

Bhagavad Gita

Chapter 10

The Opulence of the Absolute

Vibhuti Yoga

Section – I

Understanding Krsna's
Unknowability, One Serves
Him (1-7)

Section-I Understanding Kṛṣṇa's Unknowability, One Serves Him (1-7)

|| 10.1 ||

śrī-bhagavān uvāca
bhūya eva mahā-bāho
śṛṇu me paramam vacaḥ
yat te 'haṁ prīyamāṇāya
vakṣyāmi hita-kāmyayā

The Lord said: Again (**bhūyah eva**), O Mighty-armed one (**mahā-bāho**), hear My supreme teachings (**śṛṇu me paramam vacaḥ**), which I will speak to you (**yat te ahaṁ vakṣyāmi**), who are qualified with prema (**prīyamāṇāya**), because I desire to give you benefit (**hita-kāmyayā**).

SVCT

- Starting from the seventh chapter, after revealing His powers, Kṛṣṇa spoke of bhakti.
- Now in the tenth chapter, He speaks of the confidential elements of bhakti along with a description of His vibhūti.
- By knowing the powers of the Lord, one understands that the Lord is worthy of worship.
- These powers have been described starting from the seventh chapter.
- Now the Lord will explain the powers in detail for the pleasure of those who have devotion.

SVCT

- According to the rule that the ṛṣis speak indirectly and the Lord is fond of such indirect statements, and thus, because this knowledge is somewhat difficult to comprehend, the Lord speaks again (bhūyaḥ).

parokṣa-vādā ṛṣayaḥ parokṣam ca mama priyam

The Vedic seers and mantras deal in esoteric terms, and I also am pleased by such confidential descriptions. **SB 11.21.35**

- “Again (bhūyaḥ), hear My words.”
- This means, “Again I will speak about the king of knowledge, the king of secrets.”

SVCT

- “O Mighty-armed one, you display your supreme power of your arms.
- This power is greater than that of all others.
- In the same way, you should display the supreme power of your intelligence in this topic.
- Listen to the words I speak.”
- This implies that Arjuna should limit his attention to what is spoken, though he is already listening.
- “These words are even superior to what I have spoken previously (paramam vacah).
- I speak these words to you, in order to cause you astonishment.”
- The reason for speaking to Arjuna is then given: “I will speak to you because you are filled with prema (priyamāṇāya).”

Baladeva

- The Lord's aiśvarya, a cause of bhakti, which was discussed in the seventh, eighth and ninth chapters, is further supported in the tenth chapter with a description of the Lord's vibhūti.
- In the previous several chapters bhakti has been described along with intermittent descriptions of the Lord's powers.
- Now in this chapter, in order to manifest and increase that bhakti, the Lord will describe in detail His extraordinary vibhūti which were previously briefly discussed.
- [Note: These were discussed in chapter 7.8-12 and chapter 9.16-19.]

Baladeva

- “O Mighty-armed Arjuna! Again (bhūya) hear My auspicious (paramam) words.”
- Kṛṣṇa commands Arjuna, who is already hearing, to listen, in order to make him alert to what will be taught.
- “With a desire for benefiting you, I will speak to you words concerning My transcendental powers or vibhūtiḥ.”
- The actual meaning is “I will speak knowledge to astonish you, who are already knowledgeable, who will take pleasure in My words (prīyamānāya) as if drinking nectar.
- I will speak with a desire for your welfare in the form of producing and increasing your devotion for Me (hita kāmīyā).”

Srila Prabhupada

- The word bhagavān is explained thus by Parāśara Muni: one who is full in six opulences, who has full strength, full fame, wealth, knowledge, beauty and renunciation, is Bhagavān, or the Supreme Personality of Godhead.
- While Kṛṣṇa was present on this earth, He displayed all six opulences.
- Therefore great sages like Parāśara Muni have all accepted Kṛṣṇa as the Supreme Personality of Godhead.
- Now Kṛṣṇa is instructing Arjuna in more confidential knowledge of His opulences and His work.

Srila Prabhupada

- Previously, beginning with the Seventh Chapter, the Lord has already explained His different energies and how they are acting.
- Now in this chapter He explains His specific opulences to Arjuna.
- In the previous chapter He has clearly explained His different energies to establish devotion in firm conviction.
- Again in this chapter He tells Arjuna about His manifestations and various opulences.

Srila Prabhupada

- The more one hears about the Supreme God, the more one becomes fixed in devotional service.
- One should always hear about the Lord in the association of devotees; that will enhance one's devotional service.
- Discourses in the society of devotees can take place only among those who are really anxious to be in Kṛṣṇa consciousness.
- Others cannot take part in such discourses.
- The Lord clearly tells Arjuna that because Arjuna is very dear to Him, for his benefit such discourses are taking place.

Section-I Understanding Kṛṣṇa's Unknowability, One Serves Him (1-7)

|| 10.2 ||

na me viduḥ sura-gaṇāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānām
maharṣīṇām ca sarvaśaḥ

The devatās and great ṛṣis (**sura-gaṇāḥ maharṣayaḥ**) do not know about My extraordinary powers (**na viduḥ me prabhavaṁ**) since I am the source of the devatās (**aham ādir hi devānām**) and great ṛṣis (**maharṣīṇām ca sarvaśaḥ**).

SVCT

- “My appearance can be known only by My unprecedented mercy and by no other means.
- The devatās do not know My most extraordinary (pra) birth (bhavam) from Devakī.”
- “Well, the devatās may not know because they are absorbed in material pleasure, but the sages must know.”
- “No, they also do not know (na maharṣayaḥ).”
- The Lord explains the reason why they do not know: “Because I am the cause of all of them, in all ways, they do not know about My birth, just as the sons cannot know about the birth of the father.”

SVCT

- One should not think of another meaning of the word prabhavam, [Note: Prabhava means “power” as well as “birth.”] because in verse 14, Arjuna says in confirmation of that meaning that neither the demons nor devas know about the appearance (birth) of the Lord: na hi te bhagavan vyaktim vidur devā na dānavāḥ.

Srila Prabhupada

- As stated in the Brahma-saṁhitā, Lord Kṛṣṇa is the Supreme Lord. No one is greater than Him; He is the cause of all causes.
- Here it is also stated by the Lord personally that He is the cause of all the demigods and sages.
- Even the demigods and great sages cannot understand Kṛṣṇa; they can understand neither His name nor His personality, so what is the position of the so-called scholars of this tiny planet?
- No one can understand why this Supreme God comes to earth as an ordinary human being and executes such wonderful, uncommon activities.
- One should know, then, that scholarship is not the qualification necessary to understand Kṛṣṇa.

Srila Prabhupada

- Even the demigods and the great sages have tried to understand Kṛṣṇa by their mental speculation, and they have failed to do so.
- In the Śrīmad-Bhāgavatam also it is clearly said that even the great demigods are not able to understand the Supreme Personality of Godhead.
- They can speculate to the limits of their imperfect senses and can reach the opposite conclusion of impersonalism, of something not manifested by the three qualities of material nature, or they can imagine something by mental speculation, but it is not possible to understand Kṛṣṇa by such foolish speculation.

Srila Prabhupada

- Here the Lord indirectly says that if anyone wants to know the Absolute Truth, "Here I am present as the Supreme Personality of Godhead. I am the Supreme." One should know this.
- Although one cannot understand the inconceivable Lord who is personally present, He nonetheless exists. We can actually understand Kṛṣṇa, who is eternal, full of bliss and knowledge, simply by studying His words in Bhagavad-gītā and Śrīmad-Bhāgavatam.
- The conception of God as some ruling power or as the impersonal Brahman can be reached by persons who are in the inferior energy of the Lord, but the Personality of Godhead cannot be conceived unless one is in the transcendental position.

Srila Prabhupada

- Because most men cannot understand Kṛṣṇa in His actual situation, out of His causeless mercy He descends to show favor to such speculators.
- Yet despite the Supreme Lord's uncommon activities, these speculators, due to contamination in the material energy, still think that the impersonal Brahman is the Supreme.
- Only the devotees who are fully surrendered unto the Supreme Lord can understand, by the grace of the Supreme Personality, that He is Kṛṣṇa..

Srila Prabhupada

- The devotees of the Lord do not bother about the impersonal Brahman conception of God; their faith and devotion bring them to surrender immediately unto the Supreme Lord, and out of the causeless mercy of Kṛṣṇa they can understand Kṛṣṇa.
- No one else can understand Him.
- So even great sages agree: What is ātmā, what is the Supreme? It is He whom we have to worship.

Section-I Understanding Krsna's Unknowability, One Serves Him (1-7)

|| 10.3 ||

yo mām ajam anādim ca
vetti loka-maheśvaram
asammūḍhaḥ sa martyeṣu
sarva-pāpaiḥ pramucyate

He who (**yah**), without bewilderment (**asammūḍhaḥ**), knows (**vetti**) that I am unborn since I have no beginning (**ajam anādim ca**), and also am born (**ca**), and knows that I am the lord of all planets (**loka-maheśvaram**), is freed from all sins in this world (**sah martyeṣu sarva-pāpaiḥ pramucyate**) and performs bhakti without impediments (**implied**).

SVCT

- “But certainly the devatās and ṛṣis know about birth of this body belonging to You, the supreme Brahman, who are unlimited by all time and space.”
- Placing His index finger on His chest the Lord speaks this verse.
- “He who knows that I am without birth and am beginningless is free from sin.”
- “Does not everyone know that Brahmā is not beginningless, but that you, Paramātmā, are called aja, without birth, because of having no beginning (ajam anādim)?”

SVCT

- “He who knows that I am unborn, and also born to Vasudeva, and am still without beginning, is freed from all sins.”
- ca here signifies that He is also born.
- By using the word mām (me), Kṛṣṇa indicates His particular birth from Vasudeva.
- This refers back to the Lord’s previous statement in chapter four, “He who knows that My birth and activities are transcendental.....”
- “I take birth, but because I am Paramātmā, I am eternally without birth.”
- Both these conditions are absolute truth, a demonstration of the acintya śakti.
- The Lord has said, ajo’ pi san avyayātmā... sambhavāmi, “Though I am unborn, I appear.”

SVCT

- Uddhava also says:

**karmāṇy anīhasya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśramah
svātman-rateḥ khidyati dhīr vidām iha**

My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self. **SB 3.4.16**

SVCT

- The commentary in the Laghu Bhagavatāmṛta says:
**tat tan na vāstavaṁ cet syād vidāṁ buddhi-bhramas tadā
na syād evety ato 'cintyā śaktir līlāsu kāraṇam**

If all this were not true, then all perceptions would be illusory. But that is not so. Thus the acintya-śakti is the cause of His pastimes. **Laghu Bhāgavatamṛta 1.5.119**

- In My childhood, during the Dāmodara-līlā, it is inconceivable that I could be bound by strings of bells, but not by the cords of mother Yaśodā.
- In the same way, My birth and non-birth are also inconceivable.

SVCT

- The Lord then speaks of His powers, which are hard to understand.
- He who knows that, though I am your chariot driver, I am also the great controller of all the planets (loka-maheśvaram)—he alone is not bewildered among men, and is free of all sins, which are an obstacle to bhakti.
- But he who, though accepting that the Lord is unborn, without beginning and is the controller of all beings, thinks that His being born is just a semblance of birth, is bewildered, and is not freed from all sins.

Baladeva

- Some person, however, does have this knowledge of Me. With this intention the Lord speaks.
- Among thousands of men who are endeavoring, he who gets the good fortune of association with devotees who know about Me will know Me, who am without beginning, unborn, the great lord of the universe. He, not being bewildered, will be free of all sins.
- The Lord is unborn (ajam).
- That means He is different from the material products, which are unconscious, and from any class of being in the universe, since all entities are born with material bodies (or forms in the case of material objects) which have a beginning, and by transformation, an end.

Baladeva

- He becomes more specific by saying that He is without beginning (anādim).
- He is different from all the liberated souls as well, for though liberated souls are without birth now, their liberated state had a beginning, since their previous condition was marked by birth in material bodies.
- The Lord is also different from the eternally liberated souls, as well as being different from prakṛti and time, by the mention of the word loka maheśvaram.
- Although these all have no birth and are without beginning, they do not have lordship over all the worlds.

Baladeva

- The Lord also uses the word “beginningless” to distinguish Himself from Brahmā and Śiva, since they are also lords of the worlds.
- That He is the lord of Brahmā and Śiva will be explained elsewhere.
- He who knows that I am distinguished from all others by lack of contact with bad qualities and by eternal lordship of all things becomes freed from all karmas (sarva pāpaiḥ pramucyate), which act as an obstacle to the appearance of devotion to Me. That person then attains devotion to Me.
- Bewilderment (sammūḍhaḥ) means thinking that something else is knowledge of Me. He is devoid of that bewilderment.
- Also he is not bewildered, thinking, “How can Kṛṣṇa be called unborn, since he is born from Devakī?” since he knows that Kṛṣṇa can be born from her without giving up His status as unborn.

Srila Prabhupada

- As stated in the Seventh Chapter (7.3), manuṣyāṅām sahasreṣu kaścīd yatati siddhaye: those who are trying to elevate themselves to the platform of spiritual realization are not ordinary men; they are superior to millions and millions of ordinary men who have no knowledge of spiritual realization.
- But out of those actually trying to understand their spiritual situation, one who can come to the understanding that Kṛṣṇa is the Supreme Personality of Godhead, the proprietor of everything, the unborn, is the most successful spiritually realized person.
- In that stage only, when one has fully understood Kṛṣṇa's supreme position, can one be free completely from all sinful reactions.

Srila Prabhupada

- Here the Lord is described by the word aja, meaning "unborn," but He is distinct from the living entities who are described in the Second Chapter as aja.
- The Lord is different from the living entities who are taking birth and dying due to material attachment.
- The conditioned souls are changing their bodies, but His body is not changeable.
- Even when He comes to this material world, He comes as the same unborn; therefore in the Fourth Chapter it is said that the Lord, by His internal potency, is not under the inferior, material energy, but is always in the superior energy.

Srila Prabhupada

- In this verse the words vetti loka-maheśvaram indicate that one should know that Lord Kṛṣṇa is the supreme proprietor of the planetary systems of the universe.
- He was existing before the creation, and He is different from His creation.
- All the demigods were created within this material world, but as far as Kṛṣṇa is concerned, it is said that He is not created; therefore Kṛṣṇa is different even from the great demigods like Brahmā and Śiva.

Srila Prabhupada

- And because He is the creator of Brahmā, Śiva and all the other demigods, He is the Supreme Person of all planets.
- Śrī Kṛṣṇa is therefore different from everything that is created, and anyone who knows Him as such immediately becomes liberated from all sinful reactions.
- One must be liberated from all sinful activities to be in the knowledge of the Supreme Lord.
- Only by devotional service can He be known and not by any other means, as stated in Bhagavad-gītā.

Srila Prabhupada

- One should not try to understand Kṛṣṇa as a human being.
- As stated previously, only a foolish person thinks Him to be a human being. This is again expressed here in a different way.
- A man who is not foolish, who is intelligent enough to understand the constitutional position of the Godhead, is always free from all sinful reactions.
- If Kṛṣṇa is known as the son of Devakī, then how can He be unborn?
- That is also explained in Śrīmad-Bhāgavatam: When He appeared before Devakī and Vāsudeva, He was not born as an ordinary child; He appeared in His original form, and then He transformed Himself into an ordinary child.

Srila Prabhupada

- Anything done under the direction of Kṛṣṇa is transcendental. It cannot be contaminated by material reactions, which may be auspicious or inauspicious.
- The conception that there are things auspicious and inauspicious in the material world is more or less a mental concoction because there is nothing auspicious in the material world.
- Everything is inauspicious because the very material nature is inauspicious. We simply imagine it to be auspicious.
- Real auspiciousness depends on activities in Kṛṣṇa consciousness in full devotion and service. Therefore if we at all want our activities to be auspicious, then we should work under the directions of the Supreme Lord.

Srila Prabhupada

- Such directions are given in authoritative scriptures such as Śrīmad-Bhāgavatam and Bhagavad-gītā, or from a bona fide spiritual master.
- Because the spiritual master is the representative of the Supreme Lord, his direction is directly the direction of the Supreme Lord.
- The spiritual master, saintly persons and scriptures direct in the same way.
- There is no contradiction in these three sources.
- All actions done under such direction are free from the reactions of pious or impious activities of this material world.

