

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 10: Vibhūti-Yoga

2/3 (Ślōka 15-26), Saturday, 26 April 2025

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. ASHU GOYAL JI

YouTube Link: <https://youtu.be/TU4OpY2H6oE>

## Unfolding the Infinite Glories of Bhagavān: A Journey Through His Divine Manifestations

Chapter 10 of Śrīmad Bhagavad Gītā is **Vibhūti Yoga - The Yoga of Divine Glories** or **The Yoga of Manifestations**

The session commenced with deep prajwalan, the customary lighting of the lamp, prayers to the Supreme, and salutations to all the Gurus.

**Vasudeva Sutam Devam, Kansa Chāṇūra Mardanam,  
Devakī Parama Ānandam, Kṛṣṇam Vande Jagadgurum.**

**Yogeśam Saccidānandam, Vāsudeva Rājapriyam,  
Dharma Saṁsthāpakam Vīram, Kṛṣṇo Vande Jagadgurum.**

**Śrī Guru Caraṇa Kamalabhyo Namaḥ.**

Through the supremely auspicious and boundless grace of Bhagavān, a rare fortune has blossomed within everyone — a fortune that stirs the heart towards making this human life meaningful, not just for this existence, but also for the realms beyond.

All have now embarked on the sacred journey of **svādhyāya** — studying the divine **Śrīmad Bhagavad Gītā**, striving not merely to read it, but to internalise its profound **sūtras**, to commit them lovingly to memory, and most importantly, to weave their essence into the tapestry of daily life.

Such an awakening cannot arise without deep, unseen causes. Perhaps it is the fruit of **puṇyas** accumulated in this life or in countless previous births. Perhaps it is the blessing of virtuous ancestors, or the merciful glance of some Mahāpuruṣa that now manifests as this priceless opportunity.

Thus, one must always hold an unshakeable conviction: it is not that anyone chose the Gītā — rather,

the Gītā herself has chosen each soul.

At this point in the Gītā, Bhagavān has already imparted exalted teachings to Arjuna, especially in the ninth chapter (**Rājavidyā Rājaguhyā Yoga**), where supreme and confidential knowledge was tenderly shared.

Even so, in the depths of Arjuna's heart, a gentle question stirs: *Is He truly Bhagavān?*

Until now, Arjuna knew Śrī Kṛṣṇa as a supremely noble **Mahāmānuṣa** — the finest speaker, a master statesman, dharma-jñā, a steadfast well-wisher of the Pāṇḍavas, and above all, his dearest friend.

Their friendship was no recent bond; it stretched over fifty-four years. Their first meeting occurred when the Pāṇḍavas were in hiding after the **Lākṣāgṛha** incident, and since then, countless memories were shared — living together, dining together, playing together, sleeping under the same skies.

Naturally, Arjuna believed he fully knew Śrī Kṛṣṇa. But now, witnessing the profound revelations of the Gītā, Arjuna wonders: Have I truly known You?

Earlier, when Bhagavān spoke of teaching the eternal yoga to **Vivasvān** at the dawn of creation — Bhagavad Gītā 4.1

**śrī bhagavān uvāca-**  
**imaṃ vivasvate yogaṃ proktavān aham avyayam |**  
**vivasvān manave prāha manur ikṣvākave'bravīt || 1 ||**

Śrī Bhagavān said: I instructed this eternal science of *yoga* to the sun-god Vivasvan, who instructed it to Manu. Manu then instructed it to Ikṣvāku.

— Arjuna expressed disbelief:  
Bhagavad Gītā 4.4

**arjuna uvāca-**  
**aparaṃ bhavato janma paraṃ janma vivasvataḥ |**  
**katham etad vijānīyāṃ tvam ādau proktavān iti || 4 ||**

"Your birth is recent, and Vivasvān's birth was ancient. How should I understand that You instructed him?"

In response, Bhagavān unveiled a deeper truth:  
Bhagavad Gītā 4.5

**śrī bhagavān uvāca-**  
**bahūni me vyatītāni janmāni tava cārjuna |**  
**tāny ahaṃ veda sarvāṇi na tvam vettha parantapa || 5 ||**

"Both you and I have passed through many births, O Arjuna. I know them all; you know them not."

He further clarified His divine nature:  
Bhagavad Gītā 4.6

**ajo'pi sann avyayātmā bhūtānām īśvaro'pi |**  
**san prakṛtiṃ svām adhiṣṭhāya sambhavāmy ātma-māyayā || 6 ||**

Although My form is unborn and indestructible, and although I am the Supreme of all living entities, still I appear through My *Yogamaya* potency in My original form of eternality, cognizance and bliss.

