

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 10: Vibhūti-Yoga

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From the Greatest Among All to the All-in-All: Bhagavān's Vibhūtis and the Path to Complete Surrender

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.

By the extraordinarily auspicious grace of Bhagavān, a rare and blessed opportunity has awakened in the lives of all, whereby this invaluable human birth can be rendered meaningful. A spark of divine fortune now urges one to direct this human life toward its highest purpose—not merely for success in this life, but also for spiritual ascent beyond it. Somehow, be it due to the merit of present deeds, the impressions of past lives, or the compassionate glance of some saint or mahāpuruṣa, this blessed path of study and practice of the Bhagavad Gītā has opened up.

But the engagement with the Gītā is not to be limited to just reading or listening. **The true journey begins when one strives to understand its sutras and to integrate their essence into daily life.**

A repeated reminder emerges—one that many have begun to internalize: whenever a spiritual discourse is heard, no matter how moving, it must yield at least one personal takeaway. Something

that lingers. Something that transforms. A moment of realization—“*I learnt this today.*” A resolve: “*I will apply this from now.*” Whether from this evening or tomorrow morning—“*I shall begin.*”

Let at least one such truth settle into one’s life. Every week, a single practice taken earnestly can reshape one’s inner world. Over a few months, without even noticing, life can undergo a profound transformation.

A complete overhaul is not necessary for genuine change. What is essential is the sincere application of small, truthful shifts in one’s conduct. Today, many have learnt to appreciate spiritual ideas, but appreciation alone is insufficient. One must embody them. Unless the teachings dissolve into one’s being, their impact remains superficial.

Often, it is seen—individuals engage in long hours of **pūjā, dhyāna, japa, pilgrimages**, and generous acts of **dāna**. Yet, contradictions appear in their conduct. Lies are spoken lightly. Property disputes arise even among siblings. Harsh words are spoken freely. Neighbours live in discomfort due to one’s presence. In such instances, people mockingly question—what is the use of such devotion, of reading the Gītā, or of prolonged meditation, if it bears no real change in life?

To a certain extent, such questions are valid. Bhagavān Himself has clearly said:

***yatanto yoginaś cainam paśyanty ātmany avasthitam |
yatanto'py akṛtātmāno nainam paśyanty acetasaḥ || 15 - 11 ||***

“*Even striving yogis fail to perceive the Self unless the inner being is purified. Mere effort does not lead to realization.*” So, who attains Him? Bhagavān answers—only those who are **kṛtātmā**, whose **antahkaraṇa** (inner instrument) has been cleansed.

What changes have occurred within? Has one become more generous than before? More loving? Has one’s life become more useful to others? These are the true signs of spiritual advancement.

Yet, due to exposure to Western media and thought patterns, people sometimes express concern that simple-hearted individuals are often “used” by others. Such statements can be perplexing. Is this a complaint or a compliment?

If Bhagavān has enabled one to be of use to someone, is that not a matter of celebration? Why then the grievance? Imagine a life so empty that no one even finds it useful—that would be a true misfortune. If someone can find benefit through one’s presence, isn’t that the very fulfilment of life’s purpose?

When it is said, “*People take help from me, but do not reciprocate when I am in need,*” one must pause. Does this indicate a desire for barter? Is one keeping a transaction ledger? **Spiritual life is not a business. If one has been blessed by Bhagavān with resources, intellect, talent, or influence, then it is meant to be shared with those in need.**

“I am not the owner of these gifts; I am their trustee.”

Let the intellect serve collective upliftment. Let wealth become a source of relief for others. Let poetic skill become a means of awakening hearts. Whatever is given by Bhagavān is to be used for **sarva-hita**—the welfare of all. This is the very heart of the Gītā.

People often inquire—what does it mean to “**live the Gītā**”? One of the most profound answers is this: “**How much utility can I generate for the world from the gifts within me?**” That is living

the Gītā.

There is a subtle truth here—charity is often easier when offered to a distant beggar or stranger. But when it comes to serving one’s own domestic helper, a relative, or a neighbour, hesitation arises. Questions emerge—“*Will it benefit them? Is it worth it?*” But it is precisely those who live close, who share space and life with us, that are most in need of our compassion and utility.

Those who walk with us—family members, colleagues, neighbours—they may falter, they may make mistakes. So be it. One is not appointed by Bhagavān to monitor the moral balance sheet of the world.

Has anyone received a dream-ordained role as a divine accountant? No.

Yet, how effortlessly one scans and judges others’ faults! The scriptures urge: “**Look at your own errors.**” But that part is often skipped. Instead, others’ flaws are highlighted, dissected, and discussed.

Even when someone is flawed, if one can be of use to them regardless, that is noble.

This is what the Gītā ultimately seeks—**to transform human life into a conduit of divinity, into a blessing for others.**

If such transformation begins, even in the smallest measure, then not only is the Gītā being read—it is being lived.

The wood of the sandal tree—**chandan**—never ceases to spread fragrance. Whether one embraces it with love or stands before it hurling insults, the sandalwood gives only fragrance. If one strikes it with an axe, it releases even more of its scent. If it is ground, it gives fragrance. If it is burnt, even then, it offers fragrance. Why? Because fragrance is its very nature.

In the same way, life must become fragrant. **One must learn to give.** May this human life become one of **dān**—giving, offering, sharing. Whatever has been bestowed in excess by Bhagavān must be distributed. Generously. Graciously. One must look around and ask, “*Where can I share? Whom can I serve?*”

But let this offering not be tainted with pride. Not with the air of superiority. Not with the feeling of being a benefactor. Let there be no trace of, “*I am giving, therefore I am great.*” For then, the entire act becomes hollow.

Rather, let the attitude be—“*I am but a trustee.*” As a bank cashier handles money that is not his own, dispensing it to those whose accounts hold it, he neither expects gratitude nor offers it. He simply fulfils his role. One never sees a cashier handing over ₹2000 and saying, “*See, I gave you this. Now say thank you.*” Nor does one feel compelled to thank him personally, for the money belongs to the account holder.

Similarly, the seeker must recognize: “*I am but a cashier. Bhagavān has made me the trustee of intellect, wealth, strength, voice, and skills. Whoever needs them, may they come and take. I do not own them.*”

Is this mind mine? This intelligence—was it not given by Bhagavān? This wealth, this body—**none of it is truly mine.** As Bharata says in **Rāmcharitmanas**:

संपत्ति सब रघुपति कै आही

(All belongs to Raghupati; nothing is mine. Listen with care and engrave this in your heart.)