Srila Prabhupada

- The transcendental attitude of the devotee in the performance of activities is actually that of renunciation, and this is called sannyāsa.
- As stated in the first verse of the Sixth Chapter of Bhagavad-gītā, one who acts as a matter of duty because he has been ordered to do so by the Supreme Lord, and who does not seek shelter in the fruits of his activities (anāśritaḥ karma-phalam), is a true renouncer.
- Anyone acting under the direction of the Supreme Lord is actually a sannyāsī and a yogī, and not the man who has simply taken the dress of the sannyāsī, or a pseudo yogī.

Section-I Understanding Krsna's Unknowability, One Serves Him (1-7)

|| 10.4-5 ||

buddhir jñānam asammohaḥ
kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo
bhayaṁ cābhayaṁ eva ca

ahiṁsā samatā tuṣṭiḥ
tapo dānaṁ yaśo 'yaśaḥ
bhavanti bhāvā bhūtānāṁ
matta eva pṛthag-vidhāḥ

Intelligence, knowledge, freedom from illusion (**buddhir jñānam asammohaḥ**), tolerance, truthfulness, sense control, mind control (**kṣamā satyaṁ damaḥ śamaḥ**), pleasure, pain, birth, death (**sukhaṁ duḥkhaṁ bhavo abhāvo**), fear, fearlessness (**bhayaṁ ca abhayaṁ eva ca**), non-violence, equanimity, satisfaction (**ahiṁsā samatā tuṣṭiḥ**), austerity, charity, fame, infamy (**tapo dānaṁ yaśo ayaśaḥ**)—all these various states of the living beings (**bhūtānāṁ pṛthag-vidhāḥ bhāvā**) arise only from Me (**matta eva bhavanti**).

SVCT and Baladeva

- In two verses the Lord expounds His status as the origin of all and the lord of all (which were mentioned in the last verse).
- Even those who are knowledgeable of scriptures cannot know about Me by their intelligence.
- Because intelligence and other elements are generated from the material guṇas like sattva, and though they all originate in Me, in themselves they are not suitable for understanding about Me who am beyond the guṇas.
- The list of items in these verses is given to show this.

SVCT

- Intelligence (buddhi) is capable of discerning the fine meaning of things.
- Knowledge (jñāna) refers to the ability to distinguish between ātmā and non-ātmā. [Note: Even knowledge of ātmā distinct from the body is only sattva guṇa.]
- Non-bewilderment (asammoha) means to be devoid of perplexity.
- These three qualities, though they are regarded as causing knowledge of Me, are not really causes of that knowledge.

SVCT

- The other states seen in people which are mentioned here also do not arise on their own (they come from Me).
- Tolerance (kṣamā), to speak the truth (satyam), control of the external senses (dama), and control of the internal sense (śama) are sattvic.
- Happiness is sattvic and sorrow is tamasic.
- Birth and death, types of sorrow, and fear, are tamasic.
- Fearlessness arising from knowledge is sattvic, but if it arises from rajas or tamas, it is rajasic or tamasic.

SVCT

- Non-violence and seeing others as ones self (samatā) are sattvic.
- Satisfaction, if unconditional is sattvic, and if conditional, is rajasic.
- Austerity and charity, if unconditional, are sattvic and if conditional, are rajasic.
- Fame and infamy are similarly either sattvic or rajasic.
- All these arise from My energy.
- Because of the non-difference of the energy and the source of energy, it is said they arise from Me (mattaḥ).

Srila Prabhupada

- The different qualities of living entities, be they good or bad, are all created by Kṛṣṇa, and they are described here.
- Intelligence refers to the power to analyze things in their proper perspective, and knowledge refers to understanding what is spirit and what is matter.
- Ordinary knowledge obtained by a university education pertains only to matter, and it is not accepted here as knowledge.
- Knowledge means knowing the distinction between spirit and matter.
- In modern education there is no knowledge about spirit; they are simply taking care of the material elements and bodily needs. Therefore academic knowledge is not complete.

Srila Prabhupada

- Asammoha, freedom from doubt and delusion, can be achieved when one is not hesitant and when he understands the transcendental philosophy. Slowly but surely he becomes free from bewilderment.
- Nothing should be accepted blindly; everything should be accepted with care and with caution.
- Kṣamā, tolerance and forgiveness, should be practiced; one should be tolerant and excuse the minor offenses of others.
- Satyam, truthfulness, means that facts should be presented as they are, for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others.

Srila Prabhupada

- But that is not truthfulness. The truth should be spoken in a straightforward way, so that others will understand actually what the facts are.
- If a man is a thief and if people are warned that he is a thief, that is truth.
- Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.
- Control of the senses means that the senses should not be used for unnecessary personal enjoyment.
- There is no prohibition against meeting the proper needs of the senses, but unnecessary sense enjoyment is detrimental for spiritual advancement.

Srila Prabhupada

- Therefore the senses should be restrained from unnecessary use.
- Similarly, one should restrain the mind from unnecessary thoughts; that is called śama.
- One should not spend one's time pondering over earning money.
- That is a misuse of the thinking power.
- The mind should be used to understand the prime necessity of human beings, and that should be presented authoritatively.
- The power of thought should be developed in association with persons who are authorities in the scriptures, saintly persons and spiritual masters and those whose thinking is highly developed.

Srila Prabhupada

- Sukham, pleasure or happiness, should always be in that which is favorable for the cultivation of the spiritual knowledge of Kṛṣṇa consciousness.
- And similarly, that which is painful or which causes distress is that which is unfavorable for the cultivation of Kṛṣṇa consciousness.
- Anything favorable for the development of Kṛṣṇa consciousness should be accepted, and anything unfavorable should be rejected.
- Bhava, birth, should be understood to refer to the body.
- As far as the soul is concerned, there is neither birth nor death; that we have discussed in the beginning of Bhagavad-gītā.

Srila Prabhupada

- Birth and death apply to one's embodiment in the material world. Fear is due to worrying about the future.
- A person in Kṛṣṇa consciousness has no fear because by his activities he is sure to go back to the spiritual sky, back home, back to Godhead. Therefore his future is very bright.
- Others, however, do not know what their future holds; they have no knowledge of what the next life holds.
- So they are therefore in constant anxiety.
- If we want to get free from anxiety, then the best course is to understand Kṛṣṇa and be situated always in Kṛṣṇa consciousness. In that way we will be free from all fear.

Srila Prabhupada

- In the Śrīmad-Bhāgavatam (11.2.37) it is stated, bhayaṁ dvitīyābhiniveśataḥ syāt: fear is caused by our absorption in the illusory energy.
- But those who are free from the illusory energy, those who are confident that they are not the material body, that they are spiritual parts of the Supreme Personality of Godhead, and who are therefore engaged in the transcendental service of the Supreme Godhead, have nothing to fear.
- Their future is very bright.
- This fear is a condition of persons who are not in Kṛṣṇa consciousness. Abhayam, fearlessness, is possible only for one in Kṛṣṇa consciousness.

Srila Prabhupada

- Ahimsā, nonviolence, means that one should not do anything which will put others into misery or confusion.
- Material activities that are promised by so many politicians, sociologists, philanthropists, etc., do not produce very good results because the politicians and philanthropists have no transcendental vision; they do not know what is actually beneficial for human society.
- Ahimsā means that people should be trained in such a way that the full utilization of the human body can be achieved.
- The human body is meant for spiritual realization, so any movement or any commissions which do not further that end commit violence on the human body.
- That which furthers the future spiritual happiness of the people in general is called nonviolence.

Srila Prabhupada

- Samatā, equanimity, refers to freedom from attachment and aversion.
- To be very much attached or to be very much detached is not the best.
- This material world should be accepted without attachment or aversion.
- That which is favorable for prosecuting Kṛṣṇa consciousness should be accepted; that which is unfavorable should be rejected. That is called samatā, equanimity.
- A person in Kṛṣṇa consciousness has nothing to reject and nothing to accept save in terms of its usefulness in the prosecution of Kṛṣṇa consciousness.

Srila Prabhupada

- Tuṣṭi, satisfaction, means that one should not be eager to gather more and more material goods by unnecessary activity.
- One should be satisfied with whatever is obtained by the grace of the Supreme Lord; that is called satisfaction.
- Tapas means austerity or penance. There are many rules and regulations in the Vedas which apply here, like rising early in the morning and taking a bath.
- Sometimes it is very troublesome to rise early in the morning, but whatever voluntary trouble one may suffer in this way is called penance.
- Similarly, there are prescriptions for fasting on certain days of the month.

Srila Prabhupada

- One may not be inclined to practice such fasting, but because of his determination to make advancement in the science of Kṛṣṇa consciousness, he should accept such bodily troubles when they are recommended.
- However, one should not fast unnecessarily or against Vedic injunctions.
- One should not fast for some political purpose; that is described in Bhagavad-gītā as fasting in ignorance, and anything done in ignorance or passion does not lead to spiritual advancement.
- Everything done in the mode of goodness does advance one, however, and fasting done in terms of the Vedic injunctions enriches one in spiritual knowledge.

Srila Prabhupada

- As far as charity is concerned, one should give fifty percent of his earnings to some good cause. And what is a good cause?
- It is that which is conducted in terms of Kṛṣṇa consciousness. That is not only a good cause, but the best cause.
- Because Kṛṣṇa is good, His cause is also good. Thus charity should be given to a person who is engaged in Kṛṣṇa consciousness.
- According to Vedic literature, it is enjoined that charity should be given to the brāhmaṇas.
- This practice is still followed, although not very nicely in terms of the Vedic injunction. But still the injunction is that charity should be given to the brāhmaṇas.

Srila Prabhupada

- Why? Because they are engaged in higher cultivation of spiritual knowledge.
- A brāhmaṇa is supposed to devote his whole life to understanding Brahman. *Brahma jānātīti brāhmaṇaḥ*: one who knows Brahman is called a brāhmaṇa.
- Thus charity is offered to the brāhmaṇas because they are always engaged in higher spiritual service and have no time to earn their livelihood.
- In the Vedic literature, charity is also to be awarded to one in the renounced order of life, the sannyāsī.
- The sannyāsīs beg from door to door, not for money but for missionary purposes. The system is that they go from door to door to awaken the householders from the slumber of ignorance.

Srila Prabhupada

- Because the householders are engaged in family affairs and have forgotten their actual purpose in life—awakening their Kṛṣṇa consciousness—it is the business of the sannyāsīs to go as beggars to the householders and encourage them to be Kṛṣṇa conscious.
- As it is said in the Vedas, one should awake and achieve what is due him in this human form of life.
- This knowledge and method is distributed by the sannyāsīs; hence charity is to be given to the renouncer of life, to the brāhmaṇas, and similar good causes, not to any whimsical cause.

Srila Prabhupada

- Yaśas, fame, should be according to Lord Caitanya, who said that a man is famous when he is known as a great devotee. That is real fame.
- If one has become a great man in Kṛṣṇa consciousness and it is known, then he is truly famous. One who does not have such fame is infamous.
- All these qualities are manifest throughout the universe in human society and in the society of the demigods.
- There are many forms of humanity on other planets, and these qualities are there.
- Now, for one who wants to advance in Kṛṣṇa consciousness, Kṛṣṇa creates all these qualities, but the person develops them himself from within.
- One who engages in the devotional service of the Supreme Lord develops all the good qualities, as arranged by the Supreme Lord.

Srila Prabhupada

- Of whatever we find, good or bad, the origin is Kṛṣṇa.
- Nothing can manifest itself in this material world which is not in Kṛṣṇa.
- That is knowledge; although we know that things are differently situated, we should realize that everything flows from Kṛṣṇa.

Section-I Understanding Kṛṣṇa's Unknowability, One Serves Him (1-7)

|| 10.6 ||

maharṣayaḥ sapta pūrve
catvāro manavas tathā
mad-bhāvā mānasā jātā
yeṣāṃ loka imāḥ prajāḥ

The seven great sages (**maharṣayaḥ sapta**), and before them (**pūrve**), the four Kumāras (**catvārah**), and the fourteen Manus (**manavas tathā**), whose descendants are the people of this world (**yeṣāṃ loka imāḥ prajāḥ**), arose from Me (**mad-bhāvā**), from My mind (**mānasā jātā**).

SVCT

- Not having mentioned that intelligence, knowledge and non-bewilderment cannot give real knowledge of the Lord, the Lord in this verse states that these things cannot give true knowledge of the Lord.
- The seven great sages beginning with Marīci, [Note: The seven sages are Bhṛgu, Marīci, Atri, Pulastya, Pulaha, Kratu, and Vasiṣṭha.] the four Kumāras such as Sanaka, and the fourteen Manus beginning with Svāyambhuva, take birth from Me in the form of Hiraṇyagarbha (Brahmā). They arose from My mind.
- The brāhmaṇas and others exist as the offspring, sons and grandsons, or students, and students of students of the seven sages, the four Kumāras and the Manus. [Note: Because all of these persons with great intelligence and wisdom arise from the Lord, they cannot understand about the Lord.]

Srila Prabhupada

- The Lord is giving a genealogical synopsis of the universal population.
- Brahmā is the original creature born out of the energy of the Supreme Lord, who is known as Hiraṇyagarbha.
- And from Brahmā all the seven great sages, and before them four other great sages, named Sanaka, Sananda, Sanātana and Sanat-kumāra, and the fourteen Manus, are manifested.
- All these twenty-five great sages are known as the patriarchs of the living entities all over the universe.
- There are innumerable universes and innumerable planets within each universe, and each planet is full of population of different varieties.

Srila Prabhupada

- All of them are born of these twenty-five patriarchs.
- Brahmā underwent penance for one thousand years of the demigods before he realized by the grace of Kṛṣṇa how to create.
- Then from Brahmā came Sanaka, Sananda, Sanātana and Sanat-kumāra, then Rudra, and then the seven sages, and in this way all the brāhmaṇas and kṣatriyas are born out of the energy of the Supreme Personality of Godhead.
- Brahmā is known as Pitāmaha, the grandfather, and Kṛṣṇa is known as Prapitāmaha, the father of the grandfather.
- That is stated in the Eleventh Chapter of the Bhagavad-gītā (11.39).

Section-I Understanding Krsna's Unknowability, One Serves Him (1-7)

|| 10.7 ||

etām vibhūtim yogam ca
mama yo vetti tattvataḥ
so 'vikalpena yogena
yujiyate nātra saṁśayaḥ

He who knows (**yah vetti**) My vibhūtis, which will be recited in this chapter (**etām mama vibhūtim**), and the process of bhakti-yoga (**yogam ca**), and who accepts this as the highest truth (**tattvataḥ**), becomes fixed in unflinching bhakti with knowledge about Me (**sah avikalpena yogena yujiyate**). Of this there is no doubt (**na atra saṁśayaḥ**).

SVCT

- But according to My own statement, I can be attained only by pure bhakti: bhakty āham ekayā grahyaḥ: (SB 11.14.21) Only My ananya-bhakta, receiving firm faith in My words by My mercy, knows the truth about Me.
- That is stated in this verse.
- He who knows the vibhūtiḥ of which I will speak in summary and who knows bhakti-yoga (etāṁ vibhūtiṁ yogam ca); who then becomes endowed with even stronger faith, thinking “This alone is the highest truth (tattvataḥ), because My master Kṛṣṇa has said so,” becomes endowed with unwavering (avikalpena) bhakti-yoga—which is characterized by knowledge of My true nature (yogena).
- There is no doubt about this.

Srila Prabhupada

- The highest summit of spiritual perfection is knowledge of the Supreme Personality of Godhead.
- Unless one is firmly convinced of the different opulences of the Supreme Lord, he cannot engage in devotional service.
- Generally people know that God is great, but they do not know in detail how God is great. Here are the details.
- If one knows factually how God is great, then naturally he becomes a surrendered soul and engages himself in the devotional service of the Lord.
- When one factually knows the opulences of the Supreme, there is no alternative but to surrender to Him.
- This factual knowledge can be known from the descriptions in Śrīmad-Bhāgavatam and Bhagavad-gītā and similar literatures.