Bhagavad Gītā 4.7

**yadā yadā hi dharmasya glānir bhavati bhārata |  
abhyutthānam adharmasya tadātmānaṃ sṛjāmy aham || 7 ||**

O descendant of Bharata, whenever there is a decline of religion and an increase in irreligion, at that time I manifest My eternally perfect form in this mundane world.

Bhagavad Gītā 4.8

**paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām |  
dharma-saṃsthāpanārthāya sambhavāmi yuge yuge || 8 ||**

To protect My unalloyed devotees, to annihilate the wicked and to firmly establish religion, I appear in every age.

Bhagavān thus lovingly placed His "**bio-data**" before Arjuna through these verses. Yet, for Arjuna — a friend for fifty-four years — it was no simple matter to suddenly accept him as **Paramātmā**.

Thus, in the tenth chapter, Arjuna humbly prays for a deeper revelation.

**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.

**"O Puruṣottama! O Creator of all beings, O Master of all beings, O Deva among devas, O Sovereign of the universe! You alone know Yourself by Yourself."**

Arjuna, contemplating upon the teachings received, expresses that whatever Bhagavān has proclaimed is entirely true. He humbly admits that despite knowing Bhagavān intimately for fifty-four years, he has not truly understood His divine nature. Arjuna realizes that through his own limited power, he cannot fathom Bhagavān's vastness.

The phrase "**svayamevātmanātmānaṃ**" signifies that only Bhagavān can know Himself by Himself. Echoing this truth, Goswāmī Tulasīdās writes:

**"Jēhi jāni jē dei janāi."**

Meaning, Bhagavān can only be known by the one whom He chooses to reveal Himself to. Without His grace, no one can comprehend Him. Thus, Arjuna acknowledges — it is not by human effort alone, but by Bhagavān's own compassion, that true knowledge of Him is bestowed.

**10.16**

**Vāktumarhasyaśeṣeṇa, divyā hyātmavibhūtayā,  
yābhirvibhūtibhirlokān, imāṃstvaṃ(m) vyāpya tiṣṭhasi. 10.16**

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

Arjuna continues his heartfelt prayer.

"O Bhagavān! You alone are capable of describing in full Your divine manifestations, through which You pervade and sustain all these worlds."

Even though Arjuna has grasped the essence conveyed so far, he seeks further clarity. He understands — beyond Bhagavān, there is no other. The Ninth Chapter had already revealed how Bhagavān creates, sustains, and transcends all beings: **everything exists in Him by His will, yet He remains unattached.**

Still, subtle confusions persist. Hence, Arjuna earnestly requests Bhagavān to expound His **vibhūti** — His glorious manifestations — in a complete manner, for no one else could do so.

**10.17**

**katham(m) vidyāmahaṃ(m) yogiṃs, tvāṃ(m) sadā paricintayan,  
keṣu keṣu ca bhāveṣu, cintyo'si bhagavanmayā. 10.17**

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

Then Arjuna humbly raises another question.

"O Yogīśvara! How may I, constantly meditating upon You, come to know You? In which aspects should I contemplate upon You, O Bhagavān?"

Here, Arjuna points out a subtle difficulty. Until now, Bhagavān has revealed His **tattva** — His true nature — and has expounded the path of **jñāna**. But Arjuna wonders: how should one, amidst all this, engage in **dhyāna**, deep meditation?

When Hanumānji entered Laṅkā, he observed a certain residence glowing with extraordinary purity. Gazing upon it, he pondered:

"रामायुध अंकित गृह सोभा बरनि न जाइ।  
नव तुलसिका बृंद तहँ देखि हरष कपिराई ॥५॥"

"This house is adorned with the insignia of Śrī Rāma; its splendour is indescribable. Seeing the clusters of new Tulsi trees there, the monkey king Shri Hanuman ji became very happy. 5"

From the sign — the mark of Śrī Rāma — Hanumānji deduced that this was the dwelling of a great devotee, **Vibhīṣaṇa**.

Similarly, Arjuna now asks: to contemplate upon Bhagavān, what signs, what symbols, what objects should one focus upon? How can the formless be meditated upon directly?

Therefore, he requests Bhagavān to indicate certain recognizable manifestations — clear forms or expressions — that would serve as aids for concentration and contemplation.

- "**Katham vidyāmahaṃ yogiṃs tvāṃ sadā paricintayan?**" — "How should I know You, constantly engaged in Your contemplation?"
- "**Keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā?**" — "In which manifestations should I meditate upon You, O Bhagavān?"

Such is Arjuna's earnest and humble inquiry — seeking a tangible way to anchor the mind upon the Infinite.