Why then does the ego arise—“my money, my name, my house, my family, my reputation...”?

If something truly belongs to us, it must stay with us, now and always. Through all births, in all forms. Whether one becomes a donkey, a horse, a goat, or even a tree—if it is truly ours, it must remain.

But does wealth stay? Does status remain? Does the family accompany? Nothing does. Only **puṇya** and **pāpa**—one’s merit and demerit—walk along.

And yet, these are the very things people tend to ignore.

So reflect: if something does not remain with you always, can it be called yours? What truly belongs to the self will accompany it, birth after birth. Only **puṇya** and **pāpa** stay. Not spouse. Not children. Not one’s home. Not the empire of one’s name and fame. Nothing external follows. Therefore:

“नाम राम के बल ते, तीनों लोक तर जाते”

(Only the name of Rāma crosses the three worlds, says Tulasīdās.)

So, what is truly ours? **Only that which remains with us in all times and forms. The rest belongs to Bhagavān.**

Thus, whatever comes into our lives is but a chance to serve. One must give with **viveka**—discernment. Not foolishly, not impulsively. Bhagavān has bestowed not only **sampatti** (resources) but also **buddhi** (intellect). Both are to be used wisely.

It is not about leaving the doors open for anyone to walk in and take all. One must assess: What does the other truly need? What will benefit them? What is the right measure and the right moment? That is **viveka**.

One must not be miserly either. Let the heart become open. Let giving become a joy. And all that is given must be offered not as a master, but as a humble trustee.

Even if someone wrongs us, mocks us, or uses us, still, if one can serve them, let that be a blessing. If one can be of use to another—even to those who are undeserving—let that too be a cause of inner joy. Let there be no complaint.

Bhagavān has made us capable. That alone is His blessing. If we can lighten another’s burden, even a little, then our life has found purpose.

This is the life the Gītā inspires. This is the **sādhana** the Gītā invites us to.

So the question is not—“**How many chapters have I read?**” but rather—“**How much of the Gītā have I lived?**”

If one only listens to discourses, reads the verses, or collects knowledge, it may impress the intellect but not touch the soul. **True transformation occurs when the Gītā is infused into every aspect of one’s life.**

As it is said:

गायत्री गावा नित कर, फल न होवे काज बिनु साधन

(Even if one chants Gāyatrī daily, the fruit will not ripen unless it is supported by right action.)

In the same way, the Gītā is not a text to be admired from afar. It is a river, flowing with divine knowledge. And one must not merely stand at its banks and observe. One must plunge in. Bathe in it. Absorb it.

“Ganga is flowing—bathe in it! Just watching won’t cleanse your sins.”

Similarly, the Gītā must be lived. Not recited like a parrot, not studied like a scholar, but absorbed into the pores of one’s being.

10.27

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

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

"Among horses, know Me to be Uccaiṣṛavas, born of nectar; among elephants, I am Airāvata; and among men, I am the king."

Bhagavān continues to enumerate His divine manifestations — His **Vibhūtis** — that are spread across all beings and realms. Although He is present in everything and everyone, He identifies those beings and objects that most brilliantly reflect His divine qualities.

Among horses, Bhagavān declares Himself as **Uccaiṣṛavas**, the celestial steed born during the **Samudra Manthana** — the great churning of the ocean. Of the fourteen divine treasures (**ratnas**) that emerged during that event, **Uccaiṣṛavas** was one — a white, resplendent, and unmatched horse that symbolized nobility and power.

Among elephants, He is **Airāvata**, the magnificent white elephant of **Indra**, the king of the devas. Just as **Uccaiṣṛavas** emerged from the ocean, so did **Airāvata**, bearing the grandeur and might befitting the ruler of heaven.

Among humans, Bhagavān reveals Himself as the king — **narādhipa** — the ruler of men. In ancient times, kings were not merely political heads; they were divine representatives, embodiments of Dharma on Earth. Hence, the king’s word carried sanctity and power. The reverence toward royal command was, in truth, reverence toward the divine will.

10.28

**āyudhānāmahaṃ(m) vajraṃ(m) dhenūnāmasmi kāmadhuk,
prajānaścāsmi kandarpaḥ(s), sarpāṇāmasmi vāsukiḥ. 10.28**

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

Bhagavān Śrī Kṛṣṇa continues revealing His divine manifestations in this shloka, highlighting four

symbolic forms of His **vibhūti**s (divine opulences):

- **āyudhānāmaham(m) vajram(m)** — *“Among weapons, I am Vajra”*

The **Vajra** is the thunderbolt weapon of **Indra**, king of the devas. But Bhagavān doesn't highlight it merely as a powerful weapon; He chooses **Vajra** because it represents the supreme sacrifice of **Rishi Dadhīci**. Dadhīci donated his living bones to forge Vajra, an unparalleled act of **selflessness and renunciation** for the welfare of all beings. This tale reflects the power of **tyāga** (sacrifice) and how even a sage's body becomes divine when offered in service of dharma. The place where this event occurred is said to be **Dadhīcikuṇḍa** near **Naimishāraṇya** (close to Lucknow), a sacred site commemorating his sacrifice.

- **dhenūnāmasmi kāmadhuk** — *“Among cows, I am Kāmadhenu”*

Kāmadhenu, the divine cow from the churning of the ocean (**samudra-manthana**), is the **embodiment of abundance**—a giver of all desires. Her daughter, **Nandinī**, resided with **Rishi Vashishtha**. The well-known episode of **King Kaushika** (later to become **Vishvamitra**) reflects the limitless power of tapas and brahma-tejas.

Once, **King Kaushika**, the greatest emperor of his time, was returning victorious from battle. His entire army was exhausted, thirsty, and dispirited as they approached their kingdom's borders. The king spotted the hermitage of **Sage Vashishtha**, a renowned Brahmarishi. After paying respects, Vashishtha welcomed him warmly: *“Welcome, great conqueror and emperor. How may I serve you?”*

When Kaushika requested water, Vashishtha offered it and then invited the king and his army to rest for the night. The king expressed concern about feeding his massive army of thousands, but Vashishtha confidently replied, *“Do not underestimate the power of a Brahmarishi. I am not some ordinary ascetic sitting beneath a tree.”*

With a gesture, Vashishtha summoned Nandini, daughter of Kāmadhenu. Instantly, Nandini manifested the most exquisite foods for the entire army. The soldiers, hungry for days, feasted and were thoroughly satisfied.

