

Srimad Bhagavad Gita

Chapter 10
Vibhooti Yogah:
Yoga of the Divine Manifestations

Transliterated Sanskrit Text

Free Translation

&

Brief Explanation

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Bhagavad Gita: Chapter 10 (Part-1)

Vibhooti Yogah:

Yoga of the Divine Manifestations

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Preamble

In Chapters 7 to 9 Bhagavan Sri Krishna made an elaborate exposition of Jnana and Vijnana (Knowledge and Wisdom) about Brahman wherein He dealt with predominantly Its *nirguna* aspects (characteristics without any attributes or manifestations). But for an ordinary person these discourses would be very much perplexing. Therefore, the Lord introduces this Chapter dealing with the same subject in a more easy to comprehend way by describing Brahman in Its *saguna* aspects (characteristics with attributes or manifestations). In the next Chapter He physically demonstrates to Arjuna what He has been talking about.

Chapters 7 to 9 may be understood as the pure science of Brahman, Chapter 10 as its applied science and Chapter 11 as the practical demonstration of what had been stated in these Chapters. Thus the Bhagavad Gita gives us an integrated and complete data about the Absolute, Supreme Being.

Vibhooti Yoga means the yoga of Supreme Manifestation of God – revealing Brahman as the source of the material world. Even highly evolved persons do not know the origin of Brahman. The wise, however, pursue Brahman with devotion and steadfastness until they become one with Brahman.

Arjuna stands bewildered at the astounding knowledge and personality of Krishna. He asks how Krishna (Brahman) manifests Himself in the world. Krishna responds by detailing His (Brahman's) manifested expressions analytically and tells how Brahman permeates the whole universe (Verses 20 to 39). Reiterating the fact that the range of His divine manifestations is infinite, He winds up this topic by pointing out to Arjuna that the entire universe is an insignificant, minuscule fraction of Him (Brahman).

This is Yoga because by meditating over the glories of The Lord as described in this Chapter one can discover the Infinite in the finite world of pluralities. The Self conditioned by or functioning through the individual mind and intellect is the Ego (Jiva), limited by its imperfections. While the same Eternal Self conditioned by or functioning through the total (cosmic) mind and intellect is the God-principle or Ishwara unlimited by any imperfections. This concept of the Self as seen through an individual mind and the cosmic mind is explained in this and the next Chapters.

The Text

THE IMMANENCE AND TRANSCENDENCE OF GOD

**sri bhagavaan uvaacha
bhooya eva mahaabaaho shrinu me paramam vachah
yatteham preeyamaanaaya vakshyaami hitakaamyayaa // 10.1 //**

Sri Bhagavan said

Again, O Mighty Armed, listen to My Supreme word, which I, wishing your welfare, will declare to you, who are delighted to hear Me.

Encouraged by the keen interest shown by Arjuna in the discourses so far and the resultant satisfaction visible in him, The Lord comes forward to repeat what He had told in the previous discourses (Ch.7 to 9) about His essential nature, manifestations and Divine glories. He does this because He desires Arjuna's welfare who is also delighted to hear Him.

**na me viduh suraganaah prabhavam na maharshayah
ahamaadirhi devaanaam maharsheenaam cha sarvashah // 10.2 //**

Neither the Hosts of the Devas nor the great Rishis know My origin; for in all respects I am the source of all the Devas and Rishis.

The Lord is without a cause. He is changeless and immutable. Yet He manifests His glories in the Universe in various ways. The mystery of these manifestations is not known even to the Devas and sages much less to the ordinary mortals. Human reasoning cannot know His nature. He reveals Himself out of His infinite compassion in the pure hearts of His devotees.

The Supreme is unborn and eternal and He is also the Lord of the world. Though He has no birth, all existence derives from Him. The teacher announces that He is in truth the Eternal God Himself, more ancient than all else and that all manifested glory is from Him.

**yo maamajamanaadim cha vetti lokamaheshwaram
asammoodhah sa martyeshu sarvapaapaih pramuchyate // 10.3 //**

He who knows Me as unborn and without a beginning, and as the Supreme Lord of the worlds, he, among the mortals, is undeluded and is liberated from all sins.

Knows Me: Knowing not merely by emotion but by spiritual understanding achieved through one's identification with the Self.

Unborn: The Infinite cannot be born because It never expresses Itself in any finite manifestation. The ghost is born and hence it has to die ; but the post cannot be said to have given birth to the ghost nor it has taken birth from the ghost. The post was, is and shall always be a post only. Similarly, The Self is eternal and therefore It is birthless.

Beginningless: Everything is born in the Self, exists in the Self and ends in the Self. Waves are born but ocean is birthless. Every wave - every manifestation- has a beginning and an end but the ocean has none. Hence the Self is beginningless.

Supreme Lord of the Worlds: 'World' includes not only the objective world perceived by our physical senses but also the world of feelings and emotions experienced by us. Experiences of the body, mind and intellect cannot be ours unless we are constantly aware of them. This awareness or Consciousness or Self is that which rules our 'world' which is called the 'Supreme Lord of the worlds'.

When we learn to look at things as derived from the One Transcendent Reality, we are delivered from all gropings and bewilderment.

