

**Reflections from Shrimad Bhagavadgita– Part 89: Chapter 10, Verses 19-23**

(January 15 –January 21, 2020)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

श्रीभगवानुवाच ।

*śhrī bhagavān uvācha*

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

*hanta te kathayiṣhyāmi divyā hyātma-vibhūtayaḥ*

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥

*prādhānyataḥ kuru-śhreṣṭha nāstyanto vistarasya me*

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

*aham ātmā guḍākeśha sarva-bhūtāśhaya-sthitaḥ*

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२० ॥

*aham ādiśh cha madhyam cha bhūtānām anta eva cha*

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।

*ādityānām aham viṣṇur jyotiṣhām ravir anśhumān*

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०-२१ ॥

*marīchir marutām asmi nakṣhatrāṇām aham śhaśhī*

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

*vedānām sāma-vedo 'smi devānām asmi vāsavaḥ*

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०-२२ ॥

*indriyāṇām manaśh chāsmi bhūtānām asmi chetanā*

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

*rudrāṇām śhaṅkaraśh chāsmi vित्तेśho yaksha-rakṣhasām*

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०-२३ ॥

*vasūnām pāvakaśh chāsmi meruḥ śhikhariṇām aham*

## **TRANSLATION**

- (19)** The Blessed Lord spoke: I shall now briefly describe my divine glories to you, O best of the Kurus, for there is no end to their detail.
- (20)** O Arjun, I am seated in the heart of all living entities. I am the beginning, middle, and end of all beings.
- (21)** Amongst the twelve sons of Aditi I am Vishnu; amongst luminous objects I am the sun. Know me to be Marichi amongst the Maruts, and the moon amongst the stars in the night sky.
- (22)** I am the Sāma Veda amongst the Vedas, and Indra amongst the celestial gods. Amongst the senses I am the mind; amongst the living beings I am consciousness.
- (23)** Amongst the (eleven) Rudras know me to be Shankar; amongst the semi demons (Yakshas) and demons (Rakshasas), I am Kubera, the God of wealth. I am Agni amongst the (eight) Vasus and Meru amongst the mountains.

<https://drive.google.com/open?id=15E-z2kbbwocYHSoiC7XuVoaVI2Ly3byn>

## Chapter 10

### Verse 19:

Here, Lord Krishna agrees to reveal to Arjuna more of His *vibhuti* or divine, transcendental opulence, including but not limited to His glories, forms, abodes, and pastimes; but only those most prominent ones as there is no limit to His opulence. He uses the word *pradhanyatah* which means prominent, the most exalted of His manifestations for it would not be possible to recount all of them as they are endless. Upanishads refer to God as *Anant* (endless), for example, the *Śhwetāśhvatar Upaniṣhad* (1.9, V18) states: *anantaśchātmā viśhwarūpo hyakartā*, meaning: “God is infinite and manifests in innumerable forms in the Universe. Although He administers the Universe, He is yet the non-doer.”

### Verse 20:

This verse says that Lord Krishna is seated within our soul. Seated inside, He grants the power of consciousness and eternity to the soul. If He were to subtract His power, our soul would become insentient and perish. Our souls are thus eternal and sentient, not by our own power, but because the supremely sentient and eternal God is seated within, granting His powers to us. Lord Krishna further states that He is the beginning, middle, and end of all living beings. They have emanated from Him, and so He is their beginning. All life that exists in creation is sustained by His energy, and so He is the middle. Furthermore, those who attain liberation go to His divine abode to live eternally with Him. Therefore, Lord Krishna is also the end of all living beings. *Taittirīya Upaniṣhad* (3.1.1: V25] describes God as: “*yato vā imāni bhūtāni jāyante yena jātāni jīvanti, yatprayantya abhisamviśhanti*,” meaning: “God is He from whom all living beings have emanated; God is He within whom all living beings are situated; God is He into whom all living beings shall unite.”

### Verse 21:

Commencing with this verse until the conclusion of this chapter, Lord Krishna reveals His prominent *vibhuti* or divine, transcendental opulence. Of the 12 Adityas, revealed in the Vishnu Purana, as being *Dhatri, Aryama, Mitra, Varuna, Indra, Vivasvan, Pushan, Parjanya, Amsu, Bhaga, Tvastri* and *Vishnu*, the Supreme Lord Krishna's *vibhuti* or divine transcendental opulence is the one bearing the name *Vishnu* who is the chief of them all. Of the lights that shine in the countless Universes, Lord Krishna's *vibhuti* is the solar group consisting of all the radiant suns whose shining rays illuminate the darkness of those Universes. Of the 7 Maruts or winds, named *Avaha, Prahava, Nivaha, Purvaha, Udvaha, Samvaha* and *Parivaha*, which are different varieties of winds blowing throughout space, Lord

Krishna's *vibhuti* is the chief wind known as Parivaha who bears the name *Marichi* the primal wind which precedes all the others. The words *nakshatranaam aham shashi* means that as the moon, who has the strongest influence over the night sky, He is the Lord over the 27 constellations beginning with *Ashvini* and ending with *Revati*.

### **Verses 22:**

Among the four Vedas, including Rigveda, Yajurveda, Atharvaveda, and Samaveda, Lord Krishna's *vibhuti* or divine, transcendental opulence is found in the Sāmaveda which excels the others by the sweetness of its melody. The Sāmaveda is the most musical and is sung in praise of the Lord. It is enchanting to ears and evokes devotion amongst its listeners. Among the demigods His *vibhuti* is Indra (Vasava), the celestial chief of all the demigods. The five key senses, including seeing, hearing, tasting, touching and smelling, will function correctly only if the mind is attentive to them. If the mind wanders away, the senses cannot function properly. For example, you hear with your ears what people say, but if your mind wanders away while they are speaking, their words are lost to you. So, the mind is the king of all senses. Shree Krishna speaks of it as His *vibhuti*, reflecting His power, and later in the *Bhagavad Gita*, He mentions it as the sixth and most important sense. Finally, Lord Krishna describes *chetana* or consciousness in all living beings as His *vibhuti*. The difference between a living person and a dead person is the presence of *chetana* or consciousness in the living person's body while its absence in a dead person's body. *Chetana* exists in the soul by the divine power of Lord Krishna.

### **Verses 23:**

Among the 11 Rudras or demigods of destruction, including Hara, Bahurupa, Tryambaka, Aparajita, Vrisakapi, Shankar, Kapardi, Raivata, Mrigavyadha, Sarva, and Kapali, Lord Krishna's *vibhuti* or divine, transcendental opulence is *Shankara* which is synonymous with Shiva. Of the Yakshas and Rakshasas, His *vibhuti* is *Kubera*, the lord of wealth and treasurer of the demigods, and of the 8 Vasus, including land, water, fire, air, space, sun, moon, and stars, His *vibhuti* is *Pavaka*, the firegod Agni. Of lofty mountains with high peaks, Lord Krishna's *vibhuti* is Mt. Meru, famed for its rich natural resources.