

॥ श्रीमद्भगवद्गीता ॥

BHAGAVAD GEETA – 10

The Yoga of Divine Glories

“THE SANDEEPANY EXPERIENCE”

Reflections by

SWAMI GURUBHAKTANANDA

TEXT

28.10





COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES

FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://dsc.gg/dharma)

Made with



By

Avinash/Shashi

**Icreator of
hinduism
server!**

 **KAPWING**

Sandeepany's Vedanta Course

List of All the Course Texts in Chronological Sequence:

Text No.	TITLE OF TEXT	Text No.	TITLE OF TEXT
1	<i>Sadhana Panchakam</i>	24	<i>Hanuman Chalisa</i>
2	<i>Tattwa Bodha</i>	25	<i>Vakya Vritti</i>
3	<i>Atma Bodha</i>	26	<i>Advaita Makaranda</i>
4	<i>Bhaja Govindam</i>	27	<i>Kaivalya Upanishad</i>
5	<i>Manisha Panchakam</i>	28.10	<i>Bhagavad Geeta (Discourse 10)</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
7	<i>Upadesha Sara</i>	30	<i>Amritabindu Upanishad</i>
8	<i>Prashna Upanishad</i>	31	<i>Mukunda Mala (Bhakti Text)</i>
9	<i>Dhanyashtakam</i>	32	<i>Tapovan Shatkam</i>
10	<i>Bodha Sara</i>	33	<i>The Mahavakyas, Panchadasi 5</i>
11	<i>Viveka Choodamani</i>	34	<i>Aitareya Upanishad</i>
12	<i>Jnana Sara</i>	35	<i>Narada Bhakti Sutras</i>
13	<i>Drig-Drishya Viveka</i>	36	<i>Taittiriya Upanishad</i>
14	<i>"Tat Twam Asi" – Chand Up 6</i>	37	<i>Jivan Sutrani (Tips for Happy Living)</i>
15	<i>Dhyana Swaroopam</i>	38	<i>Kena Upanishad</i>
16	<i>"Bhoomaiva Sukham" Chand Up 7</i>	39	<i>Aparoksha Anubhuti (Meditation)</i>
17	<i>Manah Shodhanam</i>	40	<i>108 Names of Pujya Gurudev</i>
18	<i>"Nataka Deepa" – Panchadasi 10</i>	41	<i>Mandukya Upanishad</i>
19	<i>Isavasya Upanishad</i>	42	<i>Dakshinamurty Ashtakam</i>
20	<i>Katha Upanishad</i>	43	<i>Shad Darshanaah</i>
21	<i>"Sara Sangrah" – Yoga Vasishtha</i>	44	<i>Brahma Sootras</i>
22	<i>Vedanta Sara</i>	45	<i>Jivanmuktananda Lahari</i>
23	<i>Mahabharata + Geeta Dhyanam</i>	46	<i>Chinmaya Pledge</i>

A NOTE ABOUT SANDEEPANY

Sandeepany Sadhanalaya is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

– The Author, February 2019, Shivaratri Day

Om Namah Shivaaya!

Text
28.10



विभूतियोगः

THE BHAGAVAD GEETA – 10

“Yoga of Divine GLORIES”

Sri Veda Vyasaji

Reflections

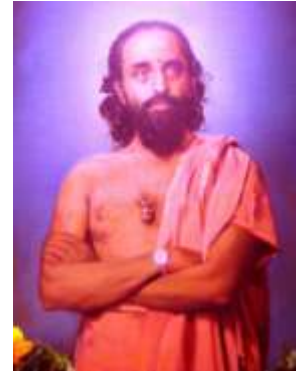
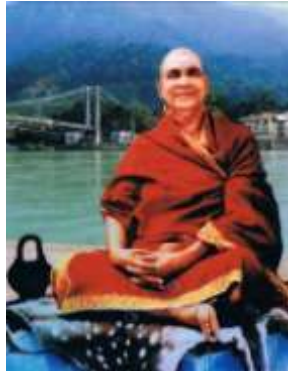
by Swami Gurubhaktananda

on the 11 Lectures delivered by **Swami Advayanandaji**

Acharyaji, 15th Batch Vedanta Course

at Sandeepany Sadhanalaya, Powai, Mumbai

3rd June – 13th June, 2013



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

SERVE • LOVE • GIVE • PURIFY • MEDITATE • REALISE

Copyright & Author's Details

Author:

Swami Gurubhaktananda (ex Krishna Chaitanya, born Bipin R. Kapitan in Durban, South Africa)

Email: gurubhakta.dls@gmail.com

© 2018 All Rights Reserved. Copyright held by Swami Gurubhaktananda.

About This Edition:

Web Edition:	21 st March, 2019, Sri Chaitanya Mahaprabhu Jayanti
Website:	Chinmaya International Foundation: www.chinfo.org
Series Title :	The Sandeepany Experience
Series Subject:	Vedanta & Supportive Subsidiary Texts

Declaration by the Author: *The material in this series is under inspiration of the Sandeepany Vedanta Course, but largely consists of the Author's reflections on the Course. He is deeply indebted to the Chinmaya Mission for its excellent presentation of the Course by their renowned and dedicated Acharyas.*

Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj

the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)

for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

BHAGAVAD GEETA – 10

“Yoga of Divine Glories”

॥ श्रीमद्भगवद्गीता ॥

अथ दशमोऽध्यायः

विभूतियोगः

THE BHAGAVAD GEETA

Discourse – 10 (42 Verses)

“Yoga of the DIVINE GLORIES”

THE TONE FOR THE current Chapter may be said to have been set by a number of key verses in all the previous Chapters. Primarily, Chapter 2 set the ball rolling by opening the topic of Brahma Jnana as an immediate measure to remove Arjuna’s grief arising from delusion. That personal crisis being attended to, the Lord has moved swiftly to widen the horizons of the spirituality He is teaching to Arjuna.

In the broader scheme, Chapter 7 has been pivotal. In it, the Lord changed from a personalized discourse on spiritual Sadhana for the individual, to the greater and wider exposition of His true Divine Nature. The Lord gave a glimpse of His Divine glories. The scope of His subject grew rapidly to cover the manifestation of the whole world, best described by the Lord’s words; “All this is strung on Me like clusters of gems on a string!”

Thereafter, Chapter 9 expanded greatly on Chapter 7. In fact Chapter 9 is in many ways a perfect commentary on the earlier Chapter, elaborating on many of the themes begun there. However, its main contribution is in laying out the foundation for the “Kingly Science, Kingly Secret” of **Brahma Jnana**, and providing a sound basis for the creation that emerges from Brahman, through the help of Prakriti.

Now, we expand further on the theme of the glories of creation. Half of this Chapter covers the details of the Lord’s glories in each category of His creation. Seventy One glories are listed over 20 verses. The idea behind this extensive coverage is to help strengthen the devotion of Arjuna, His Bhakta. The basis of Arjuna’s devotion is widened; from its beginnings centred on the Divine Personality of Sri Krishna, he is now learning to see the Lord’s divine Presence in every aspect of His Creation.

The present chapter only has meaning due to its connection to all the previous chapters. By itself, with Sri Krishna glorifying His creation the way He does, Chapter 10 would certainly appear to be out of place, perhaps even bear a tone of exaggeration, and worse still, raise some suspicion in the mind of Arjuna about its intention. After all, self-glorification that is unsolicited isn’t really a virtue.



BHAGAVAD GEETA – 10
“The Yoga of Divine Glories”

CONTENTS

Introduction to Chapter 10	1
10.1 THE LORD’S DIVINE GLORIES	(Verses 1 – 3) 04
Verse 1: <i>Krishna is Delighted with Arjuna</i>	4
Verse 2: <i>“Even Rishis and Devas Do Not Know This”</i>	5
Verse 3: <i>The Objective of Knowing the Lord Fully</i>	6
10.2 LORD’S SUBTLE MANIFESTATIONS	(Verses 4 – 6) 07
Verse 4: <i>Adhyatmic Qualities – 1-13</i>	7
Verse 5: <i>Adhyatmic Qualities – 14-20</i>	7
Verse 6: <i>Adhidaivic & Adhibhautic Creations</i>	8
10.3 LORD’S MAJESTIC POWER	(Verses 7 – 11) 10
Verse 7: <i>My Divine Glories & Power</i>	11
Verse 8: <i>Loving Devotion of Me</i>	11
Verse 9: <i>Centering the Life Energies on Me</i>	12
Verse 10: <i>Ever Steadfast in Me</i>	14
Verse 11: <i>The Lamp of Knowledge</i>	14
10.4 ARJUNA’S IRREFUSABLE REQUEST	(Verses 12 – 18) 17
Verse 12: <i>Arjuna Describes the Lord</i>	17
13 & 14a: <i>How Great Sages Describe the Lord</i>	18
14b & 15: <i>Arjuna Beckons the Lord</i>	18
Verse 16: <i>“Tell Me Without Reserve”</i>	19
Verse 17: <i>“On What Form Do I Meditate?”</i>	20
Verse 18: <i>“It is Sheer Nectar!”</i>	20
10.5 SEVENTY ONE GLORIES	(Verses 19 – 38) 22
Verse 19: <i>The Lord Obliges</i>	22
Verse 20: <i>The Most Magnificent Vibhooti of All! – No 1</i>	22
Verse 21: <i>The Lord’s Vibhootis – 2-5</i>	23
Verse 22: <i>The Lord’s Vibhootis – 6-9</i>	23
Verse 23: <i>The Lord’s Vibhootis – 10-13</i>	24

Verse 24:	<i>The Lord's Vibhootis – 14-16</i>	24
Verse 25:	<i>The Lord's Vibhootis – 17-20</i>	24
Verse 26:	<i>The Lord's Vibhootis – 21-24</i>	25
Verse 27:	<i>The Lord's Vibhootis – 25-28</i>	25
Verse 28:	<i>The Lord's Vibhootis – 29-32</i>	25
Verse 29:	<i>The Lord's Vibhootis – 33-36</i>	25
Verse 30:	<i>The Lord's Vibhootis – 37-40</i>	26
Verse 31:	<i>The Lord's Vibhootis – 41-44</i>	26
Verse 32:	<i>The Lord's Vibhootis – 45-47</i>	26
Verse 33:	<i>The Lord's Vibhootis – 48-51</i>	27
Verse 34:	<i>The Lord's Vibhootis – 52-54</i>	27
Verse 35:	<i>The Lord's Vibhootis – 55-58</i>	27
Verse 36:	<i>The Lord's Vibhootis – 59-63</i>	27
Verse 37:	<i>The Lord's Vibhootis – 64-67</i>	28
Verse 38:	<i>The Lord's Vibhootis – 68-71</i>	28
	TABLE OF VIBHOOTIS & CATEGORIES	28-31
	STORIES RELATED TO VIBHOOTIS	32-34

10.6 THE BEST GLORY OF ALL

(Verses 39 – 42) **35**

Verse 39:	<i>The Seed of Creation</i>	35
Verse 40:	<i>The List is Endless...</i>	35
Verse 41:	<i>The General Rule for My Vibhootis</i>	36
Verse 42:	<i>"But, Arjuna, I Am There!"</i>	37



10.1 THE LORD'S DIVINE GLORIES

(Verses 1-3, 3 No.)