**buddhirjnaanamasammohah kshamaa satyam damah shamah
sukham dukham bhavo`bhaavo bhayam chaabhayameva cha // 10.4 //**

Intelligence, knowledge, non-delusion, forgiveness, truth, self-control, calmness, happiness, misery, birth or death, fear and also fearlessness;

**ahimsaa samataa tushtistapo daanam yasho'yashah
bhavanti bhaavaa bhootaanaam matta eva prithagvidhaah // 10.5 //**

Non-injury, equanimity, contentment, austerity, charity, fame, ill fame (all these) different attributes of beings arise from Me alone.

Continuing the idea that The Lord is the cause for the world of plurality within an individual and for the world outside, Sri Krishna enumerates the qualities of head and heart emanating from Him.

The Lord alone is the cause and the basis of the universe and all its beings. Created beings are endowed with different attributes according to their karma. The law of karma functions in the relative world through the power of the Lord and thus the Divine is indirectly responsible for the pain and sufferings of the world. He is the lord of the world and guides it, though He is unaffected by its oppositions of duality.

**maharshayah sapta poorve chatwaaro manavastathaa
madbhaavaa maanasaa jaataa yeshaam loka imaah prajaah // 10. 6 //**

The seven great sages and also the four ancient Manus, possessed of powers like Me (on account of their minds being fixed on Me), were born of (My) mind ; from them are these creatures in the world originated and sustained.

According to the theory of creation found in Puranas Brahman in association with *maya* projected the universe. The first manifestation of Brhman in space and time is called Hiranyagarbha or *prana* or *sutratma* which pervades the universe as a thread runs through a garland. The process of creation further down the line is as under.

Hiranyagarbha



From the mind of Hiranyagarbha



The first four created beings were Sanaka, Sanandana, Sanatana and Sanatkumara. They withdrew from the world, devoted themselves in austerities and did not participate in creation.

Hence, seven sages and four Manus were produced who were ordered to populate the world with animate and inanimate beings.

These seven *rishis* were the original teachers of spiritual wisdom and the four Manus were the original rulers of the world. The present inhabitants of the world according the Puranas have descended from these primeval personages.

**etaam vibhootim yogam cha mama yo vetti tattwatah
so'vikampena yogena yujyate naatra samshayah // 10.7 //**

He who knows in truth this glory and power of Mine acquires unshakable devotion; of this there is no doubt.

One who knows the immanent pervading power of The Lord and the diverse manifestations caused thereby gets united with Him in firm and unalterable Yoga and attains eternal Bliss and harmony (unshakable yoga). The Yogi realizes that the Lord and his manifestations are one. He is aware of his oneness with Him. The knowledge of the determinate Brahman (manifestations) is the way to the knowledge of the indeterminate (unmanifest Absolute) Brahman.

KNOWLEDGE AND DEVOTION

**aham sarvasya prabhavo mattah sarvam pravartate
iti matwaa bhajante maam budhaa bhaavasamanvitaah // 10.8 //**

I am the origin of all, from Me everything evolves, understanding thus, the wise worship Me with all their heart.

The technique by which we can get ourselves established permanently in the continuous experience of the Supreme is explained here by Sri Krishna who now speaks as The Lord, Ishwara. God is the material and efficient cause of the world. The seeker is not deluded by passing forms but knowing that the Supreme is the source of all the forms, he worships the Supreme with all his heart.

**matchittaa madgatapraanaa bodhayantah parasparam
kathayantashcha maam nityam tushyanti cha ramanti cha // 10.9 //**

With their thoughts fixed on Me, with their life absorbed in Me, enlightening one another about Me, and always speaking about Me, they derive satisfaction and delight.

The characteristics of a devotee who has attained the realization of oneness with the divine are described in this verse.

With their minds wholly in Me (Matchittah): Once a person's intellect is convinced that the essence behind the God principle (Ishwara) and the individual ego (Jiva) is one and the same, any agitating feelings in the mind and disturbing thoughts in the intellect will not upset him and he will constantly be aware of the Conscious principle or the Self behind them all.

With their senses absorbed in Me (Mat-gata-praanaah): Here Prana indicates the five sense organs. The implication is not to run away from the sense objects but to have discrimination through which one can regulate and train his thoughts so that in any situation in life he will always be reminded of the Eternal Consciousness without which any sense object could not have been illumined for the mind to experience it.

Discussing with one another: Mutual discussion about Brahma Vidya enables crystallization of ideas and attaining deeper insight into the amount of knowledge gained.

A true seeker is the one who remembers constantly the Consciousness principle. They ultimately lead him to be free from external circumstances and inner dissatisfactions. He experiences a sense of contentment and delight which provide an ideal backdrop for the spiritual progress.

**teshaam satatayuktaanaam bhajataam preetipoorvakam
dadaami buddhiyogam tam yena maamupayaanti te // 10.10 //**

To them, ever devoted to Me, worship Me with love, I give the Yoga 'Buddhi' by which they come to Me.

The devotees who have dedicated themselves to The Lord, who are ever harmonious and self-abiding, who are ever devout and who adore Him with intense love and with no selfish motives obtain the divine grace. The Lord gives them 'buddhiyoga' or the Yoga of understanding by which they gain the wisdom which sees the One in all the forms which constantly change and pass.

**teshaam evaanukampartham aham ajnaanajam tamah
naashyaamyatmabhaavastho jnaanadeepena bhaaswataa // 10.11 //**

Solely out of compassion for them, I, dwelling within their hearts, destroy the darkness born of ignorance by the shining lamp of knowledge.