King Kaushika was astonished. *“How is it that I, such a mighty emperor, possess no such power while you command such extraordinary abilities?”* Vashishtha simply answered, *“You are an emperor, Your Majesty, but I am a Brahmin. No power exceeds the radiance of a Brahmin.”*

Overcome with desire, Kaushika requested, *“Please give me this cow. When I go to battle, my soldiers often go hungry. Having this cow would ensure they are always well-fed.”*

Vashishtha cautioned, *“Beware, King! Greed is clouding your judgment. I showed you compassion when you arrived exhausted, and now instead of gratitude, you covet what is mine.”*

After Kaushika's repeated entreaties were denied, he resorted to harsh language, asserting his royal authority: *“All property within my kingdom's boundaries falls under my jurisdiction. I command you to surrender the cow!”*

The normally gentle Vashishtha grew angry: *“Your wisdom has been corrupted by greed. Had you studied the scriptures, you would know that a king has no authority over a Brahmin's possessions. Leave at once!”*

When Kaushika threatened to take the cow by force, Vashishtha calmly gestured to Nandini. The

same gentle cow that had provided food for thousands let out a mighty roar, and from her nostrils emerged a fearsome divine army. From various parts of her body—her breath, hooves, and milk—different battalions manifested, and within moments, they annihilated Kaushika's entire army.

Standing alone, the king was humbled as Vashishtha asked, *"What are your intentions now? Do you still wish to seize my cow by force?"*

Mortified and enlightened, Kaushika realized that true power lay not in royal authority but in spiritual attainment. *"What shame upon my warrior status! Truly, the power of a Brahmin surpasses all worldly might. What I truly desire is to attain Brahminhood."*

Kaushika entrusted his kingdom to his son and retreated to the forest for intense austerities. His penance was so severe that various deities appeared offering boons, but he dismissed them all, awaiting Brahma himself. When Brahma finally appeared and asked for his wish, Kaushika requested Brahminhood.

Brahma granted his wish: *"By the merit of your austerities, from this day forth, you are a Brahmin."*

"Does this mean I am equal to Vashishtha?" asked Kaushika.

"No," Brahma replied. *"You have merely become a Brahmin. Vashishtha is a Rishi, then a Maharishi, and finally a Brahmarishi—three levels above you."*

Though discouraged to learn how far he still had to go, Kaushika remained determined. *"However difficult, I shall become a Brahmarishi equal to Vashishtha."*

Through continued penance, he progressed from Brahmin to Rishi and then to Maharishi. During this time, he accomplished extraordinary feats: mastering the **Gayatri mantra** (becoming its progenitor), creating new worlds (like Brahma), and even fashioning new creations such as the coconut—the only fruit that can be eaten, drunk from, and whose shell can be burned for heat. He also created the peacock and other unique creatures with distinctive modes of reproduction.

Despite these achievements, Brahmarishi status eluded him. When he again approached Brahma, he learned that this highest title could not be earned but only bestowed by an existing Brahmarishi—and Vashishtha was the only one.

Kaushika, now known as Vishvamitra, was enraged. In anger, he slaughtered Vashishtha's hundred sons, accumulating terrible sin that diminished his spiritual powers. Though he regained his merit through renewed austerities, each time he visited Vashishtha, he was greeted merely as "**Maharishi**"—not the coveted "**Brahmarishi**."

Finally, in desperation, Vishvamitra decided to kill Vashishtha himself, reasoning that without any Brahmarishi, Brahma would be forced to appoint him to the position based on his unmatched ascetic power.

Armed with a sword, he crept into Vashishtha's hermitage at night. There, he overheard a conversation between Vashishtha and his wife Arundhati. Gazing at the full moon, Arundhati remarked on its brilliance. Vashishtha replied, *"However bright this moon appears to you, it seems pale to me compared to the radiance of Vishvamitra's penance, which now illuminates the entire world."*

Vishvamitra was stunned. The very man whose sons he had killed, whom he had spent his life trying to surpass, and whom he now planned to murder, was privately praising his spiritual accomplishments. Overwhelmed with remorse, he threw away his sword, fell at Vashishtha's feet, and wept, confessing his sins and murderous intent.

Seeing Vishvamitra's genuine contrition, Vashishtha lifted him up and said, "*Welcome, Brahmarishi! Whatever sins you committed have been purified through your austerities. Until now, your desire to become a Brahmarishi was itself the obstacle. Today, having relinquished that desire, you have become worthy of the title.*"

Thus, the **two greatest Brahmarishis** known in tradition are **Vashishtha** and **Vishvamitra**. This extraordinary tale demonstrates how, through the power of perseverance and self-transformation, a human can achieve anything—from Kshatriya to Brahmin, from Brahmin to Rishi, from Rishi to Maharishi, and finally to the exalted status of Brahmarishi.

- **prajanaścāsmi kandarpaḥ(s)** — “Among progenitors, I am Kandarpa (Cupid)”

Here, **Kandarpa** doesn't signify mundane lust, but the **divine force of creation**. He represents the **pure power of attraction and procreation** necessary for sustaining life. In its **sattvic** form, even desire is a **divine instrument** of Bhagavān for the continuity of existence.

- **sarpānāmasmi vāsukiḥ** — “Among serpents, I am Vāsuki”

Vāsuki, the serpent used as a **churning rope** during the ocean churning, is another form of divine service. Despite being a **tamasic** creature by form, Vāsuki served a **cosmic purpose**, showing that when one aligns with Bhagavān's will, even snakes become instruments of nectar.

Reflection and Moral:

This shloka doesn't just list powerful symbols—it offers deep spiritual lessons:

- **Vajra** teaches **sacrifice**.
- **Kāmadhenu** reveals **divine generosity**.
- **Kandarpa** shows that **pure desire** can be sacred.
- **Vāsuki** symbolizes **service, even through suffering**.

Through these forms, Bhagavān expresses that **whatever is most potent, pure, and purposeful in this world is an expression of Him**. But these powers must be used **righteously**, for the **good of all beings**, not driven by ego or greed—as the tales of **Dadhīci** and **Vishvamitra** caution us.

10.29

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

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

Among the serpents, Bhagavān proclaims Himself as **Ananta**, the infinite **Śeṣa Nāga**, who upholds the cosmos upon His hoods in an unending posture of service. Among the aquatic beings, He is **Varuṇa**, the sovereign ruler of the waters.