Srila Prabhupada

- In the administration of this universe there are many demigods distributed throughout the planetary system, and the chief of them are Brahmā, Lord Śiva and the four great Kumāras and the other patriarchs.
- There are many forefathers of the population of the universe, and all of them are born of the Supreme Lord, Kṛṣṇa.
- The Supreme Personality of Godhead, Kṛṣṇa, is the original forefather of all forefathers.

Srila Prabhupada

- These are some of the opulences of the Supreme Lord.
- When one is firmly convinced of them, he accepts Kṛṣṇa with great faith and without any doubt, and he engages in devotional service.
- All this particular knowledge is required in order to increase one's interest in the loving devotional service of the Lord.
- One should not neglect to understand fully how great Kṛṣṇa is, for by knowing the greatness of Kṛṣṇa one will be able to be fixed in sincere devotional service.

Section – II

The Catuh-Sloki Gita (8-11)

Section-II The Catuh-Sloki Gita (8-11)

|| 10.8 ||

aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ

I am the source of everything (**aham sarvasya prabhavah**). Due to Me everything operates (**mattaḥ sarvaṁ pravartate**). Convinced by this knowledge (**iti matvā**), the intelligent persons (**budhāḥ**), endowed with love (**bhāva-samanvitāḥ**), worship Me (**mām bhajante**).

SVCT

- Here He speaks of His vibhūti characterized by great power.
- I am the cause of the existence and manifestation of everything—both material and spiritual (prabhavaḥ).
- Because of Me alone (mattaḥ), in the form of Paramātmā, the whole material world operates (sarvaṁ pravartate).
- As well, because of Me alone, in the form of avatāras like Nārada (mattaḥ), all the spiritual sādhanas such as bhakti, jñāna, tapas and karma and the goals of these sādhanas operate (sarvaṁ pravartate).
- He then describes the yoga which is ananyā bhakti.
- Being convinced through faith by this knowledge (iti matvā), the intelligent persons endowed with bhāva in the forms of dāyasa, sākhyā or other relationships (bhāva-samanvitāḥ), worship Me. [Note: Thus the vibhūti and the yoga mentioned in the previous verse have been explained in this verse.]

Baladeva

- Describing the bhakti belonging to the highest devotees in the four verses (verses 8-12), the Lord describes the real nature of Himself which generates and nourishes that bhakti.
- I am svayam bhagavān Kṛṣṇa, the cause of everything, the cause of the whole material manifestation headed by Brahmā and Śiva.
- In the Atharva Veda it is thus said:
**yo brahmāṇam vidadhāti pūrvaṁ yo vai vedāṁś ca gāpayati sma
kṛṣṇaḥ**

Kṛṣṇa alone it is who previously creates Brahmā, and makes him sing the Vedas. **Gopāla Tāpanī Upaniṣad 1.22**

Baladeva

atha puruṣo ha vai nārāyaṇo'kāmayata prajāḥ sṛjaye

Then the puruṣa, Nārāyaṇa, desires to create offspring.

nārāyaṇād brahmā jāyate nārāyaṇāt prajāpatiḥ prajāyate
nārāyaṇād indro jāyate nārāyaṇād aṣṭau vasavo jāyante
nārāyaṇād ekādaśa rudrā jāyante nārāyaṇād dvādaśādityāḥ

From Nārāyaṇa Brahmā was born. From Nārāyaṇa Śiva was born. From Nārāyaṇa Indra was born. From Nārāyaṇa the eight Vasus were born. From Nārāyaṇa the eleven Rudras were born. From Nārāyaṇa the twelve Adityas were born. **Tripada Vibhūti Upaniṣad**

Baladeva

- It is also said:

**eko vai nārāyaṇa āsīn na brahmā na īśāno nāpo nāgnī samau neme
dyāv-āpṛthivī na nakṣatrāṇi na sūryaḥ sa ekākī na ramate tasya
dhyānāntaḥsthasya stomam ucyate**

Only Nārāyaṇa existed, not Brahmā nor Śiva nor Varuṇa, nor Agni, nor heaven and earth, nor the constellations, nor the sun. He does not enjoy alone. He is the subject of meditation and is called the stomam, the verse of praise.

**nārāyaṇaḥ so'nyat kāmo manasā dhyāyata tasya dhyānāntaḥsthasya
tal-lalāṭātrakṣyaḥ sūlapāṇiḥ puruṣo'jāyata bibhrac chriyaṁ satyaṁ
brahmacaryaṁ tapo-vairāgyam**

Nārāyaṇa meditated with His mind. From His meditation, the person with a third eye and trident in his hand was born, possessing wealth, truth, celibacy, austerity and renunciation. Mahā Upaniṣad 1

Baladeva

- Later in the same text there is a description of Brahmā appearing from Nārāyaṇa: catur mukho jāyate.
- The Vedas say:
**yam kāmāye tam tam ugram kṛṣṇomi tam brahmāṇam tam ṛṣim tam
sumedhasam**

I make the man whom I love exceeding mighty; I make him a wise man, a sage, a Brahma. Ṛg veda 10.125.5

- Mokṣa Dharma says:
**prajāpatiṁ ca rudraṁ cāpy aham eva sṛjāmi vai
tau hi mām na vijānīto mama māyā-vimohitau**

I alone create Brahmā and Śīva. Being bewildered by My māyā, they do not know Me.

Baladeva

- Varāha Purāṇa says:

**nārāyaṇaḥ paro devas tasmāj jātaś caturmukhaḥ
tasmād rudro'bhavad devaḥ sa ca sarvajñatām gataḥ**

Nārāyaṇa is the Supreme Personality of Godhead, and from Him Brahmā was born, from whom Śiva was born. The deva attained all knowledge.

Baladeva

- What is said in this verse is that the Lord is the material and efficient cause (upādāna and nimitta) of everything other than Himself.
- Whatever arises from Me, acts because of Me.
- All of their operations depend on Me: I am the controller of everything.
- Knowing Me as such, as the cause and the controller of all (iti matvā), confirming this through the mouth of guru, being filled with prema (bhāva samanvitāḥ), the intelligent person worships Me.

Srila Prabhupada

- A learned scholar who has studied the Vedas perfectly and has information from authorities like Lord Caitanya and who knows how to apply these teachings can understand that Kṛṣṇa is the origin of everything in both the material and spiritual worlds, and because he knows this perfectly he becomes firmly fixed in the devotional service of the Supreme Lord.
- He can never be deviated by any amount of nonsensical commentaries or by fools.
- All Vedic literature agrees that Kṛṣṇa is the source of Brahmā, Śiva and all other demigods.

Srila Prabhupada

- In the Atharva Veda (Gopāla-tāpanī Upaniṣad 1.24) it is said, **yo brahmāṇam vidadhāti pūrvaṁ yo vai vedāṁś ca gāpayati sma kṛṣṇaḥ**: "It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past."
- Then again the Nārāyaṇa Upaniṣad (1) says, **atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ sṛjeyeti**: "Then the Supreme Personality Nārāyaṇa desired to create living entities."
- The Upaniṣad continues, **nārāyaṇād brahmā jāyate, nārāyaṇād prajāpatiḥ prajāyate, nārāyaṇād indro jāyate, nārāyaṇād aṣṭau vasavo jāyante, nārāyaṇād ekādaśa rudrā jāyante, nārāyaṇād dvādaśādityāḥ**: "From Nārāyaṇa, Brahmā is born, and from Nārāyaṇa the patriarchs are also born. From Nārāyaṇa, Indra is born, from Nārāyaṇa the eight Vasus are born, from Nārāyaṇa the eleven Rudras are born, from Nārāyaṇa the twelve Ādityas are born."
- This Nārāyaṇa is an expansion of Kṛṣṇa.

Srila Prabhupada

- It is said in the same Vedas, **brahmaṇyo devakī-putraḥ**: "The son of Devakī, Kṛṣṇa, is the Supreme Personality." (**Nārāyaṇa Upaniṣad 4**)
- Then it is said, **eko vai nārāyaṇa āsīn na brahmā na īśāno nāpo nāgnisomau neme dyāv-āpṛthivī na nakṣatrāṇi na sūryaḥ**: "In the beginning of the creation there was only the Supreme Personality Nārāyaṇa. There was no Brahmā, no Śiva, no water, no fire, no moon, no heaven and earth, no stars in the sky, no sun." (**Mahā Upaniṣad 1.2**)
- In the Mahā Upaniṣad it is also said that Lord Śiva was born from the forehead of the Supreme Lord.
- Thus the Vedas say that it is the Supreme Lord, the creator of Brahmā and Śiva, who is to be worshiped.

Srila Prabhupada

- In the Mokṣa-dharma section of the Mahābhārata, Kṛṣṇa also says,

prajāpatiṁ ca rudraṁ cāpy
aham eva sṛjāmi vai
tau hi mām na vijānīto
mama māyā-vimohitau

"The patriarchs, Śiva and others are created by Me, though they do not know that they are created by Me because they are deluded by My illusory energy."

- In the Varāha Purāṇa it is also said,

nārāyaṇaḥ paro devas
tasmāj jātaś caturmukhaḥ
tasmād rudro 'bhavad devaḥ
sa ca sarva-jñatām gataḥ

"Nārāyaṇa is the Supreme Personality of Godhead, and from Him Brahmā was born, from whom Śiva was born."

Srila Prabhupada

- Lord Kṛṣṇa is the source of all generations, and He is called the most efficient cause of everything.
- He says, "Because everything is born of Me, I am the original source of all. Everything is under Me; no one is above Me."
- There is no supreme controller other than Kṛṣṇa.
- One who understands Kṛṣṇa in such a way from a bona fide spiritual master, with references from Vedic literature, engages all his energy in Kṛṣṇa consciousness and becomes a truly learned man.

Srila Prabhupada

- In comparison to him, all others, who do not know Kṛṣṇa properly, are but fools.
- Only a fool would consider Kṛṣṇa to be an ordinary man.
- A Kṛṣṇa conscious person should not be bewildered by fools; he should avoid all unauthorized commentaries and interpretations on Bhagavad-gītā and proceed in Kṛṣṇa consciousness with determination and firmness.

Section-II The Catuh-Sloki Gita (8-11)

|| 10.9 ||

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityam
tuṣyanti ca ramanti ca

With minds greedy for Me (**mac-cittā**), being completely dependent on Me (**mad-gata-prāṇā**), mutually hearing about Me (**bodhayantaḥ parasparam**), and singing about Me (**kathayantaś ca mām**), they continuously experience satisfaction and enjoyment (**nityam tuṣyanti ca ramanti ca**).

SVCT

- Such ananya-bhaktas, who have attained spiritual intelligence (buddhi-yoga) by My mercy, attain factual knowledge of Me mentioned previously, which is hard to understand.
- Their minds are greedy for My form, name, qualities pastimes and the taste of sweetness (mac-cittāḥ).
- They are unable to maintain their lives without Me (mad-gata-prāṇāḥ), just as men are completely dedicated to food (anna-gata-prāṇa-nara), since they depend on it to live.
- They explain to each other with friendliness about the types of bhakti and the real nature of bhakti (bodhayantaḥ).

SVCT

- They talk about Me, a great ocean of very sweet form, qualities and pastimes (kathayantaḥ) and glorify Me by narrating about My form, qualities and pastimes.
- Since smaraṇa (mac-cittāḥ), śravaṇa (bodhayantaḥ) and kīrtana (kathayantaḥ) are the best among all types of bhakti, they have been specifically mentioned here.
- Thus, by this bhakti alone, these devotees are satisfied and experience happiness.
- This is the mysterious aspect of bhakti. [Note: Materialists cannot understand how devotees can enjoy without dependence on external material stimulation.]

SVCT

- Or the meaning of “satisfaction and enjoyment” can be as follows.
- They are satisfied even at the stage of sādhana, by continual performance of their worship brought about by good fortune, and they take pleasure in thinking of their future attainment of prema, and enjoy with their Lord through the mind.
- This interpretation indicates rāgānuga-bhakti.

Baladeva

- This verse describes the process of bhakti.
- They are absorbed in remembering Me (mat cittā). They cannot maintain their lives without Me, like fish cannot live without water (mad gata prāṇa).
- They reveal to each other My form, qualities and beauty (bodhayantaḥ parasparam).
- They speak about Me, an ocean affection for the devotee, about My extremely variegated pastimes. In this way, by worship in the form of remembering, hearing and chanting, they are satisfied (tuṣyanti), as if drinking nectar.
- They enjoy this (ramanti), just as a young boy enjoys the smiling glances of a young girl.

Srila Prabhupada

- Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord.
- Their minds cannot be diverted from the lotus feet of Kṛṣṇa.
- Their talks are solely on the transcendental subjects.
- The symptoms of the pure devotees are described in this verse specifically.
- Devotees of the Supreme Lord are twenty-four hours daily engaged in glorifying the qualities and pastimes of the Supreme Lord. Their hearts and souls are constantly submerged in Kṛṣṇa, and they take pleasure in discussing Him with other devotees.

Srila Prabhupada

- In the preliminary stage of devotional service they relish the transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God.
- Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode.
- Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity.
- There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service.

Srila Prabhupada

- This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering.
- The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and enters into the brahma-jyoti effulgence in the spiritual sky.
- In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vṛndāvana, the supreme planet of Kṛṣṇa.

Srila Prabhupada

- Ultimately, the plant takes shelter under the lotus feet of Kṛṣṇa and rests there.
- Gradually, as a plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the Caitanya-caritāmṛta (Madhya-līlā, Chapter Nineteen).
- It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water.
- In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.

Srila Prabhupada

- The Śrīmad-Bhāgavatam is also full of such narrations about the relationship between the Supreme Lord and His devotees; therefore the Śrīmad-Bhāgavatam is very dear to the devotees, as stated in the Bhāgavatam itself (12.13.18).
- Śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyam.
- In this narration there is nothing about material activities, economic development, sense gratification or liberation.
- Śrīmad-Bhāgavatam is the only narration in which the transcendental nature of the Supreme Lord and His devotees is fully described.
- Thus the realized souls in Kṛṣṇa consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

Section-II The Catuh-Sloki Gita (8-11)

|| 10.10 ||

teṣāṃ satata-yuktānāṃ
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṃ taṃ
yena mām upayānti te

I appear within the heart (**dadāmi buddhi-yogaṃ**) of those who constantly desire to be with Me (**teṣāṃ satata-yuktānāṃ**) and worship Me with great love (**bhajatām prīti-pūrvakam**). By this appearance in their heart, they attain My direct association (**yena mām upayānti te**).

I give the intelligence (**dadāmi buddhi-yogaṃ**) to those who constantly desire to be with Me (**teṣāṃ satata-yuktānāṃ**) and worship Me with great love (**bhajatām prīti-pūrvakam**), by which they attain My direct association (**yena mām upayānti te**).

SVCT

- “It is understood that the joy of the devotee described in the previous verse is spiritual bliss beyond the modes.
- But by which method do the devotees gain direct contact with You? Who gives them the method of realizing You?”
- Anticipating such a question, the Lord speaks this verse.
- I give buddhi-yoga (bhakti) to those who are constantly desirous of association with Me (satata-yuktānām).
- This means that the Lord alone causes buddhi-yoga (bhakti-yoga)—I alone appear within the functions of their minds.

SVCT

- This buddhi-yoga cannot be obtained at all from any other source and it does not appear on its own.
- The statements means that realization of Me is given only by Me and received only by the devotee.
- By this bhakti, they attain Me; they attain direct association with Me (upayānti—they come near Me).

Baladeva

- “But how is it possible for them to grasp You, who are infinite in form, qualities and powers, just through the teachings of a guru?”
- For those who desire constant association with Me (satata yuktānām), who worship Me with pleasure, understanding Me as I really am (prīti pūrvakam), I, relishing their devotion to Me, offer to them intelligence such that they can understand, worship and attain Me with My infinite qualities and powers (buddhi yogam), by which they attain Me.

Srila Prabhupada

- In this verse the word buddhi-yogam is very significant.
- We may remember that in the Second Chapter the Lord, instructing Arjuna, said that He had spoken to him of many things and that He would instruct him in the way of buddhi-yoga.
- Now buddhi-yoga is explained. Buddhi-yoga itself is action in Kṛṣṇa consciousness; that is the highest intelligence.
- Buddhi means intelligence, and yoga means mystic activities or mystic elevation.
- When one tries to go back home, back to Godhead, and takes fully to Kṛṣṇa consciousness in devotional service, his action is called buddhi yoga.