The purpose of imparting the Buddhi Yoga is given here.

Darkness born of ignorance - The veil which prevents one from recognizing the Self which is already within him due to the absence of the knowledge of Right

Discrimination. Even in darkness the Self is abiding in us but It is only not available for subjective experience by the seeker due to ignorance.

Destroy by the shining lamp of knowledge - Seekers who established themselves in the constant awareness of the Supreme, with the aid of Buddhi Yoga, experience their real identity with the Self. This act of Self-revelation is performed by The Lord (The Self) who always abides in the hearts of the devotees out of the spirit of compassion.

The Lord makes out how Bhakti or devotion leads to the destruction of ignorance and the rise of illumination. When ignorance is destroyed God stands revealed in the human spirit. When love and wisdom arise, the eternal is fulfilled in the individual. Bhakti is also a means to Jnana. Through it we obtain Divine Grace and the power of understanding, buddhiyoga. Intellectual knowledge is rendered luminous and certain by the direct intuition of the Buddhi.

LORD IS THE SEED AND PERFECTION OF ALL THAT IS

arjuna uvaacha

**param brahma param dhaama pavitram paramam bhavaan
purusham shaashvatam divyamaadidevamajam vibhum // 10.12 //**

Arjuna said

You are the Supreme Brahman, the Supreme Abode (or the Supreme Light), the Supreme Purifier, the Eternal, Divine Person, the Primeval God, Unborn and Omnipresent.

**aahustwaam rushayah sarve devarshinaaradastathaa
asito devalo vyaasah swayam chaiva braveeshi me // 10.13 //**

All the sages have thus declared You as also the Devarshi Narada ; so also Asita, Devala and Vyasa and now the same You Yourself are telling me.

Arjuna tells Sri Krishna that he was taught much earlier the same ideas as He has been telling him now such as Supreme Brahman, Supreme Abode, Supreme Purifier, Eternal, Self-luminous Purusha, First Deva, Birthless and All Pervading. These were also declared by the ancient Rishis like Asita, Devala and Vyasa and by the Deva Rishi Narada. Hence he wonders how Sri Krishna who is standing before him be Himself the Infinite, the Supreme, the Birthless and the All pervading.

Param Brahman - The highest Self, the pure and attributeless Absolute completely free from the limiting adjuncts. Param Dhama - The Supreme Light, the Supreme Abode, the substratum. Pavitram Paramam - He who destroys ignorance which is the very cause for all dualities.

**sarvametadritam manye yanmaam vadasi keshava
na hi te bhagavan vyaktim vidurdevaa na daanavaah // 10.14 //**

I believe all this that You say to me as true, O Keshava, verily O Bhagavan, neither the Devas nor the Danavas know your manifestation (identity).

In Bhagavan exist in fullness all wisdom, dispassion, lordship, virtue, wealth and omnipotence. He also knows the origin and dissolution and the future of all beings. He is omniscient.

Arjuna admits the truth of what has been declared and proclaims his conviction that Sri Krishna who is speaking to him is the Supreme Godhead, the Absolute. He confirms by his own experience to the truth revealed by the seers who have seen It and become one with It. Abstract truths uttered by the sages become now luminous intuitions and glowing experiences of one's own being.

**swayamevaatmanaa'tmaanam vettha twam purushottama
bhootabhaavana bhootesha devadeva jagatpate // 10.15 //**

Verily, You Yourself know Yourself by Yourself, O Purushottama (Supreme Person), O Source and Lord of all beings, O God of Gods, O Ruler of the world.

The Self cannot be known as an object through the instruments of knowing. It cannot be understood as an object either by the best or the worst in us. The Self being itself Awareness or Knowledge no other knowledge is required to know It. Thus Arjuna says 'You Yourself know Yourself by Yourself'.

Purushottama: The best or the most glorious among the Purushas who is the source of beings, The Lord of the beings, God of the gods and the ruler of the world. It means the Self of all the selves, the one without any second, the Supreme Self.

**vaktumarhasyasheshena divyaa hyaatmavibhootayah
yaabhir vibhootibhir lokaanimaamstwam vyaapya tishthasi // 10.16 //**

You should indeed tell, without reserve, of Your Divine glories by which You exist, pervading all these worlds.

**katham vidyaamaham yogimstwaam sadaa parichintayan
keshu keshu cha bhaaveshu chintyo'si bhagavan mayaa // 10.17 //**

How shall I, ever meditating, know You O Yogin? In what aspects, O Blessed Lord, are You to be thought of by me.

**vistarenaatmano yogam vibhootim cha janaardana
bhooyah kathaya triptirhi shrinvato naasti me'mritam // 10.18 //**

Tell me again in detail, O Janardana, of your Yoga-power and Immanent glory; for I am not satisfied in hearing your nectar-like speech.

After expressing his wonder on what Sri Krishna was telling him all along Arjuna now directly asks The Lord: What exactly are The Lord's divine manifestations in the world of plurality? In what aspects of nature where The Lord's presence is more clearly manifest? In what various aspects he should think of Him to help his meditation?

Arjuna, full of anxiety to listen (Jigyasa), tells The Lord that he is not satisfied with His invigorating nectar-like words of Discourses and requests Him to tell him in detail His Yogic power and eminent glory. This shows that Arjuna has come to realize that the whole creation is nothing but the manifestation of the Lord's powers and no one but the Lord himself knows their mystery. So he desires to learn about those powers from the Lord Himself.

