — **śikṣā**, **chandās**, **vyākaraṇa**, **nirukta**, **jyotiṣa**, and **kalpa** — serve as the foundation for understanding the scriptures. **Vyākaraṇa** elaborates on the rules of grammar, while **nirukta** dives into the etymology and contextual meaning of words.

In **nirukta**, there is a beautiful framework called **ṣaḍ-bhāva-vikārah** — the six modifications that define all created beings:

- 1. **jāyate** — is born,
- 2. **asti** — exists,
- 3. **vardhate** — grows,
- 4. **vipariṇamate** — transforms,
- 5. **apakṣīyate** — decays,
- 6. **naśyati** — dies.

All beings bound by **prakṛti** pass through these stages. But Bhagavān is untouched by these transformations; HE is beyond the limitations of **ṣaḍ-bhāva-vikārah**, eternally pure, unchanging, and beyond the dualities of birth and death.

10.4

**buddhirjñānamasaṃmohaḥ, kṣamā satyaṃ(n) damaḥ(ś) śamaḥ,
sukhaṃ(n) duḥkhaṃ(m) bhavo'bhāvo, bhayaṃ(ñ) cābhayameva ca. 10.4**

Reason, right knowledge, unclouded understanding, forbearance, veracity, control over the senses and mind, joy and sorrow, evolution and dissolution, fear and fearlessness,

In this śloka and the next, Śrī Krishna lovingly reveals the noble qualities that emanate from HIM.

Buddhi refers to the power of intellect — the subtle ability to analyze, discern, and differentiate between right and wrong. According to our **Śāstras**, the mind is composed of four key aspects: **manas**, **buddhi**, **chitta**, and **ahaṅkāra**.

- **Manas** is the faculty that creates thoughts and options, presenting various alternatives.
- **Buddhi** is the power of discrimination, which makes decisions and determines the correct course of action.

As the ancient expression goes:

saṅkalpa-vikalpātmā ko manah, nīśayātmikā ko buddhi

"The mind (**manas**) wavers between possibilities, while the intellect (**buddhi**) arrives at a clear decision."

From childhood itself, the presence of **buddhi** allows us to recognize what is righteous or unrighteous, even before we deeply understand the scriptures.

Jñānam refers to true knowledge — the ability to discriminate between the **laukika** (worldly) and

pāralaukika (spiritual) realms. It is this clarity that allows us to tread the path of liberation with wisdom.

Asammohaḥ is the state of being free from delusion, doubt, and confusion — a sharp, clear awareness that prevents us from being misled by fleeting emotions or wrong notions.

Kṣamā is the virtue of forgiveness. True forgiveness is not merely about uttering words of pardon, but erasing all traces of bitterness from the heart. Often we say, "*I have forgiven, but I cannot forget.*" This reveals that the wound still lingers. True forgiveness arises only when the incident loses its emotional charge entirely. This divine quality, which Śrī Krishna emphasizes here, is also described in Chapter 16, albeit in a different context.

Satyam is truthfulness — the capacity to speak the truth exactly as it is, without distortion, exaggeration, or concealment.

Our **Śāstras** offer a golden guideline for speaking the truth:

satyam brūyāt priyam brūyāt na brūyāt satyam apriyam

"Speak the truth, but speak it with sweetness. Never speak an unpleasant truth."

Many pride themselves on being brutally honest or "straightforward," but truth without compassion can wound more deeply than a lie. A true seeker must apply two filters before speaking:

- 1. **Priyam** — is it pleasant?
- 2. **Hitam** — is it beneficial?

Only when both conditions are met should the truth be spoken. Otherwise, silence is the higher path.

Damaḥ is self-restraint — the discipline to withdraw the senses from indulgence in sense objects.

Śamaḥ refers to mastery over the mind. It is the ability to govern the whims and desires of the restless mind, whether it be a craving for *samosa* or *jalebī*, the urge to binge-watch films or series, endless gaming marathons, or even the impulse to skip Gītā class for some trivial distraction. To exercise control over such impulses is **śamaḥ**.