Srila Prabhupada

- In other words, buddhi-yoga is the process by which one gets out of the entanglement of this material world.
- The ultimate goal of progress is Kṛṣṇa.
- People do not know this; therefore the association of devotees and a bona fide spiritual master are important.
- One should know that the goal is Kṛṣṇa, and when the goal is assigned, then the path is slowly but progressively traversed, and the ultimate goal is achieved.

Srila Prabhupada

- When a person knows the goal of life but is addicted to the fruits of activities, he is acting in karma-yoga.
- When he knows that the goal is Kṛṣṇa but he takes pleasure in mental speculations to understand Kṛṣṇa, he is acting in jñāna-yoga.
- And when he knows the goal and seeks Kṛṣṇa completely in Kṛṣṇa consciousness and devotional service, he is acting in bhakti-yoga, or buddhi-yoga, which is the complete yoga.
- This complete yoga is the highest perfectional stage of life.
- A person may have a bona fide spiritual master and may be attached to a spiritual organization, but if he is still not intelligent enough to make progress, then Kṛṣṇa from within gives him instructions so that he may ultimately come to Him without difficulty.

Srila Prabhupada

- The qualification is that a person always engage himself in Kṛṣṇa consciousness and with love and devotion render all kinds of services.
- He should perform some sort of work for Kṛṣṇa, and that work should be with love.
- If a devotee is not intelligent enough to make progress on the path of self-realization but is sincere and devoted to the activities of devotional service, the Lord gives him a chance to make progress and ultimately attain to Him.

Section-II The Catuh-Sloki Gita (8-11)

|| 10.11 ||

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

To show favor to them (**teṣām eva anukampā artham**), I (**aham**), by Myself, situated in their mental functions (**ātma-bhāva-stho**), extinguish (**nāśayāmy**) the darkness born of ignorance (**ajñāna-jaṁ tamaḥ**) with the shining lamp of knowledge (**bhāsvatā jñāna-dīpena**).

To show favor to them (**teṣām eva anukampā artham**), I (**aham**), by Myself, situated within them (**ātma-bhāva-stho**), extinguish (**nāśayāmy**) the darkness born of ignorance (**ajñāna-jaṁ tamaḥ**) with the shining lamp of knowledge (**bhāsvatā jñāna-dīpena**).

SVCT

- “Without the functioning of knowledge and other such elements, how can they attain You and how can they even strive for that goal?”
- All this is not at all necessary.
- Having the intention of giving them mercy by all means, even without them having to worry about attaining My mercy, since I Myself make the endeavor to give them mercy (teṣam eva anukampārtham), I, being situated within the functioning of their intellects (ātma-bhāvasthaḥ)—by the lamp of knowledge, knowledge arising from bhakti which is beyond the guṇas, not sattvic knowledge, since bhakti alone can reveal Me—destroy the darkness born of ignorance in them alone, and not in other persons such as the yogīs .
- I alone (aham eva) do this, all on My own.

SVCT

- Why should they strive for this purpose?
- I have already said that I carry the responsibility of their spiritual and material welfare (yoga-kṣemaṁ vahāmy aham).
- I accept responsibility to supply all their material and spiritual requirements.
- These famous four verses which have been narrated are the essence of all topics in the Gītā , removing the misery and producing complete joy for the jīvas.

Baladeva

- “Since they have been existing in the darkness of ignorance for such a long time, how is it possible that You can illuminate their hearts?”
- Not for the *saniṣṭhas*, but for those who cannot maintain their lives without Me, for My unalloyed devotees alone (*teṣam eva*), since they are worthy objects of My mercy (*anukampārtham*), I, situated with attachment for that soul (*ātma bhāva sthaḥ*), like a bee in the lotus flower, reveal in the *ātmā* My dazzling form and qualities, and destroy darkness in the form of desires for objects other than Myself born from ignorance in the form of beginningless karma which covers knowledge (*ajñāna jam tamaḥ*), by means of the glowing lamp of knowledge concerning My form and qualities (*jñāna dīpena bhāsvatā*).

Baladeva

- I, being satisfied with their exclusive devotion to Me, having the quality of being responsible for bestowing and preserving whatever they need (yoga kṣema), elevate their intelligence and destroy the ignorance within.
- I bear the responsibility for all this.
- They do not have to take pains for this at all.
- This has already been stated (with yoga kṣema vahāmy aham BG 9.22).
- The intelligent people understand that what is glorified in the Ninth and Tenth chapters, which are the very womb of the Gītā, [Note: They occur at the exact center of eighteen chapters.] is the essence of the Gītā.

Srila Prabhupada

- When Lord Caitanya was in Benares promulgating the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, thousands of people were following Him.
- Prakāśānanda Sarasvatī, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist.
- Sometimes Māyāvādī philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentalists.
- Actually that is not the fact. There are very, very learned scholars who have put forward the philosophy of devotion.

Srila Prabhupada

- But even if a devotee does not take advantage of their literatures or of his spiritual master, if he is sincere in his devotional service he is helped by Kṛṣṇa Himself within his heart.
- So the sincere devotee engaged in Kṛṣṇa consciousness cannot be without knowledge.
- The only qualification is that one carry out devotional service in full Kṛṣṇa consciousness.
- The Māyāvādī philosophers think that without discriminating one cannot have pure knowledge.
- For them this answer is given by the Supreme Lord: those who are engaged in pure devotional service, even though they be without sufficient education and even without sufficient knowledge of the Vedic principles, are still helped by the Supreme God, as stated in this verse.

Srila Prabhupada

- The Lord tells Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by making a mental effort.
- Man can go on speculating for several millions of years, and if he is not devoted, if he is not a lover of the Supreme Truth, he will never understand Kṛṣṇa, or the Supreme Truth.
- Only by devotional service is the Supreme Truth, Kṛṣṇa, pleased, and by His inconceivable energy He can reveal Himself to the heart of the pure devotee.

Srila Prabhupada

- The pure devotee always has Kṛṣṇa within his heart; and with the presence of Kṛṣṇa, who is just like the sun, the darkness of ignorance is at once dissipated.
- This is the special mercy rendered to the pure devotee by Kṛṣṇa.
- Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Kṛṣṇa, the dust quickly clears, and one is elevated to the platform of pure knowledge.
- The ultimate goal, Viṣṇu, can be attained only by this chant and by devotional service, and not by mental speculation or argument.

Srila Prabhupada

- The pure devotee does not have to worry about the material necessities of life; he need not be anxious, because when he removes the darkness from his heart, everything is provided automatically by the Supreme Lord, who is pleased by the loving devotional service of the devotee.
- This is the essence of the teachings of Bhagavad-gītā.
- By studying Bhagavad-gītā, one can become a soul completely surrendered to the Supreme Lord and engage himself in pure devotional service.
- As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.

Section – III

Arjuna accepts Krsna's
Position and requests to
Hear more of His
Opulences (12-18)

Section-III Arjuna accepts Kṛṣṇa's Position and requests to Hear more of His Opulences (12-18)

|| 10.12-13 ||

arjuna uvāca

param brahma param dhāma pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam ādi-devam ajaṁ vibhum

āhus tvāṁ ṛṣayaḥ sarve devarṣir nāradaś tathā
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me

Arjuna said: You are the supreme Brahman (**bhavān param brahma**), the supreme body (**param dhāma**), the most purifying (**pavitraṁ paramaṁ**). The sages (**ṛṣayaḥ sarve**), Nārada, Asita, Devala and Vyāsa (**devarṣir nāradaś tathā asito devalo vyāsaḥ**), therefore declare You (**āhus tvāṁ**) to be the eternal human form (**puruṣaṁ śāśvataṁ**), beyond the guṇas (**divyam**), unborn (**ajaṁ**), the source of all (**ādi-devam**), and the greatest (**vibhum**). And so also do You declare it to me (**svayaṁ caiva bravīṣi me**).

SVCT

- Desiring to hear in detail what was just spoken briefly by the Lord, Arjuna speaks by first praising the Lord.
- You are param brahma and You are the most attractive body in the form of Śyāmasundara (param dhāma).
- According to Amara Kośa, dhāma means house, body, light and glory. That Brahman is You.
- You have no difference between Yourself and Your body, unlike the jīva.
- What type of body is this?
- It is supremely purifying, taking away the contamination of ignorance for the person who sees it (paramam pavitram).
- Therefore all the ṛṣis speak of the eternality of You in the human form (śāśvataṁ puruṣam āhuḥ).

Baladeva

- Desiring to hear in detail the vibhūtis which he already heard in summary, Arjuna speaks.
- You are param brahma, which is described in the śrutis: satyam jñānam anantaṁ brahma: you are Brahman, eternity, knowledge and bliss. (Taittirīya Upanisad)
- You are that which acts as shelter of all things (param dhāma) described in the śrutis as tasminn evāśritāḥ sarve tad u nātyeti kaścana: all things take shelter in Him alone, and nothing can surpass Him. (Kaṭha Upaniṣad 5.8)
- You are supremely purifying (paramam pavitram): I know You as that object which destroys all sins of the person who remembers You.

Baladeva

- This is described in the śrutis:

jñātvā devaṁ mucyate sarva papaiḥ

When the jīva knows the pure Lord, he is free of bondage.

Śvetāśvatara Upaniṣad 6.13

sarva-pāpaiḥ sarvaṁ pāpmānaṁ tarati nainaṁ pāpmā tarati

- The Lord surpasses all sin. Sin does not overcome Him. **Bṛhad Āraṇyaka Upaniṣad 4.4.23**
- The sages, of which the chief are those such as Nārada, receiving Your mercy, understood the meaning of the Vedas. They thus call You the person beyond the modes, the source of all devas, unborn and powerful (divyaṁ puruṣaṁ ādidevaṁ ajaṁ vibhūm).

Baladeva

- The Vedas say:

**tasmāt kṛṣṇa eva paro devas taṁ dhyāyet taṁ raset taṁ bhajet
taṁ yajet**

Therefore Kṛṣṇa is the Supreme Lord. One should meditation upon Him, relish Him, serve Him, and worship Him. **Goplāla Tāpanī Upaniṣad 1.48**

**om tat sat iti janma-jarābhyām bhinnah sthāṇur ayam
acchedyo'yaṁ**

That which is called om tat sat cannot be cut, is fixed in form, and is different from things which are born and deteriorate. **Gopāla Tāpanī Upaniṣad 2.22**

Baladeva

- You yourself also say this in discussions on this topic in the purāṇas and histories.
- [Note: This includes Mahābhārata, which contains the Gītā.]
- For example in the Gītā you say ajo'pi sann avyayātma: I am unborn and indestructible but I appear in this world (divya puruṣa) (BG 4.6); yo mām ajam anādim ca: He who knows Me as unborn and without beginning (ajam adidevam) (BG 10.3); and aham sarvasya prabhavaḥ: I am the source of everything (vibhum).(BG 10.8).

Srila Prabhupada

- In these two verses the Supreme Lord gives a chance to the Māyāvādī philosopher, for here it is clear that the Supreme is different from the individual soul.
- Arjuna, after hearing the essential four verses of Bhagavad-gītā [10.8-11] in this chapter, became completely free from all doubts and accepted Kṛṣṇa as the Supreme Personality of Godhead.
- He at once boldly declares, "You are param brahma, the Supreme Personality of Godhead."
- And previously Kṛṣṇa stated that He is the originator of everything and everyone.

Srila Prabhupada

- Every demigod and every human being is dependent on Him.
- Men and demigods, out of ignorance, think that they are absolute and independent of the Supreme Personality of Godhead.
- That ignorance is removed perfectly by the discharge of devotional service.
- This has already been explained in the previous verse by the Lord.
- Now, by His grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction.

Srila Prabhupada

- It is not that because Kṛṣṇa is Arjuna's intimate friend Arjuna is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth.
- Whatever Arjuna says in these two verses is confirmed by Vedic truth.
- Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot.
- Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

Srila Prabhupada

- In the Kena Upaniṣad it is stated that the Supreme Brahman is the rest for everything, and Kṛṣṇa has already explained that everything is resting on Him.
- The Muṇḍaka Upaniṣad confirms that the Supreme Lord, in whom everything is resting, can be realized only by those who engage constantly in thinking of Him.
- This constant thinking of Kṛṣṇa is smaraṇam, one of the methods of devotional service.
- It is only by devotional service to Kṛṣṇa that one can understand his position and get rid of this material body.

Srila Prabhupada

- In the Vedas the Supreme Lord is accepted as the purest of the pure.
- One who understands that Kṛṣṇa is the purest of the pure can become purified from all sinful activities.
- One cannot be disinfected from sinful activities unless he surrenders unto the Supreme Lord.
- Arjuna's acceptance of Kṛṣṇa as the supreme pure complies with the injunctions of Vedic literature.
- This is also confirmed by great personalities, of whom Nārada is the chief.

Srila Prabhupada

- Kṛṣṇa is the Supreme Personality of Godhead, and one should always meditate upon Him and enjoy one's transcendental relationship with Him. He is the supreme existence.
- He is free from bodily needs, birth and death.
- Not only does Arjuna confirm this, but all the Vedic literatures, the Purāṇas and histories.
- In all Vedic literatures Kṛṣṇa is thus described, and the Supreme Lord Himself also says in the Fourth Chapter, "Although I am unborn, I appear on this earth to establish religious principles." He is the supreme origin; He has no cause, for He is the cause of all causes, and everything is emanating from Him.
- This perfect knowledge can be had by the grace of the Supreme Lord.

Srila Prabhupada

- Here Arjuna expresses himself through the grace of Kṛṣṇa.
- If we want to understand Bhagavad-gītā, we should accept the statements in these two verses.
- This is called the paramparā system, acceptance of the disciplic succession.
- Unless one is in the disciplic succession, he cannot understand Bhagavad-gītā.
- It is not possible by so-called academic education.
- Unfortunately those proud of their academic education, despite so much evidence in Vedic literatures, stick to their obstinate conviction that Kṛṣṇa is an ordinary person.

Section-III Arjuna accepts Krsna's Position and requests to Hear more of His Opulences (12-18)

|| 10.14 ||

sarvam etad ṛtaṁ manye
yan mām vadasi keśava
na hi te bhagavan vyaktim
vidur devā na dānavāḥ

I accept as true (**ṛtaṁ manye**) all that (**etad sarvam**) you have told me (**yan mām vadasi**), Keśava (**keśava**). But, O Lord (**bhagavan**), the devas and Dānavas (**devā dānavāḥ**) do not know (**na hi viduh**) about Your birth/form (**te vyaktim**).

SVCT

- I do not doubt at all what You say to me.
- But these ṛṣis say that Your supreme body is without birth. They do not know about Your birth (vyaktim).
- They do not understand how You with Your svarūpa of para-brahma can be both unborn and born.
- What You have said in verse 10.2—that neither the devatās nor ṛṣis know about Your birth—I accept as completely true (sarvam etad ṛtaṁ manye).
- O Keśava, You bind up even Brahmā and Śiva with ignorance of Your true nature. (ka=Brahmā, īśa=Śiva, va=to bind).
- Then, certainly it must be said that the devatās and Dānavas also do not know You.

Baladeva

- O Lord of all, Bhagavān! O unlimited ocean of six wonderful qualities!
- The devas and dānavas do not know Your beautiful form (vyaktim) endowed with qualities such as being the Supreme Brahman; rather, they disregard and insult You by thinking that You are like others.

Srila Prabhupada

- Arjuna herein confirms that persons of faithless and demonic nature cannot understand Kṛṣṇa.
- He is not known even by the demigods, so what to speak of the so-called scholars of this modern world?
- By the grace of the Supreme Lord, Arjuna has understood that the Supreme Truth is Kṛṣṇa and that He is the perfect one.
- One should therefore follow the path of Arjuna. He received the authority of Bhagavad-gītā.

Srila Prabhupada

- As described in the Fourth Chapter, the paramparā system of disciplic succession for the understanding of Bhagavad-gītā was lost, and therefore Kṛṣṇa reestablished that disciplic succession with Arjuna because He considered Arjuna His intimate friend and a great devotee.
- Therefore, as stated in our Introduction to Gītopaniṣad, Bhagavad-gītā should be understood in the paramparā system.
- When the paramparā system was lost, Arjuna was selected to rejuvenate it.
- The acceptance by Arjuna of all that Kṛṣṇa says should be emulated; then we can understand the essence of Bhagavad-gītā, and then only can we understand that Kṛṣṇa is the Supreme Personality of Godhead.