By divine glory or manifestation or Vibhooti is meant the formative forces or spiritual powers which give to each object its essential nature. The Gita does not set up an opposition between Brahman and the world, between the Ineffable Reality and its inadequate expression. It gives a comprehensive spiritual view. Worship of the Absolute is difficult for embodied beings. It is easier to approach the Supreme through Its relations with the world and this method is more natural. The nature of the Supreme in man and the universe is veiled by the series of becomings. Man has to discover his spiritual unity with God and so with all His creatures.

**sri bhagavaan uvaacha
hanta te kathayishyaami divyaa hyaatmavibhootayah
praadhaanyatah kurushreshtha naastyanto vistarasya me // 10.19 //**

Sri Bhagavan said

Very well, now I will declare to you My divine glories but only of those which are prominent, O the best of Kurus. There is no end to their detailed description.

Sri Krishna in the rest of this Chapter explains to Arjuna exhaustively the identity of the Self (i.e. His identity) in individual beings and things and in their combinations. The Lord makes it clear His supreme importance in individual beings and things and emphasizes the fact that without Him none of the constituent members of a community will have any organized existence.

God is infinite and His manifestation is infinite. He manifests Himself in the universe through innumerable forms. Each form is a symbol of an attribute of the Lord. The true seer finds each finite form carrying in it its own revelation of the infinite.

**ahamaatmaa gudaakesha sarvabhootaashayasthitah
ahamaadishcha madhyam cha bhootaanaamanta eve cha // 10.20 //**

I am the Self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings.

The Lord tells Arjuna 'I am the Self that exists in the heart of all beings'. This general statement is the sum and substance of His entire talk in Gita. He specifically tells that He is the birth, life and death of all beings. The world is a living whole, a vast inter connectedness, a cosmic harmony inspired and sustained by the One Supreme.

If one is unable to meditate on the Lord as the Self, then one should think of Him in the various beings and things enumerated in the following verses as a special manifestation of the Godhead, for the Lord is the essence of all the things

**aadityaanaamaham vishnur jyotishaam raviramshumaan
mareechirmarutaamasmi nakshatraanaamaham shashee // 10.21 //**

Among the (twelve) Adityas I am the Vishnu ; among the luminaries, the radiant sun; I am Marichi among the winds; among the stars I am the moon.

Adityas are Gods representing the twelve months of the year. Vishnu is considered the most important among them. Maruts are the gods controlling the winds. The twelve Adityas, luminaries like Agni, Lightning, the Maruts, the Stars etc. are the ordinary manifestations of The Lord. Vishnu, Marichi, the sun and the moon are his special manifestations and hence they have greater splendor in them.

While the Supreme is in all things, He is more prominent in some than in others. There is an ascending order in the world. God is more revealed in life than in matter, in consciousness than in life and in saints and sages than in others. Within the same order, He is most revealed in the pre-eminent individuals.

In all these verses of this Chapter Sri Krishna supplies the seekers with various items of thought (names and forms) over which The Lord can be superimposed for deeper and single-pointed meditation.

**vedaanaam saamavedo'smi devaanaamasmi vaasava
indriyaanaam manashchaasmi bhootaanaamasmi chetanaa // 10.22 //**

Among the Vedas I am the Sama Veda ; I am Vaasava among the Gods ; among the senses I am the mind and I am the intelligence among living beings.

Sama Veda - It is the essence of Rig Veda which is the most important of all the four Vedas. Sama Veda has the additional characteristic of musical beauty with tunes, melody and rhythm. Sri Krishna is the Infinite Essence tuned to music as Rig Veda mantras are in Sama Veda.

Vaasava - The king of gods, Indra. The Self is as Indra among the Gods, ruling over the others, controlling, directing and organizing the lives.

Mind - Indra also means the king of sense organs, the latter being the Devas. Mind is the controller without which sense organs cannot have the power of functioning.

Intelligence - Of all the creations in the world intelligence is the mysterious power which is still beyond comprehension. It is that which illumines all from the intellect down to the grossest physical object.

**rudraanaam shankarashchaasmi vittesho yaksharakshasaam
vasoonaam paavakashchaasmi meruh shikharinaamaham // 10.23 //**

And among the Rudras I am Sankara; among the Yakshas and Rakshasas Kubera, the Lord of wealth; among the Vasus I am Pavaka, Agni; and among the mountains I am the Meru.

Rudras - Deities of destruction. Destruction is a necessary precedent for construction just as the seed must perish to enable the plant to come out. Sankara is the deity for creative destruction.

Pavaka - Vasus are the deities presiding over the seasons. The six external seasons get colored by two internal seasons viz. joy and sorrow and all of these can be experienced only through Consciousness within.

Meru - A mythological mountain believed to be the centre of the Universe from which Ganga (Spiritual Knowledge) flows in all four directions to bless the humanity.

**purodhasaam cha mukhyam maam viddhi paartha brihaspatim
senaaneenamamaham skandah sarasaamasmi saagarah // 10.24 //**

And, among the household priests, O Partha, know Me the chief, Brihaspati; among the generals, I am Skanda; among the lakes, I am the ocean.

