

mine, knowledge is mine, love is mine. This is the singularity of the Lord that He has endowed us with the things in such a way that we think that they are ours. This singularity of God is an example for strivers which they should follow. A man commits a blunder that he assumes the thing, which has been bestowed upon him by God, as his own; but he does not cast a glance on the most gracious giver. He sees the thing received but he does not see the giver. He perceives the action but he does not perceive the cause by whose power the action could be done. In fact the thing is not one's own, but the giver is one's own.

A man becomes a Karmayogī with the power conferred on him by God, he becomes a Jñānayogī with the knowledge bestowed upon him by God and He becomes a Bhaktiyogī by possessing the devotion (love) showered on him by God. Whatever singularity or speciality is observed in a man, that is all the gift from God. Having given all the things to him, He does not reveal the fact—this is His nature.



*Link:—Having answered Arjuna's question, in the next verse, the Lord Himself reveals an important fact.*

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टब्ध्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

athavā bahunaitena kiṁ jñātena tavārjuna  
viṣṭabhyāhamidaṁ kṛtsnamekāśheṇa sthito jagat

Or what need is there, for you O Arjuna, of detailed knowledge? I stand supporting the entire universe, with a single fragment, of Myself. 42

*Comment:—*

'Athavā'—This term suggests something different, from what has been stated already. By this term, the Lord means to say, that He has already answered the question. Now, He wants to tell him something remarkable, of His own accord.

'Bahunaitena kiṃ jñātena tavārjuna'—Lord Kṛṣṇa says, "O brother Arjuna! What need is there, to know all this in detail? Though I am sitting before you as a chariot-driver, with the horses' bridle and a whip, in My hands, to carry out your order, yet I hold countless universes, in both the states of new creation and final dissolution, in a fragment of My body."

'Viṣṭabhyāhamidaṃ kṛtsnamekāṁśena sthito jagat'—The Lord, means to say, that He stands holding the countless universes, in a fragment of His body, through His Yogic power. But it does not mean that, that fragment is occupied by countless universes, and so that fragment is not empty. That fragment is still empty. As, with our intellect, we know several languages, scripts and art etc., but it does not mean, that there is no more room in it, to know more languages and scripts etc. We can learn, several other languages, scripts and arts etc., with it. When even our intellect, a small fragment of matter, is not filled with the knowledge, of different languages etc., how can a fragment of the Lord, Who is transcendental, endless, limitless and bottomless, be filled with, countless universes?

**Appendix**—This verse means that God has manifested Himself in the form of the world because He is the pervader as well as the pervader. He is subtle as well as great, He is real as well as unreal. He is infinite, therefore he stands holding the countless universes in a fragment of His body—'ekāṁśena sthito jagat'.

The Lord wants to draw attention to the fact that Only He is all. If a striver pays attention to Him, then he need not know and think of any divine glory. The Lord means to say, "When I, Who am the base, support, illuminator and seed (root) of all divine glories, am sitting before you, then what is the need of thinking of My divine glories?"



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām  
yogaśāstre śrīkṛṣṇārjunasaṁvāde vibhūtiyogo nāma  
daśamo'dhyāyaḥ*

Thus with the words **Om Tat, Sat**, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the tenth designated discourse : "The Yoga of Divine Glories."

#### **Words, letters and Uvāca (said) in the Tenth Chapter**

(1) In this chapter in 'Atha daśamo'dhyāyaḥ', there are three words, in 'Arjuna Uvāca' etc., there are six words, and in verses, there are five hundred and fifty-six words, and thirteen concluding words. Thus, the total number of words, is five hundred and seventy-eight.

(2) In 'Atha daśamo'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are twenty letters, in verses one thousand three hundred and forty-four letters, and there are forty-six concluding letters. Thus the total letters are one thousand, four hundred and seventeen. Each of the verses, in this chapter consists of thirty-two letters.

(3) In this chapter, there are three 'Uvāca'—two 'Śrībhagavānuvāca' and one 'Arjuna Uvāca'.

#### **Metres Used in the Tenth Chapter—**

In this chapter, out of the forty-two verses, in the first quarter of the second and twenty-fifth verses, 'na-gaṇa' being used, there is 'na-vipulā' metre; in the first quarter of the seventh verse, and third quarter of the fifth and thirty-second verses, 'ma-gaṇa' being used there, is 'ma-vipulā' metre; in the first quarter of the eighth verse and third quarter of the twenty-sixth verse 'bha-gaṇa' being used there is 'bha-vipulā' metre; in the first quarter of the sixth verse, 'ra-gaṇa' being used there is 'ra-vipulā' metre. The remaining thirty-six verses, have the characteristics of right 'pathyāvakra', Anuṣṭup metre.