Among the **Pitṛs**—ancestral deities—Bhagavān reveals Himself as **Aryamā**, the chief among them.

Aryamā is to the **Pitṛs** what **Indra** is to the **Devas**—a presiding figure of authority. It is said in the scriptures that **Pitṛloka**, the realm of the ancestors, lies just below **Svargaloka**, and is governed by its own unique cycles of time. For humans, thirty days make a month, but for the **Pitṛs**, those thirty days constitute merely one day. Six human months equal one day for the **Devas**, and the **Pitṛs'** time is positioned somewhere in between.

When humans perform **Śrāddha** and **Tarpana**, or offer food to **Brāhmaṇas**, feed cows, or even offer morsels to dogs during **Pitṛpakṣa**, questions often arise—how do these offerings truly reach the departed souls? The **Vedas** reveal that through divine intermediaries known as **Kavyavāha**, **Anala**, **Soma**, and especially **Aryamā**, these offerings are transformed and transported.

A profound mechanism operates here. **Aryamā**, being the **Indra** among **Pitṛs**, ensures that whatever is offered with faith and devotion—be it **kṣīra** (kheer), or any other sacred offering—is transmuted and delivered in the appropriate form to the departed, according to their present **yoni** (form of existence). For example, if an ancestor is reborn as a lion, the offering may reach them as meat; if reborn as a goat, it manifests as grass. The outer form may change, but the essence of devotion remains, and **Aryamā** ensures the connection is fulfilled. This is his divine role.

And among those who govern and uphold discipline, Bhagavān is **Yama**, the deity of justice and restraint. **Yama** and **Dharmarāja** are one and the same—upholders of **Dharma**, the divine code that governs cosmic order. The laws of karma, judgment after death, and the regulation of righteous conduct all fall under his divine jurisdiction.

10.30

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

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

Among the **Daityas**—those born of **Diti** and often opposed to the **Devas**—Bhagavān is **Prahlāda**, the embodiment of unwavering devotion. Despite being born into a lineage known for its opposition to the divine, Prahlāda's heart overflowed with bhakti. His tale, deeply beloved and often recounted, reminds us that even in hostile circumstances, a devotee can shine with divine grace. His love for **Bhagavān Nṛsiṃha** is a timeless testament to surrender.

Among those who reckon time, Bhagavān is **Kāla**—Time itself, ever measuring and moving, bringing all things to fulfillment or dissolution. All calculations, all life spans, all destinies unfold under His watchful eye.

Among wild animals, He is the **Mṛgendra**—the lion, majestic and fearless, the sovereign of the forest. And among birds, He is **Vainateya**, the mighty **Garuḍa**, the eternal vehicle of Bhagavān Viṣṇu, radiant with divine speed and strength, a symbol of clarity and resolve.

10.31

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

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

Among all purifiers, Bhagavān is **Pavana**—the sacred wind. While water and earth cleanse physically, purification in the true sense is incomplete without the touch of wind. In ancient traditions, simply washing a vessel did not render it pure for use; it needed to be **air-dried**. Only then was it considered sanctified.

For example, vessels made of **gold**, once washed and exposed to air, became pure even without scrubbing. **Silver** utensils, though, required washing with water and drying in the air, but not rubbing with earth or modern soap. All other vessels, such as those made of **steel, glass, or clay**, demanded a more rigorous process—scrubbing with earth or soap, rinsing with water, and then drying with air. This subtle distinction reflects the deep sensitivity of our traditions toward purity and sanctity. Bhagavān, as **Pavana**, embodies the invisible yet potent force that completes this sanctification.

Among those who wield weapons, He is **Śrī Rāma**—not merely a wielder of arms, but one whose arrows never fail. His famed **Rāma-bāṇa** is the only divine weapon that returns after hitting its mark, unlike ordinary arrows that travel only one way. This is why even today, in colloquial expressions, a potent remedy is called a **Rāmabāṇa ilāj**—a cure that never fails. His bow and arrow are not just weapons; they are symbols of dharma, precision, and divine justice.

Among fish, Bhagavān is the **Makara**, a mythic aquatic creature, fierce and fast, often considered the **vāhana** of **Varuṇa** and **Kāmadeva**. And among rivers, He is **Jāhnavī**—the sacred **Gaṅgā**, flowing from the **Gau-mukha** in **Gaṅgotrī** to the vast **Gaṅgāsāgara**, covering over 2,500 kilometers through India and Bangladesh.

The journey of **Gaṅgā** is not merely geographical—it is deeply spiritual. From the heights of the Himalayas to the fertile plains, she merges with various rivers at sacred confluences known as **Prayags**. There are **fourteen** such **Prayags**, each a meeting point of **Gaṅgā** with another sacred river, like **Alakananda**, **Mandakini**, and others. Names like **Devprayag**, **Rudraprayag**, and **Karnaprayag** mark her journey through the hills. As she enters the plains at **Rishikesh**, she flows towards three principal **tirthas**—**Haridwar**, **Prayagraj**, and **Gangasagar**, all revered for their sanctifying powers.

The emergence of **Gaṅgā** is itself a divine tale. When **Bhagavān Vāmana's** feet were washed by **Rāja Bali**, the waters flowed forth from the celestial realms. Later, **Rāja Bhagīratha's** intense **tapasya** brought her to Earth from **Svarga** to liberate his ancestors. The story is well known, but the essence lies in understanding **Gaṅgā** as a conscious, sacred stream of divine grace.

Taking a dip in **Gaṅgā** is not a mere ritual. One must immerse not only the body but the **bhāva**—the heartfelt faith that her touch can cleanse sins, uplift ancestors, and bestow divine merit. Without inner faith, even **Gaṅgā** cannot cleanse. But with deep surrender and belief, her waters become nectar, purging sins and fulfilling lives.

10.32

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

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

Bhagavān continues revealing His divine manifestations in this chapter of **Vibhūti Yoga**. But here, He now speaks from **two planes of understanding** — the **vyavahāra-drṣṭi** (practical viewpoint) and

the **tattva-dṛṣṭi** (absolute, essential truth). While the practical view guides daily living and dharmic functioning, the absolute view represents the transcendental reality beyond form and function. Often, the practical must take precedence over the philosophical, just as in day-to-day dealings, clarity comes from distinctions, even when ultimate truth sees unity.