**vistareṇātmano yogaṃ(m), vibhūtiṃ() ca janārdana,  
bhūyah(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.

As Arjuna listens to Bhagavān's sublime words, a profound thirst arises within his heart — a thirst that cannot be quenched merely by what he has heard so far. Filled with devotion, he now pleads with Bhagavān.

*"O Janārdana! I beseech You to describe once again, in detail, Your yogic powers and Your divine manifestations. For, while hearing Your nectar-like words, I find no satisfaction; rather, my longing only grows."*

Here, Arjuna reveals the noble trait of a true devotee — the more he listens to the glories of Bhagavān, the more he yearns to hear them. His inner coolness, his **śānti**, continues to deepen, yet the hunger to know Bhagavān does not cease.

This sentiment finds a beautiful parallel in the dialogue between **Śrī Rāma** and **Maharṣi Vālmīki**. When Śrī Rāma once asked for a place where He might reside, Vālmīki described the qualities of an ideal heart:

**जिन्ह के श्रवन समुद्र समाना। कथा तुम्हारि सुभग सरि नाना॥२॥**

*"Those whose ears are like the vast ocean, endlessly receiving Your auspicious and blessed kathā."*

Why did Vālmīki compare the ears of a devotee to the ocean? Because no matter how many rivers flow into the ocean, its level remains unchanged; it is never overwhelmed, nor does it ever say, 'Enough'. Similarly, the ears of a true devotee can never be filled — they remain ever thirsty to hear the glories of Bhagavān.

Thus, Arjuna too has entered that sacred current of devotion. His heart echoes the spirit of the following chaupai:

**भरहिं निरंतर होहिं न पूरे। तिन्ह के हिय तुम्ह कहुँ गुह रूरे॥**

*"Their ears are constantly filled with Your nectar, yet they are never satisfied; such pure hearts are Your true abode, O Bhagavān."*

One recalls how **Bhagavān Śiva** Himself delights in listening to **Śrī Rāma kathā** again and again. Whenever an opportunity arises — whether to hear or to narrate — Bhagavān Śiva embraces it with immense joy. Thousands of times He listens, thousands of times He narrates, and yet, never tires. As **Goswāmī Tulasīdāsa** proclaims:

**राम चरित जे सुनत अघाहीं। रस बिसेष जाना तिन्ह नाहीं॥**

*"One who tires of listening to Śrī Rāma's kathā has yet to taste its true rasa (essence)."*

If anyone feels weary listening to the **kathā**, it simply means the real flavour of it has not yet been experienced. True rasa leads to endless joy, not exhaustion.

In the same stream of devotion, Arjuna now confesses: "**śṛṅvato nāsti me'mṛtam**" — "*There is no end to the delight I experience in listening to Your nectar-like words. The more I listen, the more I desire to hear.*" His heart burns with the sacred longing to know Bhagavān more intimately, more deeply, endlessly.

## 10.19

**śrībhagavānuvāca**  
**hanta te kathayiṣyāmi, divyā hyātmavibhūṭayaḥ,**  
**prādhānyataḥ(kh) kuruśreṣṭha, nāstyanto vistarasya me. 10.19**

Śrī Bhagavān said: Arjuna, now I shall tell you My prominent divine glories; for there is no limit to My manifestations.

In response to Arjuna's humble and sincere request, Bhagavān, smiling within, prepares to reveal His divine glories further.

Śrī Bhagavān said: "*O best among the Kurus! Indeed, I shall recount to you My divine manifestations, but only the most prominent ones, for there is no end to My vastness.*"

Here, Bhagavān gently explains that if one expects a full description of His glories, it would require infinite time, because Bhagavān Himself is infinite. The infinitude of Bhagavān's manifestation cannot be compressed into a limited discourse, especially when a mighty war is imminent and only a short time remains. Thus, He will reveal the chief and most significant manifestations, sufficient for Arjuna's understanding and contemplation.

Bhagavān lovingly cautions: **This selective narration does not imply that His presence is limited only to the manifestations mentioned. Rather, wherever special glory shines, wherever excellence blooms, there Bhagavān reveals Himself distinctly.**

## 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.

He now declares a supreme truth about Himself.

"*O Guḍākeśa! I am the Self, dwelling in the hearts of all beings. I am the beginning, the middle, and also the end of all creatures.*"

Thus, Bhagavān firmly establishes — He alone resides within all beings as their innermost Self (**ātman**), He alone is the origin, sustenance, and conclusion of all existence.