THIS CHAPTER TAKES the devotee of the Lord on a journey which is breathtaking in its scope – the entire cosmos is covered in an exquisite manner, highlighting the Lord's Presence in it.

The Lord's Vibhūti and glory are the framework upon which the devotee's mind will shortly build its rapturous devotion to his Beloved Lord. This entire Chapter paves the way for the grand Cosmic Vision that follows it. Arjuna has the rare good fortune to listen to this description directly from the Divine Lips of the Lord.

Verse 1: *Krishna is Delighted with Arjuna*

श्रीभगवानुवाच ।
भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१॥
śrībhagavānuvāca |
bhūya ēva mahābāhō śṛṇu mē paramaṁ vacaḥ |
yattē:'haṁ prīyamāṇāya vakṣyāmi hitakāmyayā ॥ 10-1॥

	<i>Shree Bhagavaan Uvaacha:</i>	<i>The Blessed Lord said:</i>
1	<i>Bhoohya eva, mahaabaaho,</i>	<i>Again, verily, O mighty-armed,</i>
2	<i>shrunu me paramam vachah;</i>	<i>listen to My supreme word,</i>
3	<i>yat te aham preeyamaanaaya,</i>	<i>which to you, who are <u>delighted</u> to hear Me, I</i>
4	<i>vakshyaami hita-kaamyayaa.</i>	<i>shall declare, wishing (only) your welfare.</i>

1 Bhoohya Eva: This simply means “again”, but here the ‘again’ connotes a re-cap of the whole teaching covered so far since the very beginning. This has been explained well in the Introduction. Usually, nobody likes to be told repeatedly, the same thing. People find that boring. It is bad enough for them to just “listen”, let alone “Listen again.”

The Lord is not going to literally repeat the teaching again. What is meant is that Sri Krishna is pleased with Arjuna's progress thus far in grasping all that has been said, and the time has come to consolidate the whole teaching so far in the present Chapter.

2 Sri Krishna wants this knowledge to sink in properly into Arjuna. However, He always takes a few steps back only to take many more forward. Thus the student is never tired of what he hears from the Lord. Only Sri Krishna can speak about Himself. He speaks here in His full capacity as Brahman Himself, not an embodied human being.

3 Preeyamaan: Arjuna's attitude of a delighted listener has been picked up by the Lord. It is not a pretended delight just to please the Lord, but a genuine delight. One may

Verse 3: *The Objective of Knowing the Lord Fully*

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते

॥ १०-३॥

yō māmajamanādiṁ ca vētti lōkamahēśvaram |

asammūḍhaḥ sa martyēṣu sarvapāpaiḥ pramucyātē

|| 10-3||

1	<i>Yah maam ajam anaadim cha,</i>	<i>Me – as the <u>unborn</u> and beginningless;</i>
2	<i>vetti loka-maheshwaram;</i>	<i>as the <u>great Lord</u> of the World – he who knows thus,</i>
3	<i>asam-moodha sah martyeshu,</i>	<i>he is <u>undeluded</u> amongst the mortals,</i>
4	<i>sarvapaapaih pramuchyate.</i>	<i>and is <u>liberated</u> from all sins.</i>

1-2 Ajam Anaadim: In one short statement – “as the Unborn and Beginningless” – Sri Krishna conveys to Arjuna some idea of the depth of who He stands for. To know the Lord as having these qualities immediately tells us that the Lord is disclosing something very special about Himself.

To the devotee of God it is vital to know who the Lord really is. This knowledge enables him to worship the Lord with the correct *Bhava* or attitude. It inspires the reverence and feeling of awe that are necessary to “rivet” the devotee’s mind to the feet of the Lord.

3-4 This knowledge about Himself is so precious that it removes the delusion which characterizes mortal life in this world. **Martyaah** is taken to mean “mortals”, but it literally means “destined to die”. That would be considered rather rude normally, but is acceptable in a philosophical sense.

Knowing the Divine Nature of the Lord is going to help Arjuna to transcend the mortal and attain immortality. It is also going to help him to attain liberation from all sins.

Sarvapaapaah: To understand the full implication of “sins” here, we need to go back to Arjuna’s reasons for not fighting in the war. He had quoted the scriptures to say that it was sinful to kill. Early in the Geeta sin-consciousness was a big obstacle in Arjuna’s psyche, which has since been largely removed. Perhaps traces of it are still there to make Sri Krishna refer to it again.

Immortality is the height which Sri Krishna would like to see Arjuna attain through what He is about to describe of His Higher Nature.



10.2 LORD'S SUBTLE MANIFESTATIONS

(Verses 4-6, 3 No.)

Verse 4: *Adhyatmic Creations – 1-13*

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च

॥ १०-४॥

buddhirjñānamasammōhaḥ kṣamā satyaṁ damaḥ śamaḥ |

sukhaṁ duḥkhaṁ bhavō:'bhāvō bhayaṁ cābhayaṁēva ca || 10-4||

1	<i>Buddhih, jnaanam, asammohah,</i>	<i>Intellect, wisdom, absence of delusion,</i>
2	<i>kshamaa, satyam, damah, shamah,</i>	<i>forgiveness, truth, self-restraint, calmness,</i>
3	<i>sukham, duhkham, bhavah, abhaavah</i>	<i>happiness, pain, existence, non-existence,</i>
4	<i>bhayam cha abhayam eva.</i>	<i>fear and also fearlessness;</i>

Verse 5 *Adhyatmic Creations – 14-20*

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः

॥ १०-५॥

ahimsā samatā tuṣṭistapō dānaṁ yaśō:'yaśaḥ |

bhavanti bhāvā bhūtānāṁ matta ēva prthagvidhāḥ || 10-5||

5	<i>Ahimsaa, samataa, tushtih,</i>	<i>non-injury, equanimity, contentment,</i>
6	<i>tapah, daanam, yashah, ayashah;</i>	<i>austerity, beneficence, fame, infamy –</i>
7	<i>bhavanti bhaavaah bhootaanaam,</i>	<i>(all these) different <u>kinds of qualities</u></i>
8	<i>mattah, eva prithak vidhaa.</i>	<i>of beings arise from Me alone.</i>

1 *Buddhi* is the capacity to understand subtle things.

Jnaanam is the capacity to gather knowledge, Vidya, in the sense of information, and to store it in one's memory. It is a stage lower than Buddhi. It is the raw material for Buddhi.

Asammoha is the ability to wade through the maze of information, gathered through Jnana, without getting confused or flustered.

2 *Kshama* is unperturbability of the mind of one who is abused or assaulted.

Satyam is an utterance regarding what one has seen, heard and felt oneself, communicated as such to others for their understanding.

Dama & Shama are control of the sense organs and the mind respectively.

3 *Sukham & Duhkham* are happiness and sorrow.

Bhavah & Abhaavah are birth and death, or existence and non-existence.

4 *Bhayam & Abhayam* are fear and fearlessness.

5 Ahimsa is non-cruelty towards others.
Samataa is equanimity or even-mindedness.
Tushti is satisfaction.

6 Tapas is disciplining the body through control of the organs.
Dana is distribution of wealth according to one's capacity.

Yasha & Ayasha are renown and infamy due to righteousness and unrighteousness respectively.

7-8 The above 20 dispositions in man arise from **Me** as Brahman in accordance with the actions of man, i.e. according to their Karma or habitual tendencies. The Lord alone appears as the mind and thoughts.

Acharyaji gave a brief personal example: When troubled in his meditation by certain thoughts, he went to a senior monk for advice. The monk told him, "Why are you meddling with God's garden? Why are you putting your likes and dislikes to it?" That was a lesson to learn that all thoughts arise from the Lord – they are from His *garden*!

Verse 6: *Adhidaivic & Adhibhautic Creations*

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०-६॥
maharṣayaḥ sapta pūrvē catvārō manavastathā |
madbhāvā mānasā jātā yēṣāṃ lōka imāḥ prajāḥ ॥ 10-6॥

1	<i>Maharshayah sapta poorve,</i>	<i>The seven great Rishis, the ancient</i>
2	<i>chatvaarah manavah tathaa;</i>	<i>four (Sages) and also the Manus,</i>
3	<i>madbhaavaa maanasaah jaataa,</i>	<i>possessed of My powers, born from My mind,</i>
4	<i>yeshaam loke imaah prajaah.</i>	<i>from them are these creatures in the world.</i>

1 The seven great Rishis (Sapta Rishis) are: Marichi, Vasishtha, Angiras, Atri, Pulastya, Kratu and Bhrgu.

2 The four sages are Sanaka, Sanandana, Sanatkumara and Sanatana. The Manus, who are also well-known as Saavarnas, are: Saavarni, Dharma-Saavarni, Daksha-Saavarni and Saavarna.

3 These are all creations from the Mind of the Lord, i.e. Hiranyagarbha, the Lord of the Subtle creation.

4 All the rest of the "Mind-Born"-creation arises from these beings. Only living creatures are described here as they are "mind-born". The inert creation has no mind.

Another classification Acharyaji gave us for the above list in verses 4, 5 and 6 is as follows:

i) **Adhyatmic Level:** Pertaining to the inner state of the mind are the 20 mental qualities listed in verses 4 and 5.

ii) **Adhidaivic Level:** Pertaining to the Devatas are the Gods mentioned in the first three Padas of verse 6.

iii) **Adhibhautic Level:** Pertaining to the macrocosmic world is Pada 4 of verse 6, covering all living beings and the world.



10.3 LORD'S MAJESTIC POWER

(Verses 7-11, 5 No.)

VIEWS OF CREATION ADVAITIC AND NON-ADVAITIC

AS WE MOVE INTO the sections where we are going to discuss the Majestic Power or Vibhooti of the Lord, we pause a moment and point out an important distinction between Chapter 9 and this Chapter.

In Chapter 9, verses 7-10, the creation of the Lord was described in a **Non-Advaitic** manner. There was a sense of distinction maintained there. Creation was seen as the projection of Prakriti, with the Lord (Brahman) being merely an observer.

Now, in Chapter 10, creation is described from the **Advaitic** perspective, where there is no distinction made between Creator and the creation. The Lord Himself is the Creation. This is the Advaitic view, and it is a very important distinction between what has passed and what is to follow from here onwards.

This section is the heart of the Chapter, as it contains the basic purpose of describing the Vibhootis in the rest of this Chapter.

A **Vibhooti** is an extraordinary manifestation in the Lord's creation which reflects significantly His greatness, majesty, awe-inspiring quality, effulgence and glory. We are going to see 20 verses on His divine manifestations shortly, but in this section the overall purpose of presenting all that information is being explained.