A relatable example was offered. Imagine one brings home a brand-new washbasin made of stainless steel. Though unused, would one place fruits inside it? Likely not. The fruit will be placed in a steel basket, also made of the same material. Why the discrimination? From the **essence view (tattva-dṛṣṭi)**, both are steel — yet from the **functional perspective**, one is a fruit bowl, the other a washbasin. We live by the functional truth.

Similarly, when one visits a jeweller to buy ornaments, one marvels at a necklace's **craftsmanship, polish, and design**. One pays more based on these qualities. Yet, if that same ornament is sold back after a month or a year, the jeweller only weighs it. *"It doesn't matter if it's a necklace, a bracelet, or a waist chain,"* he would say, *"we will melt it and pay for the gold."* The buyer's view is name and form — **nāma-rūpa**. The jeweller's is **tattva** — essence.

So too, in the Gita, when Bhagavān earlier said:

"Among rivers, I am Gaṅgā; among warriors, I am Rāma",

He spoke from a **functional standpoint**, giving prominence to similar manifestations.

But now, in this 32nd verse, He shifts to the **absolute view**.

He declares: **"Among all creations, I am the beginning, the middle, and the end."**

This leads to a deeper question. In Chapter 15, Bhagavān said:

"na cāsyā kaścit kartāraṁ ca vidyate - It has no beginning, middle, or end."

So, how do we reconcile these two apparently contrasting statements?

The key lies in **perspective**. In the **absolute view**, all is **anādi** — beginningless. The water bottle before us today, for instance, had a beginning — it was manufactured on a particular day. Eventually, it will perish. But from the **elemental view**, it is eternal. It is composed of matter — molecules derived from crude oil that pre-existed the bottle. When the bottle dissolves, the matter persists.

Thus, **from the vyavahāric view**, everything has a beginning, a middle, and an end.

But **from the tattvic view**, all is **anādi-ananta** — without start or finish.

Bhagavān says:

"I am the origin, the sustainer, and the dissolver of all."

He is not limited to one event or one phase; He is the **eternal witness** to the entire cosmic play.

He continues:

"Of all branches of knowledge, I am adhyātma-vidyā — the knowledge of the Self."

Among all sciences — material or spiritual — it is **Brahma-vidyā** that leads one to the ultimate truth. That which shows the path to the Self, that by which the finite dissolves into the Infinite — that is the supreme knowledge, and Bhagavān identifies Himself with it.

Further, He says:

"Among debates or discourses, I am vāda — the truthful and respectful exchange of ideas."

There are **four kinds of dialogues** described in spiritual traditions:

- 1. **Jalpa** - where each party only wishes to prove themselves right by defeating the other.

सुनि सुर बचन काल वत्स जाना बिहसि वचन कर कृपा निधाना

सत्य सत्य सब तव प्रभुताई। जल्पसि जनि देखाउ मनुसाई

(Hearing Ravana's bad words and knowing that he was in trouble, the merciful Śrī Ram smiled and said these words - All your power, as you say, is absolutely true. But now don't talk uselessly, show your manliness.□5□)

- 2. **Vitandā** - where the speaker doesn't defend their view but only attacks the opponent's.
- 3. **Vigraha** - chaotic argument for the sake of quarreling.
- 4. **Vāda** - the sincere pursuit of truth, even when opinions differ.

Bhagavān declares: "**Among those who speak or debate, I am vāda — truthful, respectful dialogue aimed at uncovering reality.**"

A profound story illustrates the nature of Divine understanding:

A child once heard in a discourse, "*If a wise one so wills, the ocean can be poured into a bowl.*" With a heart full of innocent faith, he took a small bowl to the sea and stood there, hoping to collect the ocean. Passers-by mocked him, but he stood undeterred. By evening, the very speaker of the discourse — a mahātmā — passed by and saw him.

The child exclaimed, "*Maharaj, you said it this morning, and I believed you! I'm still waiting.*" The sage smiled and said, "*Yes, I said it — but only the **wise one** can do it.*" "*Then you do it, Maharaj! You're the wise one,*" said the child earnestly. The mahātmā replied, "*Very well. But know this: once I fill the ocean into your bowl, the bowl will no longer be yours. It will merge into the ocean forever.*" The boy agreed.

The mahātmā gently took the bowl and tossed it into the sea. "*Now,*" he said, "*this bowl has truly contained the ocean — by **becoming one with it.***"

Such is the nature of realization. As long as one tries to "**contain**" Bhagavān within the bowl of the intellect, He cannot be known. The moment the intellect **surrenders** and **merges** into Him, realization dawns.

जानत तुम्हहि तुम्हइ होइ जाई॥

(*Only He knows you, whom you let know and on knowing, He becomes your very form*)

This is why Bhagavān said in another verse:

"**mac-cittaḥ mad-gata-prāṇāḥ** - *Let your mind and life-breath be surrendered to Me.*"*

True knowledge begins where ego ends. True understanding arises when the **mind and intellect dissolve in devotion.**

In the **Sānti Parva** of the **Mahābhārata**, **Bhīṣma Pitāmah**, lying on his bed of arrows, imparts the deepest spiritual truths to **Yudhiṣṭhira**. After answering countless questions, **Bhīṣma** turns to **Śrī Kṛṣṇa** with a final wish. He says, "*O Keśava, grant me one last desire — I wish to marry.*" All were shocked. How could this 300-year-old Brahmachārī, who vowed lifelong celibacy, speak thus at death's door?

But Bhagavān smiled knowingly and asked, "*Who do you wish to marry?*" Bhīṣma answered, "*O Kṛṣṇa, I wish to wed **my intellect** to **You**. Let this discriminating faculty dissolve in You. Let me not see You **through** my mind, but let my mind disappear **into** You.*"

This is the true union — not of forms, but of essence.

Bhagavān says:

“Man-manā bhava mad-bhakto... Surrender your mind and heart unto Me.”

The child’s bowl must enter the ocean to contain the ocean. **The seeker’s intellect must dissolve into the Infinite to know the Infinite.** Only then can one begin to grasp that Bhagavān is indeed the **beginning**, the **middle**, and the **end** of all that exists.

10.33

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

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

Among all letters, Bhagavān declares Himself to be **akāra**, the first and most fundamental sound of all **akṣaras**. In the world of grammatical constructs, among all **samāsas** (compound words), He identifies with the **dvandva samāsa**—the compound where both elements hold equal significance.