Arjuna is advised never to think that Bhagavān is present only in selected places or forms. **His presence is all-pervading, His essence is the very substratum of all that exists.**

## 10.21

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

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

In continuation of His divine exposition, Bhagavān declares,

*"Among the twelve Ādityas, Bhagavān proclaims Himself to be Viṣṇu. Among the luminous entities, He shines forth as Ravi, the radiant Sun, adorned with countless rays."*

Amongst the **Maruts** — the forty-nine forms of the divine winds — Bhagavān is **Marīci**, their brilliance. And among all the **Nakṣatras** (constellations), He manifests as **Śaśī**, the Moon.

Many have heard of the "**33 koti devatās**" — a concept often misunderstood. '**Koti**' signifies not just 'crores' but also 'categories.' Thus, there are 33 types of principal deities, not 33 crores. These are:

- **12 Ādityas**
- **11 Rudras**
- **8 Vasus**
- **2 Aśvinī Kumāras**

Sometimes, by variation across scriptures, **Indra** and **Prajāpati** are counted among the **Ādityas**, and in that case, the two **Aśvinī Kumāras** are considered separately. Elsewhere, Indra and Prajāpati are listed individually along with the **12 Ādityas**. Both descriptions are accurate, dependent upon the context and source.

Speaking of the **12 Ādityas**, they are the sons of **Aditi** and **Kaśyapa**. **Kaśyapa** had two wives: **Diti** and **Aditi**. Diti's children became known as **Daityas** (demons), while Aditi's offspring were **Devas** (gods). Aditi bore 12 prominent sons:

- 1. **Indra** (the king of Devas)
- 2. **Dhātā** (associated with Brahmā and Prajāpati)
- 3. **Aryaman** (the presiding deity of departed souls and vitality)
- 4. **Tvaṣṭā** (the celestial craftsman, nourishing the plants)
- 5. **Pūṣā** (the nurturer residing in food)
- 6. **Vivasvān** (the presiding deity of jatharāgni — digestive fire)
- 7. **Bhaga** (the deity of fortune, particularly associated with femininity)
- 8. **Aṃśumān** (the one spreading rays)
- 9. **Mitra** (the upholder of friendship and discipline)
- 10. **Varuṇa** (the deity of cosmic waters)
- 11. **Vāmana** (the manifestation of Viṣṇu)
- 12. **Savitṛ** (the inspirer and purifier)

In the Vedas, these twelve **Ādityas** are extolled extensively. Though today, the direct worship of deities like **Pūṣā** has diminished, they held great significance during the Vedic era.

The **Daityas**, the progeny of **Diti**, were also illustrious in their own right. **Bali**, the mighty king, was Diti's grandson. His lineage continued with **Virocana** and **Prahlāda**.

It is noteworthy that **Śukrācārya** and **Bṛhaspati** — the preceptors of the **Daityas** and **Devas**, respectively — were brothers. **Śukrācārya**, renowned for his wisdom, advised King Bali during the **Vāmana avatāra**:

You are not the sole proprietor of your wealth.

He taught an insightful method for utilizing wealth:

- 20% for personal enjoyment (bhoga)
- 20% for reinvestment
- 20% for supporting relatives and dependents
- 20% for charitable donations to righteous causes
- 20% for savings, reserved for times of crisis.

Thus, wealth must be wisely divided and never squandered irresponsibly.

Speaking of Bali, an ancient tradition associated with him surfaces during Rakṣābandhan. Originally, Rakṣābandhan was a day when **brāhmaṇas** tied protective amulets on householders, reciting the mantra:

येन बद्धो बली राजा दानवेन्द्रो महाबलः ।

तेन त्वामभिवधामि रक्षे मा चल मा चल ॥ २० ॥

*yena baddho balī rājā dānavendro mahābalaḥ |*

*tena tvāmabhibadhnāmi rakṣe mā cala mā cala || 20 ||*

*"With the sacred thread by which the mighty Bali, king of Dānavas, was bound, I tie you for protection. Remain firm, remain steadfast."*

Returning to Bhagavān's exposition, the forty-nine types of winds (**Maruts**) were born from the forty-nine fragments of Diti's womb, shattered by the divine intervention of Bhagavān Viṣṇu. Among them, Bhagavān declares Himself to be **Marīci** — the foremost brilliance.

As for the **Nakṣatras**, Bhagavān reveals Himself as **Śasī** — the Moon. There are twenty-seven principal **Nakṣatras**, born from **Dakṣa's** daughters. These are:

**Aśvinī, Bharanī, Kṛttikā, Rohiṇī, Mṛgaśīrṣa, Ārdrā, Punarvasu, Puṣya, Āśleṣā, Maghā, Pūrva Phālgunī, Uttara Phālgunī, Hasta, Citrā, Svātī, Viśākhā, Anurādhā, Jyeṣṭhā, Mūla, Pūrvāṣāḍhā, Uttarāṣāḍhā, Śravaṇa, Dhaniṣṭhā, Śatabhiṣa, Pūrvabhādrapadā, Uttarabhādrapadā, and Revatī.**

An occasional twenty-eighth **Nakṣatra**, Abhijit, is also recognized. This Nakṣatra is rare and revered, and when it appears, it is deemed highly auspicious — an 'Abhijit Muhūrta' fit for commencing important ventures.