Section-III Arjuna accepts Krsna's Position and requests to Hear more of His Opulences (12-18)

|| 10.15 ||

**svayam evātmanātmānam
vettha tvam puruṣottama
bhūta-bhāvana bhūteśa
deva-deva jagat-pate**

O supreme among the creators (**puruṣottama**), the lord of creators of all creators (**bhūta-bhāvana bhūteśa**), the performer of pastimes (**deva-deva**), the master of all in this universe (**jagat-pate**), You alone know Yourself by Yourself (**svayam eva ātmanā ātmānam vettha**).

SVCT

- Therefore, You alone know about Yourself.
- Your devotee knows that actually You do have birth and are also without birth, though such a condition is difficult to exist.
- But he also does not know by which method it can happen. You alone (eva) know that.
- You know through Yourself (ātmanā) alone, not through any other means.
- Therefore, among all the puruṣa avatāras, who are creators of the mahat-tattva and other elements, You are supreme (uttama).

SVCT

- Not only are You supreme among them. You are the lord of those lords up to Brahmā, who have become the creators of all material bodies (bhūtā-bhāvana-bhūteśa).
- Not only are You the lord of all of them, You are also the performer of pastimes (deva), taking the devas as instruments in Your pastimes (deva-deva). [Note: The word deva comes from the root div and means “one who plays.”]
- Moreover, out of Your infinite mercy, You are the master of those like me (just a dāsa) dwelling within the universe (jagat-pate).
- All four of these terms starting with puruṣottama and ending with jagat-pate are in the vocative case.

SVCT

- Another meaning is as follows.
- These words may be taken as terms describing the nature of being the supreme person (puruṣottama).
- You are father of all creatures (bhūtā-bhāvana).
- But since sometimes a father is not respected, Arjuna says “You are the controller of all creatures (bhūteśa).”
- But sometimes even a controller is not so worthy of worship. Therefore he says “You are the deva among all the devas.”
- Though the devas are worshipable, sometimes they do not give protection. Therefore he says “You are the protector of the universe (jagat-pate).”

Srila Prabhupada

- The Supreme Lord, Kṛṣṇa, can be known by persons who are in a relationship with Him through the discharge of devotional service, like Arjuna and his followers.
- Persons of demonic or atheistic mentality cannot know Kṛṣṇa.
- Mental speculation that leads one away from the Supreme Lord is a serious sin, and one who does not know Kṛṣṇa should not try to comment on Bhagavad-gītā.
- Bhagavad-gītā is the statement of Kṛṣṇa, and since it is the science of Kṛṣṇa, it should be understood from Kṛṣṇa as Arjuna understood it.
- It should not be received from atheistic persons.

Srila Prabhupada

- As stated in Śrīmad-Bhāgavatam (1.2.11):
**vadanti tat tattva-vidas
tattvam yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate**
- The Supreme Truth is realized in three aspects: as impersonal Brahman, localized Paramātmā and at last as the Supreme Personality of Godhead.
- So at the last stage of understanding the Absolute Truth, one comes to the Supreme Personality of Godhead.
- A common man or even a liberated man who has realized impersonal Brahman or localized Paramātmā may not understand God's personality.

Srila Prabhupada

- Such men, therefore, may endeavor to understand the Supreme Person from the verses of Bhagavad-gītā, which are being spoken by this person, Kṛṣṇa.
- Sometimes the impersonalists accept Kṛṣṇa as Bhagavān, or they accept His authority.
- Yet many liberated persons cannot understand Kṛṣṇa as Puruṣottama, the Supreme Person.
- Therefore Arjuna addresses Him as Puruṣottama.
- Yet one still may not understand that Kṛṣṇa is the father of all living entities.
- Therefore Arjuna addresses Him as Bhūta-bhāvana.

Srila Prabhupada

- And if one comes to know Him as the father of all the living entities, still one may not know Him as the supreme controller; therefore He is addressed here as Bhūteśa, the supreme controller of everyone.
- And even if one knows Kṛṣṇa as the supreme controller of all living entities, still one may not know that He is the origin of all the demigods; therefore He is addressed herein as Devadeva, the worshipful God of all demigods.
- And even if one knows Him as the worshipful God of all demigods, one may not know that He is the supreme proprietor of everything; therefore He is addressed as Jagatpati.
- Thus the truth about Kṛṣṇa is established in this verse by the realization of Arjuna, and we should follow in the footsteps of Arjuna to understand Kṛṣṇa as He is.

Section-III Arjuna accepts Krsna's Position and requests to Hear more of His Opulences (12-18)

|| 10.16 ||

vaktum arhasy aśeṣeṇa
divyā hy ātma-vibhūtayah
yābhir vibhūtibhir lokān
imāms tvam vyāpya tiṣṭhasi

You should speak (**vaktum arhasy**) about Your vibhūtis (**divyā hy ātma-vibhūtayah**) in detail (**aśeṣeṇa**), at least about those (**yābhir vibhūtibhir**) by which You remain pervading this universe (**imām lokān tvam vyāpya tiṣṭhasi**).

SVCT

- “It is difficult to understand the truth about You.
- Therefore, I want to know about Your vibhūtis.
- Your vibhūtis are very attractive (divya).
- You should speak about them fully.”
- “But it is impossible to speak of all of My vibhūtis fully.”
- “Speak about those vibhūtis by which You spread Yourself in this world.”

Srila Prabhupada

- In this verse it appears that Arjuna is already satisfied with his understanding of the Supreme Personality of Godhead, Kṛṣṇa.
- By Kṛṣṇa's grace, Arjuna has personal experience, intelligence and knowledge and whatever else a person may have, and through all these agencies he has understood Kṛṣṇa to be the Supreme Personality of Godhead.
- For him there is no doubt, yet he is asking Kṛṣṇa to explain His all-pervading nature.
- People in general and the impersonalists in particular concern themselves mainly with the all-pervading nature of the Supreme.
- So Arjuna is asking Kṛṣṇa how He exists in His all-pervading aspect through His different energies.
- One should know that this is being asked by Arjuna on behalf of the common people.

Section-III Arjuna accepts Krsna's Position and requests to Hear more of His Opulences (12-18)

|| 10.17 ||

katham vidyām aham yogims
tvām sadā paricintayan
keṣu keṣu ca bhāveṣu
cintyo 'si bhagavan mayā

O master of yoga māyā (**yogin**), by what method of thinking (**katham paricintayan**) can I know You (**tvām aham vidyām**) at all times (**sadā**)? How should I think of You with devotion (**katham mayā cintyah asi**) in various objects (**keṣu keṣu ca bhāveṣu**), O Lord (**bhagavan**)?

O master of yoga māyā (**yogin**), in contemplating You constantly (**sadā paricintayan**), in what manner should I know You (**katham tvām vidyām aham**)? In which objects (**keṣu keṣu ca bhāveṣu**) should I think of you while meditating (**cintyah asi**), O Lord (**bhagavan**)?

SVCT

- “O Lord, one who possesses the yoga-māyā-śakti (yogin)!”
- How can I, thinking of You, know You (vidyām) at all times?
- Of course you say bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: only by bhakti can I be known as I am in truth. (BG 18.55)
- But in which objects (bhāveṣu) can I think of You?
- This means “How can I perform bhakti by thinking of You in various objects?”

Baladeva

- “For what purpose are you saying this?”
- O yogī, master of yoga māyā!
- In contemplating You intently (paricintayan) and constantly (sadā), how should I understand you as the master of yoga māyā, full of unlimited, auspicious qualities?
- In which objects do you reveal Yourself (keṣu keṣu bhāveṣu) so that I can meditate upon You?
- Answer both of these questions.
- This can be done through describing the vibhūtiḥ.
- Thus, teach me about those vibhūtiḥ.

Srila Prabhupada

- As it is stated in the previous chapter, the Supreme Personality of Godhead is covered by His yoga-māyā.
- Only surrendered souls and devotees can see Him.
- Now Arjuna is convinced that His friend, Kṛṣṇa, is the Supreme Godhead, but he wants to know the general process by which the all-pervading Lord can be understood by the common man.
- Common men, including the demons and atheists, cannot know Kṛṣṇa, because He is guarded by His yoga-māyā energy.
- Again, these questions are asked by Arjuna for their benefit.

Srila Prabhupada

- The superior devotee is concerned not only for his own understanding but for the understanding of all mankind.
- So Arjuna, out of his mercy, because he is a Vaiṣṇava, a devotee, is opening for the common man the understanding of the all-pervasiveness of the Supreme Lord.
- He addresses Kṛṣṇa specifically as yogin because Śrī Kṛṣṇa is the master of the yoga-māyā energy, by which He is covered and uncovered to the common man.
- The common man who has no love for Kṛṣṇa cannot always think of Kṛṣṇa; therefore he has to think materially.

Srila Prabhupada

- Arjuna is considering the mode of thinking of the materialistic persons of this world.
- The words keṣu keṣu ca bhāveṣu refer to material nature (the word bhāva means "physical things").
- Because materialists cannot understand Kṛṣṇa spiritually, they are advised to concentrate the mind on physical things and try to see how Kṛṣṇa is manifested by physical representations.

Section-III Arjuna accepts Kṛṣṇa's Position and requests to Hear more of His Opulences (12-18)

|| 10.18 ||

vistareṇātmano yogam
vibhūtim ca janārdana
bhūyaḥ kathaya tṛptir hi
śṛṇvato nāsti me 'mṛtam

O Janārdana (**janārdana**), please tell me again (**bhūyaḥ kathaya**) in detail (**vistareṇa**) about Your vibhūtis (**vibhūtim**) and Your bhakti-yoga (**ātmano yogam**). Hearing Your nectar (**amṛtam śṛṇvato**), I have no satiation (**tṛptir me nāsti**).

SVCT

- “I have already said that I am the source of everything and everything moves because of Me: aham sarvasya prabhavaḥ. Therefore you should understand that everything is My vibhūti. And by saying, “Knowing this, they worship Me” (iti matvā bhajante mām) I have indicated bhakti-yoga.”
- “But speak in detail about Your vibhūtis and about bhakti. O Janārdana, in people such as me (jana), by the sweetness of Your beneficial instructions, you create longing.
- You make us agitated (ardana), and You make us beg. What can we do?
- For me, hearing nectar in the form of Your instructions, relishing through a tongue in the form of my ear, there is no satiation.”

Baladeva

- “But I have already told many times about My auspicious qualities, such as not being born, with ajo’pi sann (BG 4.6) and about my vibhūtis as in raso’ham (BG 7.8). Why are you asking again?”
- “Speak in detail (vistarena) about your qualities and vibhūtis.”
- The meaning of the line is clear. The meaning of Janārdana is as previously explained.
- [Note: Chapter three, verse one. Janārdana is there explained as the person from whom people who are distressed ask relief.]
- “Hearing nectar (of your words), tasting through the tongue of the ear, I have not been satisfied.”

Srila Prabhupada

- A similar statement was made to Sūta Gosvāmī by the ṛṣis of Naimiṣāraṇya, headed by Śaunaka. That statement is:

**vayaṁ tu na vitṛpyāma
uttama-śloka-vikrame
yac chṛṇvatām rasa-jñānām
svādu svādu pade pade**

"One can never be satiated even though one continuously hears the transcendental pastimes of Kṛṣṇa, who is glorified by excellent prayers. Those who have entered into a transcendental relationship with Kṛṣṇa relish at every step the descriptions of the pastimes of the Lord." (**Śrīmad-Bhāgavatam 1.1.19**)

- Thus Arjuna is interested in hearing about Kṛṣṇa, and specifically how He remains as the all-pervading Supreme Lord.

Srila Prabhupada

- Now as far as amṛtam, nectar, is concerned, any narration or statement concerning Kṛṣṇa is just like nectar. And this nectar can be perceived by practical experience.
- Modern stories, fiction and histories are different from the transcendental pastimes of the Lord in that one will tire of hearing mundane stories but one never tires of hearing about Kṛṣṇa.
- It is for this reason only that the history of the whole universe is replete with references to the pastimes of the incarnations of Godhead.
- The Purāṇas are histories of bygone ages that relate the pastimes of the various incarnations of the Lord. In this way the reading matter remains forever fresh, despite repeated readings.

Section – IV

Krsna's Opulences (19-42)

Section-IV Krsna's Opulences (19-42)

|| 10.19 ||

śrī-bhagavān uvāca
hanta te kathayiṣyāmi
divyā hy ātma-vibhūṭayaḥ
prādhānyataḥ kuru-śreṣṭha
nāsty anto vistarasya me

The Lord said: By My mercy, I will tell you (**hanta te kathayiṣyāmi**) about the chief (**prādhānyataḥ**) of My excellent vibhūṭis (**divyā hy ātma-vibhūṭayaḥ**). O best of the Kurus (**kuru-śreṣṭha**), there is no end to My manifestations (**nāsty anto vistarasya me**).

Baladeva

- Being asked, the Lord here replies.
- Hanta here expresses compassion.
- I will speak about My vibhūti which are remarkable, not like grass and bricks.
- I will speak of the chief ones, since there is no end to describing them all.
- The word vibhūti should be understood to mean powerful objects which exhibit the Lord's sense of control.
- Common and refined items will be described in their capacity as vibhūti.

Baladeva

- All of these should be thought of as the Lord's self to some degree, in that they suggest the powers of the Lord of all things.
- The approved, direct forms of the Lord have been described conclusively.
- Those forms are useful for meditation as they are.
- They should not be considered like the limited representations of His śakti, which are mentioned in this chapter.

Srila Prabhupada

- It is not possible to comprehend the greatness of Kṛṣṇa and His opulences.
- The senses of the individual soul are limited and do not permit him to understand the totality of Kṛṣṇa's affairs.
- Still the devotees try to understand Kṛṣṇa, but not on the principle that they will be able to understand Kṛṣṇa fully at any specific time or in any state of life.
- Rather, the very topics of Kṛṣṇa are so relishable that they appear to the devotees as nectar. Thus the devotees enjoy them.
- In discussing Kṛṣṇa's opulences and His diverse energies, the pure devotees take transcendental pleasure.

Srila Prabhupada

- Therefore they want to hear and discuss them.
- Kṛṣṇa knows that living entities do not understand the extent of His opulences; He therefore agrees to state only the principal manifestations of His different energies.
- The word *prādhānyataḥ* ("principal") is very important because we can understand only a few of the principal details of the Supreme Lord, for His features are unlimited. It is not possible to understand them all.
- And *vibhūti*, as used in this verse, refers to the opulences by which He controls the whole manifestation.
- In the *Amara-kośa* dictionary it is stated that *vibhūti* indicates an exceptional opulence.

Srila Prabhupada

- The impersonalist or pantheist cannot understand the exceptional opulences of the Supreme Lord nor the manifestations of His divine energies.
- Both in the material world and in the spiritual world His energies are distributed in every variety of manifestation.
- Now Kṛṣṇa is describing what can be directly perceived by the common man; thus part of His variegated energy is described in this way.

Section-IV Krsna's Opulences (19-42)

|| 10.20 ||

aham ātmā guḍākeśa
sarva-bhūtāśaya-sthitaḥ
aham ādiś ca madhyaṁ ca
bhūtānām anta eva ca

O conqueror of sleep (**guḍākeśa**), I am the soul of prakṛti (**aham ātmā**), situated as the spirit within each universe, and within each living entity (**sarva-bhūtāśaya-sthitaḥ**). I alone am the creation, maintenance and destruction of all creatures (**aham bhūtānām ādiś ca madhyaṁ ca anta eva ca**).

SVCT

- First you should think of Me alone as the cause of all these vibhūtiḥ by using just one of My portions.
- I am ātmā, the soul within prakṛti; I am the creator of the mahat-tattva, the puruṣa, the Paramātmā (Karaṇodakaśāyī).
- O one who conquers sleep (Guḍākeśa), you are qualified for meditation since you do not sleep.
- I am situated in the aggregate of all beings (vairājas), as the antaryāmī of the virāṭ (Garbhodakaśāyī).
- I am also situated within the hearts of all living entities, as the antaryāmī of the individuals (Kṣīrodakaśāyī). (Two meanings are given to the phrase sarva-bhūtāśaya-sthitah).
- I am the cause of the creation (adiḥ), the maintenance (madhyam) and the destruction of all entities.