Verse	T H E M E O F V E R S E S	
10.7	VIBHOOTIM YOGAM CHA	<i>My DIVINE GLORIES and POWER</i>
10.8	Bhaava-Samaanvitaah	<i>Full of Loving Devotion</i>
10.9	Mat-Chitta	<i>Plunged in Meditation</i>
	MadGata-Praanaah	<i>Centering their Life Energies on Me</i>
10.10	Satata Yuktaanaam	<i>Being ever Steadfast</i>
10.11	Jnaana-Deepena	<i>The Lamp of Knowledge</i>

THE THEMES IN THIS SECTION

Verse 7: My Divine Glories & Power

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः

॥ १०-७॥

ētāṁ vibhūtiṁ yōgaṁ ca mama yō vētti tattvataḥ |

sō:'vikampēna yōgēna yujyatē nātra saṁśayaḥ

॥ 10-7॥

1	<i>Etaam vibhootim yogam cha,</i>	<i>These manifestations of My being and Yoga power</i>
2	<i>mama yo vetti tattvataḥ;</i>	<i>of Mine – he who knows them in truth,</i>
3	<i>sah avikampena yogena,</i>	<i>in the “unflinching Yoga” he</i>
4	<i>yujyate na atra samshayah.</i>	<i>becomes established; there is no doubt about it.</i>

This verse is like the **Vishaya Vakya** for the whole Chapter; it covers the main subject of the text. For this reason, It is highlighted in the above table.

1 By the ‘Lord’s Power of Yoga’ is meant, primarily, the Lord’s ability to achieve and to manage the smooth running of His creation through laws and orderly activity.

A secondary meaning of Yoga Power would be the capacity for displaying mystic or majestic powers; to some extent that would be true for the Vibhootis we are going to note.

A third meaning of Yoga power could be the omniscience resulting from Yoga practice, the austerity of concentrated effort. This is not applicable in the present context.

Vibhooti and Yoga are also described commonly as “**Saamarthya & Aishwarya**”, meaning, “capacity and awe-inspiring power”. This is equivalent to Karya and Karana, (effect and cause). Chapter 10 is sometimes also called “The Yoga of Samarthya and Aiswarya”.

2 Arjuna is soon going to be knowing in detail about these two – Vibhooti and Yoga – and his gain will be the following special spiritual development:

3 It will take his devotion to superhuman levels. Through the glorious descriptions of His Vibhootis given later, his mind becomes “rivetted” as it were on the Lord. He becomes “unflinchingly established” in the Yoga of remembrance of the Lord. His devotion increases by leaps and bounds. He becomes unwavering in his spiritual Sadhana, which he now gets inspired to do with great zeal, steadfastness and perfection.

This is described as “**Avikampena Yoga**”. *Avikampena* means “tremorless”, or unshaken, steadfast. It is not another new kind of Yoga, but describes how the devotee gets established in union with the Lord just by hearing His glories.

4 The Lord Himself gives the assurance that there is no doubt that the hearing of His glories will have the above effect on the listener.

Verse 8: Loving Devotion of Me

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः

॥ १०-८॥

aham sarvasya prabhavō mattaḥ sarvaṁ pravartatē |

iti matvā bhajantē mām budhā bhāvasamanvitāḥ

॥ 10-8॥

1	<i>Aham sarvasya prabhavah,</i>	<i>I am the <u>source</u> of all;</i>
2	<i>mattah sarvam pravartate;</i>	<i>from Me everything <u>evolves</u> (functions);</i>
3	<i>iti matvaa bhajante maam,</i>	<i>understanding this, they <u>worship Me</u></i>
4	<i>budhaah bhaava-samanvitaah.</i>	<i>who are wise, endowed with <u>loving devotion</u>.</i>

1 Prabhavah: “source”. This verse establishes the Lord as the source or cause of all creation. What is His creation? It is everything that has been mentioned in verses 4-6. From that we note that the subtle creation with its mental qualities are far greater concern than the inert creation. It is the subtle creation that is able to behold and respond to the Vibhootis of God.

2 This Pada appears similar to the first Pada; here the functioning of the Lord in Creation is highlighted. In effect, this line establishes the Immanence of the Lord in His creation, a distinctly Advaitic view where the Lord is seen to be one with His creation.

3 Iti Matvaa: “knowing this” – ‘this’ stands for the Samarthya and Aishwarya, the capacity and the awe-inspiring power of the Lord. Those that see the Lord in all things, become ardent worshippers of the Lord. At every turn they behold Him alone. They have an unlimited selection of real-life ‘idols’ to choose from! The world suddenly enlivens into a paradise of devotees for them!

4 Bhaava-Samanvitaah: There is a feeling of being overpowered by devotion. What makes this dramatic change possible? It is the power of LOVE. Love is potent in its effect. Everything that Love touches yields bliss to the devotee. Getting to know of the Lord’s Glories adds depth to one’s love for God. It becomes more intense, more reverent and more fervent.

This word is translated by Sri Shankaracharyaji as “full of perseverance in seeking the Supreme Reality”. Another very effective translation is “with loving consciousness.”

Love is fulfilled when the identification with the object of one’s love is complete.

Verse 9: *Centering the Life Energies on Me*

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च

॥ १०-९॥

maccittā madgataprāṇā bōdhayantah parasparam |

kathayantaśca māṁ nityaṁ tuṣyanti ca ramanti ca

|| 10-9||

1	<i>Mat-chittaa madgata-praanaah,</i>	<i>With <u>minds</u> wholly in Me, and <u>life</u> absorbed in Me,</i>
2	<i>bodhayantah parasparam;</i>	<i>enlightening each other,</i>
3	<i>kathayantah cha maam nityam,</i>	<i>and ever speaking of Me,</i>
4	<i>tushyanti cha ramanti cha.</i>	<i>they are satisfied and delighted.</i>

1 Out of the blue, the Lord seems to have suddenly remembered the Gopis’ love towards Him. There was no equivalent to their unbroken remembrance of Him. What made it possible for them to have such unbroken remembrance?

Mat-Chittaa: When they were plunged in meditation, alone with only their Beloved Lord in their mind, they were said to be in Dhyana Avastha. The absorption in God achieved in the Gopis' minds was phenomenal.

Madgata-Praanaah: And when not in meditation, when they are busy engaged in their duties, the Gopis had their whole life centred on the Lord. They saw the glory of the Lord alone in everything they did; in all that their love-filled eyes rested on.

To illustrate this verse, Acharyaji described the following anecdotes of the Gopis.

SOME ANECDOTES ON THE GOPIS

Narada was making his usual rounds to the Lord's devotees. He came to the Gopis. He knew how attracted they were to Krishna's Presence. Seeing them sitting in meditation, he could not help musing thus: "The Gopis in meditation! – What could they be meditating on?" One Gopi came out of meditation and answered a surprised Narada, "I am trying to take Him out of my mind! You don't know how mischievous this Krishna is – He steals His way into every thought of ours. You had better be careful with the chanting of His Name that you do all day, or else the same thing is going to happen to you!"

Another Gopi drew Narada's attention for quite another reason. The Gopi had a knife beside her. Narada intrepidly asked her why she kept such a weapon. The Gopi replied, "I have kept the knife so that I can kill Arjuna and Draupadi when they come around here." Narada was horrified. "Why would you want to do such a horrible deed?" "You see, Arjuna has the nerve to make the Lord Himself drive his chariot! How demeaning to use the Lord for such menial service! He should be ashamed to even think of it."

Narada could understand Arjuna's offence, but what about Draupadi – "What wrong did she commit?" The Gopi explained, "Why, did she not disturb Bhagavan over a simple thing like taking care of her sari? Has the Lord not got other more important work to attend to!" Such were the amazing Gopis, soaked to the bone in devotion for their Beloved Lord, Whom they would not even think of asking to do such 'selfish' favours as these!

2 Bodhayantah: "*enlightening each other*". When they were done with their duties, they gathered among themselves and started glorifying the Lord. They could think of nothing else. Their whole minds were only on the Lord. They had an endless string of topics concerning the Lord, each one capturing one or another facet of His Personality.

3 Kathayantah: "*narrating stories*". If by chance they tired of such discussions, what did they do but start telling each other stories about their Beloved Lord. There was no break in their remembrance of Him. They were ever absorbed in delightful talks and stories of their Lord.

4 Tushyanti, Ramanti: "*They are satisfied and delighted*". And what did they get out of such ways of passing their time? *Satisfaction* and *Delight*! That was sufficient reward for them. Nothing pleased them more than to revel in the thought of their Lord.

Truly when Bhaktas meet together, it is a time for great rejoicing and glorification. And if no one is there, they are quite happy just to chant the Lord's sweet Name, or sing His Kirtans.

‘Madgata-Prana’ has to be seen to be believed. How can the Lord ever forget such devotees who have given their all to Him in total surrender!

Verse 10: *Ever Steadfast in Me*

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१०॥

tēṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam |
dadāmi buddhiyōgam taṁ yēna māmupayānti tē || 10-10||

1	<i>Teshaam satata yuktaanaam,</i>	<i>To them who are ever steadfast,</i>
2	<i>bhajataam preeti-poorvakam;</i>	<i>worshipping Me full of love,</i>
3	<i>dadaami buddhi yogam tam,</i>	<i>I bestow upon them the Knowledge of Yoga,</i>
4	<i>yena maam upayaanti te.</i>	<i>by which they come <u>unto Me</u>.</i>

From Madgata-Prana, the devotee progresses further to the stage of **Yuktaanam**, where he becomes **unshakably steadfast** in his devotion and service of the Lord.

1 The devotee soon graduates to the level where he has very little interest left in the daily affairs of the world. His mind is entirely at the disposal of the Lord. He becomes ever steadfast and regular in his remembrance of the Lord and His glories.

2 In his Sadhana, the devotee is plunged in worship of the Lord with a heart that is **Preeti-poorvakam**, “fully immersed in Love”. Such beautiful expressions of overflowing love are a credit to Bhagavan Veda Vyasa.

3 Upon such a deserving devotee, the Lord has something very special to give. He does not wait for the devotee to ask, but He Himself, out of His own sense of responsibility for His most earnest devotees, brings them somehow to the path of **Buddhi Yoga**. This is the Saankhya Yoga that we had in Chapter 2, also known as Jnana Yoga, and recently as Brahma Jnana in Chapter 9.

4 For this calibre of seekers, merely Krama Mukti is not sufficient. They have to be led the whole way to Jivanmukti, to the very goal of complete union with the Supreme Being. This is the final stage of the spiritual journey, where the deep inner transformation takes place. How better than to do this directly under the Lord’s supervision!

Verse 11: *The Lamp of Knowledge*

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११॥

tēṣāmēvānukampārthamahamajñānajaṁ tamaḥ |
nāśayāmyātmabhāvasthō jñānadīpēna bhāsvatā || 10-11||

1	<i>Teshaam eva anukampartham,</i>	<i>Out of mere compassion for them,</i>
2	<i>aham ajnaanajam tamah;</i>	<i>their darkness born of ignorance, do I</i>
3	<i>naashayaami aatma-bhaavasthah,</i>	<i>destroy, dwelling in their heart,</i>
4	<i>Jnaana-deepena bhaasvaaa.</i>	<i>by the luminous Lamp of Knowledge.</i>

The final task before the Lord is to break the shackles of ignorance with the **Jnana Deepena**, the **Lamp of Knowledge** and free the aspiring spirit of His devotees.

1 ‘Teshaam’, as before, addresses the devotee who now has all the qualifications established fully in his heart. (Refer to Table summarising Themes for each verse.)

Anukampartham: The Lord is moved purely by his “*deep compassion*” to do the needful for His devotee.

We take note that this compassion is two-pronged. Firstly, there is in it the feeling for the person who is experiencing deep sorrow of life in Samsara, and secondly it is coupled to the knowledge and wisdom that will take the person out of that sorrow permanently, so that he never sinks into it again.