Sukham is the experience of happiness, a state of inner joy. **Duḥkham** is the experience of sorrow or emotional pain.

Bhāvaḥ denotes the sense of existence, the awareness of "I am." **Abhāvaḥ** is the experience of absence, non-existence, or death.

Bhayam signifies fear. **Abhayam** is fearlessness, which slowly arises as one walks the spiritual path and draws closer to Bhagavān. The nearer we walk toward HIS shelter, the more fear dissolves.

As the beautiful couplet reminds us:

**māre sāth Śrī Raghunāth toh kis bāt kī cintā
śaraṇ me jab rakh diyā hāth toh kis bāt kī cintā**

"When Śrī Raghunāth is by our side, what is there to worry about? Once we place our hand in HIS divine refuge, all anxieties dissolve."

And the evergreen chaupāī:

Sītārām Sītārām Sītārām kahiye

jāhi vidhi rākhe Rām tāhi vidhi rahiye

"Keep chanting Sītārām! And accept the situation, however Rāma chooses to place you, with unwavering trust."

Another prayerful chaupāi teaches us to surrender not to our desires but to what is truly beneficial:

jehi vidhi nāth hoyi hit morā

karahu so begi dās maiñ torā

"O Bhagavān! Whatever is truly beneficial for me, please do it — and do it soon, for I am but Thy humble servant."

10.5

ahiṃsā śamatā tuṣṭiḥ(s), tapo dānaṃ(m) yaśo'yaśaḥ, bhavanti bhāvā bhūtānāṃ(m), matta eva pṛthagvidhāḥ. 10.5

non-violence, equanimity, contentment, austerity, charity, fame and obloquy-these diverse traits of creatures emanate from Me alone.

Ahiṃsā is the noble state of non-violence — not merely in action, but in thought, word, and deed. True **ahiṃsā** is to refrain from harming any living being through:

- **manasā** — thoughts,
- **vācā** — speech,
- **karmanā** — actions.

Among these, the harm caused by speech is often the most piercing and long-lasting. Words once spoken cannot be retrieved, and their impact can wound deeper than even physical harm. Perhaps this is why, while we are gifted with two ears to listen, we are given only one tongue to speak — a silent reminder to listen more and speak less.

Our ancient seers observed that the **jihvā** (tongue) is enclosed within two gates — the teeth and the lips. If words fail to be checked at the level of thought, they should at least be restrained at the teeth, and if not there, at the final threshold of the lips. Speech must be measured, thoughtful, and kind, for careless words can become the sharpest weapons.

Samatā is equanimity — a balanced state of mind in all circumstances, whether joy or sorrow, gain or loss, praise or blame. This steady state of equipoise is the mark of an evolved soul.

Tuṣṭiḥ is contentment — the peaceful satisfaction that arises not from external possessions, but from an inner acceptance of life's flow.

Tapah is austerity — the discipline of willingly undergoing hardship for the sake of purification and spiritual elevation. Austerity shapes character and strengthens the will.

Dānaṃ is charity — the selfless act of giving, without expectation or attachment to the fruits. True **dānaṃ** is offered with humility and reverence, seeing Bhagavān Himself in the recipient.

Yaśo-'yaśaḥ refers to both fame and infamy — public honor and public criticism. Both are inevitable experiences in worldly life, and the wise learn to receive them with equal grace.

Śrī Krishna gently declares that all these diverse traits — whether noble or otherwise — **bhavanti**

bhāvāḥ bhūtānām — arise in living beings from HIM alone:

matta eva pṛthag-vidhāḥ

"They all originate from Me, in their various forms."

When we observe these qualities manifest within or around us, we are witnessing the divine play of Bhagavān in His **vyakta** (manifest) form. Whether it is the quiet strength of forgiveness, the sweetness of compassion, or even the fluctuations of emotions, all arise from the same Supreme Source.

Thus, Śrī Krishna lovingly explains that every emotion, every virtue, and every experience emanates from HIM — and through mindful observation of these, one can gradually begin to perceive and realize HIS presence in all.

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.