Thus, **Bhagavān declares that among all the Nakṣatras, the Moon, Śasī, embodies His special manifestation.**

## 10.22

**vedānām(m) sāmavedo'smi, devānāmasmi vāsavaḥ,  
indriyānām(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.

Among the Vedas, Bhagavān manifests as the **Sāmaveda** — the sacred collection of verses that are meant to be sung melodiously. The mantras of **Sāmaveda** are not merely recited; they are rendered

in divine music, making it uniquely enchanting among the Vedas.

Among the devas, Bhagavān is **Vāsava**, that is, Indra, the king of the celestial beings. Among all the senses, Bhagavān is the mind, the sovereign controller of both the five **jñānendriyas** (organs of perception) and the five **karmendriyas** (organs of action). It is the mind that directs, unites, and governs all sensory experiences.

Among all living beings, Bhagavān is the **cetanā**, the vital consciousness — the very spark of life that animates the body. The presence of this living force is His own manifestation.

When some eager listener wondered when the explanation of Bhagavān's divine manifestations (**vibhūtis**) would begin, it was gently pointed out that every single description till now was itself a revelation of those sacred **vibhūtis** — an outpouring of Bhagavān's glories.

### 10.23

**rudrāṇaṃ(m) śaṅkaraścāsmi, vitteśo yakṣarakṣasām,  
vasūnāṃ(m) pāvākaścāsmi, meruḥ(ś) śikhariṇāmaham. 10.23**

Among the eleven Rudrās (gods of destruction), I am Siva; and among the yakṣas and rakṣasās, I am the lord of riches (Kubera). Among the eight Vasus, I am the god of fire; and among the mountains, I am the Meru.

Continuing further, in the twenty-third shloka, Bhagavān proclaims,

Among the **eleven Rudras**, Bhagavān is **Śaṅkara**. The Rudras themselves are many, and variations exist across different texts. In the **Śiva Purāṇa**, the eleven Rudras are described as: **Kapālī, Piṅgala, Bhīma, Virūpākṣa, Vilohita, Śāstā, Ajapāda, Ahirbudhnya, Śambhu, Canda, and Bhava. Hanumānji is revered as the twelfth Rudra.**

Regardless of the lists, the essence remains that these Rudras are powerful expressions of Bhagavān Śiva, and among them, Bhagavān Himself shines as **Śaṅkara**.

Among the **Yakṣas** and **Rākṣasas**, Bhagavān is **Vitteśa—Kubera**, the treasurer of the devas and the guardian of wealth.

Among the **eight Vasus**, Bhagavān is **Pāvaka**, that is, **Agni** (the fire). The **eight Vasus** are traditionally listed as **Dhruva, Soma, Ghar, Anila, Anala, Pratyakṣa, Prabhāsa, and Pravāha**. Here, **Anala** refers to **Agni**, the fire-element, embodying the purifying and vitalizing force of Bhagavān.

Among the majestic peaks, Bhagavān is **Meru**, the towering, golden mountain that stands as the axis of all cosmic geography.

### 10.24

**purodhasāṃ(ñ) ca mukhyaṃ(m) māṃ(m), viddhi pārtha bṛhaspatim,  
senānīnāmahaṃ(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.

Among **purohitas** (spiritual preceptors and priests), Bhagavān is **Bṛhaspati**, the guru of the devas. **Bṛhaspati** is venerated not only as a teacher of divine wisdom but also as the progenitor of the knowledge of **Sāmudrika Jyotiṣa** (physiognomy and astrology). It was **Bṛhaspati** who instructed many great souls, including **Devadatta**, who later came to be known as the illustrious **Bhīṣma Pitāmah**, and also **Paraśurāma**.

**Bṛhaspati** is the presiding deity of Thursday, known as **Bṛhaspativāra** or **Guruvāra**, dedicated to wisdom and devotion.

Among all commanders, Bhagavān is **Skanda**, also known as **Kārtikeya**, the mighty son of **Bhagavān Śiva**. His birth itself is steeped in celestial purpose. Born to vanquish the mighty demon **Tārakāsura**, Skanda's life is filled with valour and divine radiance.

He was nurtured by the **six Kṛttikā stars**, hence called **Kārtikeya**. Since he was born amidst the reeds (**sarakāṇḍa**), he came to be known as Skanda. In southern Bhārata, especially in Tamil Nadu, he is revered as **Murugan**, where he holds a place of utmost prominence among the devas.