Baladeva

- Meditate upon Me as the cause of all vibhūtis in the form of My three Viṣṇu expansions for creation, maintenance and destruction of the mahattattva and other elements.
- O conquerer of sleep (guḍakeśa)! You are qualified to contemplate this, as you have conquered ignorance.
- You should think of Me as paramātmā of three forms (ātmā) for creation, maintenance and destruction, full of vibhūtis, knowledge and bliss, situated within the abode consisting of all elements (sarva bhūtāśaya sthitaḥ).

Baladeva

- Sarva bhūta refers to the basic prakṛti from pradhāna down to the earth element. I am situated within the abode of prakṛti made of all those elements, in the form of Viṣṇu in the karaṇa ocean. I am the antaryāmī within this prakṛti.
- I am also situated as the antaryāmī of the samāṣṭi virāḍ (aggregate person), in the form of Garbhodaśaya Viṣṇu, within the abode identifying itself as the aggregate (called vairāja) of all jīvas (sarva bhūta) in the universe .

Baladeva

- I am also situated as the antaryāmī of vyastī virāḍ (individual person), in the form of Kṣīrodaśaya Viṣṇu, within all the individual jīvas (sarva bhūta).
- [Note: The phrase sarva bhūta has here been interpreted in three ways to indicate simultaneously the functions of the three puruṣa avatāras in one statement.]
- You should meditate on these three forms, understanding that they are My vibhūtis.

Srila Prabhupada

- In this verse Arjuna is addressed as Guḍākeśa, which means "one who has conquered the darkness of sleep."
- For those who are sleeping in the darkness of ignorance, it is not possible to understand how the Supreme Personality of Godhead manifests Himself in various ways in the material and spiritual worlds.
- Thus this address by Kṛṣṇa to Arjuna is significant.
- Because Arjuna is above such darkness, the Personality of Godhead agrees to describe His various opulences.
- Kṛṣṇa first informs Arjuna that He is the soul of the entire cosmic manifestation by dint of His primary expansion.

Srila Prabhupada

- Before the material creation, the Supreme Lord, by His plenary expansion, accepts the puruṣa incarnations, and from Him everything begins.
- Therefore He is ātmā, the soul of the mahat-tattva, the universal elements.
- The total material energy is not the cause of the creation; actually Mahā-viṣṇu enters into the mahat-tattva, the total material energy.
- He is the soul. When Mahā-viṣṇu enters into the manifested universes, He again manifests Himself as the Supersoul in each and every entity.

Srila Prabhupada

- We have experience that the personal body of the living entity exists due to the presence of the spiritual spark.
- Without the existence of the spiritual spark, the body cannot develop.
- Similarly, the material manifestation cannot develop unless the Supreme Soul, Kṛṣṇa, enters.
- As stated in the Subāla Upaniṣad, prakṛty-ādi-sarva-bhūtāntar-yāmī sarva-śeṣī ca nārāyaṇaḥ: "The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes."
- The three puruṣa-avatāras are described in Śrīmad-Bhāgavatam. They are also described in the Narada-pancaratra, one of the Sātvata-tantras.

Srila Prabhupada

- Viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ: the Supreme Personality of Godhead manifests three features—as Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—in this material manifestation.
- The Mahā-viṣṇu, or Kāraṇodakaśāyī Viṣṇu, is described in the Brahma-saṁhitā (5.47).
- Yaḥ kāraṇārṇava-jale bhajati sma yoga-nidrām: the Supreme Lord, Kṛṣṇa, the cause of all causes, lies down in the cosmic ocean as Mahā-viṣṇu.
- Therefore the Supreme Personality of Godhead is the beginning of this universe, the maintainer of the universal manifestations, and the end of all energy.

Section-IV Kṛṣṇa's Opulences (19-42)

|| 10.21 ||

**ādityānām ahaṁ viṣṇur
jyotiṣām ravir aṁśumān
marīcir marutām asmi
nakṣatrāṇām ahaṁ śaśī**

Among Ādityas I am Viṣṇu (**ādityānām ahaṁ viṣṇur**), and among lights, I am the many-rayed sun (**jyotiṣām ravir aṁśumān**). Among the winds (maruts), I am Marīci (**marīcir marutām asmi**). [Note: The story is told in SB 6.18. Indra entered Diti's womb and cut her son into forty-nine parts. In this way the forty-nine kinds of air known as the Maruts appeared.] I am the moon amidst the stars (**nakṣatrāṇām ahaṁ śaśī**).

Baladeva

- Among the twelve Adityas I am Vāmana (viṣṇu).
- Among illuminators, I am the sun whose rays spread throughout the universe (amśumān-having rays).
- Among the forty-nine Maruts, I am Marīci.
- I am the moon, who showers nectar, the lord of the constellations.
- In these verses the genitive case is used to indicate an outstanding member of a group (eg. Vāmana among Adityas), and sometimes to indicate a relationship (eg. lord of the constellations).

Srila Prabhupada

- There are twelve Ādityas, of which Kṛṣṇa is the principal.
- Among all the luminaries shining in the sky, the sun is the chief, and in the Brahma-saṁhitā the sun is accepted as the glowing eye of the Supreme Lord.
- There are fifty varieties of wind blowing in space, and of these winds the controlling deity, Marīci, represents Kṛṣṇa.
- Among the stars, the moon is the most prominent at night, and thus the moon represents Kṛṣṇa.

Srila Prabhupada

- It appears from this verse that the moon is one of the stars; therefore the stars that twinkle in the sky also reflect the light of the sun.
- The theory that there are many suns within the universe is not accepted by Vedic literature.
- The sun is one, and as by the reflection of the sun the moon illuminates, so also do the stars.
- Since Bhagavad-gītā indicates herein that the moon is one of the stars, the twinkling stars are not suns but are similar to the moon.

Section-IV Krsna's Opulences (19-42)

|| 10.22 ||

vedānām sāma-vedo 'smi
devānām asmi vāsavaḥ
indriyāṇām manaś cāsmi
bhūtānām asmi cetanā

Among the Vedas, I am the Sāma (**vedānām sāma-vedo 'smi**), and among the devatās, I am Indra (**devānām asmi vāsavaḥ**). Among the senses, I am the mind (**indriyāṇām manaś cāsmi**). In all living creatures, I am the power of awareness (**bhūtānām asmi cetanā**).

Baladeva

- Among the Vedas, I am the Sāma Veda, because it is outstanding for its sweet songs.
- Among the devatās I am Indra (vāsavaḥ), their king.
- Among the senses I am the mind, which inspires the other senses to act and is difficult to conquer.
- I am the jñāna śakti or power of consciousness (cetana) belonging to all living entities.
- This is another case of possessive case meaning relationship rather an outstanding member of a group.

Srila Prabhupada

- The difference between matter and spirit is that matter has no consciousness like the living entity; therefore this consciousness is supreme and eternal.
- Consciousness cannot be produced by a combination of matter.

Section-IV Krsna's Opulences (19-42)

|| 10.23 ||

**rudrāṇām śaṅkaraś cāsmi
vitteśo yakṣa-rakṣasām
vasūnām pāvakaś cāsmi
meruḥ śikhariṇām aham**

Among the Rudras, I am Śaṅkara [Note: Lord Brahmā said: My dear boy Rudra, you have eleven other names: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata. SB 3.12.12] (**rudrāṇām śaṅkaraś cāsmi**), and among the Yakṣas and Rākṣasas, I am Kuvera (**vitteśo yakṣa-rakṣasām**). [Note: Kuvera is a Yakṣa.] Among the Vasus, I am fire (**vasūnām pāvakaś cāsmi**). [Note: The eight Vasus are Āpa, Dhurva, Soma, Dharma, Anila, Pāvaka, Pratyuṣa and Prabhāsa.] Among the peaked mountains, I am Meru (**meruḥ śikhariṇām aham**).

Srila Prabhupada

- There are eleven Rudras, of whom Śaṅkara, Lord Śiva, is predominant.
- He is the incarnation of the Supreme Lord in charge of the mode of ignorance in the universe.
- The leader of the Yakṣas and Rākṣasas is Kuvera, the master treasurer of the demigods, and he is a representation of the Supreme Lord.
- Meru is a mountain famed for its rich natural resources.

Section-IV Krsna's Opulences (19-42)

|| 10.24 ||

**purodhasām ca mukhyaṁ mām
viddhi pārtha bṛhaspatim
senānīnām ahaṁ skandah
sarasām asmi sāgarah**

Among head priests, I am the chief one (**purodhasām ca mukhyaṁ mām viddhi**), Bṛhaspati (**bṛhaspatim**). Among leaders of armies, I am Kārtikeya (**senānīnām ahaṁ skandah**). Among reservoirs of water, I am the ocean (**sarasām asmi sāgarah**).

Srila Prabhupada

- Indra is the chief demigod of the heavenly planets and is known as the king of the heavens.
- The planet on which he reigns is called Indraloka.
- Bṛhaspati is Indra's priest, and since Indra is the chief of all kings, Bṛhaspati is the chief of all priests.
- And as Indra is the chief of all kings, similarly Skanda, or Kārtikeya, the son of Pārvatī and Lord Śiva, is the chief of all military commanders.
- And of all bodies of water, the ocean is the greatest.
- These representations of Kṛṣṇa only give hints of His greatness.

Section-IV Kṛṣṇa's Opulences (19-42)

|| 10.25 ||

maharṣiṇām bhṛgu aham
girām asmy ekam akṣaram
yajñānām japa-yajño 'smi
sthāvarāṇām himālayaḥ

Among the great sages, I am Bhṛgu (**maharṣiṇām bhṛgu aham**). Among words, I am om (**girām asmy ekam akṣaram**). Among sacrifices, I am japa (**yajñānām japa-yajño 'smi**). Among immovable objects, I am the Himālayas (**sthāvarāṇām himālayaḥ**).

Baladeva

- Among the great sages, the sons of Brahmā, I am the very powerful Bhr̥gu.
- Among words, I am the single syllable praṇava.
- Among sacrifices, I am the japa sacrifice, outstanding because it does not involve killing animals.
- Among immovable, stable objects, I am the Himālayas.
- Meru and the Himālayas are taken as two separate vibhūtis because the first is outstanding because of height, and the second because of immovability.

Srila Prabhupada

- Brahmā, the first living creature within the universe, created several sons for the propagation of various kinds of species.
- Among these sons, Bhṛgu is the most powerful sage.
- Of all the transcendental vibrations, the om̐ (om̐kāra) represents Kṛṣṇa.
- Of all sacrifices, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the purest representation of Kṛṣṇa.
- Sometimes animal sacrifices are recommended, but in the sacrifice of Hare Kṛṣṇa, Hare Kṛṣṇa, there is no question of violence.

Srila Prabhupada

- It is the simplest and the purest.
- Whatever is sublime in the worlds is a representation of Kṛṣṇa.
- Therefore the Himālayas, the greatest mountains in the world, also represent Him.
- The mountain named Meru was mentioned in a previous verse, but Meru is sometimes movable, whereas the Himālayas are never movable.
- Thus the Himālayas are greater than Meru.

Section-IV Krsna's Opulences (19-42)

|| 10.26 ||

aśvatthaḥ sarva-vṛkṣāṇām
devarṣīṇām ca nāradaḥ
gandharvāṇām citrarathaḥ
siddhānām kapilo munih

Among the trees, I am the pippala (**aśvatthaḥ sarva-vṛkṣāṇām**).
[Note: This tree is regards as a representative of Viṣṇu.] Among
the divine sages, I am Nārada (**devarṣīṇām ca nāradaḥ**). Among
the Gandharvas, I am Citraratha (**gandharvāṇām citrarathaḥ**).
Among perfected beings, I am Kapila (**siddhānām kapilo munih**).

Baladeva

- Among all trees worthy of worship, I am the excellent pippala tree.
- Among divine sages, I am Narada, outstanding because of his outstanding level of bhakti.
- Among Gandharvas, I am Citraratha, outstanding because of his excellent singing ability.
- Among the Siddhas, who have natural mystic powers like becoming small, I am the muni Kapila, son of Kardama.

Srila Prabhupada

- The banyan tree (aśvattha) is one of the highest and most beautiful trees, and people in India often worship it as one of their daily morning rituals.
- Amongst the demigods they also worship Nārada, who is considered the greatest devotee in the universe. Thus he is the representation of Kṛṣṇa as a devotee.
- The Gandharva planet is filled with entities who sing beautifully, and among them the best singer is Citraratha.
- Amongst the perfect living entities, Kapila, the son of Devahūti, is a representative of Kṛṣṇa. He is considered an incarnation of Kṛṣṇa, and His philosophy is mentioned in the Śrīmad-Bhāgavatam.
- Later on another Kapila became famous, but his philosophy was atheistic. Thus there is a gulf of difference between them.

Section-IV Kṛṣṇa's Opulences (19-42)

|| 10.27 ||

uccaiḥśravasam aśvānām
viddhi mām amṛtodbhavam
airāvataṁ gajendrāṇām
narāṇām ca narādhipam

Know that among horses I am Uccaiḥśrava (**uccaiḥśravasam aśvānām viddhi mām**) who rose from the nectar ocean (**amṛtodbhavam**). Among elephants I am Airāvata (**amṛtodbhavam**). [Note: The elephant also arose from the churning of the ocean.] Among men I am the king (**narāṇām ca narādhipam**).

Baladeva

- Among horses I am Ucchaiṣrava. Among elephants know that I am Airāvata.
- The special quality of both of these is that they arose from the churning of the milk ocean for the purpose of gaining nectar.
- [Note: Both became the property of Indra. Ucchaiṣravas means “loudly praised.” Airāvata is so called because his mother was named Irāvati.]
- I am the king (narādhipam) among men, who is fixed in dharma and has unbearable strength.

Srila Prabhupada

- The devotee demigods and the demons (asuras) once took part in churning the sea.
- From this churning, nectar and poison were produced, and Lord Śiva drank the poison.
- From the nectar were produced many entities, of which there was a horse named Uccaiḥśravā.
- Another animal produced from the nectar was an elephant named Airāvata.
- Because these two animals were produced from nectar, they have special significance, and they are representatives of Kṛṣṇa.

Srila Prabhupada

- Amongst the human beings, the king is the representative of Kṛṣṇa because Kṛṣṇa is the maintainer of the universe, and the kings, who are appointed on account of their godly qualifications, are maintainers of their kingdoms.
- Kings like Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit and Lord Rāma were all highly righteous kings who always thought of the citizens' welfare.
- In Vedic literature, the king is considered to be the representative of God.
- In this age, however, with the corruption of the principles of religion, monarchy decayed and is now finally abolished. It is to be understood that in the past, however, people were more happy under righteous kings.

Section-IV Krsna's Opulences (19-42)

|| 10.28 ||

**āyudhānām ahaṁ vajraṁ
dhenūnām asmi kāmadhuk
prajānaś cāsmi kandarpaḥ
sarpāṇām asmi vāsukiḥ**

Among weapons, I am the thunderbolt (**āyudhānām ahaṁ vajraṁ**). Among cows, I am the Kāmadhenu (**dhenūnām asmi kāmadhuk**). Among types of lust, I am that for producing offspring (**prajānaś cāsmi kandarpaḥ**). Among snakes, I am Vāsuki (**sarpāṇām asmi vāsukiḥ**).

Baladeva

- Among weapons, I am the thunderbolt.
- I am the kāma dhenu, who fulfills whatever one desires, among the cows.
- I am that lust which produces children (prajānaḥ).
- Ca here indicates that I am not lust whose only purpose is pleasure of the sex act.
- Among snakes with one head, I am Vāsuki.

Srila Prabhupada

- The thunderbolt, indeed a mighty weapon, represents Kṛṣṇa's power.
- In Kṛṣṇaloka in the spiritual sky there are cows which can be milked at any time, and they give as much milk as one likes. Of course such cows do not exist in this material world, but there is mention of them in Kṛṣṇaloka. The Lord keeps many such cows, which are called surabhi. It is stated that the Lord is engaged in herding the surabhi cows.
- Kandarpa is the sex desire for presenting good sons; therefore Kandarpa is the representative of Kṛṣṇa. Sometimes sex is engaged in only for sense gratification; such sex does not represent Kṛṣṇa. But sex for the generation of good children is called Kandarpa and represents Kṛṣṇa.