This idea of **dvandva** carries one back to early lessons in Hindi grammar, perhaps from childhood or school days. One may recall learning about the four major types of **samāsa**:

1. **Avyayībhāva Samāsa** - where the first word is dominant and the second one modifies it. For instance, in the word **beśarm**, ‘be’ (without) is prominent, not ‘**śarm**’ (shame). Similarly, **yathāśakti** —the emphasis is on ‘**yathā**’, meaning “**according to**”, and not on ‘**śakti**’ (power). These compounds are led by indeclinables.

2. **Tatpuruṣa Samāsa** - where the second element is dominant. For example, **akāl-pīḍit**—here, the importance is not on ‘**akāl**’ (drought), but on ‘**pīḍit**’ (afflicted). Or **ārām-kursī** - where the focus isn’t on ‘**ārām**’ (comfort), but on ‘**kursī**’ (chair).

3. **Bahuvrīhi Samāsa** - neither the first nor the second term holds the actual importance; rather, a third implied meaning is derived. For instance, **daśānana** doesn’t draw importance from ‘**daśā**’ (ten) or ‘**ānana**’ (faces), but refers to a third entity—**Rāvaṇa**. Similarly, **digambara** doesn’t focus on ‘**diśā**’ (directions) or ‘**ambara**’ (clothes) but implies one who wears the directions as clothing, usually referring to a **Jain monk**. **Dhanañjaya** is another such term—a name for Arjuna—not focused on ‘**dhana**’ (wealth) or ‘**jaya**’ (victory), but indicating **Arjuna** as a distinct being.

4. **Dvandva Samāsa** - here lies the most significant of all. In this compound, both elements share equal importance. Words like **sukh-duḥkha**, **śīt-uṣṇa**, **rājā-ranka**, **anna-jala** reflect this. Each part stands independently and significantly. Bhagavān gives special weight to **dvandva**, symbolising life’s pairs of opposites—joy and sorrow, heat and cold, gain and loss.

Throughout the Gītā, Bhagavān repeatedly urges the sādḥaka to transcend these **dvandvas**. He says:

- **dvandvātītā vimatsarāḥ** - “Rise above the dualities.”
- **śītoṣṇasukhaduḥkheṣu samaḥ** - “Remain equipoised in heat and cold, in pleasure and pain.”

Such balance is the path to true inner liberation. Then, He declares:

- **ahamevākṣayaḥ kālah** - “I am Time itself—imperishable, eternal.”
- **dhātā’ham̐ viśvatomukhaḥ** - “I am the sustainer, the nourisher, the one with faces in all directions.”

Bhagavān is the **viśvatomukha**, the all-faced, omnidirectional sustainer of this vast cosmos.

10.34

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

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

*“I am **mṛtyuḥ** - the all-consuming Death. And I am also **udbhavaḥ** - the origin, the very source of all that is yet to be.”*

Here lies a profound truth. That which creates, sustains, and dissolves—Bhagavān is all three. In English, the divine nature is beautifully captured in the acronym **GOD - Generator, Operator, and Destroyer**.

Bhagavān then lists seven divine qualities associated with **nārīs**—feminine energies and names that are radiant with meaning. These are not ordinary names; they are sacred manifestations of divine attributes. If one is ever blessed with a daughter, choosing among these names would carry immense auspiciousness.

The seven names are:

- **Kīrti** - Glory or Fame
- **Śrī** - Prosperity or Wealth (also a name of Lakṣmī Devī, daughter of Bhṛgu)
- **Vāk** - Divine Speech (a name of Sarasvatī Devī)
- **Smṛti** - Memory
- **Medhā** - Intelligence
- **Dhṛti** - Fortitude or Steadfastness
- **Kṣamā** - Forgiveness

Of these, the first three—**Kīrti**, **Śrī**, and **Vāk**—are **external virtues**, visible and perceived outwardly:

- **Kīrti** is one’s fame, known to the world.
- **Śrī** reflects material and spiritual prosperity.
- **Vāk** is one’s eloquence and refinement in speech.

The next four—**Smṛti**, **Medhā**, **Dhṛti**, and **Kṣamā**—are **inner virtues**:

- **Smṛti** - the sharpness and clarity of memory.
- **Medhā** - the brilliance of intellect and discernment.
- **Dhṛti** - the inner determination and power of resolve.
- **Kṣamā** - the gentle strength to forgive.

These seven names—four inner, three outer—offer a complete vision of divine feminine grace. They are not just names but qualities to be imbibed, cultivated, and revered.

10.35

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

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

Among the **Sāma** hymns, Bhagavān declares Himself to be **Ṛhatsāma**, and among the poetic metres (**chandas**), He is **Gāyatrī**. Of the months, He is **Mārgasīrṣa**, and among the seasons, He is **Vasanta ṛtu** – the season of blossoming.

The term **Sāmnaṃ** refers to the verses of the **Sāma Veda** – the only Veda meant for singing. These melodious hymns are chanted with specific tunes, and **Ṛhatsāma** is considered the most majestic among them. Among all **chandas** – the metrical patterns in which the Vedic mantras are composed – the most profound is **Gāyatrī chanda**. Bhagavān specifically reveals **Gāyatrī** as His divine **vibhūti**.

The glory of **Gāyatrī** is widely extolled in the scriptures. It is said that during the earliest times, when Brahmā created the system of **yajñas** (sacrifices), the very first mantra he composed to empower these sacrifices was the **Gāyatrī mantra**. Without **Gāyatrī**, no **yajña** is considered complete. It is also revered as the embodiment of the three principal deities – **Brahmā**, **Viṣṇu**, and **Maheśa**.

If one observes the iconography of **Gāyatrī Devī**, she is often depicted with **pañcha mukha** – five faces – symbolising the **pañca mahābhūtas** (five great elements). It is believed that these five elements emerged from her five faces. Thus, every mantra in the Vedic tradition begins with an invocation to **Gāyatrī**. No **yajña** is conducted without it – not even one.

During the sacred **upavīta saṃskāra** (sacred thread ceremony), which marks a child's formal initiation into spiritual learning, the first **mantra dīkṣā** given is that of **Gāyatrī**. This rite differs by caste and age – around 6 years for **brāhmaṇa** children, 9 for **kṣatriyas**, and 12 for **vaiśyas**. Some traditions allow it until the age of 16 for **vaiśyas** as well. This initiation is also known as a 'second birth' (**dvija janma**), marking the spiritual rebirth of the child.