Upon his birth, the earth trembled under the force of his brilliance. Fearing his power, even Indra and the assembled devas tried to subdue him, only to be effortlessly vanquished. Recognizing his unmatched might, Indra appointed Skanda as the **senāpati** — the commander-in-chief of the celestial forces.

Skanda is also known as **Shaḍānana**, the six-faced one, nurtured by the milk of the wives of the **Saptarṣis**. His association with valor and victory is celebrated in the grand **Skanda Purāṇa**, the largest of all the Purāṇas among the sacred 108.

Lastly, among all bodies of water (**saras**), Bhagavān declares Himself to be the **Sāgara**, the vast, deep, and majestic ocean — the very repository of unfathomable mystery and power.

Thus, each **vibhūti** disclosed is a luminous window into the immeasurable grandeur of Bhagavān, awakening the listeners to a greater intimacy with the Divine through every facet of creation.

## 10.25

**maharṣiṅnām(m) bhṛgurahaṃ(ñ), girāmasmyekamakṣaram,  
yajñānām(ñ) japayajño'smi, sthāvarāṅnām(m) himālayaḥ. 10.25**

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

Among the great sages, Bhagavān is **Bhṛgu**. He is the **Akṣara** (the imperishable sound) among words. Among the **yajñas**, He is the **Japa Yajña**, the chanting of divine names. Among the immovable beings, He is the Himalayas, the sacred and majestic mountains that stand firm, representing the eternal stability of the earth.

The discourse narrates a story about **Bhṛgu**, a great sage who is revered as the father of both **Bṛhaspati** and **Śukrācārya**. Once, there was a debate among the gods about who among **Brahmā**, **Śiva**, and **Viṣṇu** is the greatest. The sage Bhṛgu took it upon himself to test each of them.

First, Bhṛgu visited Brahmā, who was angered when Bhṛgu did not show him proper respect, causing Brahmā to send him away. Bhṛgu then visited Śiva, who, in his usual temper, was about to open his

third eye in anger. Bhṛgu quickly fled, not wishing to be burned by Śiva's fiery gaze. Finally, Bhṛgu reached Viṣṇu, who was reclining on Śeṣanāga, being served by Lakṣmī. Upon arriving, Bhṛgu was not initially allowed to enter, but when he called out, Lakṣmī informed him that Viṣṇu was resting. Despite this, Bhṛgu persistently called, and finally, in a fit of frustration, Bhṛgu kicked Viṣṇu on the chest.

However, instead of being angry, Viṣṇu immediately held Bhṛgu's foot, asking in great concern whether Bhṛgu's feet were hurt by touching his chest, which was much harder than Bhṛgu's soft feet. The incident revealed to all the divine beings the unparalleled greatness of Viṣṇu. The mark of Bhṛgu's foot on Viṣṇu's chest remained as a permanent sign of this encounter, symbolizing the humility and forbearance of the divine.

Lakṣmī, however, was upset with Bhṛgu's behavior, as it was inappropriate to strike the chest of the one whom all gods revere. She cursed Bhṛgu's descendants, stating that they would always remain impoverished, with wealth never staying with them. As a result, Bhṛgu wrote the **Bhṛgu Samhitā**, a text on astrology, which later became the guiding scripture for fortune-tellers and astrologers, though they often misused it for material gain.

Bhagavān further declares: **Yajñānāṃ japayajño'smi, sthāvarāṇāṃ himālayaḥ.**

In the realm of sacrifices, He is the **Japa Yajña**, the most powerful form of devotion, consisting of the chanting of divine names. The benefits of this practice are beyond measure, as it strengthens one's connection with the divine. Among the immovable beings, He is the Himalayas, which not only represent the steadfastness of the material world but are also believed to be the gateway to heaven and the source of all sacred rivers.

The practice of **Japa**, chanting Bhagavān's names, is one of the most beneficial spiritual practices. Bhagavān emphasizes how powerful it is to integrate Japa into daily life, which is simple yet effective for spiritual progress. Even those without formal training in spirituality can benefit from the power of repetition.

## 10.26

**aśvatthaḥ(s) sarvavrkṣāṇāṃ(n) devarṣiṇāṃ(ñ) ca nāradaḥ,  
gandharvāṇāṃ 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.

