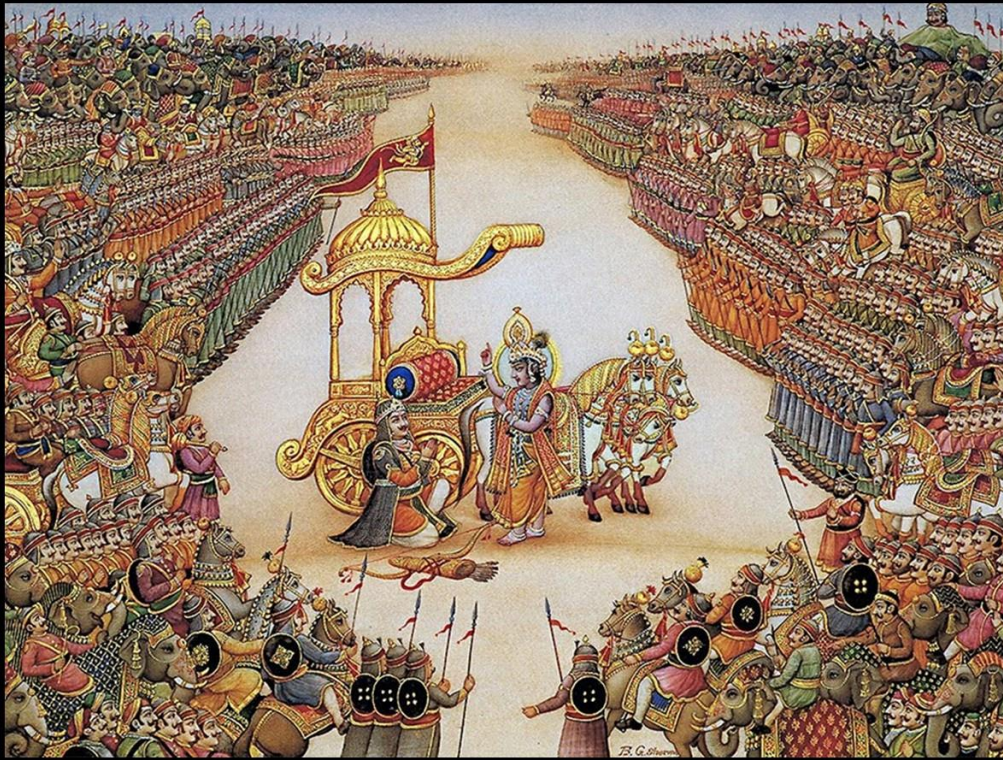


Reflections from Shrimad Bhagavadgita– Part 94: Chapter 10, Summary of Chapter 10

(February 19 –February 25, 2020)

VIBHUTI YOGA



**CLICK HERE
TO
LISTEN TO
THE
ENTIRE
CHAPTER-10
VERSES 1-42
OF
SHRIMAD
BHAGAVAD
GITA**

<https://drive.google.com/open?id=13hv--ms4nOZr6lN1EAjMFO7PnHk8u6NH>

The Summary of

Chapter 10

Vibhuti Yoga

(The Yoga of Divine, Transcendental Opulence)

(A) The Summary of Chapter 10 Summary:

Vibhuti Yoga means the yoga of Supreme Manifestation of God – revealing Brahman as the source of the material world. Even highly evolved persons, such as sages or demigods, 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).

(B) The Most Important Verses of Chapter 10:

Verse 02: Neither celestial gods nor the great sages know my origin. I am the source from which the gods and great seers come.

Verse 10: To those whose minds are always united with me in loving devotion, I give the divine knowledge by which they can attain me.

Verse 41: Whatever you see as beautiful, glorious, or powerful, know it to spring from but a spark of my splendor.

(C) The Verse-By-Verse Summary of Chapter 10:

The contents of the 42 verses of Chapter 10 can be divided into the following six sections:

<u>The Topic</u>	<u>Verses</u>
1. Introduction and the glory of knowledge of God's Vibhuti, the Divine Transcendental Opulence.....	01-03
2. Lord's glory in brief and the benefit of that knowledge	04-07
3. Devotees who accept God as the source of all and everything as the Gift from God, and the benefit of such a devotion.....	08-11
4. Arjuna's request for elaboration	12-18
5. Lord's glories elaborated.....	19-42

1. Introduction and the glory of knowledge of God's Vibhuti, the Divine Transcendental Opulence:

In the first three verses (V1-3), Lord Kṛiṣṇa introduces the topic of *vibhūti* and *yoga* – *vibhūti* is the manifestation of Lord and *yoga* is the power of manifestation. Even great sages cannot talk about the glories of the Lord, because they are finite beings born later. Hence it is the rarest knowledge that is given. One who gains this knowledge will be free from *samsāra*.

2. Lord's glory in brief and the benefit of that knowledge:

In the next four verses (V4-7), the Lord reveals His glory by pointing out that the entire subtle universe of thoughts as well as the gross universe are born of Him. The

seven great sages, the four sages Sanaka etc., and the Manus are all born of the mind of the Lord. One who knows this, ultimately attains self-knowledge.

3. Devotees who accept God as the source of all and everything as the Gift from God, and the benefit of such a devotion:

In the next four verses (V8-11), Lord describes the class of devotees who accept everything as the gift from God since He is the source of all. They think about God, speak about God, and hear about God — in short they spend their lives reveling in God all the time (V8, 9). [Still they are *Saguna* (God with the form) devotees only. They are ignorant of the highest nature (*Nirguna* form) of the Lord]. The Lord says that He takes the responsibility of enlightening them. Out of compassion for them, the Lord lights up the lamp of knowledge, remaining in their heart. (The idea is that the Lord will provide them with a guru and the necessary conditions for the knowledge of the highest nature of God.) (V10, 11)

4. Arjuna's request for elaboration:

In the next seven verses (12 to 18), Arjuna requests Lord Kṛṣṇa to give the details of His glories (manifestations). He asks Lord to describe to him His divine *vibhūti*, the transcendental opulences by which He pervades all the worlds and resides in them. He questions Lord how may he know Him and think of Him, and while meditating, in what forms should he think of Him.

5. Lord's glories elaborated:

In the last 24 verses (V19-42), Lord Krishna describes His glories to Arjuna. The Lord is careful to add both in the beginning and in the end that it is not an exhaustive list of His glories. They are the important ones. Nobody can exhaust the glories of the Lord (V19, 40). Lord *Kṛṣṇa* begins the enumeration with the very Self. The best, the closest and the most evident expression of the Lord is the very 'I', the consciousness (V20). Lord *Kṛṣṇa* concludes the list by pointing out that He is the very existence in all beings, because He is the material cause (*bījaṃ*) of all (V39). In short, whatever there is which is glorious, rich or powerful —all of them are the expressions of only a ray of God's glory (V41). In fact, it is not that the Lord's glory is in the world, but the entire world is in the Lord, occupying a tiny part of Him (V42).