Item	PART OF THE LAMP	ITS SIGNIFICANCE
1	The Protected Place	<i>Withdrawn, untainted by likes and dislikes.</i>
2	Receptacle (lamp)	<i>The detached mind or Antahkarana</i>
3	Wick	<i>Intellect, cultured by Brahmacharya</i>
4	Oil	<i>Bhakti, love, the divine grace of devotion</i>
5	Air (oxygen)	<i>Intensity of meditation upon Me</i>
6	The light or flame	<i>the state of realisation of “I am Brahman”.</i>

METAPHOR OF “THE LAMP OF KNOWLEDGE”

The sorrow of the devotee is his separation from the Lord. He already has separated himself, through renunciation, from the meshes of worldly involvements and desires. It is by the Lord’s Grace, compassion and mercy that he can move further and become totally His.

2 The suffering of the devotee is due to the darkness of ignorance that shrouds his heart. This is the way we have come into this world, with the burden of past impurities that sit like a dark cloud over our Spirit.

3 At the heart of our being, this Spirit is the Lord Himself who is seated there. He is the Antaryaami or indwelling Spirit in all beings. With the Lord’s touch all sense of limitation vanishes. No longer is the devotee encaged in his physical frame, nor in his mental limited world.

4 Jnana-Deepena: the “*Lamp of Knowledge*” within. Just as the Pujari in a temple offers worship to the Deities in the temple, here we are inspired to conjure up a picture of the Lord Himself performing such worship while seated in our own heart! There He sits, in

silence, waiting for the whole temple to be still and quiet, before picking up His match-stick and lighting the Lamp within.

The Lamp, once lit, is destined to put a permanent end to the sorrow of endless rebirths in Samsara. One strike of the match is sufficient to cast out the darkness, however ancient it may be, that surrounds the soul. The Lord executes His responsibility to perfection and leads His devotee to his rightful Abode – His Divine Lotus Feet!

Nobody asked the Lord to do this. He does it out of His own accord, because of His love for His devotee. Knowledge is the means – hence ‘Jnana-Deepena’ is in instrumental case. The Lord’s promise never fails. People’s promises may fail, but not the Lord’s. The purpose of His Avatara is fulfilled.

The journey that began by just hearing His *Vibhootis* and *Aishwarya*, moved forward to *Bhaava-Samaanvitah*; it ripened to *Mat-Chitta* and *Madgata-Praanah*; it became unshakably firm and full of conviction in *Satata Yuktanaam*, and finally ended with the lighting of the *Jnana-Deepa*. The devotee merges in the Lord’s Bosom!



10.4 ARJUNA'S IRREFUSABLE REQUEST

(Verses 12-18, 7 No.)

(Verses 12-18, 7 No.)

Verse 12: *Arjuna Describes the Lord*

अर्जुन उवाच ।
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्

॥ १०-१२॥

arjuna uvāca |

param brahma param dhāma pavitraṁ paramaṁ bhavān |

purusaṁ śāśvataṁ divyamādidēvamajaṁ vibhum

|| 10-12||

	<i>Arjuna Uvaacha:</i>	<i>Arjuna said:</i>
1	<i>Param brahma param dhaama,</i>	<i>The ¹supreme Brahman, ²supreme abode,</i>
2	<i>pavitram paramam bhavaan;</i>	<i>³supreme <u>Purifier</u> You are,</i>
3	<i>purusham shaashvatam divyam,</i>	<i>⁴the Purusha, ⁵eternal and ⁶divine,</i>
4	<i>aadi-devam ajam vibhum.</i>	<i>⁷primeval God, ⁸unborn and ⁹omnipresent –</i>

This is Arjuna's first request in the Geeta; it is not a question. A question would have been very brief, but when a request is made, protocol requires that it be done with great dignity and should be built up gradually – hence seven verses make up this request.

Like all requests there is a procedure. When the one being asked is the Lord Himself, how much more careful should one be in wording the request!

To begin with, Arjuna starts by praising the Lord, describing nine characteristics of His in his opening verse. This isn't flattery; it is procedure. Indeed, not *enough* can be said about the Supreme Lord. Arjuna has come a long way since his confusion on the battlefield. By listing out all the Lord's divine attributes in the above manner, he is indicating to Sri Krishna what he has understood of the Lord's nature so far, so that the Lord can add to that what has not been included.

The description shows that Arjuna has thoroughly grasped what the Lord has been describing of His Divine Nature since Chapter 7. Arjuna is placing Sri Krishna on the highest pedestal, which He rightfully deserves.

There is great reverence, respect, adulation, appreciation and acknowledgement of Sri Krishna in the words of Arjuna. These are words from a disciple and admirer, not just from an erstwhile friend of the Lord.

Verse 13 & 14a: *How Great Sages Describe the Lord*

आहुस्त्वामृषयः सर्वे देवर्षिनरिदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे || १०-१३||
āhustvāmṛṣayaḥ sarvē dēvarṣirnāradastathā |
asitō dēvalō vyāsaḥ svayaṁ caiva bravīṣi mē || 10-13||

सर्वमेतदृतं मन्ये यन्मां वदसि केशव । || १०-१४.१||
sarvamētadṛtaṁ manyē yanmām vadasi kēśava | || 10-14.1||

1	<i>Aahuh twaam rishayah sarve,</i>	<i>Thus have all <u>the Rishis</u> declared Thee,</i>
2	<i>devarshih naaradah tathaa;</i>	<i>as also Devarishi <u>Narada</u>,</i>
3	<i>asitah devalah vyaasah,</i>	<i>and also Asita, Devala and <u>Vyasa</u>;</i>
4	<i>swayam cha eva braveeshi me.</i>	<i>and now You <u>Yourself</u> are saying so.</i>
5	<i>Sarvam etat ritum manye,</i>	<i>I believe as true all this</i>
6	<i>yat maam vadasi, keshava;</i>	<i>what You say to me, O Keshava.</i>

1 The declaration of the Rishis has to be understood as meaning the words of the Vedas. The Vedas describe the Supreme Brahman in these glowing terms.

2 Devarishi Narada is a prime figure in the Puranas; his opinion is representative of the Puranas. He stands for all the Devarishis, of which the heavenly world named Devaloka is populated. All these Gods say the same thing about the Supreme Lord.

3 The three philosophers, Asita, Devala and Vyasa represent the thinkers of society. All great thinkers concur with the above description of the Lord.

4 And, of course, what Sri Krishna Himself has said to Arjuna in the Bhagavad Geeta represents the Divine Avatara of Lord Vishnu. All the ten Avataras are to be counted in.

5-6 Arjuna has paid close attention to Sri Krishna's words, understood them and agrees fully with them.

The fact emerging from this verse is that the highest and most respected authorities of the period are unanimous in their description of the Lord. There is no diversity of opinion on this matter.

Verse 14b & 15: *Arjuna Beckons the Lord*

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः || १०-१४.२||
na hi tē bhagavanvyaktiṁ vidurdēvā na dānavāḥ || 10-14.2||

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते || १०-१५||
svayamēvātmanātmānaṁ vēttha tvam puruṣōttama |
bhūtabhāvana bhūtēśa dēvadēva jagatpatē || 10-15||

7	<i>Na hi te bhagavan vyaktim,</i>	Verily, ¹ O Blessed Lord, Your manifestation
8	<i>viduh devaah na daanavaah.</i>	is known neither by the <u>Devas</u> nor <u>Danavas</u> .
9	<i>Swayam eva aatmanaa aatmaanam,</i>	By <u>You</u> alone, is Your own Being
10	<i>vettha tvam, purushottama;</i>	to be known, ² O Supreme Purusha!
11	<i>Bhoota-bhaavana bhootesha</i>	³ O <u>Source</u> of beings, ⁴ O <u>Lord</u> of beings,
12	<i>deva-deva jagatpate.</i>	⁵ O <u>God</u> of gods, ⁶ O <u>Ruler</u> of the world!

These lines contain six Sambodhana Vibhakti cases (Vocative Case). These are terms by which the Lord is addressed. The idea conveyed by this is to show the earnestness of the request, its sincerity and the humility behind it. Arjuna is imploring the Lord.

7-8 The purpose of this statement would be to indicate that Brahman is Supreme, and there is no one who can compare with Him on an equal footing. All other beings arise from Him, and so they have to be *lesser* than Him. Being lesser, means that they will not have the full knowledge about Him. Even Hiranyagarbha and Virat are only the Lord's servants with functions to perform in the subtle and gross worlds respectively. They, too, cannot have full knowledge of Brahman.

9-10 Since no one knows the Lord fully, He is the only one who can give the fullest description of Himself. This stands to reason. And Arjuna has that Supreme Lord right next to him "in flesh and blood" – can there be a case of greater good fortune!

11-12 Whichever way we look at the Lord, He is the best in that category. There is none that can equal Him. The Lord can be known only by transcending His Prakriti (Maya). All the Deities are on the 'other' side of Maya when compared to the Lord.

Verse 16: *"Tell Me Without Reserve"*

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६॥
vaktumarhasyaśēṣeṇa divyā hyātmavibhūtayaḥ |
yābhirvibhūtibhirlōkānimānstvaṁ vyāpya tiṣṭhasi || 10-16||

1	<i>Vaktum arhasi asheshena,</i>	You should tell me without reserve
2	<i>divyaa hi aatma-vibhootayah;</i>	of Your <u>glories</u> which are indeed Divine;
3	<i>yaabhih vibhootibhih lokaan,</i>	Only through these divine glories , the worlds
4	<i>imam tvam vyaapya tishthasi.</i>	pervaded by You may be known.

1-2 Arjuna's request carries a special qualification: He asks the Lord to tell him all about His Glories without any reservation. There is no time limit; the Lord can take as long as He likes – as far as Arjuna is concerned, the Mahabharata War can wait; this knowledge is more important!

3-4 The Lord is all-pervading, Omnipresent. Only one with a trained "inner eye" can see Him everywhere. How does the ordinary man behold Him? Arjuna asks for some special features by which the Lord may be easily recognised in His creation. These features are His Glories. It is the only way that most people would recognize Him.

Verse 17: On What Form Do I Meditate?

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया

॥ १०-१७॥

katham vidyāmaham yōginstvām sadā paricintayan |
kēṣu kēṣu ca bhāvēṣu cintyō:'si bhagavanmayā

॥ 10-17॥

1	<i>Katham vidyaam aham yogin,</i>	<i>O Yogin, how shall I know</i>
2	<i>tvaam sadaa pari-chintayan;</i>	<i>You whilst ever engaged in <u>meditation</u>?</i>
3	<i>keshu-keshu cha bhaaveshu,</i>	<i>In what kinds of aspects or forms</i>
4	<i>chintyah asi bhagavan mayaa.</i>	<i>are You to be <u>thought</u> of by me?</i>

In this penultimate verse comprising Arjuna's request, two questions are thrown in, more in the manner of stating the purpose of the request than as posing a question. Why does Arjuna want to know this information so intensely? Here is why:

Question 1: *What form shall I use during my meditation, by which I shall come to know You for certain?*

Question 2: *In what forms of Yours can I think about You when I am not in meditation, but in full transaction with the world?*

Answer 1 is the knowledge which Arjuna plans to use during his meditation. He is hoping that Answer 2 will help him to do that.