*"Of all the trees, I am the aśvattha tree (Peepal). Among the sages, I am the divine sage Nārada, among the Gandharvas, I am Citraratha, and among the Siddhas, I am the sage Kapila."*

The **aśvattha** tree, the Peepal, is highly revered and distinguished for its qualities. Bhagavān speaks of the Peepal tree twice in the Gītā – once in Chapter 10 to highlight its importance and again in Chapter 15 when describing the analogy of the universe. The aśvattha is notable for its restless nature – its leaves never still, even when there is no wind. It is also special for its continuous emission of oxygen; unlike other trees that release oxygen during the day and carbon dioxide at night, the Peepal, like the Tulsi, remains a continuous source of oxygen day and night. This is why people often rest beneath its shade, especially at night, for it ensures a constant supply of oxygen.

In the same verse, Bhagavān mentions his manifestation as **Nārada** among the divine sages. The name Nārada refers not to a single individual but to a tradition or role, much like the title of Prime

Minister or the position of Indra. Nārada is a part of a lineage or tradition, and anyone who occupies this position or fulfills the role of Nārada becomes a manifestation of Bhagavān in this form.

Bhagavān further explains his presence as **Citraratha** among the **Gandharvas**. Citraratha, a notable Gandharva, was also a close friend of Arjuna. He participated in battles with Arjuna and even became the brother-in-law of Arjuna through the marriage of his sister. Among the **Siddhas**, Bhagavān manifests as **Kapila Muni**. Kapila is a prominent sage, known for his deep knowledge, and his teachings form the basis of the **Sāṅkhya** philosophy.

### **The story of Kapila Muni is profound and teaches several lessons.**

Once, **Sage Kardama**, a highly revered sage, was instructed by Brahmā to marry. Kardama Muni, known for his renunciation, was initially reluctant, but Brahmā insisted, stating that for the balance of creation, he must undergo a household life. Kardama agreed, and Devahūti, the daughter of the Prajāpati, was brought to him as his bride. When Devahūti arrived, she noticed Kardama sitting without an asana (seat), for he was a sage who did not care for comforts. Out of respect, she sat on the ground, even though an asana had been offered. Observing her humility, Kardama Muni agreed to marry her.

After their marriage, Kardama Muni remained deeply engrossed in his spiritual practices, barely noticing his wife's presence. He did not even acknowledge her service, for he was so absorbed in his writings. One day, as he was writing, the light from his lamp began to fade. Devahūti, without any hesitation, added oil to the lamp, which caused the light to brighten. Surprised, Kardama Muni asked who had done this. Devahūti, slightly hurt, replied that for years, she had served him, and yet he had never acknowledged her. She expressed her feelings of neglect. Realizing his mistake, Kardama Muni apologized, for he had forgotten his own marriage. Upon looking at Devahūti, he was shocked to see that she had aged, her beauty diminished due to years of neglect. Feeling remorseful, Kardama Muni vowed to fulfill all her desires.

Devahūti, in turn, was initially hesitant, not knowing what to ask for. Kardama Muni, sensing her hesitation, reassured her that there was nothing in the universe that he could not grant. With a gesture, he created a magnificent golden palace, surrounded by everything she could ever want, yet Devahūti declined all material offerings, asking only for a son. Kardama Muni agreed, and they embarked on a divine journey to gather blessings for their future child.

Kardama Muni and Devahūti traveled through nine worlds in a celestial vehicle, witnessing the beauty of various realms. During this time, nine daughters were born to them. Finally, when they returned, Kardama Muni fulfilled his promise to Devahūti. He told her that, as promised, she would bear a son who would be none other than Bhagavān Narayana in the form of Kapila. Upon Kapila's birth, Kardama Muni left for his meditations, knowing that the sage Kapila would be the one to impart the teachings of **Sāṅkhya** philosophy to Devahūti.

When Kapila Muni reached the appropriate age, Devahūti, remembering her husband's words, requested him to impart the teachings of Sāṅkhya. Kapila Muni then shared profound teachings on the nature of the self, the universe, and the path to liberation through the study of Sāṅkhya yoga. Devahūti, upon hearing these teachings, became deeply absorbed in meditation and attained the highest state of knowledge.

The story of Kapila Muni is a vital one in the context of Bhagavān's manifestations. As Bhagavān states in this verse, "*Among the Siddhas, I am Kapila Muni*," signifying not only the importance of the sage Kapila but also the deep spiritual significance of his teachings, which have guided many on the

path of self-realization.

Bhagavān's divine manifestations are vast and varied, encompassing all elements of creation. Each form, whether it be the **aśvattha** tree, **Nārada**, **Citraratha**, or **Kapila Muni**, exemplifies a unique aspect of divinity that can inspire and uplift all who seek to understand the eternal truths of the universe.

Thus, as we reflect on these divine manifestations, we are reminded to contemplate the deeper teachings they bring, and as we chant the names of Bhagavān, may we all be blessed with the wisdom and guidance that leads to the ultimate realization of the self.