Brihaspati - The spiritual teacher for the celestials. Skanda- Son of Siva the peacock rider and the wielder of the spear. Ocean - It is the source of all rivers because from it the evaporation of water takes place to flood the rivers. Similarly the sentient and insentient things and beings of the world cannot exist but for the Infinite Ocean of Truth, The Lord.

**maharsheenaam bhriguraham giraamasmyekamaksharam
yajnaanaam japayajno'smi sthaavaraanaam himaalayah // 10.25 //**

Among the great sages I am Bhrigu ; among words I am the one syllable"OM" ; among sacrifices I am the sacrifice of silent repetition (Japa Yoga) ; among immovable things the Himalayas.

Bhrigu - He is the chief of the seven rishis. One syllable 'OM' - It indicates the Eternal and Infinite. Japa Yoga - It is the repetition of the mantra or divine name by maintaining the same divine thoughts. Japa Yagna is regarded as the best of all Yagnas because it involves the unbroken remembrance of the Self. The Himalayas - It is great because it is the highest in the world and provides spiritual advancement to the seekers.

**ashwatthah sarvavrikshaanaam devarsheenaam cha naaradah
gandharvaanaam chitrarathah siddhaanaam kapilo munih // 10.26 //**

Among all trees I am the Peepul; among the Divine Rishis, Narada ; among Gandharvas Chitraratha ; among the perfected ones, the sage Kapila.

Peepul - Both in magnitude and life span it is the largest and hence considered immortal. It has divinity attached to it and therefore worshipped. As per Upanishads and Gita itself it represents pluralistic phenomenal world. Narada - He is a great devotee of Narayana. He is the greatest sage because he guides the deluded. He has the missionary zeal and enthusiasm. Gandharvas - Celestial beings famous for their art and music. Chitraratha is the most brilliant among them noted for his singing.

Siddhas - Those who at their very birth attained virtue, wisdom and dispassion. They are great thinkers and perfected ones. Sage Kapila is the author of Sankhyan Philosophy and is the greatest thinker.

**ucchaihshravasamashwaanaam viddhi maamamritodbhavam
airaavatam gajendraanaam naraanaam cha naraadhipam // 10.27 //**

Know Me among horses as Uchairsravas, born of nectar, among lordly elephants the Airavata and among men, the king.

Uchairsravas , Airavata - The winged horse, mighty and powerful and the white elephant came up during the churning of the Milky ocean which were presented to Indra. King - Leader among men.

**aayudhaanaamaham vajram dhenonaamasmi kaamadhuk
prajanashchaasmi kandarpah sarpaanaamasmi vaasukih // 10.28 //**

Among the weapons I am the thunderbolt ; among cows I am Kamadhuk ; I am Kandarpa the cause for off-springs ; among serpents I am Vasuki.

Vajra - An item in the divine artillery which can never be destroyed. Kamadhuk - The cow `Kamadhenu' which yields all the desired objects. Kandarpa - The Cupid, the God of Love. Vasuki - Mythological serpent living on Siva's ring finger as an ornament. This serpent served as a rope for churning the milky ocean. Sarpa is single-hooded serpent.

**anantashchaasmi naagaanaam varuno yaadasaamaham
pitreenaamaryamaa chaasmi yamah samyamataamaham // 10.29 //**

I am Ananta among Nagas; I am Varuna of water-deities; Aryaman of Pitris or ancestors I am; among controllers I am Yama.

Nagas - Many hooded serpents among which Sesha Naga is the mightiest and the most divine because he is the substratum upon which Vishnu, the sustainer and Brahma, the creator of the multiple worlds function. Varuna - He is the ruler of the oceans, the Lord of all waters. Aryaman - Ruler of the world of ancestors. Yama - The Lord of Death who controls life. The principle of creation has to be preceded by the principle of death. Death serves the purpose of orderly existence in the world.

**prahlaadashchaasmi daityaanaam kaalah kalayataamaham
mrigaanaam cha mrigendro'ham vainateyashcha pakshinaam // 10.30 //**

I am Prahlada among Daityas (Demons); among measurers I am Time; among beasts I am their king, the lion; and Garuda among birds am I.

Prahlad - Though the son of a demon king, Hiranyakashipu, Prahlad was a great devotee of Sri Krishna. Time - Time is an Eternal Factor which is divided into past, present and future by the play of mind and intellect. The Lord is thus an Infinite Substratum supporting the finite multiplicity. The Lion - Noted for its majesty, manliness and dignity among the animals. Garuda - Noted for its flight, powers of perception and the heights upto which it can soar among the birds.

**pavanah pavataamasmi raamah shastrabhritaamaham
jhashaanaam makarashchaasmi srotasaamasmi jaahnavee // 10.31 //**

Among purifiers I am the wind; among warriors Rama am I; among the fishes I am the shark; among the rivers I am the Ganga.

Wind - Sweeps clean every thing. Rama - A Perfect man in all aspects of life : as a son, husband, brother, friend, warrior, teacher, ruler and even as a father.

Shark - The largest and most powerful fish. Jahnavi - Most sacred river Ganga.

**sargaanaamaadirantashcha madhyam chaivaham arjuna
adhyaatmaavidyaa vidyaanaam vaadah pravadataamaham // 10.32 //**

Among creations I am the beginning, the middle and also the end, O Arjuna ; among sciences I am the science of the Self and I am the logic in all arguments.