Answer 2 is the one which Arjuna has been focusing on in his request. It is the knowledge of how to recognise the Lord through His Vibhootis.

3 Keshu-Keshu: this is a particularly attractive expression. It wants the answer to be given for all the categories, and the selection must be something outstanding from each category. And perhaps Arjuna has in mind that the final single answer he needs for Question 1 would come as the best item from all of these categories put together – i.e. the Winning Entry! Arjuna is really interested to know these answers.

The Glories given earlier have caught his imagination and now he wants to know them all. The problem is that he has his own specifications for them. He has a preconceived idea of the answer according to his 'human mind'. He does not realise yet that the Lord cannot be understood with the human mind or intellect.

Verse 18: "It is Sheer Nectar!"

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्

॥ १०-१८॥

vistarēṇātmanō yōgaṁ vibhūtiṁ ca janārdana |
bhūyaḥ kathaya tṛptirhi śṛṇvatō nāsti mē:'mṛtam

॥ 10-18॥

1	<i>Vistarena aatmanah yogam,</i>	<i>Tell me in detail of Your Yoga power</i>
2	<i>vibhootim cha janaardana;</i>	<i>and immanent glory, O Janardana,</i>
3	<i>bhooyah kathaya tripti hi,</i>	<i>once again, for I do not feel satisfied</i>
4	<i>shrinvatā na asti me amritam.</i>	<i><u>hearing</u> of it – it is <u>sheer Nectar</u> to me!</i>

Is that not a good reason to ask for a detailed account? As in so many cases mentioned by Acharyaji of how Arjuna shares a special relationship with Sri Krishna, here too, it is the student that is setting the Exam paper for the Teacher!

1 The answers must be given **Vistarena**, “in detail”. Arjuna is not satisfied with a casual mention of them. If he has all the details, his mind will be filled with greater love for the Lord. At least, that is what he thinks.

2 Vibhootim Yogam Cha: These are the exact words used in verse 7, when the topic began in earnest. Now in the final verse of his request, Arjuna recalls those very words of the Lord, with a bowl in his hand, asking “More, please!”

Janaardana: Addressing the Lord by this term is significant here. It means “the fulfiller of one’s desires”. Can the Lord now turn down such a well-presented request? It is not just a request; it is a masterpiece of a request, which all mankind would thank him for for ever.

3 Bhooyah: This is the very word with which Sri Krishna began this Chapter. Arjuna has got the idea – he does not mind any amount of repetition of the Lord’s words; they will not bore him, but inspire him.

Why is Arjuna not satisfied with a little?

4 Amritam: “nectar”. It is because hearing about the Lord’s glories is . . . not *like* nectar, but Nectar itself! Nothing can compare with it. It is the drink that will give him immortality. What a thrilling note to end his request! What childlike sincerity!

Acharyaji struck the keynote with these words: “When love is there, one wants to know more and more of the glory of the Beloved. Every bit adds more to one’s love. Arjuna’s entire request is simply an effervescence of his love for the Lord. That is the only explanation for such a brilliant, ‘impossible-to-turn-down’ request.



10.5 SEVENTY ONE GLORIES

(Verses 19-38, 20 No.)

Verse 19: *The Lord Obliges*

श्रीभगवानुवाच ।
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे
॥ १०-१९॥
śrībhagavānuvāca |
hanta tē kathayiṣyāmi divyā hyātmavibhūṭayaḥ |
prādhānyataḥ kuruśrēṣṭha nāstyantō vistarasya mē ॥ 10-19॥

	<i>Shree Bhagavaan Uvaacha:</i>	<i>The Blessed Lord said:</i>
1	<i>Hanta te kathayishyaami,</i>	<i>Aah! Now I will declare to you</i>
2	<i>divyah hi aatma-vibhootayah;</i>	<i>My Immanent divine glories that are truly</i>
3	<i>praadhaanyatah kuru-shreshtha,</i>	<i><u>prominent</u>, O best among the Kurus;</i>
4	<i>na asti antah vistarasya me.</i>	<i>for there is <u>no end</u> to their details.</i>

1 Hanta: This word denotes an exclamation of a particular type: it could be an exclamation made in surprise, or it could be an acceptance of an agreement, or it could be wonderment. Acharyaji humorously said, “If you put these three things together and shake them, whatever sound you get is ‘Hanta’!”

Here it is predominantly an agreement – Sri Krishna accepts to respond to Arjuna’s request – but there are small amounts of wonderment and surprise attached to it as well, and some compassion, too, that motivates the Lord. The Hanta may mean something like this: “Aah well, O.K.! I would love to tell you; I have never seen someone so eager to hear as you. But do you realize that we are in the middle of a battlefield – I am itching to see some of your Vibhootis in action!”

2-3 Praadhaanyatah: “*prominent*”. The Lord can only commit Himself to telling Arjuna the more prominent Vibhootis of His.

4 Vistarasya: “in detail”. There are just too many to narrate if all the details were to be given. There are an infinite number of them, so the narration will never finish. “It will take a 100 years to finish, and you know we have a war on our hands!”

Verse 20: *The Most Magnificent Vibhooti of All! – No 1*

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च
॥ १०-२०॥
ahamātmā guḍākēśa sarvabhūṭāśayasthitaḥ |
ahamādiśca madhyaṁ ca bhūtānāmanta ēva ca ॥ 10-20॥

1	<i>Aham aatmaa gudaakesha,</i>	<i>I am the ¹ <u>Self</u>, O Gudakesha,</i>
2	<i>sarva-bhootaashaya sthitah;</i>	<i>seated in the <u>hearts</u> of all beings;</i>
3	<i>aham aadih cha madhyam cha,</i>	<i>I am the <u>beginning</u>, and the <u>middle</u>,</i>
4	<i>bhootaanaam antah eva cha.</i>	<i>and also the <u>end</u> of all beings.</i>

This verse answers Arjuna's first request: "What Form shall I use in meditation so that I will surely come to You?"

1-2 The Lord need not be too modest to take on that role Himself. "I am seated in your heart, Arjuna. I will make a good form for you to meditate upon. You have enthroned Me there already, so it will not be difficult for you to use My Form."

3-4 These two lines seem to be saying, "You can use My form if you choose to; but if you wish to choose one of My glories which I am about to describe to you, that is also in order. After all, this whole creation is Me alone from beginning to end. I am the creator, Sustainer and the Dissolver of all beings and all the worlds."

In these lines, the Lord sums up the great statement "*Brahma Satyam, Jagat Mithya*". This is the Lord's foremost Vibhooti. The rest is just for training exercise.

After hearing the best at the very outset, Arjuna would surely have reacted with a hearty "*Hanta*" himself!

Additional Notes:

Verses 21-38 now follow, without any comments. Thereafter, a Table summarizing these verses is presented. In the Table, some remarks have been included to explain certain Vibhootis. In each Category, the Lord is either i) **Nirdhara** – the best among them; or ii) **Sambandha Samanya** – the essential quality in that Category.

Verse 21: *The Lord's Vibhootis – 2-5*

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी

॥ १०-२१॥

ādityānāmahaṁ viṣṇurjyōtiṣāṁ raviraṁśumān |

marīcirmarutāmasmi nakṣatrāṇāmahaṁ śaśī

॥ 10-21॥

1	<i>Aadityaanaam aham Vishnu;</i>	<i>Among the 12 Adityas, I am ² <u>Vishnu</u>;</i>
2	<i>jyotishaam ravih amshumaan;</i>	<i>among luminaries, the radiant ³ <u>sun</u>;</i>
3	<i>mareechih marutaam asmi;</i>	<i>I am ⁴ <u>Marichi</u> among the Maruts;</i>
4	<i>nakshatranaam aham shashee.</i>	<i>among the stars, I am the ⁵ <u>moon</u>.</i>

Verse 22: *The Lord's Vibhootis – 6-9*

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना

॥ १०-२२॥

vēdānāṁ sāmavēdō:'smi dēvānāmasmi vāsavaḥ |

indriyāṇāṁ manaścāsmi bhūtānāmasmi cētana

॥ 10-22॥

1	<i>Vedaanaam saama-vedah asmi;</i>	Among the Vedas, I am ⁶ <u>Sama-Veda</u> ;
2	<i>devaanaam asmi vaasavah;</i>	among the Gods, I am ⁷ <u>Vasava</u> ;
3	<i>indriyaanaam manah cha asmi;</i>	among the senses, I am the ⁸ <u>mind</u> ;
4	<i>bhootaanaam asmi chetanaa.</i>	I am the ⁹ <u>Life Principle</u> among living beings.

Verse 23: The Lord's Vibhootis – 10-13

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्
rudrāṇāṁ śaṅkaraścāsmi vittēśō yakṣarakṣasām |
vasūnāṁ pāvakaścāsmi mēruḥ śikhariṇāmaham || १०-२३||

1	<i>Rudraanaam shankarah cha asmi;</i>	Among the Rudras, I am ¹⁰ <u>Shankara</u> ;
2	<i>vittesha yaksha-rakshasaam;</i>	among the Yakshas and Rakshasas, I am ¹¹ <u>Kubera</u> ;
3	<i>vasunaam paavakah cha asmi;</i>	among the Vasus, I am ¹² <u>Pavaka</u> (Agni);
4	<i>meruh shikharinaam aham.</i>	and among the mountains, I am ¹³ <u>Meru</u> .

Verse 24: The Lord's Vibhootis – 14-16

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः
purōdhasāṁ ca mukhyam mām viddhi pārtha bṛhaspatim |
sēnānīnāmaham skandah sarasāmasmi sāgarah || १०-२४||

1	<i>Purodhasaam cha mukhyam maam,</i>	Among the household priests, I am their chief ¹⁴ <u>Brihaspati</u> , O Partha;
2	<i>viddhi paartha brihaspatim;</i>	
3	<i>senaaninaam aham skandah;</i>	among generals, I am ¹⁵ <u>Skanda</u> ;
4	<i>sarasaam asmi saagarah.</i>	among lakes, I am the ¹⁶ <u>ocean</u> .

Verse 25: The Lord's Vibhootis – 17-20

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः
maharṣīṇāṁ bhr̥guraham girāmasmyēkamakṣaram |
yajñānām japayajñō'smi sthāvarāṇāṁ himālayah || १०-२५||

1	<i>Maharsheenaam bhrigu aham;</i>	Among the great <u>Rishis</u> , I am ¹⁷ <u>Bhrigu</u> ;
2	<i>giraam asmi ekam aksharam;</i>	among words, I am the one-syllabled ¹⁸ <u>Om</u> ;
3	<i>yajnaanaam japa-yajnah asmi;</i>	among sacrifices, I am the sacrifice of ¹⁹ <u>Japa</u> ;
4	<i>sthaavaraanaam himaalayah.</i>	among immovable things, the ²⁰ <u>Himalayas</u> .