Importantly, the appearance day of **Gāyatrī Devī** is believed to be **Jyeṣṭha Śukla Daśamī**, which often coincides with **Gaṅgā Daśaharā** in June. Thus, when one wears the **yajñopavīta** (sacred thread), one is authorised to recite the **Gāyatrī mantra**. Without it, chanting **Gāyatrī** is strictly discouraged by scriptural injunctions.

In the early ages, particularly in **Satya Yuga**, there were very few mantras used for **japa** (repetition). The sages and ascetics were generally engaged in **Gāyatrī japa**. It was considered the primary form of meditation. This mantra has the profound power to dispel inner negativity and infuse the sādhanā's life with divine positivity.

A remarkable anecdote underscores its potency. When **Sage Viśvāmitra** – formerly **King Kauśika** – engaged in fierce austerities, he encountered numerous obstacles. **Indra** tried to disturb him, **Māyā** deluded him, and various elements interfered with his penance. In the end, he took refuge in the **Gāyatrī mantra**. Through its **sādhana**, he attained full realisation and completed his penance. Having thus 'attained' the **Gāyatrī mantra**, he earned the title **Viśvāmitra** – the 'friend of the world'.

The **Gāyatrī mantra** is not for open, vocal chanting. It is to be practiced in **mauna** (silence), seated in a clean and pure posture, and only by those who have undergone proper **dikṣā**. The present-day trend of playing it aloud on microphones or radios is clearly condemned by the scriptures – it is strictly forbidden.

The mantra begins as:

oṃ bhūr bhuvah svaḥ
tat savitur vareṇyaṃ
bhargo devasya dhimahi
dhiyo yo naḥ pracodayāt

Interpreters have expounded on its layered meanings. Some view ‘**oṃ**’ as the essence of all divine energies. ‘**Bhūr bhuvah svaḥ**’ is interpreted either as realms from earth to sky or as symbols – **bhūḥ** representing that which is dearer than life, **bhuvah** as the remover of suffering, and **svaḥ** as embodiment of bliss.

‘**Tat**’ refers to ‘that’, the Supreme. ‘**Savitur**’ signifies the source of illumination – not merely the **sūrya** visible to the eyes, but the **savitā** – the energising essence behind all light. Since the sun is its most evident expression, it is often equated with it. ‘**Vareṇyaṃ**’ – the one fit to be chosen, ‘**devasya**’ – of the divine, ‘**dhimahi**’ – we meditate upon, and ‘**pracodayāt**’ – may He inspire our intellect and guide our actions.

Some have also interpreted ‘**bhūḥ**’ as the Earth realm, suggesting that **Gāyatrī upāsanā** incorporates elements of worship, prayer, and deep meditative contemplation. It is one of the few practices that contains the entirety of the cosmos (**ananta viśva**) and also begins with **oṃ**, the primordial vibration.

As Bhagavān stated earlier, **sattva-guṇa** is associated with illumination and divine inspiration. Hence, **Gāyatrī** – being a form of light and knowledge – is deeply linked with **sattva** and is considered one of the highest forms of **upāsanā**. However, this path is meant only for the qualified. Without proper initiation, one should not attempt it.

All **ṛṣis**, **munis**, **brahmacārīs** and those studying in **gurukulas** traditionally undertake **Gāyatrī upāsanā**. Even today, it remains the cornerstone of Vedic disciplines. This mantra – the source of spiritual potency behind all others – has been identified by Bhagavān Himself as His divine manifestation among **chandas**.

Bhagavān further reveals His presence in **Mārgaśīrṣa** – the ninth month of the traditional lunar calendar. During the time of the **Mahābhārata**, the new year was believed to begin from **Mārgaśīrṣa**, not **Caitra** as followed from the time of **Vikramāditya**. Hence, it was considered a very auspicious month.

Among the **ṛtus** (seasons), He identifies Himself with **Vasanta ṛtu** – the spring season, also known as **kusumākara**, the bringer of blossoms. No season compares to **vasanta** in its beauty and vibrancy. It brings life, colour, fragrance, and spiritual fervour.

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

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

Among those who engage in deceit, **dyutam**—gambling—is Bhagavān's manifestation. At first glance, this may appear bewildering—how can Bhagavān claim gambling as His **vibhūti**? If the youth were to discover this, they might find justification for indulging in it. Yet, this declaration is deeply symbolic. Bhagavān is not endorsing vice, but illustrating that even in **tamasic** expressions, His presence prevails. Whether **tamoguṇa**, **rajoguṇa**, or **sattvaguṇa**—all arise from Him, and thus, He pervades even the shadowed realms of existence.

He declares that He is **tejas**—the brilliance—in those who are radiant. The power and splendour of influential beings shine by His presence alone. In victory (**jaya**), He is the triumph; in firm resolve (**vyavasāya**), He is the unwavering determination. And in the pure-hearted (**sattvavatām**), He is the essence of **sattva**—nobility, clarity, and goodness.

10.37

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

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

Among the **Vṛṣṇis**, Bhagavān reveals Himself as **Vāsudeva**—He who took birth in that noble lineage. Among the **Pāṇḍavas**, He is **Dhanañjaya**—Arjuna, the valiant archer and devoted seeker. Among **munis**—those steeped in contemplation—He is **Vyāsa**, the compiler of the **Vedas** and author of the **Mahābhārata**. And among poets and seers of refined intellect (**kavīnām**), He manifests as **Uśanā**, also known as **Śukrācārya**, the preceptor of the **asuras**, renowned for his profound poetic wisdom and foresight.

10.38

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

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

Among those who wield discipline, Bhagavān is **daṇḍa**—the force of restraint and righteous punishment. Of the four strategies in **nīti-sāstra**, **sāma** (conciliation), **dāna** (reward), **bheda** (division), and **daṇḍa** (punishment), He identifies Himself with **daṇḍa**. It is the power that compels order when all other methods fail.

As echoed in **Tulasīdās' Rāmcharitmānas**:

बिनय न मानत जलधि जड़ गए तीनि दिन बीति ।
बोले राम सकोप तब भय बिनु होइ न प्रीति ॥57 ॥

(When the ocean did not yield even after persuasion, **Bhagavān Rāma** rose with wrath. Sometimes, love only arises when fear awakens.)

The point becomes clear: mere gentleness doesn't always work. Even in household life, strength and **parākrama** (valour) must be expressed when necessary. Occasionally, a strong assertion is essential. While one may remain composed 99.9% of the time, that 0.1% expression of strength may set things right. Certain outcomes can only be achieved through **daṇḍa**.

