

**Reflections from Shrimad Bhagavadgita– Part 88: Chapter 10, Verses 14-18**

(January 8 –January 14, 2020)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

*sarvam etad ṛitam manye yan mām vadasi keśhava*

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०-१४ ॥

*na hi te bhagavan vyaktim vidur devā na dānavāḥ*

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

*swayam evātmanātmānam vettha tvam  
puruṣhottama*

भूतभावन भूतेश देवदेव जगत्पते ॥ १०-१५ ॥

*bhūta-bhāvana bhūteśha deva-deva jagat-pate*

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

*vaktum arhasyaśheṣheṇa divyā hyātma-vibhūtayaḥ  
yābhir vibhūtibhir lokān imāms tvam vyāpya*

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६ ॥

*tiṣṭhasi*

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

*katham vidyām aham yogins tvām sadā  
parichintayan*

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०-१७ ॥

*keṣhu keṣhu cha bhāveṣhu chintyo 'si bhagavan mayā*

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

*vistareṇātmano yogam vibhūtim cha janārdana*

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १०-१८ ॥

*bhūyaḥ kathaya tṛptir hi śhṛiṇvato nāsti me 'mṛitam*

## **TRANSLATION**

- (14)** O Krishna, I totally accept everything you have told me as the truth. O Lord, neither gods nor the demons can understand your true personality.
- (15)** Indeed, you alone know yourself by yourself, O Supreme Personality, the Creator and Lord of all beings, the God of gods, and the Lord of the universe!
- (16)** Please describe to me your divine opulences, by which you pervade all the worlds and reside in them.
- (17)** O Supreme Master of Yog, how may I know you and think of you. And while meditating, in what forms can I think of you, O Supreme Divine Personality?
- (18)** Tell me again in detail your divine glories and manifestations, O Janardan. I can never be tired of hearing your nectar.

[https://drive.google.com/open?id=1Gm\\_TB1L3hFanoC34Hq\\_hhw\\_6YsY2olrn](https://drive.google.com/open?id=1Gm_TB1L3hFanoC34Hq_hhw_6YsY2olrn)

## Chapter 10

### Verse 14:

In this verse, Arjuna confesses that the ignorance he had concerning Lord Krishna's transcendental potencies and absolute supremacy over all creation have been totally dispelled and that everything Lord Krishna has declared is absolute reality and the ultimate truth. This means that every word that Lord Krishna speaks is the absolute reality and His extraordinary and infinite glories and illustrious qualities and phenomenal attributes are always manifest and eternal. Thus, Lord Krishna is known as *Bhagavan* the complete possessor of the six opulences: total power, total beauty, total wisdom, total wealth, total fame and total renunciation. Neither the *devah* or demigods nor the *danavah* or demons being of limited understanding have the ability to understand Him and perceive His identity in full.

### Verse 15:

Lord Krishna is being addressed here as *Purushottama* meaning the Supreme Personality and it is being confirmed that only He can be cognizant of His own Self by His own knowledge and none other. The words *bhuta-bhavana* means universal father denoting the progenitor of all beings. The word *bhutesha* means the Lord of all beings indicating the absolute controller. The words *jagat-pate* refers to Jagannatha, the Lord and master of creation. The words *deva-deva* means God of gods, which indicates that even as the demigods excel in innumerable auspicious qualities of form, beauty, aesthetics, etc. over lower and lower creations such as human, animal, birds and reptiles, in the same way the Supreme Lord excels over all of the demigods and any other conceivable gods as well.

### Verse 16:

Here, Lord Krishna is being implored by Arjuna to elaborate upon His glorious *vibhuti* or transcendental opulence as only He is able to accurately describe in full His divinely supreme glories by which He pervades and controls all creation. Lord Krishna's glories are unlimited and endless and as He is proficient in the governing of all creation through *His all-pervading aspect* and the governing of all beings by His *paramatma* aspect within all beings as the Supreme soul.

### Verses 17:

In this verse, the necessity of accurately and distinctly knowing the Supreme Lord Krishna's *vibhuti* or divine, transcendental opulence is expressed by Arjuna with the word *katham vidyam aham* meaning how to know. The word *yogim* is expressing that Lord Krishna is the master of *yoga* or the science of the individual consciousness attaining communion with the ultimate consciousness. Being inferior to the Supreme Lord, it is not possible to fathom His glories, powers and paramount supremacy without Lord's mercy, so Arjuna is requesting Lord Krishna to explain His unimaginable glories that are beyond even elevated and advanced conceptions, so that he can get an idea as to how to correctly meditate upon the Supreme Lord and not just imagine or concoct some ideas that have no validity to reality.

This is because only the Supreme Lord knows Himself and it is not possible to understand and meditate upon Him in full without Lord's help.

**Verses 18:**

Here, Lord Krishna is being requested by Arjuna to elaborate in more detail with facts about Lord's *vibhuti* or Supreme transcendental opulence and His Supreme *yoga*. One might wonder why Arjuna is asking Lord Krishna to repeat what was told to him already in Chapters 7 & 9 that everything in creation is permeated by the Lord. The 7th Chapter reveals some of Lord Krishna's divine glories and the 9th Chapter His Supreme Power. Earlier in this Chapter 10: Verse 8, it is revealed that Lord Krishna is the Supreme Absolute Truth and the origin of everything animate and inanimate. However, what Lord Krishna spoke of previously was too brief and concise. Because of this, Arjuna speaks the compound word *vistarenatmano yogam* meaning explain in detail the process of *yoga* or the science of the individual consciousness attaining communion with the ultimate consciousness of Lord Krishna. Arjuna is feeling that Lord Krishna's unequivocal instructions are just like ambrosial nectar and to hear in detail about the power of His glorious *vibhuti* or divine, transcendental opulence along with His eternal power of *yoga* just enhances the flavor of this ambrosial nectar.