Before concluding, let there be a moment of nāma saṅkīrtana—the chanting of Bhagavān's name:  
**"Hari Śaraṇam Hari Śaraṇam Hari Śaraṇam..."**

May the wisdom of Bhagavān's words illuminate all paths. **Yogaśvara Śrī Kṛṣṇa Candra Bhagavān kī Jai!**

## Questions and Answers

### Nirmal Ji

**Q:** I wanted to ask, which name of Bhagavān is good to chant?

**A:** The name of the Bhagavān you have reverence for and feel connected with is the best. There is no such thing as one name being better than another. It is an offense to consider one name smaller or bigger than others. The name that connects your heart to Bhagavān is the best for you. For example, the name your mother chants, whether it is "Rām Rām" or "Sītārām," all are equally powerful.

The name "Rām" is considered the greatest mantra in our Vedas:

**"śrī rāma rāma rāmeti rame rāme manorame,"** which means the name "Rām" is so powerful that it is like a thousand names. Any name that you chant with devotion, your heart will connect to Bhagavān.

### Suman Ji

**Q:** I've been researching the initial verse of Hanumān Aṣṭakṣara for at least 15 days. I am confused about the line "**bāl samay ravi bhakṣa liyo tab tīno lok bhayo nihāro**," which says that Hanumān swallowed the Sun. It doesn't mean that he literally swallowed the Sun, does it? What is the philosophical interpretation of this?

**A:** The reference to Hanumān swallowing the Sun is symbolic and not a literal event. It is a way of describing his immense power. It is a metaphor used to show Hanumān's extraordinary strength, much like how we describe Bhagavān's qualities in simple terms. For example, when we say "*adhama madhuram badanam madhuram*" (the face of Bhagavān is sweet), we mean his divine qualities. Similarly, this verse in Hanumān Aṣṭakṣara speaks of his strength and divine energy. It is not meant to be understood as a physical act but as a symbolic representation of his power.

**Q:** I don't use a mala for chanting; I chant while working or walking. I chant "Om Namō Bhagavatē Vāsudēvāya" and I do it continuously. Is this okay?

**A:** Yes, chanting "Om Namō Bhagavatē Vāsudēvāya" while working or doing other tasks is absolutely fine. The key is to keep your mind focused on Bhagavān while chanting. You don't need to limit yourself to using a mala or sitting in one place for chanting. What matters is the devotion and the

consistency in chanting.

### **Maneesha Ji**

**Q:** Please explain about Skanda. Why is Kartikeya named Skanda?

**A:** Kartikeya is known as Skanda because, according to mythological stories, he was born from the splashed vīrya of Shiva, which fell on a reed (sar-kanda), hence the name Skanda. The term "Skanda" refers to the branch or reed, symbolizing his divine birth from the splashed essence.

### **Maina Ji**

**Q:** We are part of the Varkari Sampradaya, and our mantra is "Rām Krishna Hari." Our Guru Ji, Jitendra Nath Maharaj, gave us the mantra "Om Namah Shivaya." So, which mantra should we focus on?

**A:** You should follow your Guru's guidance, as he has provided you with "Om Namah Shivaya" and set a specific practice for you. You can chant it according to the prescribed number of malas. Apart from that, you can also chant the mantra that connects you to Bhagavān. Both are important: following the Guru's instructions and chanting the mantra you feel closest to.

### **Neeru Ji**

**Q:** In Chapter 10, Bhagavān says, "In Omkar, I am the Om." Can we chant Omkar alone?

**A:** The chant of Omkar (Om) is often associated with Sannyasis (renunciants) who have been initiated into the practice. But this does not mean that others cannot chant it. Anyone can chant "Om" if they feel connected to it. However, if you find it challenging to chant "Om," you can chant other names such as "Sri Krishna," "Krishna Krishna," or "Sri Krishna Sharanam Mamah" as they are equally effective.

### **Urmila Ji**

**Q:** In Chapter 16, verse 4, Bhagavān talks about his divine manifestations. What does it mean?

**A:** Bhagavān explains that His divine qualities are present in all things and beings, manifesting through His supreme energy. The verse speaks about how Bhagavān's power and energy permeate everything in the universe. These divine attributes can be perceived by devotees who recognize them through meditation and devotion.

**Q:** The names of the four horses of Arjuna's chariot—do you know them?

**A:** The four horses are named **Śaibya, Sugrīva, Meghapuṣpa, and Balāhaka**. These horses represent various divine qualities, and each of them has symbolic significance related to Arjuna's journey and the battle in the Mahābhārata.

The session concluded with prayers in 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 ŚRĪKṚṢṆĀRPAṄAMASTU ||**