Among those who restrain, Bhagavān is **dama**—self-control. Among aspirants who strive to conquer, He is **nīti**—the wisdom of righteous conduct. In the context of secrets, He manifests as **mauna**—the sacred silence that guards the subtle truths. And among the wise, He is the **jñāna**—the knowledge that transcends intellect and reveals truth.

10.39

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

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

Bhagavān affirms to Arjuna: "Whatever is the seed of all beings, that **bīja** am I." There is not a single moving or unmoving entity—**cara** or **acara**—that can exist without Him. He alone is the eternal cause of all creation.

This truth echoes repeatedly through the Gītā. In Chapter 7, Shloka 10, Bhagavān declared, "**bījaṃ māṃ sarvabhūtānām vidhi pārtha sanātanam**", identifying Himself as the **sanātana bīja**—the eternal seed. Again, in Chapter 9, Shloka 18, He said, "**avvayaṃ bījam**", the imperishable seed. And now, in this verse, He encompasses **sarvabhūtānām**—the seed of all beings, forms, elements, and existences.

All **vidhi** (injunctions) and **niṣedha** (prohibitions), all gross and subtle manifestations, arise from Him alone. Whether it is the spark of fire, the force of motion, or the breath of life, all emerge from His indivisible presence.

10.40

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

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

Bhagavān now gently reminds Arjuna—**Parantapa**, scorcher of foes—that there is no end to His divine **vibhūtis** (glories). Though from verse 20 to 39 nearly eighty-two manifestations have been described, Bhagavān cautions Arjuna not to mistake these for the complete list. Time is short, and the battlefield awaits; thus, only a glimpse, a sampling of the most striking **vibhūtis** has been shared—merely as a representative outline (**uddeśataḥ**). This isn't an exhaustive exposition, but a fragrant breeze from an infinite garden.

10.41

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

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

Whatever exists in this world that is radiant with glory, endowed with power, brilliance, or opulence—be it a person, a force, or a phenomenon—know it to have emerged from a mere fraction of Bhagavān’s divine splendour (**tejoṃśa**). This single shloka is a beacon for all spiritual seekers: wherever there is beauty, strength, majesty, or excellence, recognize it as His expression. **There’s no need to look far to find Bhagavān; He is right there—in radiance, in excellence, in the resplendence that stirs the heart.**

10.42

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

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

And then Bhagavān concludes this profound revelation with a final reflection. He says—Arjuna, of what use is all this detailed knowledge to you? What will you do with such an inventory? Know simply this: by pervading the entire cosmos with just a fraction of His being (**ekāṃśena**), Bhagavān sustains and supports all creation. Every world one can imagine—every realm, every dimension—resides within that infinitesimal portion of His vast Self. His complete truth, His full svarūpa, is beyond comprehension.

□ **Om Tat Sat** □

With this sacred utterance, om tat sat, the tenth chapter—**Vibhūti Yoga**—reaches its culmination.

**Om Śrīkṛṣṇārpaṇamastu
Yogeśvara Śrī Kṛṣṇa-Candra Bhagavān Ki Jai**

Questions and Answers

Bani Ji

Question: Is it true that women cannot chant “Om”? A priest once told me this during a puja.

Answer: No, it's not true. Women can chant “Om.” However, certain **anushṭhānika** Vedic mantras that begin with “Om” are reserved for those who have the **yajñopavīta** (sacred thread), regardless of gender. Such mantras are part of formal rituals and require specific eligibility, not just chanting ability. The priest likely misunderstood—casual or devotional use of “Om” is not restricted.

Padmini Ji

Question: How could ṛṣis like Pulastya marry into a rakṣasa family? Is that why Rāvaṇa was a rakṣasa and not seen as a ṛṣi’s son?

Answer: Yes, Pulastya ṛṣi married a woman from the rakṣasa lineage. Ṛṣis had the freedom to marry anyone, but such choices had consequences. Rāvaṇa was born a rakṣasa due to that union. Scriptures mention such mixed marriages and their outcomes, which are often not ideal as they affect lineage and character. Similarly, Kaśyapa ṛṣi's sons from Diti (daityas) later turned unrighteous, though not from birth.

Suman Ji

Question: Since reading the Gītā, my devotion has deepened, but sometimes my mind still gets scattered. Even after reaching a point of steadiness, why does the mind still waver? I've heard it's hard to remember Bhagavān at the end of life, even for sages. What should I do to control the mind and progress further? Also, I want to take dīkṣā from Swamiji. Can I do that in Lucknow?

Answer: Yes, controlling the mind is indeed as hard as controlling the wind, as Bhagavān says in the Gītā. But through **abhyāsa** (consistent practice) and **vairāgya** (detachment from sense pleasures), the mind gradually comes under control. However, even with our own efforts, divine grace is essential—especially the **kṛpā** of a **guru** and **sants**. Without a **guru**, progress stalls. So, seeking **dīkṣā** from Swamiji is a good step. Dīkṣā usually happens during Swamiji's 7–8 day kathās. If you cannot travel to Vrindavan, wait for his kathā in Lucknow. Continue your practice with calmness, love for all beings, and deep inner contentment. Spiritual growth includes loving and serving everyone without hatred. You're progressing well—keep going!

Malay Ji

Question: In shloka 10.31, why is "makara" mentioned as Bhagavān's vibhūti among aquatic creatures? Also, is Gāyatrī a goddess? When we chant the Gāyatrī mantra, are we worshipping a deity? Lastly, what is the purpose of the Maitrī Milan event, and how can we contribute to it?

Answer: Bhagavān mentions **makara** (crocodile) because it is the largest and most powerful among aquatic beings, symbolizing strength, majesty, and energy. As for **Gāyatrī**, yes—she is revered as **Devī**, specifically as **Savitā Devī**. Chanting the **Gāyatrī mantra** is a form of worship of that divine feminine energy.

Maitrī Milan aims to unite the fragmented Hindu society—divided by language, region, and preferences—under the common banner of the Gītā. It is a movement to preserve our culture and values. Through this, we inspire people to start **bāl sanskār kendras**, bring the Gītā into every home, and awaken spiritual pride. You can contribute by joining the local organizing team. Everyone is welcome—whether devout or modern. Our duty is to inspire and include all.

The session concluded with prayers and chanting Hanuman Chalisa.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṃ(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde
vibhūtiyogo nāma daśamo'dhyāyaḥ**

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



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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

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