Śrī Krishna continues to lovingly reveal how HE is the ultimate source of all that exists — both the unseen emotions within and the great personalities who shape the fabric of the cosmos.

Previously, HE described the various **bhāvās** (qualities and emotions) that arise from HIM. Now, HE introduces the exalted beings who have played pivotal roles in the creation and guidance of the universe.

Among them are:

- - the **saptarṣayaḥ** — the seven great sages,
- - the **catuḥsanāḥ** — the four Kumāras,
- - and the **Manavaḥ** — the fourteen Manus, the progenitors of humankind.

Through this, Śrī Krishna offers a divine genealogy of the universe, all of which has manifested from HIM alone.

At the beginning of creation, **Brahmā** emerged from the **Hiraṇyagarbha śakti** (the golden cosmic womb) of **Viṣṇu**, the aspect of Bhagavān responsible for the orchestration of the material universe.

From Brahmā's mind were born the four eternally liberated sages, known as the **Catuḥsanāḥ**:

- Sanaka,
- Sanandana,
- Sanātana,
- and Sanatkumāra.

These four **Kumāras** were **manasa-putrāḥ** — born not from a physical womb, but from the sheer will of Brahmā's mind. Being **nitya-muktāḥ** (eternally liberated souls) and masters in the science of **yoga**, they dedicated themselves to guiding aspirants toward liberation through the path of spiritual **sādhana**.

Following the **Kumāras** came the **mahārṣayaḥ saptā** — the seven great sages:

- Atri,
- Vasiṣṭha,
- Jamadagni,
- Viśvāmitra,
- Gautama,
- Bharadvāja,
- and Kaśyapa.

These revered ṛṣis were entrusted with the sacred task of populating the universe and nurturing dharmic civilization. Their wisdom and austerities laid the foundation for human evolution, both materially and spiritually.

Thereafter came the **Manavaḥ** — the Manus, who were empowered for the governance of humankind. These fourteen Manus preside over successive cosmic epochs, known as **Manvantaras**. Their role is to uphold **Vedic dharma** and ensure righteous order across the realms.

Currently, we are living in the era of the **Vaivasvata Manvantara**, ruled by **Vaivasvata Manu**, the seventh among the fourteen.

To understand the grandeur of this cosmic arrangement:

One **Manvantara** spans **71 Mahāyugas**.

Each **Mahāyuga** is a cycle of four ages, called the **Caturyuga**: **Satya Yuga**, **Tretā Yuga**, **Dvāpara Yuga**, and **Kali Yuga**.

Even the **devatās** — the celestial beings worshipped across the worlds — are descendants of Brahmā. And Brahmā himself was born from **Viṣṇu**, who is none other than a non-different expansion of Śrī Krishna.

Thus, every being — from the highest deities to the humblest creature — traces their origin to Śrī Krishna alone.

In this way, Śrī Krishna gently reminds Arjuna, and all of us, that the entire universe is an extension of HIS divine will — and through this understanding, the vision of unity in diversity begins to dawn.

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 śloka, Bhagavān reveals the fruit of knowing His divine glories. One who truly understands this supreme **vibhūti** (divine opulence) and **yoga** (supernatural powers) — not merely as an intellectual idea, but in its **tattva** (essential truth) — attains union with HIM through unwavering **bhakti**.

Bhagavān describes this state as **avikampena yogena** — an unshakable, unswerving connection with Him, established through deep devotion. Interestingly, this rare expression appears only in this particular śloka, emphasizing the exceptional nature of such devotion.

Śrī Krishna lovingly explains that when a devotee becomes aware of His true magnificence — understanding that all forms, qualities, and powers arise from Him alone — the heart naturally turns toward Him in worship. And the more one contemplates His glories, the more this devotion becomes steady and joyous.

When we begin to recognize His **svarūpa** (true nature), perceive His presence in all beings, and appreciate His qualities manifesting throughout creation, our devotion transforms from a ritual into a heartfelt celebration. Knowledge of Bhagavān's greatness deepens the love within the devotee's heart and strengthens their bond with Him.