Section-IV Krsna's Opulences (19-42)

|| 10.29 ||

**anantaś cāsmi nāgānām
varuṇo yādasām aham
pitṛṇām aryamā cāsmi
yamaḥ saṁyamatām aham**

Among Nāgas, [Note: Nāgas have many heads, whereas sarpaś, regular snakes, have only one head each.] I am Ananta (**anantaś cāsmi nāgānām**). Among inhabitants of water I am Varuṇa (**varuṇo yādasām aham**). Among the Pitṛs, I am Aryamā (**pitṛṇām aryamā cāsmi**). Among punishers, I am Yama (**yamaḥ saṁyamatām aham**).

Srila Prabhupada

- Among the many-hooded Nāga serpents, Ananta is the greatest, as is the demigod Varuṇa among the aquatics. They both represent Kṛṣṇa.
- There is also a planet of Pitās, ancestors, presided over by Aryamā, who represents Kṛṣṇa.
- There are many living entities who give punishment to the miscreants, and among them Yama is the chief.
- Yama is situated in a planet near this earthly planet.
- After death those who are very sinful are taken there, and Yama arranges different kinds of punishments for them.

Section-IV Krsna's Opulences (19-42)

|| 10.30 ||

**prahlādaś cāsmi daityānām
kālah kalayatām aham
mṛgāṇām ca mṛgendro 'ham
vainateyaś ca pakṣiṇām**

Among the demons, I am Prahlāda (**prahlādaś cāsmi daityānām**). Among controllers, I am time (**kālah kalayatām aham**). Among animals, I am the lion (**mṛgāṇām ca mṛgendro 'ham**). Among birds, I am Garuḍa (**vainateyaś ca pakṣiṇām**).

Baladeva

- Among the descendents of Diti, called the daityas, I am their leader, Prahlāda, the best because of his intense faith in the Lord.
- Among those things that control, I am time.
- Among animals, I am the lion, outstanding because of its courage.
- Among birds, I am Garuḍa, son of Vinatā, the best because he is the carrier of Viṣṇu.
- [Note: Viṣṇu, pleased with Garuḍa after he exhibited prowess in stealing the pot of nectar, asked him to take a boon. Garuḍa asked to be His carrier and be immortal without drinking nectar. Viṣṇu granted both requests.]

Srila Prabhupada

- Diti and Aditi are two sisters. The sons of Aditi are called Ādityas, and the sons of Diti are called Daityas. All the Ādityas are devotees of the Lord, and all the Daityas are atheistic.
- Although Prahlāda was born in the family of the Daityas, he was a great devotee from his childhood. Because of his devotional service and godly nature, he is considered to be a representative of Kṛṣṇa.
- There are many subduing principles, but time wears down all things in the material universe and so represents Kṛṣṇa.
- Of the many animals, the lion is the most powerful and ferocious, and of the million varieties of birds, Garuḍa, the bearer of Lord Viṣṇu, is the greatest.

Section-IV Krsna's Opulences (19-42)

|| 10.31 ||

pavanaḥ pavatām asmi
rāmaḥ śastra-bhṛtām aham
jhaṣāṇām makaraś cāsmi
srotasām asmi jāhnavī

Among purifiers and the swift, I am the wind (**pavanaḥ pavatām asmi**). Among holders of weapons, I am Paraśurāma (**rāmaḥ śastra-bhṛtām aham**). Among the fishes, I am the makara (**jhaṣāṇām makaraś cāsmi**). Among rivers, I am the Gaṅgā (**srotasām asmi jāhnavī**).

SVCT

- Of moving or purifying agents, I am the wind.
- Among bearers of weapons, I am Paraśurāma. He is suitable as a vibhūti because He is an aveśāvatāra, and because He is an outstanding jīva among those who have been given powers by the Lord.
- [Note: Rāma is taken as Paraśurāma rather than Rāmacandra, since he is a jīva . A jīva can be a vibhūti, but not the Lord Himself.]
- Padma Purāṇa, quoted in Bhagavatāmṛta says “O devi, I have recited to you the story of Paraśurāma, a śaktyaveśa avatāra of the Lord.”
- Also it says, “He took birth as an empowered jīva.”

SVCT

- The characteristics of the aveśāvatāra are also mentioned in the Bhagavatāmṛta.
- “Where a jīva is filled with portions of jñāna-śakti or other śakti of the Lord, he is called aveśāvatāra.” (Laghu Bhagavatāmṛta 1.4 .39, 1.4.38, 1.1.18)
- Among fish (jhaṣāṇām), I am the makara, a special type of fish.
- Among rivers (srotasām), I am the Gaṅgā.

Srila Prabhupada

- Of all the aquatics the shark is one of the biggest and is certainly the most dangerous to man.
- Thus the shark represents Kṛṣṇa.

Section-IV Krsna's Opulences (19-42)

|| 10.32 ||

sargāṇām ādir antaś ca
madhyaṁ caivāham arjuna
adhyātma-vidyā vidyānām
vādaḥ pravadatām aham

I am the creation, destruction and maintenance of all elements (**sargāṇām ādir antaś ca madhyaṁ caivāham arjuna**). Among types of knowledge, I am knowledge of the soul (**adhyātma-vidyā vidyānām**). Among types of debate I am vāda (**vādaḥ pravadatām aham**).

SVCT

- Among the things created out of matter, starting from mahat tattva, I am the beginning, the end and the middle.
- Their creation, maintenance and destruction should be thought of being My vibhūtis.
- In verse 20 Kṛṣṇa said aham ādiś ca madhyaṁ ca bhūtānām anta eva ca.
- His vibhūtis of creation, maintenance and destruction were in reference to the living entities, His conscious parts, in that verse.
- Thus there is no repetition in the present verse, since this refers to the material elements.

SVCT

aṅgāni vedāś catvāro mīmāṃsā nyāya-vistarahaḥ
dharma-śāstraṃ purāṇaṃ ca vidyā hy etāś caturdaśa

The four Vedas with its six aṅgas, [Note: Sikṣa (pronunciation), chanda (meter), vyākaraṇa (grammar), nirukta (meaning), jyotiṣa (astrology), and kalpa (ritual) are the six vedāṅgas.] mīmāṃsā, nyāya, [Note: It is unclear what these are nyāya can refer to Brahma Sūtras, or Gautama's Nyāya, or logic in general. Mīmāṃsā can refer to karma mīmāṃsā doctrine.] dharma śāstra, and purāṇas are considered the fourteen types of knowledge. **Viṣṇu Purāṇa 3.6.28**

SVCT

- Among these types of knowledge, I am the knowledge concerning ātmā, the knowledge of Vedānta with four chapters (catur lakṣaṇī vidyā) which defines paramātmā and His associates.
- [Note: The first chapter of Vedānta shows Brahman as the subject of the Vedas. The second chapter solves all contradictions with other scriptures. The third chapter deals with sādhana for attaining Brahman. The fourth chapter describes the attainment of Brahman.]

SVCT

- I am vāda of those who debate.
- Vāda, jalpa and vitaṇḍa are famous as the three types of argument.
- When both parties desire to win by establishing their own opinion with proofs and arguments, and refuting the opponent's view with circumvention (chala), false generalization (jāti) and syllogistic fault (nigraha sthāna), it is called jalpa.
- When one party refutes the opponent's view (by the above means), without establishing his own opinion, it is called vitaṇḍa.
- These two types of debate, with a desire to win, simply display skill in debating and bear no result.
- That discussion having a desire for truth is called vāda. Being outstanding for being fruitful in determining truth, vāda is My vibhūti.

Srila Prabhupada

- Among the created manifestations, the first is the creation of the total material elements.
- As explained before, the cosmic manifestation is created and conducted by Mahā-viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, and then again it is annihilated by Lord Śiva.
- Brahmā is a secondary creator.
- All these agents of creation, maintenance and annihilation are incarnations of the material qualities of the Supreme Lord.
- Therefore He is the beginning, the middle and the end of all creation.

Srila Prabhupada

- For advanced education there are various kinds of books of knowledge, such as the four Vedas, their six supplements, the Vedānta-sūtra, books of logic, books of religiosity and the Purāṇas.
- So all together there are fourteen divisions of books of education.
- Of these, the book which presents adhyātma-vidyā, spiritual knowledge—in particular, the Vedānta-sūtra—represents Kṛṣṇa.
- Among logicians there are different kinds of argument.
- Supporting one's argument with evidence that also supports the opposing side is called jalpa.
- Merely trying to defeat one's opponent is called vitaṇḍā.
- But the actual conclusion is called vāda. This conclusive truth is a representation of Kṛṣṇa.

Section-IV Kṛṣṇa's Opulences (19-42)

|| 10.33 ||

akṣarāṇām a-kāro 'smi
dvandvaḥ sāmāsikasya ca
aham evākṣayaḥ kālo
dhātāham viśvato-mukhaḥ

I am the letter “a” among all letters (**akṣarāṇām a-kāro 'smi**). Among compounds, I am the dvandva (**dvandvaḥ sāmāsikasya ca**). Among destroyers, I am Śiva (**aham evākṣayaḥ kālo**) and among creators, I am Brahmā, with four faces (**dhātāham viśvato-mukhaḥ**).

I am the letter “a” among all letters (**akṣarāṇām a-kāro 'smi**). Among compounds, I am the dvandva (**dvandvaḥ sāmāsikasya ca**). Among destroyers, I am the fire of universal destruction (**aham evākṣayaḥ kālo**), and among creators, I am Brahma (**dhātāham viśvato-mukhaḥ**).

SVCT

- The dvandva compound is superior among compounds since its elements are equal.
- Among destroyers I am indestructible time. This refers to Mahākāla, Rudra, famous as the destroyer.
- Among the creators I am Brahmā (dhātā), with four faces (viśvato mukhaḥ).

Baladeva

- Among the letters, I am “a.” The śruti says a-kāro vai sarvā vāk: the letter “a” is all letters. (Aitareya Āraṇyaka 1.3.6)
- Among all types of compound words, I am the dvandva, because both elements have equal importance.
- In the other types of compounds avyayībhāva, tatpuruṣa, and bahuvrīhi one element is given more importance.
- Among the destroyers, I am the indestructible Kāla. This is the fire emanating from the mouth of Saṅkarṣana at the time of universal destruction.
- Among creators I am four-headed Brahmā (dhātā).

Srila Prabhupada

- A-kāra, the first letter of the Sanskrit alphabet, is the beginning of the Vedic literature.
- Without a-kāra, nothing can be sounded; therefore it is the beginning of sound.
- In Sanskrit there are also many compound words, of which the dual word, like rāma-kṛṣṇa, is called dvandva.
- In this compound, the words rāma and kṛṣṇa have the same form, and therefore the compound is called dual.
- Among all kinds of killers, time is the ultimate because time kills everything. Time is the representative of Kṛṣṇa because in due course of time there will be a great fire and everything will be annihilated.
- Among the living entities who are creators, Brahmā, who has four heads, is the chief. Therefore he is a representative of the Supreme Lord, Kṛṣṇa.

Section-IV Krsna's Opulences (19-42)

|| 10.34 ||

**mṛtyuḥ sarva-haraś cāham
udbhavaś ca bhaviṣyatām
kīrtiḥ śrīr vāk ca nārīṇām
smṛtir medhā dhṛtiḥ kṣamā**

Among deaths, I am that which takes away all memory (**mṛtyuḥ sarva-haraś cāham**). Among all transformations of the body which will take place, I am the first one, birth (**udbhavaś ca bhaviṣyatām**). Among women (**nārīṇām**) I am Kīrti, Śrī, Vāk (**kīrtiḥ śrīr vāk ca**), Smṛti, Medhā, Dhṛti and Kṣamā, and other wives of Dharma (**smṛtir medhā dhṛtiḥ kṣamā**).

SVCT

- Among all types of deaths which are happening at every moment, I am death which takes away all memory.
- It is said *mṛtyur atyanta-vismṛtiḥ*: death is extreme forgetfulness. (SB 11.22.39)
- Among the transformations which will take place for the living entities in the future, I am birth, the first transformation.
- Among women, I am fame, beauty, and refined speech (*vāk*), these three and also the four: memory, intelligence, fortitude and tolerance. Ca indicates the other wives of Dharma such as Mūrti
- [Note: Dharma married thirteen daughters of Dakṣa. Śraddhā, Maitrī, Dayā, Sānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti are mentioned in SB 4.1.49. Mahābhārata gives a different list which includes Kīrti, Śrī, and Dhṛti. Vāk does not seem to be one of Dharma's wives.]

Baladeva

- Among the deaths happening at all times, I am that death which takes away all memory.
- Among the transformations of the living entities which will take place, I am the first transformation, birth (udbhavaḥ).
- Among women, the seven listed here starting with Kīrti are My vibhūtis. They are deities. Just by possessing a reflection of their qualities, men become praiseworthy.
- Kīrti means fame because of good qualities like religiosity. Śrī means wealth in the areas of dharma, artha and kāma; or effulgence of the body. Vāk means cultured language which can express anything. Smṛti is the power of remembering things which have been experienced. Medhā is the power of understanding the meaning of many scriptures. Dhṛti is the power to extinguish agitation when it appears. Kṣamā is the power to remain with unchanging heart on receiving either joy or sorrow.

Srila Prabhupada

- As soon as a man is born, he dies at every moment. Thus death is devouring every living entity at every moment, but the last stroke is called death itself. That death is Kṛṣṇa.
- As for future development, all living entities undergo six basic changes. They are born, they grow, they remain for some time, they reproduce, they dwindle, and finally they vanish. Of these changes, the first is deliverance from the womb, and that is Kṛṣṇa. The first generation is the beginning of all future activities.
- The seven opulences listed—fame, fortune, fine speech, memory, intelligence, steadfastness and patience—are considered feminine.

Srila Prabhupada

- If a person possesses all of them or some of them he becomes glorious.
- If a man is famous as a righteous man, that makes him glorious.
- Sanskrit is a perfect language and is therefore very glorious.
- If after studying one can remember a subject matter, he is gifted with a good memory, or smṛti.
- And the ability not only to read many books on different subject matters but to understand them and apply them when necessary is intelligence (medhā), another opulence.

Srila Prabhupada

- The ability to overcome unsteadiness is called firmness or steadfastness (dhṛti).
- And when one is fully qualified yet is humble and gentle, and when one is able to keep his balance both in sorrow and in the ecstasy of joy, he has the opulence called patience (kṣamā).

Section-IV Krsna's Opulences (19-42)

|| 10.35 ||

**br̥hat-sāma tathā sāmnam
gāyatrī chandasām aham
māsānām mār̥ga-śīrṣo 'ham
rtūnām kusumākaraḥ**

Among the sāmās, I am the Bṛhat Sāma (**br̥hat-sāma tathā sāmnam**). Among meters, I am gāyatrī (**gāyatrī chandasām aham**). Among months, I am Mrgaśīrṣa. [Note: This is the first month in one calendar system.] (**māsānām mār̥ga-śīrṣo 'ham**) Among the seasons, I am the spring (**rtūnām kusumākaraḥ**).

Baladeva

- Among the Vedas, I am the Sāma Veda. This was stated previously. Now the Lord speaks more particularly. Among the sāmās, special songs based on the words of the Rg Veda, the bṛhad sāma which starts with tvām iddhi havāmahe (Rg Veda 6.46.1) is special, being chanted at the end of ceremonies, praising of Indra for his having great powers.
- Among the verses endowed with regular meter and lines (chandasām), I am the gayatrī verse, being most excellent because it gives second birth to the three higher castes.
- [Note: Baladeva takes chandas as verse rather than meter. There are many verses in gāyatrī meter. The verse in gāyatrī meter which is famous as the initiation mantra for the second born is also called gāyatrī.]