In verse 20 of this Chapter The Lord said that He is the beginning, middle and also the end of all individual beings (movable and immovable). Here He says that He is the essence of the entire creation.

The science of Self is the way to beatitude or salvation. It is not an intellectual exercise or a social adventure. It is a way to saving wisdom and so is pursued with deep conviction. Philosophy as the science of Self helps us to overcome the ignorance which hides from us the vision of Reality. Without it the sciences of objective elements become misleading.

Logic - There are various types of argumentations in logic such as vada, jalpa and vitanda. Vada (Logic) is a way of arguing by which one gets at the truth of a question without any attraction, repulsion or jealousy or for scoring victory over the other. Jalpa means assertion of one's own opinion through vehement criticism of the other's while vitanda means harping upon one's own views without caring for the opposite side. In jalpa and vitanda the aim is to gain victory over the other side.

**aksharaanaamakaaro'smi dwardwah saamaasikasya cha
ahamevaakshayah kaalo dhaataaham vishwatomukah // 10.33 //**

Among the letters of the alphabet, the letter `A' I am and the dual (Co-ordinates) among all compounds, I am verily, the inexhaustible or the everlasting time; I am the (all-faced) Dispenser (of fruits of actions) having faces in all directions.

The letter `A' - In Sanskrit the sound of the letter `A' preponderates in every letter which makes the pronunciation of the words very sweet and rhythmical. This letter also occupies the first place among the alphabets in all languages.

Dual- One of the Sanskrit forms of compounds is Dwandwa in which the essential elements in the components co-ordinate with each other in the newly formed compound word. Similarly the Self and the Not-Self look mixed up together constituting the world of perceptions experienced by us, but to a discriminative mind the component parts are clear.

Everlasting Time - The `Time' mentioned earlier in verse 30 is finite time while here it is mentioned as infinite. These put together mean that the Self is the substratum for both the absolute concept of Pure Time and the finite experience of each Moment. But for the awareness of each fraction of time the total concept of Time is impossible. Hence The Lord is immanent in each unit of time and also the substratum for the total time.

Dispenser - He is the sustainer of the mental impressions in every individual which determine as to how he will react with the outside world.

Facing all directions - As the Supreme Being is all pervading He is said to face all directions. In all perceptions whether physical, mental or intellectual there is the grace of Consciousness which is the Self and hence It is said to see in all directions.

**mrityuh sarvaharashashchaaham udbhavashcha bhavishyataam
keertih shreeravaakcha naareenaam smritirmedhaadhritih kshamaa // 10.34//**

And I am all devouring death and the source of all that is to be; among the feminine qualities (I am) fame, prosperity, speech, memory, intelligence, firmness and forgiveness.

Death - It is the supreme leveler. Separateness and individuality are maintained only during life time due to one's relationship with other than oneself. After death all

individualities vanish and all beings wise and ignorant, rich and poor, noble and ignoble, strong and weak etc. are reduced to the same dust wherein no distinction can be identified.

Source of all that is to be - The Lord is the source of all new creations that will have to come in future. In the scheme of life destruction is only a modification of the existing form into another new one to come in the future. The idea is that the Infinite, through the continuous process of destruction and creation, is in fact the finite Universe.

Fame,prosperity etc. - These qualities are such that through them one can visualize the Divine more clearly.

**brihatsaama tathaa saamnaam gaayatree chhandasaamaham
maasaanam maargasheersho'ham ritoonaam kusumaakarah // 10.35 //**

Among the hymns also I am the Brihat Saman ; among the metres Gayatri am I ; among months I am Margashirsha (December-January); among seasons (I am) the flowery spring.

Brihatsama - Songs of Sama Veda, consisting of various tunes and meters which require long and enduring practice to sing. Of all the meters in Sama Veda, the meter called 'Brihati' is the most difficult one and the songs composed in this meter are called 'Brihatsama'.

Gayatri - This meter is the most divine and powerful. The hymn composed in this meter (Om Gayatri Mantra) which glorifies the sun is recited every morning and evening by all. The Supreme is indicated in the Gayatri Mantra as All-pervading, Omniscient and Eternal. He who understands Gayatri in this way attains full and unending prosperity.

Margashirsha - End of hot season and beginning of cold.

Spring - Flowery season with all colors, beauty and charm around.

**dyootaam chhalayataamasmi tejastejaswinaamaham
jayo'smi vyavasaayo'smi sattwam sattwavataamaham // 10.36 //**

I am the gambling of the deceitful; I am the splendor of the splendid; I am victory, I am determination (of those who are determined); I am the goodness of the good.

Gambling - Most deceptive game of that time on account of which Pandavas had to undergo extreme sufferings. Splendor -It is the most satisfying experience. Victory, effort and goodness - Great qualities in an individual.

**vrishneenaam vaasudevo'smi paandavaanaam dhananjayah
muneenaamapyaham vyaasah kaveenaamushanaa kavih // 10.37 //**

Among the Vrishnis I am Vaasudeva ; among the Pandavas (I am) Dhananjaya ; also among the Munis I am Vyasa ; and among the poets I am Ushana, the great seer.

Vrishni - Yadva clan, Vaasudeva - Sri Krishna whose father's name was Vasudeva. Dhananjaya - Arjuna , the winner of wealth, the focal point among the five Pandava brothers but for whom nothing could have been achieved by them. Vyasa- Of all the men of reflection, The Lord is he who is behind all the Puranas , Vedas and Upanishads, sage Vyasa. Ushana - Sukracharya, the preceptor of demons.