Verse 26: The Lord's Vibhootis – 21-24

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०-२६॥
aśvatthaḥ sarvavṛkṣāṇāṁ dēvarṣīṇāṁ ca nāradaḥ |
gandharvāṇāṁ citrarathaḥ siddhānāṁ kapilō muniḥ ॥ 10-26॥

1	<i>Ashvatyah sarva-vrikshaanaam;</i>	Among all trees, I am the ²¹ <u>peepal</u> ;
2	<i>devarsheenaam cha naaradah;</i>	among Divine Rishis, I am ²² <u>Narada</u> ;
3	<i>gandharvaanaam chitrarathah;</i>	among Gandharvas, I am ²³ <u>Chitrarathah</u> ;
4	<i>siddhaanaam kapilah muniḥ.</i>	among the Siddhas, I am ²⁴ <u>Kapila Muni</u> .

Verse 27: The Lord's Vibhootis – 25-28

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०-२७॥
uccaiḥśravasamaśvānāṁ viddhi māmamṛtōdbhavam |
airāvataṁ gajāendrāṇāṁ narāṇāṁ ca narādhipam ॥ 10-27॥

1	<i>Uchchaih-shravas ashvaanaam;</i>	Among horses, I am ²⁵ <u>Ucchaishravas</u> ;
2	<i>viddhi maam amrita udbhavam;</i>	I am ²⁶ <u>Nectar</u> born of the “Milky Ocean”;
3	<i>airaavatam gajendraanaam;</i>	among lordly elephants, I am ²⁷ <u>Airavata</u> ;
4	<i>naranaam cha naraadhipam.</i>	and among men, I am the ²⁸ <u>king</u> .

Verse 28: The Lord's Vibhootis – 29-32

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०-२८॥
āyudhānāmahaṁ vajraṁ dhēnūnāmasmi kāmadhuk |
prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukih ॥ 10-28॥

1	<i>Aayudhaanaam aham vaajram;</i>	Among weapons, I am the ²⁹ <u>thunderbolt</u> ;
2	<i>dhenunaam asmi kaamadhuk;</i>	among cows, I am ³⁰ <u>Kaamadhuk</u> ;
3	<i>prajanah cha asmi kandarpah;</i>	and I am ³¹ <u>Kandarpa</u> among the progenitors;
4	<i>sarpaanaam asmi vaasukih.</i>	among serpents, I am ³² <u>Vasuki</u> .

Verse 29: The Lord's Vibhootis – 33-36

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ १०-२९॥
anantaścāsmi nāgānāṁ varuṇō yādasāmaham |
pitṛṇāmaryamā cāsmi yamaḥ saṁyamatāmaham ॥ 10-29॥

1	<i>Anantah cha asmi naagaanaam;</i>	<i>I am ³³ <u>Ananta</u> among Nagas;</i>
2	<i>varunah yaadasaam aham;</i>	<i>I am ³⁴ <u>Varuna</u> among the water-Deities;</i>
3	<i>pitrinaam aryamaa cha asmi;</i>	<i>among the <u>Pitrus</u>, I am ³⁵ <u>Aryama</u>;</i>
4	<i>yamah samyamataam aham.</i>	<i>I am ³⁶ <u>Yama</u> among the governors.</i>

Verse 30: The Lord's Vibhootis – 37-40

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् || १०-३०||
prahlādaścāsmi daityānām kālah kalayatāmaham |
mṛgāṇām ca mṛgēndrō:'ham vainatēyaśca pakṣiṇām || 10-30||

1	<i>Prahlaada cha asmi daityaanaam;</i>	<i>I am ³⁷ <u>Prahlada</u> among the Daityas;</i>
2	<i>kaalah kalayataam aham;</i>	<i>³⁸ 'time' among the time-reckoners;</i>
3	<i>mrigaanaam cha mrigendrah aham;</i>	<i>lord of beasts (³⁹ <u>lion</u>) am I among animals;</i>
4	<i>vainateyah cha pakshinaam.</i>	<i>and ⁴⁰ <u>Garuda</u> (an eagle) among birds.</i>

Verse 31: The Lord's Vibhootis – 41-44

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी || १०-३१||
pavanah pavatāmasmi rāmaḥ śastrabhṛtāmaham |
jhaṣāṇām makaraścāsmi srōtasāmasmi jāhnavī || 10-31||

1	<i>Pavanah pavataam asmi;</i>	<i>Among the purifiers, I am ⁴¹ <u>wind</u>;</i>
2	<i>Ramah shaastra-bhritaam aham;</i>	<i>among warriors, I am ⁴² <u>Rama</u>;</i>
3	<i>jhashaanaam makarah cha asmi;</i>	<i>among fishes, I am the ⁴³ <u>shark</u>;</i>
4	<i>srotasaam asmi jahnavee.</i>	<i>among rivers, I am the ⁴⁴ <u>Ganges</u>.</i>

Verse 32: The Lord's Vibhootis – 45-47

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् || १०-३२||
sargāṇāmādirantaśca madhyam caivāhamarjuna |
adhyātmavidyā vidyānām vādaḥ pravadatāmaham || 10-32||

1	<i>Sargaanaam aadih antah cha,</i>	<i>Among creations, the ⁴⁵ <u>beginning</u>, the <u>end</u>, and also the <u>middle</u> am I, O Arjuna;</i>
2	<i>madhyam cha eva aham arjuna;</i>	
3	<i>adhyaatma vidyaa vidyaanaam;</i>	<i>among sciences, I am the ⁴⁶ <u>science of the Self</u>;</i>
4	<i>vaadah pravadataam aham.</i>	<i>among controversialists, I am ⁴⁷ <u>logic</u>.</i>

Verse 33: The Lord's Vibhootis – 48-51

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः

॥ १०-३३॥

akṣarāṇāmākārō:'smi dvandvaḥ sāmāsikasya ca |

ahamēvākṣayaḥ kālō dhātāhaṁ viśvatōmukhaḥ

॥ 10-33॥

1	<i>Aksharaanaam akaarah asmi;</i>	Among letters I am the letter ⁴⁸ ' <u>A</u> ';
2	<i>dvandvaḥ saamaasikasya cha;</i>	among all compounds, I am the ⁴⁹ ' <u>Pair</u> ';
3	<i>aham eva akshayaḥ kaalah;</i>	I alone am the Infinite ⁵⁰ <u>Time</u> ;
4	<i>dhaataa aham vishwato-mukhaḥ.</i>	I am the all-faced ⁵¹ <u>Brahmaji</u>

Verse 34: The Lord's Vibhootis – 52-54

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा

॥ १०-३४॥

mṛtyuḥ sarvaharaścāhamudbhavaśca bhaviṣyatām |

kīrtiḥ śrīrvākca nārīṇāṁ smṛtirmēdhā dhṛtiḥ kṣamā

॥ 10-34॥

1	<i>Mrityuh sarvaharah cha aham;</i>	And I am all-devouring ⁵² <u>Death</u> ;
2	<i>udbhava cha bhaviṣyataam;</i>	I am ⁵³ <u>the Destiny</u> of the rise of great men;
3	<i>keertih shreeh vaak cha naareenaam;</i>	⁵⁴ <u>fame, prosperity, speech and femininity</u>
4	<i>smritih medhaa dhritih kshamaa.</i>	<u>memory, intelligence, firmness, forgiveness.</u>

Verse 35: The Lord's Vibhootis – 55-58

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः

॥ १०-३५॥

br̥hatsāma tathā sāmnaṁ gāyatrī chandasāmaham |

māsānāṁ mārگاśīrṣō:'hamṛtūnāṁ kusumākaraḥ

॥ 10-35॥

1	<i>Brihatsaam tathaa saamnaam;</i>	Among Sama hymns, I am ⁵⁵ <u>Brihat Saman</u> ;
2	<i>gaayatree chhandasaam aham;</i>	among metres, I am ⁵⁶ <u>Gayatri</u> ;
3	<i>maasaanaam maargasheershaḥ aham;</i>	among months, I am ⁵⁷ <u>Maargaseersha</u> ;
4	<i>ritoonaam kusumaakarah.</i>	among seasons, I am the flowery ⁵⁸ <u>spring</u> .

Verse 36: The Lord's Vibhootis – 59-63

द्युतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम्

॥ १०-३६॥

dyūtaṁ chalayatāmasmi tējastējasvināmaham |

jayō:'smi vyavasāyō:'smi sattvaṁ sattvavatāmaham

॥ 10-36॥

1	<i>Dyutam chhalayataam asmi;</i>	<i>I am the ⁵⁹ <u>gambling</u> of the fraudulent;</i>
2	<i>tejah tejasvinaam aham;</i>	<i>I am the ⁶⁰ <u>splendour</u> of the splendid;</i>
3	<i>jayah asmi; vyavasaayah asmi;</i>	<i>I am ⁶¹ <u>victory</u>, I am ⁶² <u>Resolve</u>;</i>
4	<i>sattwam sattvavataam aham.</i>	<i>I am the ⁶³ <u>goodness</u> of the good.</i>

Verse 37: The Lord's Vibhootis – 64-67

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०-३७॥
vr̥ṣṇīnām vāsudēvō'smi pāṇḍavānām dhanañjayaḥ |
munīnāmapyahaṁ vyāsaḥ kavīnāmuśanā kaviḥ ॥ 10-37॥

1	<i>Vrishneenaam vaasudevah asmi;</i>	<i>Among the Vrishnis, I am ⁶⁴ <u>Vasudeva</u>;</i>
2	<i>paandavaanaam dhananjayah;</i>	<i>among Pandavas, I am ⁶⁵ <u>Dhananjaya</u> (Arjuna);</i>
3	<i>muneenaam api aham vyaasah;</i>	<i>also among the Munis, I am ⁶⁶ <u>Vyasa</u>;</i>
4	<i>kavinaam ushana kaviḥ.</i>	<i>among poets, I am ⁶⁷ <u>Ushana</u> (the great seer).</i>

Verse 38: The Lord's Vibhootis – 68-71

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०-३८॥
daṇḍō damayatāmasmi nītirasmi jigīṣatām |
maunaṁ caivāsmi guhyānām jñānaṁ jñānavatāmaham ॥ 10-38॥

1	<i>Dandah damayataam asmi;</i>	<i>Among punishers, I am the ⁶⁸ <u>scepter</u>;</i>
2	<i>neetih asmi jigeeshataam;</i>	<i>among the victorious, I am ⁶⁹ <u>statesmanship</u>;</i>
3	<i>maunam cha eva asmi guhyaanaam;</i>	<i>and also among secrets, ⁷⁰ I am <u>silence</u>;</i>
4	<i>jnaanam jnaanavataam aham.</i>	<i>among knowers, I am ⁷¹ <u>knowledge</u>.</i>

TABLE OF VIBHOOTIS & CATEGORIES

Item	VIBHOOTI	CATEGORY	EXPLANATION
20-1	Myself	<i>Hearts of All</i>	This is the Lord Himself, the Best Vibhooti.
21-2	Vishnu	<i>Adityas (12 No.)</i>	Dhata, Mitra, Aryama, Rudra, Varuna, Surya, Bhaga, Vivasvan, Poosa, Savita, Tvasta, and Vishnu.
21-3	Sun	<i>Luminaries</i>	
21-4	Marichi	<i>Maruts (7 x 7 grps)</i>	Avaha, Pravaha, Vivaha, Paravaha, Udvaha, Samvaha, and Parivaha are the 7 groups.
21-5	Moon	<i>Stars</i>	Moon is the brightest of the night luminaries. It is also cool and pleasant, unlike the scorching Sun.