Such knowledge, Bhagavān assures, inevitably leads to the flowering of unwavering, unshakable devotion — **avikampena bhakti**.

10.8

**aham(m) sarvasya prabhavo, mattaḥ(s) sarvaṁ(m) pravartate,
iti matvā bhajante mām(m), budhā bhāvaśamanvitāḥ. 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 śloka, Śrī Krishna declares a profound truth:

- **aham sarvasya prabhavo** — “I am the origin of all,”
- **mattaḥ sarvaṁ pravartate** — “From Me alone, all creation arises.”

Bhagavān thus reveals Himself as both the source and sustainer of the entire universe. One who recognizes this truth — **iti matvā bhajante mām** — and worships Him with full understanding, is described as **budhā bhāva-samanvitāḥ**: a wise one, endowed with deep devotion and reverence.

Such devotion, born from knowledge of Bhagavān's true **svarūpa** as the source of all existence, is firm and unshakable — this is the state of **avikampena bhāva**, where one's faith and worship remain steady, rooted in realization.

The **Taittirīya Upaniṣad** echoes this declaration through the statement:

bahu syām prajāyeyeti — “May I become many; let Me manifest as creation.”

This expresses the divine desire from which the entire cosmos unfolded. The Upaniṣad further explains:

ekākī na ramate, sa dvitīyām aicchat —

“When alone, there is no joy; thus arose the desire for a second.”

Through this playful **leelā**, Bhagavān, though complete in Himself, manifests the world out of sheer divine will, not out of lack, but out of joy and the desire to share Himself in countless forms.

Similarly, the second **sūtra** of the **Brahma Sūtra** declares:

janmādy asya yataḥ —

“That from which birth, sustenance, and dissolution of this world proceed.”

This affirms once again that the Supreme Being, Bhagavān, is the origin, sustainer, and final resting place of all that exists.

Thus, across the Vedic literature — whether the **Upaniṣads** or the **Brahma Sūtras** — the same truth resounds: Bhagavān is the eternal, unborn, beginningless, immortal originator of all **bhāvas** (states of being) and all that exists.

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 śloka, Śrī Krishna describes the way of worship embraced by His devotees.

With their minds firmly absorbed in Him — **maccittāḥ** — and their lives completely centered around Him — **madgata-prāṇāḥ** — such devotees remain ever content and fulfilled in Bhagavān alone.

It is essential for a seeker to anchor the wandering mind through meditation, and to center the flow of **prāṇa-vāyus** (life-energies) to develop true focus and inner stillness.

When devotees come together and engage in heartfelt discussions on the **ślokas** and divine teachings, they not only crystallize their understanding but also mutually inspire and elevate one another, as Bhagavān says:

bodhayantaḥ parasparam —

“Enlightening one another through divine discussions.”

Such loving exchanges strengthen their **śraddhā** (faith) and deepen their surrender. When the fruits of every action are offered unto Bhagavān, the heart learns to perceive every situation, pleasant or unpleasant, as a gift from Him. This acceptance enables the devotee to remain poised in both success and failure, knowing it is all the unfolding of one’s **karma** under the watchful care of Bhagavān.

While this divine love manifests in their attitude and surrender, it also overflows onto their lips. They derive immense joy in speaking about Bhagavān’s glories — His **nāma** (names), **rūpa** (forms), **guṇa** (qualities), **līlā** (pastimes), and **dhāma** (abodes).

In this way, through the process of hearing, chanting, and remembering the glories of Bhagavān, the devotees experience divine sweetness and share that joy with others as well.

They uplift one another by imparting knowledge of the Divine — **bodhayanti ca** — and in this process, they become deeply satisfied — **tuṣyanti ca** — and filled with blissful delight — **ramanti ca**.

Thus, their worship is not limited to rituals alone, but blossoms through **smaraṇa** (remembrance), **śravaṇa** (hearing), **kīrtana** (chanting), and the profound inner joy that comes from loving connection with Bhagavān.

The session concluded with **saṅkīrtana**, and the remaining questions will be taken up in the next session.

The session concluded with prayer and chanting Hanuman Chalisa.



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

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

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||