**dando damayataamasmi neetirasmi jigeeshataam
maunam chaivaasmi guhyaanaam jnaanam jnaanavataamaham // 10.38 //**

Among those who chastise I am the scepter (rod of chastisement) ; among those who seek victory I am statesmanship ; and also among the secrets I am silence ; the wisdom among knowers am I.

Scepter - Symbol of the royal power to punish the guilty. Statesmanship - Finesse, skill, tact etc. in administration. Secret - Secret if expressed in any form, subtle or overt, remains no more a secret. Silence is therefore the best form of maintaining secrecy. Wisdom - The knowledge in the knower or the wisdom in the wise are the expressions of Divinity through individuals.

**yacchaapi sarvabhootaanaam beejam tadahamarjuna
na tadasti vinaa yatsyaanmayaa bhootam charaacharam // 10.39 //**

And whatsoever is the seed of all beings, that also am I, O Arjuna ; there is no being, whether moving or unmoving that can exist without Me.

Self is the source of all creation just as the seed is the source of all trees. This idea is repeated in several ways. When the seed germinates it dies to become a tree. But this is not the case with the Self. Hence Sri Krishna says that He is the seed of the Universe and even after its germination and growth the tree (universe) is sustained by the seed (Self) just as all the waves during their appearance and disappearance are sustained by the ocean and without which waves cannot exist. Nothing can exist without the Self, which is the essence of everything like saying all cloth has come out of cotton and no cloth can exist without cotton.

**naanto'sti mama divyaanaam vibhooeteenaam parantapa
esha too'ddeshatah prokto vibhootervistaro mayaa // 10.40 //**

There is no end to My Divine glories, O Parantapa; but this is a brief statement by Me of the particulars of My Divine Glories.

As the Lord is infinite so are His manifestations. Although there is no end to narrate all His glories the Lord has provided Arjuna with some specific examples in order to teach him the Art of seeing the Unseen through the Seen.

The implication is that one should meditate upon these ideas or examples and try to discover the Infinite Resplendency of The Lord in every finite shape and name.

**yadyad vibhootimat sattwam shreemadoorjitameva vaa
tattadevaavagaccha twam mama tejom'shasambhavam // 10.41 //**

Whatever that is glorious, prosperous or powerful in any being, you know that to be a manifestation of a part of My splendor.

The above examples illustrate clearly that The Lord is present in all names and forms revealing Himself as the glorious or the great or the mighty aspect in all beings and things. Sri Krishna summarizes his discourse on His several glories by saying whatever that is great or glorious or mighty is nothing but the expression of a ray of His infinite splendor. Each one of the examples given by The Lord indicates as either the great one in the whole species or the noblest and the most glorious thing or happening or the mightiest among the powerful. This indication is useful to the seekers to perceive the play of the Infinite among the finite and ever changing world of names and forms. “While all things are supported by God, things of beauty and splendor reveal Him more than others. Every deed of heroism, every life of sacrifice, every work of genius, is a revelation of the Divine. The epic moments of man's life are inexplicably beyond the finite mind of man”.
Dr.S.Radhakrishnan

**athavaa bahunaitena kim jnaatena tavaarjuna
vishtabhyaahamidam kritsnamekaamshena sthito jagat // 10.42 //**

But of what use to you is the knowledge of all these details, O Arjuna? I exist supporting this whole world by one part of Myself.

Jagat - The sum total the world perceived by the sense organs and the worlds of ideas and emotions i.e. the entire field comprehended by the sense organs, the mind and intellect. Sri Krishna declares that the total world is supported and nourished by a fraction of Him or His glory. Not that the Divine glory is broken into fragments. This cosmos is but a partial revelation of the Infinite, is illumined by one ray of His shining light. The transcendent light of the Supreme dwells beyond all this cosmos, beyond time and space. *Purusha Suktam* makes out that all this is only a description of His greatness; the Purusha Himself is much greater than this.

**om tat sat iti srimadbhagavadgeetaasu upanishatsu brahma vidyaayaam
yogashaastre sri krishnaarjuna samvaade vibhootiyogo naama dashamo'dhyaayah ||**

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the tenth discourse entitled :The Yoga of the Divine Manifestations.

We shall have an analytical look at this Chapter next time.

HARIH OM

Bhagavad Gita: Chapter 10 (Part-2)

Vibhooti Yogah:

Yoga of the Divine Manifestations

T.N.Sethumadhavan

Concepts and Issues

Seeing the sincere inquisitiveness of Arjuna in knowing the attributes and glories of The Lord, Sri Krishna reveals them with affection for his welfare and prosperity and through him for the benefit of the humanity at large.

Sri Krishna tells Arjuna that neither the Gods nor the sages know His origin because He is the source of all. He, who knows Him as Unborn and Beginningless and as the Supreme Lord of the Universe, is undeluded and liberated from all the sins. From Him alone all the qualities of beings viz. understanding, wisdom, non-illusion, patience, truthfulness, self-control, calmness, happiness, pain, birth, death, fear and fearlessness arise. The seven great sages, the ancient four and the Manus, invested with the power of The Lord, were born out of His mere will and from them all the creatures of the world descended. He who knows these manifold manifestations and super-natural powers of The Lord gets established in Yoga.