Item	VIBHOOTI	CATEGORY	EXPLANATION
22-6	Sama Veda	<i>Vedas</i>	Gives the joy of soothing, peaceful music. Divinity wells up in us when we hear these Sama chants.
22-7	Vasava (Indra)	<i>Gods</i>	There are 33 Chief Gods under Indra.
22-8	Mind	<i>Senses</i>	Mind is the collator; the senses are only collectors!
22-9	Sentiency	<i>Living Beings</i>	This is the first in the Sambanda class, where the essential quality is given as being the Lord.
23-10	Shankara	<i>Rudras (11 No.)</i>	Aja, Ekapada, Ahirbudhnya, Pinaki, Tryambaka, Maheshvara, Vrishakapi, Shambhu (Shankara), Harana, and Ishwara are the 12 Rudras.
23-11	Kubera	<i>Yaksh's & Raksh's</i>	These beings have a ferocious appearance – hairy, fierce eyes, teeth sticking out, huge size, etc.
23-12	Anala (Fire)	<i>Vasus (8 No.)</i>	Apa, Dhruva, Soma, Dharma, Anila, Anala, Pratyusha and Prabhasa are the 8 Vasus. They serve the Virat.
23-13	Meru	<i>Mountains</i>	Amongst the lofty peaks in the world.
24-14	Brihaspati	<i>Royal Priests</i>	He was the priest of Indra, a repository of knowledge.
24-15	Skanda	<i>Army Generals</i>	Skanda commanded the Lord Shiva's Army.
24-16	Sea	<i>Still waters</i>	these are the non-flowing water bodies like lakes etc.
25-17	Bhrigu	<i>Maharshis</i>	These are mind-born sons of Brahmaji, very radiant and lustrous. (See Note 1)
25-18	Om	<i>Monosyllables</i>	The matchless glory of Om is sung in all Upanishads.
25-19	Japa Yajna	<i>Sacrifices</i>	Repetition of Lord's Name, easiest for concentration.
25-20	Himalayas	<i>Immovables</i>	Mountains are immovable, except by Faith!
26-21	Peepal	<i>Trees</i>	Its leaf is heart-shaped, very large tree, slow-growing, max oxygen, every part is medicinal, good to meditate under, whole tree is considered as Lord.
26-22	Rishi Narada	<i>Rishis</i>	"Corrects the wicked and troubles the noble". Narada means "one who gives himself to us".
26-23	Chitraratha	<i>Gandharvas</i>	They are artists, musicians, painters, sculptors, etc.
26-24	Kapila	<i>Siddhas</i>	Siddhas have Self-knowledge and also Aishwarya.
27-25	Uchaisravas	<i>Horses</i>	Indra's horse; its ears were vertical – a good sign. Horses were more than a friend to many rulers.
27-26	Nectar	<i>"Milky Ocean"</i>	When the ocean was churned by Asuras and Devas.
27-27	Airavata	<i>Elephants</i>	Gajendra, the divine elephant, son of Iravati.
27-28	King	<i>Men</i>	This reminds kings that their power comes from God.
28-29	Thunderbolt	<i>Weapons</i>	The Vajra was made of the bones of Dadheechi.
28-30	Kamadhuk	<i>Cows</i>	A cow with calf; giver of "milk of desires"; Vasishtha's cow was Kamadhenu, fulfilled all wishes.
28-31	Love	<i>Progenitors</i>	The love that brings man and woman together for the sake of progeny, and not just pleasure.
28-32	Vasuki	<i>Snakes</i>	These are poisonous, dwell on Lord Shiva's finger; Vasuki was used to tie Matsya to the boat when 2 each of all creatures were rescued in the great flood.

Item	VIBHOOTI	CATEGORY	EXPLANATION
29-33	Ananta	<i>Nagas</i>	This is Sesha Naga; Nagas, unlike snakes, are non-poisonous and dwell in water; are multi-hooded. (See Note 2)
29-34	Varuna	<i>Water Deities</i>	Devata of the Oceans.
29-35	Aryama	<i>Pitris (Ancestors)</i>	There are 7 Pitrulokas ruled by: Kavyavaha, Anala, Soma, Yama, Aryama, Agniswatas, and Barhisravas.
29-36	Yama - Death	<i>Controllers</i>	Yama is known for impartiality, justice, disciplined, controller or order, impossible to bribe.
30-37	Prahlada	<i>Daityas (Asuras)</i>	Prahlad was born from Diti. Although an Asura, he was a great Bhakta of Lord Narayana.
30-38	Kalah (Time)	<i>Time Calculators</i>	Time marches on relentlessly, unstoppable, ticking away. One who understands time, never wastes it.
30-39	Lion	<i>Beasts</i>	Undoubtedly the 'Boss' of the forest, regal, fearless.
30-40	Garuda (Eagle)	<i>Birds</i>	Vishnu's vehicle, the Eagle; his wings used to create sweet music when flapping, to entertain the Lord!
31-41	Wind	<i>Purifiers</i>	Wind: either i) very fast, or ii) great purifier.
31-42	Rama	<i>Warriors</i>	Sri Rama's early exploits included a battle in Janasthana where He ploughed through 14,000 warriors. He showed compassion even to the tired Ravana.
31-43	Shark	<i>Fishes</i>	Whales are larger, but sharks are a class of their own.
31-44	Ganga	<i>Rivers</i>	Among flowing waters (see 16); Ganga is matchless. Acharyaji: "It is not a river, but sacredness itself!"
32-45	Destructibility	<i>Things Created</i>	The Indestructible Brahman rests in all Creation.
32-46	Self-Knowledge	<i>Knowledge</i>	That knowledge which leads us to Liberation is Him.
32-47	Logic	<i>Controversy</i>	The right way to discuss is the Lord. (See Note 3)
33-48	'A'	<i>Letters</i>	This is the root of all syllables, common to all letters.
33-49	"Dvandva"	<i>Compounds</i>	To show His equality, the Lord is the word combination where <i>both</i> words are equally significant.
33-50	Eternity	<i>Units of Time</i>	(cf. 38) This is the indivisible unit of time.
33-51	Brahmaji	<i>Creators</i>	Who can be a greater creator than the Creator of All!
34-52	Death	<i>Cataclysms</i>	(cf. 36) Death is seen as a cataclysmic event. It takes all people eventually; other events kill a part only.
34-53	Destiny	<i>Great Men</i>	Some people have a distinct sense of purpose, a sense of greatness – that is the Lord in them.
34-54	Fame, etc.	<i>Female Qualities</i>	These are listed as feminine qualities; they do not mean that only women have them. Even a little of these qualities can make one worthy of greatness.
35-55	Brihatsama	<i>Sama Hymns</i>	Poetry set to music is Brihatsama.
35-56	Gayatri	<i>Mantras</i>	The Gayatri is the most chanted of all Mantras. Every Deity has a Gayatri, which contains Its power.
35-57	Margaseersha	<i>Months</i>	the Dec-Jan period; 1 day of Brahma is one human year. This month is the 'dawn' of Brahma's day!
35-58	Spring	<i>Seasons</i>	The beautiful, flowery season of spring.

Item	VIBHOOTI	CATEGORY	EXPLANATION
36-59	Gambling	<i>Fraudsters</i>	Neither winner nor loser can stop in gambling. Arjuna knows all about the evil of gambling; that is what exiled the Pandavas for 13 years to the forest.
36-60	Brilliance	<i>The Brilliant Ones</i>	Brilliance in any endeavour is always respected; it reflects the glory of the Lord. (See Note 4)
36-61	Victory	<i>The Victorious</i>	God is the victory in any struggle.
36-62	Resolve	<i>The Resolute</i>	Determination is the resolve in a hard-working man.
36-63	Goodness	<i>The Good, Noble</i>	Nobility and goodness is like brilliance, always respect them. They make one stand out from others.
37-64	Son of Vasudev	<i>Vrishnis</i>	This is Lord Krishna Himself – as the Teacher.
37-65	Dhananjaya	<i>Pandavas</i>	This is Arjuna – as the disciple or student.
37-66	Sage Vyasa	<i>Munis</i>	This is the recorder of the Geeta, master of all the Vedas. (See Note 5)
37-67	Ushana (Shukra)	<i>Poets, Omniscient</i>	Ushana is said to be the same as Shukracharya
38-68	Scepter	<i>Punishers</i>	The Authority by which lawlessness is controlled.
38-69	Statesmanship (Raja-Neeti)	<i>Victory-Seekers</i>	Nothing conquers people like a righteous policy. Neeti is the means for Victory. It enables the growth of many other virtues needed in a Ruler.
38-70	Silence	<i>Secrets</i>	Maunam is silence, the greatest protector of secrets! (see Note 6)
38-71	Knowledge	<i>Knowers</i>	The final Vibhooti is a 'Sambandha Samanya'.



STORIES RELATED TO VIBHOOTIS

Vibhooti 17: *Story of Maharishi Bhrigu*

Maharishi Bhrigu's daughter, Shree, was the consort of Lord Narayana. Once Bhrigu wanted to find out who among the Trimurtis was the greatest. He planned to do this by checking out their anger.

He went to Brahma, and after irritating Him with a silly request, was able to make him angry. Lord Shiva also failed in a similar test. Then it came to the turn of Lord Vishnu. While the Lord was lying down, Bhrigu went up to Him and kicked Him in His chest. The Lord got up and began massaging Bhrigu's feet, enquiring whether they were hurt. Bhrigu was surprised by this reaction. He had to declare Lord Narayana as the winner of his 'test'.

The wound on the Lord's chest never healed – perhaps that is His play! The Lord treasures the wound on His chest to this day. "This was given to Me by my father-in-law!"

Vibhooti 33: *Patanjali, the Avatara of Sesha Nag*

The unusual story of Maharishi Patanjali was told under the Vibhooti Ananta or Sesha Naga. Patanjali was said to be an incarnation of Sesha Nag. He taught Samskrit in Chidambaram. He used to keep a cloth curtain between him and the students, saying no one should remove it, and no one should leave his class. Whoever did, would become a Brahma-Rakshasa. After 85 days of his class, one Vishnu Sharma thought, "He is just cheating us", and so he walked out. Another drew the curtain to see inside.

At that moment, a great explosion of fire took place, and all the students there were burnt. Only Vishnu Sharma who slipped out was saved, but he became a Brahma-Rakshasa due to the curse. Patanjali was sad that this happened as all his teaching was in vain, but he was glad that one survived. He instructed him to go to Kalinga and live on the top of a peepal tree. He was to teach whoever answered his question correctly. Patanjali gave the question and told him what the answer was.

The Rakshasa could not meet anyone who could answer his question correctly. He was getting frustrated, especially as he had to live as a Rakshasa. One day one student came to him and answered him correctly. Overjoyed, the Rakshasa started teaching him what he had learnt from Patanjali. Here again, classes were very austere – no food and water. This went on for 65 days. The curse on the Rakshasa was then annulled. Now, as Vishnu Sharma again, he went to the Himalayas and spent his time doing austerity and study.

He studied under the well-known Gaudapadacharya, who used to write Karikas. Among the Karikas he wrote was the Mandukya Karika. After these were taught to Vishnu Sharma, Gaudapada sent him to the Narmada and told him that a boy will meet him there, who will become his student.