The wise ones knowing that He is the source of all, that everything in the world exists because of Him, worship Him with devotion, talk on Him, surrender themselves to Him, meditate on Him and rejoice in Him. Sri Krishna says that those who worship Him with devotion, to them He gives the Yoga of Discrimination by which they shall reach Him. In order to shower His grace, He dwells in their Self and destroys the darkness of their ignorance by the shining lamp of wisdom.

Arjuna tells The Lord "Narada, Vyasa and other great seers have described You in the same terms. Now, You too confirm their teachings. I believe that You are the Supreme Spirit-The Lord, the Infinite Paramatman. You told me earlier that even the Gods and the great sages do not comprehend you correctly in all Your full glory. Since You are the only one who knows You, You are the only teacher who can teach me about Yourself and Your glories. You must tell me therefore all Your glories which pervade all the worlds. Tell me also how am I to meditate so that I may know you. In which aspect or form should I contemplate upon You to realize You in Your full glory? Tell me all about Yoga powers and Your glories ".

From here till the end of this Chapter Sri Krishna gives several examples of His manifestations with the idea that he who meditates upon on any one of them will be able to discover the Infinite in the finite world of pluralities.

The long list of His manifestations described in the Verses 20 -39 has been tabulated below for easy reference.

Sri Krishna says that He is the

1. Universal Self seated in the hearts of all beings		
2. Beginning, middle and end of all beings		
	Among	He is
3	Twelve sons of Aditi	Vishnu
4	Lights	Radiant Sun
5	Maruts	Marichi
6	Stars	Moon
7	Vedas	Sama
8	Gods	Indra
9	Organs of perception	Mind
10	Living Beings	Consciousness
11	Eleven Rudras	Siva
12	Yakshas & Rakshasas	Kubera
13	Eight Vasus	God of Fire
14	Mountains	Meru
15	Household Priests	Brihaspati
16	Generals	Skanda
17	Lakes	Ocean
18	Great Sages	Bhrigu
19	Words	Sacred syllable 'OM'
20	Sacrifices	Japa Yagna
21	Immovable Things	Himalayas
22	Trees	Holy Aswattha
23	Celestial Sages	Narada
24	Gandharvas	Chitraratha
25	Siddhas	Sage Kapila
26	Horses	Uchchairavaa
27	Mighty Elephants	Airavata
28	Men	King
29	Weapons	Thunderbolt
30	Cows	Kamadhenu
31	Kandarpa	The progenitor
32	Serpents(Sarpa)	Vasuki
33	Snakes	Sesha (Ananta Nag)
34	Deities of water	Varuna
35	Pitris (Forefathers)	Aryama,
36	Controllers	Yama, Lord of Death
37	Daityas	Prahlada
38	Reckoners	Time
39	Beasts	Lion
40	Birds	Garuda

Among		He is
41	Purifiers	Wind
42	Warriors	Rama
43	Fishes	Shark
44	Rivers	Ganga
45	Creation	Beginning, middle, end
46	Sciences	Science of Self
47	Discussions	Logic
48	Alphabet	The letter 'A'
49	Compounds in grammar	The Dual
50	The Lord is	The imperishable Time
51		Creator facing all around
52		Death and prosperity
53	Feminine qualities	Fame, prosperity, speech, memory, intelligence, firmness and forgiveness
54	Hymns	Brihatsaman
55	Metres	Gayatri
56	Twelve Months	Margashirsha
57	Six Seasons	Spring, flowering season
58	Deceitful Practices	Gambling
59	Splendid	Splendour
60	Victorious	Victory
61	Resolute	Determination
62	Good	Determination, goodness
63	Vrishnis	Vaasudeva (Krishna)
64	Pandavas	Arjuna
65	Sages	Vyasa
66	Wise or Poets	Ushanas (Sukracharya)
67	Rulers	Subduing Power
68	Those who seek victory	Statesmanship
69	Secrets	Silence
70	Wise	Wisdom
71	All Beings	Seed

Sri Krishna concludes that nothing can exist without Him, that there is no limit to His divine manifestations and that He supports the entire Universe by a fraction of His power.

Live as the Gita Teaches You to Live

In this Chapter Arjuna requested The Lord to explain His manifestations, power of Yoga and His form to meditate upon. Sri Krishna explained the technique for meditation by citing several examples of His glories on which one has to concentrate.

In meditation one will have to take the mind away from the grosser to the subtler levels of consciousness so as to reach mind's source which is Pure Consciousness. The mind is always extroverted and feeds on sensory perceptions. If one gets convinced that He alone exists in everything as its essence (consciousness) then the mind will begin to perceive the divinity in every being and thing which is their essential nature. The consciousness within begins to perceive the consciousness outside without any effort or obstacle. By this way Sri Krishna teaches that one can always live in God-Consciousness.

Points to Ponder

1. How one can know that which has no beginning and end?
2. What made Sri Krishna to enumerate in so many details His glories?
3. What is the purpose behind this discourse of The Lord?
4. Write short notes on :
 - Buddhi Yoga
 - The single syllable 'OM'
 - The alphabet 'A'
 - Japa Yagna
 - Pipal Tree
 - Time
 - Death as a leveler and
 - Gayatri

Next time we will take up Chapter 11

HARIH OM