Vishnu Sharma did as he was told. A boy did come to him and turned out to be a phenomenal student. He was none other than Sri Shankaracharya himself!

Vibhooti 47:***Detailed Analysis of Argumentation***

‘Vada’ means “wishing to come to the truth”. The word is used when two people, such as a Guru and his disciple, or two Brahmacharis studying together, hold discussions between themselves to get at a better understanding of the truth. This is the type of discussion which the Lord is having with Arjuna in the Geeta.

However, there are other reasons for debating as well, where the intention is not so pure. People try to conquer others in debate. Sometimes they adopt very foul methods to come out victorious. Among these there are Jalpa and Vitanda. These are verbal fights, lingual warfare, argumentation for the sake of victory and humiliating the opponent. They are destructive in nature, there is no love for each other.

Jalpa: Neither party agrees to a common view. Each one sticks to his viewpoint, without yielding one bit to the other. “A lot of heat is generated, but there is no Light!”

Vitanda: In this form of debate, ‘A’ is asked to give his views. ‘B’ vehemently counters it. Then when A asks B for his view, B says he does not have one. B was only interested in opposing A for the sake of criticising him!

There are people like that in abundance today. They are brilliant logicians among them who can put outstanding arguments forward and ‘bamboozle’ the opponent with his “illogical logic”!

The Lord is far away from such arguments. He is in the **Vada** type. The whole Geeta is a “Krishna-Arjuna Sam**vada**”, in which there is great love between them and much sweetness in their words. Through such dialogues, the whole world benefits!

Vibhooti 60:***Examples of Angad & Gandhiji***

The story of Angad comes in the *Ramayana*. He was specially selected to go to Ravana as the Lord’s emissary. Ravana wanted to insult him. He asked his court not to stand up when Angad walked into his court. When the messenger did arrive, the whole court spontaneously stood up in spite of Ravana. Greatness has an aura which is unmistakable.

A similar story is told of Gandhiji when he went to England for the Round-Table Conference in the early 1930’s. Churchill meant to insult him. He said to his ministers, “When that half-naked Fakir enters, none of you should get up.” When Gandhiji walked into the Parliament, Churchill himself got up in spite of himself!

Vibhooti 66:***Eulogy of Sage Vyasa***

The greatness of Veda Vyasa is important to know for all and for Vedanta students in particular. The word Vyasa means “diameter”. If all the Vedas are put together as a circle, Vyasa was the ‘Diameter’ through it, in both directions, i.e. the diameters split the circle into four quarters, which are the four Vedas: Rig, Yajur, Sama and Atharvana.

A great poem has been written by Sri Shankaracharyaji to glorify Veda Vyasa. In it, it is said, “Even though he has only one head, he is like Brahma with four heads. Even though he has only two eyes, he is like Lord Shiva who has three. Even though he has two hands only, he is like a deity who has four!”

It is said that Vyasaji never sat to rest. He kept working for the betterment of society. His service to India is enormous, it is unparalleled.

Vibhooti 70: ***On Observing Silence***

Acharyaji gave us the following useful quotations on the theme of Silence:

“**Fools** use Silence to hide their ignorance. The **Wise** use Silence when they know that what they say will not be understood well by people, and will create unnecessary controversy.”

“When the **Wise** speak, they remove all doubts; when **Fools** speak, they, too, remove all doubt – about their folly!”

Acharyaji raised the possible objection of having “Gambling” also as one of the Vibhootis (No. 59). He explained that it was okay, since it showed another aspect of the Lord’s glory:

“The Lord is so mighty that He can make us in one moment, and in the next moment He can break us – through gambling, for instance. His power is inexplicable. He teaches us the value of being mindful at every moment in life. Inadvertence of the slightest kind, can lead to catastrophic disasters in life.”



10.6 THE BEST GLORY OF ALL

(Verses 39-42, 4 No.)

Verse 39: *The Seed of Creation*

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
 न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०-३९॥
 yaccāpi sarvabhūtānām bījam tadahamarjuna |
 na tadasti vinā yatsyānmayā bhūtaṁ carācaram ॥ 10-39॥

1	<i>Yat cha api sarva-bhootaanaam;</i>	<i>And whatsoever among <u>all beings</u></i>
2	<i>beejam tat aham arjuna;</i>	<i>is the <u>seed</u>, that also I am, O Arjuna.</i>
3	<i>na tat asti vinaa yat syaat</i>	<i>There is no being that can exist without Me, whether <u>moving</u> or <u>unmoving</u>.</i>
4	<i>mayaa bhootam chara-acharam.</i>	

1-2 The Lord is the **Utpatti Karana** for all beings. As the **SEED** the Lord is the Cause of creating innumerable beings and species of beings.

3-4 Thus, not only all sentient beings, but everything else as well, even all insentient objects in creation, arise from Me alone. If I am forgotten from anything, then what remains is only the superficial unreality. If I am taken out from anything, then what remains is nothing, and ‘nothing’ can have no existence! Therefore, I can never be taken out from anything. If I am beheld in them, then they all become My Vibhootis, as they all, big or small, remind you only of My divine Being.

In this way a general rule is being introduced here by which to start seeing the Lord in everything. This is further expanded in the final next 3 verses.

Verse 40: *The List is Endless...*

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०-४०॥
 nāntō:'sti mama divyānām vibhūtīnām parantapa |
 ēṣa tūddēśataḥ prōktō vibhūtērvistarō mayā ॥ 10-40॥

1	<i>Na antah asti mama divyaanaam</i>	<i>There is no end to My divine</i>
2	<i>vibhootinaam, parantapa;</i>	<i><u>glories</u>, O Parantapa.</i>
3	<i>esha tu uddeshatah proktah,</i>	<i>This is but a <u>brief statement</u></i>
4	<i>vibhoote vistarah mayaa.</i>	<i>by Me of the particulars of My glory.</i>

1-2 Sri Krishna apologetically tells Arjuna, “My special appearances are infinite. You wanted **Vistarena**, in full detail, but I am sorry I have failed. I have only given you 71 glories. This is just a fraction of the total. If I had to give them all to you it would take infinite time, and we do not have that available.

3-4 “But follow the hint I have given above. See Me as the seed of Creation, and you will learn gradually to see Me in everything.”

The truth is that the Infinite cannot prove Itself through the finite. There is a magnificent verse in the *Shiva Mahimna Stotram*:

असितगिरिसमं स्यात्कज्जलं सिन्धुपात्रे
सुरतरुवरशाखा लेखनी पत्रमुर्वी ।
लिखति यदि गृहीत्वा शारदा सार्वकालं
तदपि तव गुणानामीश पारं न याति ॥ ३२ ॥

*Asita giri saman syaat, kajjalam sindhu paatre
surataruvarashaakhaa, lekhanee patra murvee;
likhati yadi griheetvaa, shaaradaa saarvakaalam
tadapi tava gunaanaam, eesha paaram na yaati. || 32 ||*

Meaning: (loosely translated)

1. *If we had a whole mountain for ink powder;
if it were mixed into the ocean to make the ink;*
2. *If the tallest tree were used as a pen to write with;
if the whole surface of the Earth were the paper to write on;*
3. *If Mother Saraswati Herself were called upon to write;*
4. *Even then She will not be able to complete writing My Glories!*

Verse 41: *The General Rule for My Vibhootis*

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ १०-४१॥
*yadyadvibhūtimatsattvaṁ śrīmadūrjitamēva vā |
tattadēvāvagaccha tvaṁ mama tējōm:'śasambhavam || 10-41||*

1	<i>Yadyat vibhootimat sattwam,</i>	<i>Whatever is <u>glorious</u> in any being,</i>
2	<i>shreemat oorjitam eva vaa;</i>	<i>or whatever <u>prosperous</u> and also <u>powerful</u>,</i>
3	<i>tattat eva avagacchha twam,</i>	<i>you should know that to be</i>
4	<i>mama tejah amsha sambhavam.</i>	<i>a manifestation of <u>part</u> of My splendour.</i>

Now Sri Krishna gives his student some Homework to do! There are two exercises He asks Arjuna to do for himself:

i) **Three Categories Chart:** Draw 3 columns on a chart. Put these headings to them: Creation, Sustenance and Dissolution. These are the three roles I play in the Universe. Now

go through each of the 71 Vibhootis I have described, and record each one under its appropriate column. You will be able to slot all of them into their appropriate columns. No other column is necessary.

If you do this neatly, I have a reward for you: Tomorrow I will give you another 150 more Vibhootis to classify!

ii) **Three Qualities Chart:** In this verse, there are three qualities of Mine mentioned: **Vibhootim**, **Shreemat** and **Oorjitam**, i.e. Glory or Brilliance, Prosperity and Power. You can make a Chart similar to the above one, and use these three qualities as their headings. Then do the same for all the 71 Vibhootis.

Now think of your own examples, as many as you wish, and slot them into the proper column. This way you will have a “Do-It-Yourself” master Rule for all Vibhootis!

Verse 42: “But, Arjuna, I Am There!”

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२॥
athavā bahunaitēna kiṁ jñātēna tavārjuna |
viṣṭabhyāhamidaṁ kṛtsnamēkāśēna sthitō jagat ॥ 10-42॥

1	<i>Athavaa bahunaa etena,</i>	<i>But, all these details – of what avail to thee is knowledge of them, O Arjuna?</i>
2	<i>kim jnaatena tava arjuna;</i>	
3	<i>vishtabhya aham idam kritsnam,</i>	<i>I am there, supporting this whole world by</i>
4	<i>eka-amshena sthitah jagat.</i>	<i><u>one part of Myself!</u> (Isn't that sufficient for you?)</i>

Now Sri Krishna answers the same request of Arjuna in a totally different manner. The whole approach is changed. The Lord is saying:

“Arjuna, we could go on writing long lists of these Vibhootis. But of what use will that be? What is the use of knowing all that?

“Listen, there is another way that will help you: This whole universe – not only Earth but all the 14 worlds that make up this Brahmanda . . . and there are billions of such Brahmandas – all of them are supported by Me. I exist in them all, I pervade them, I am their foundation. They are all just superficialities, but even superficiality contains the word ‘super’ in it! That Super is My Presence in them. I remain largely Uncomprehended, Unseen, Unknown. This “**Unknown-ness**” is also one of My Vibhootis!

“To understand that you cannot capture My glory, is to comprehend My glory! Sometimes the only possible understanding is the lack of it. That is the final word from Me.”

If the Lord had said this at the beginning, Arjuna would have fought with Him. A good Teacher never does that. Out of compassion the Lord went through 71 Vibhootis patiently, one by one, and only thereafter does He have the right to say this to him.

This brings an end to a magnificent presentation of the Lord’s Vibhootis. The Lord really has given Himself away in these verses. Has it been worth His effort? Well, like Arjuna, we all have some Homework to do . . . let’s get on with those two Charts!



COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES

FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://dsc.gg/dharma)

Made with



By

Avinash/Shashi

**Icreator of
hinduism
server!**

 **KAPWING**

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

ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyāṁ yōgaśāstrē śrīkṛṣṇārjunasaṁvādē
vibhūtiyōgō nāma daśamō:'dhyāyaḥ ॥ 10 ॥

Om Tat Sat!
END OF DISCOURSE 10
"THE YOGA OF DIVINE GLORIES"