Baladeva

- As well, it is regarded as non-different from brahman according to the śruti. *gāyatrī vā idam sarvaṁ bhūtaṁ yad idam kiṁ ca: gāyatrī* is all this, whatever being exists. (Chāndogya Upanisad 3.12.1)
- I am Mārgaśīrṣa month, which is better than the other months, because in that month there is a supply of new grains.
- I am spring, which is better than other seasons because it is neither too hot nor too cold, it has many fragrant flowers, and it has many festivals celebrating Me.

Srila Prabhupada

- It has already been explained by the Lord that amongst all the Vedas, He is the Sāma Veda. The Sāma Veda is rich with beautiful songs played by the various demigods. One of these songs is the Bṛhat-sāma, which has an exquisite melody and is sung at midnight.
- In Sanskrit, there are definite rules that regulate poetry; rhyme and meter are not written whimsically, as in much modern poetry.
- Amongst the regulated poetry, the Gāyatrī mantra, which is chanted by the duly qualified brāhmaṇas, is the most prominent. The Gāyatrī mantra is mentioned in the Śrīmad-Bhāgavatam. Because the Gāyatrī mantra is especially meant for God realization, it represents the Supreme Lord.

Srila Prabhupada

- This mantra is meant for spiritually advanced people, and when one attains success in chanting it, he can enter into the transcendental position of the Lord.
- One must first acquire the qualities of the perfectly situated person, the qualities of goodness according to the laws of material nature, in order to chant the Gāyatrī mantra.
- The Gāyatrī mantra is very important in Vedic civilization and is considered to be the sound incarnation of Brahman. Brahmā is its initiator, and it is passed down from him in disciplic succession.

Srila Prabhupada

- The month of November-December is considered the best of all months because in India grains are collected from the fields at this time and the people become very happy.
- Of course spring is a season universally liked because it is neither too hot nor too cold and the flowers and trees blossom and flourish.
- In spring there are also many ceremonies commemorating Kṛṣṇa's pastimes; therefore this is considered to be the most joyful of all seasons, and it is the representative of the Supreme Lord, Kṛṣṇa.

Section-IV Krsna's Opulences (19-42)

|| 10.36 ||

dyūtam chalayatām asmi
tejas tejasvinām aham
jayo 'smi vyavasāyo 'smi
sattvam sattvavatām aham

I am gambling in the cheaters (**dyūtam chalayatām asmi**). Among conquerors, I am their victory (**tejas tejasvinām aham**). Among those who endeavor, I am the endeavor (**jayo 'smi vyavasāyo 'smi**). Among the strong, I am their strength (**sattvam sattvavatām aham**).

Baladeva

- In relation to those who cheat each other, I am gambling with dice, by which they lose everything.
- In those who have power, I am that power. In relation to conquerors, I am victory, subduing others.
- In relation to those endeavoring, I am that endeavor which yields results.
- In relation to the strong, I am their physical strength. (These are all cases of relationship rather than expressing an outstanding member of a group.)

Srila Prabhupada

- There are many kinds of cheaters all over the universe.
- Of all cheating processes, gambling stands supreme and therefore represents Kṛṣṇa.
- As the Supreme, Kṛṣṇa can be more deceitful than any mere man.
- The unfortunate commentator who wants to cheat Kṛṣṇa and the public by saying that there is something greater than Kṛṣṇa is cheated by Kṛṣṇa, and the commentator cannot understand Kṛṣṇa after any length of time.
- If Kṛṣṇa chooses to deceive a person, no one can surpass Him in His deceit. His greatness is not simply one-sided-it is all-sided.

Srila Prabhupada

- Among the victorious, He is victory. He is the splendor of the splendid.
- Among the enterprising and industrious, He is the most enterprising, the most industrious.
- Among adventurers He is the most adventurous, and among the strong He is the strongest.
- When Kṛṣṇa was present on earth, no one could surpass Him in strength. Even in His childhood He lifted Govardhana Hill.
- No one can surpass Him in cheating, no one can surpass Him in splendor, no one can surpass Him in victory, no one can surpass Him in enterprise, and no one can surpass Him in strength.

Section-IV Krsna's Opulences (19-42)

|| 10.37 ||

**vṛṣṇīnām vāsudevo 'smi
pāṇḍavānām dhanañjayaḥ
munīnām apy ahaṁ vyāsaḥ
kavīnām uśanā kavīḥ**

Among the Vṛṣṇis, I am Vasudeva (**vṛṣṇīnām vāsudevo 'smi**).
Among the Pāṇḍavas, I am Arjuna (**pāṇḍavānām dhanañjayaḥ**).
Among the sages, I am Vyāsa (**munīnām apy ahaṁ vyāsaḥ**).
Among the wise, I am Uśanas (**kavīnām uśanā kavīḥ**).

SVCT

- Among the Vṛṣṇis, I am Vasudeva, who is My father.
- [Note: Baladeva says that Vāsudeva refers to Balarāma, since Vāsudeva usually means the son of Vasudeva. In either case, taking Vāsudeva as father or brother avoids making Kṛṣṇa his own vibhūti.] He is My vibhūti.
- The rule is given as follows: prajñāditvāt (Aṣṭādhyāyī, Pāṇini 5.4.38). [Note: Vāsudeva usually means the son of Vasudeva. However sometimes by the rule given, Vāsudeva can simply mean Vasudeva.] Sometimes the long ā can have the same meaning as short a. The long ā is used to indicate self-interest.
- Others would propose that the meaning is “Among the Vṛṣṇis, I am Myself, the son of Vasudeva.” This however is not agreeable, as it does not mean anything.

Baladeva

- Among the members of the Vṛṣṇi clan, I am the son of Vāsudeva known as Saṅkarṣana, or Balarāma.
- Vāsudeva in this context cannot mean Kṛṣṇa, because it is wrong to call His svarūpa a vibhūti.
- Though Vāmana, Kapila and others mentioned in this chapter as vibhūtis are directly the Lord, and thus the creators and destroyers of the material world, calling them vibhūtis is acceptable by meditating on their being avatāra expansions of Kṛṣṇa.
- It should be understood that the expansions, though non-different from Kṛṣṇa in potencies, do not manifest all of the potencies.

Baladeva

- Among the Pāṇḍavas, I am you, Arjuna, because you have the distinction of also being My avatāra, whereas the other Pāṇḍavas are not.
- Among those dedicated to contemplation of spiritual matters (munīnām), I am Vyāsa, Bādarāyaṇa, since He as the excellence of being My avatāra, unlike other munis.
- Among those who discern the subtle meaning of things, I am Śukra (Uśanas), [Note: He is the teacher of the asuras.] who is known as Kavi.

Srila Prabhupada

- Kṛṣṇa is the original Supreme Personality of Godhead, and Baladeva is Kṛṣṇa's immediate expansion.
- Both Lord Kṛṣṇa and Baladeva appeared as sons of Vāsudeva, so both of Them may be called Vāsudeva.
- From another point of view, because Kṛṣṇa never leaves Vṛndāvana, all the forms of Kṛṣṇa that appear elsewhere are His expansions.
- Vāsudeva is Kṛṣṇa's immediate expansion, so Vāsudeva is not different from Kṛṣṇa.
- It is to be understood that the Vāsudeva referred to in this verse of Bhagavad-gītā is Baladeva, or Balarāma, because He is the original source of all incarnations and thus He is the sole source of Vāsudeva.
- The immediate expansions of the Lord are called svāmśa (personal expansions), and there are also expansions called vibhinnāmśa (separated expansions).

Srila Prabhupada

- Amongst the sons of Pāṇḍu, Arjuna is famous as Dhanañjaya.
- He is the best of men and therefore represents Kṛṣṇa.
- Among the munis, or learned men conversant in Vedic knowledge, Vyāsa is the greatest because he explained Vedic knowledge in many different ways for the understanding of the common mass of people in this Age of Kali.
- And Vyāsa is also known as an incarnation of Kṛṣṇa; therefore Vyāsa also represents Kṛṣṇa.
- Kavis are those who are capable of thinking thoroughly on any subject matter.
- Among the kavis, Uśanā, Śukrācārya, was the spiritual master of the demons; he was an extremely intelligent and far-seeing politician.
- Thus Śukrācārya is another representative of the opulence of Kṛṣṇa.

Section-IV Krsna's Opulences (19-42)

|| 10.38 ||

daṇḍo damayatām asmi
nītir asmi jigīṣatām
maunaṁ caivāsmi guhyānām
jñānaṁ jñānavatām aham

I am punishment among those who punish (**daṇḍo damayatām asmi**). In those who desire victory, I am proper policy (**nītir asmi jigīṣatām**). In secrets, I am silence (**maunaṁ caivāsmi guhyānām**). I am knowledge in those who have knowledge (**jñānaṁ jñānavatām aham**).

Baladeva

- In relation to those who punish, I am punishment itself—that punishment by which those who deviate return to the correct path. Such punishment is My vibhūti.
- In relation to those who desire victory, I am proper policy.
- I am silence (meditating), among hearing, deliberation and meditating (guhyānām). It is better than hearing and deliberation because it is not separated from the final goal of realization as the other items are. [Note: First comes hearing, then contemplation, then meditation, and then realization of God. Meditation is next to the realization.]
- In relation to those with knowledge of matter and spirit, I am their knowledge of those matters.

Srila Prabhupada

- There are many suppressing agents, of which the most important are those that cut down miscreants.
- When miscreants are punished, the agency of chastisement represents Kṛṣṇa.
- Among those who are trying to be victorious in some field of activity, the most victorious element is morality.
- Among the confidential activities of hearing, thinking and meditating, silence is most important because by silence one can make progress very quickly.
- The wise man is he who can discriminate between matter and spirit, between God's superior and inferior natures. Such knowledge is Kṛṣṇa Himself.

Section-IV Krsna's Opulences (19-42)

|| 10.39 ||

**yac cāpi sarva-bhūtānām
bījaṁ tad aham arjuna
na tad asti vinā yat syān
mayā bhūtaṁ carācaram**

I am that seed which causes all living entities to manifest, O Arjuna (**yac cāpi sarva-bhūtānām bījaṁ tad aham arjuna**). No moving or non-moving entities (**na carācaram bhūtaṁ**) can exist (**asti**) without Me (**mayā vinā**).

Baladeva

- I am the cause of all entities coming into being.
- I am the seed of all entities.
- The reason is given.
- Whatever moving or non-moving entities exist (bhūtam), which are real, would not exist, or would be false, without Me, the Supreme Lord, possessor of all powers.

Srila Prabhupada

- There are many suppressing agents, of which the most important are those that cut down miscreants.
- When miscreants are punished, the agency of chastisement represents Kṛṣṇa.
- Among those who are trying to be victorious in some field of activity, the most victorious element is morality.
- Among the confidential activities of hearing, thinking and meditating, silence is most important because by silence one can make progress very quickly.
- The wise man is he who can discriminate between matter and spirit, between God's superior and inferior natures. Such knowledge is Kṛṣṇa Himself.

Section-IV Krsna's Opulences (19-42)

|| 10.40 ||

nānto 'sti mama divyānām
vibhūtīnām parantapa
eṣa tūddeśataḥ prokto
vibhūter vistaro mayā

There is no end to My wonderful vibhūtis (**na antah asti mama divyānām vibhūtīnām**), O afflicter of enemies (**parantapa**). I have only briefly declared (**eṣa tu uddeśataḥ proktaḥ**) the expanse of My vibhūtis (**vibhūter vistaro mayā**).

Baladeva

- Now the Lord summarizes the subject.
- There is no end to My vibhūti.
- Briefly only (uddeśataḥ), in name only, I have spoken of the multitude of My vibhūti.

Srila Prabhupada

- As stated in the Vedic literature, although the opulences and energies of the Supreme are understood in various ways, there is no limit to such opulences; therefore not all the opulences and energies can be explained.
- Simply a few examples are being described to Arjuna to pacify his inquisitiveness.

Section-IV Krsna's Opulences (19-42)

|| 10.41 ||

yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'mśa-sambhavam

Whatever object in past, present or future displays majesty, excellence, or strength (**yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā**), know that (**tvaṁ avagaccha**) it (**tat tad eva**) has arisen from just a fragment of My power (**mama tejo-'mśa-sambhavam**).

Baladeva

- In this verse the Lord gathers together all the vibhūtis which he did not mention.
- Whatever object (sattvam) exists, having powers (vibhūtimat), having abundance of beauty (śrīmat) or strength (ūrjitam), understand that the object gains its perfection (sambhavam) by a particle of My śakti (mama tejaḥ amśa).
- One should consider that all these are non-different from Me by being under My control and by being pervaded by Me.
- Forms like Vāmana are also included in this perception.

Srila Prabhupada

- Any glorious or beautiful existence should be understood to be but a fragmental manifestation of Kṛṣṇa's opulence, whether it be in the spiritual or material world.
- Anything extraordinarily opulent should be considered to represent Kṛṣṇa's opulence.

Section-IV Krsna's Opulences (19-42)

|| 10.42 ||

atha vā bahunaitena
kim jñātena tavārjuna
viṣṭabhyāham idam kṛtsnam
ekāmśena sthito jagat

But what is the use of knowing all these individual vibhūtis, Arjuna (**atha vā etena bahunā kim jñātena tava arjuna**)? Please understand: by just one portion of Myself (**ekāmśena sthitah**), I am firmly established (**viṣṭabhya aham kṛtsnam**) in this universe (**idam jagat**).

Baladeva

- Having explained the vibhūtis individually, the Lord now speaks of them as a whole.
- What is the necessity for you of this knowledge of vibhūtis which are being taught one by one (bahunā).
- O Arjuna! I remain firmly fixed within all the universe headed by Śiva and Brahmā, which is composed of matter and jīvas as I create it by My power of creation, and contain it by My power of containment, [Note: Everything is in Me.] pervade it by My power of pervasion, [Note: I am in everything.] and maintain it by My powers of maintenance, by just one of My parts, the three puruṣas as antaryāmīs of prakṛti, samṣṭi jīva and vyaṣṭi jīva.

Baladeva

- Since I pervade everything, all the wonderful or powerful objects should be understood as My vibhūti.
- In the tenth chapter, Kṛṣṇa is worshipped as the person whose one portion upholds the universe, and by a fraction of whose power the sun and other personalities have their profound powers.

Srila Prabhupada

- The Supreme Lord is represented throughout the entire material universes by His entering into all things as the Supersoul.
- The Lord here tells Arjuna that there is no point in understanding how things exist in their separate opulence and grandeur.
- He should know that all things are existing due to Kṛṣṇa's entering them as Supersoul.
- From Brahmā, the most gigantic entity, on down to the smallest ant, all are existing because the Lord has entered each and all and is sustaining them.
- There is a Mission that regularly propounds that worship of any demigod will lead one to the Supreme Personality of Godhead, or the supreme goal.

Srila Prabhupada

- But worship of demigods is thoroughly discouraged herein because even the greatest demigods like Brahmā and Śiva represent only part of the opulence of the Supreme Lord.
- He is the origin of everyone born, and no one is greater than Him.
- He is asamordhva, which means that no one is superior to Him and that no one is equal to Him.
- In the Padma Purāṇa it is said that one who considers the Supreme Lord Kṛṣṇa in the same category with demigods—be they even Brahmā or Śiva—becomes at once an atheist.
- If, however, one thoroughly studies the different descriptions of the opulences and expansions of Kṛṣṇa's energy, then one can understand without any doubt the position of Lord Śrī Kṛṣṇa and can fix his mind in the worship of Kṛṣṇa without deviation.

Srila Prabhupada

- The Lord is all-pervading by the expansion of His partial representation, the Supersoul, who enters into everything that is.
- Pure devotees, therefore, concentrate their minds in Kṛṣṇa consciousness in full devotional service; therefore they are always situated in the transcendental position.
- Devotional service and worship of Kṛṣṇa are very clearly indicated in this chapter in verses eight through eleven.
- That is the way of pure devotional service.
- How one can attain the highest devotional perfection of association with the Supreme Personality of Godhead has been thoroughly explained in this chapter.

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- Śrīla Baladeva Vidyābhūṣaṇa, a great ācārya in disciplic succession from Kṛṣṇa, concludes his commentary on this chapter by saying,

*yac-chakti-leśāt suryādya
bhavanty aty-ugra-tejasaḥ
yad-amśena dhṛtaṁ viśvaṁ
sa kṛṣṇo daśame 'rcyate*

From Lord Kṛṣṇa's potent energy even the powerful sun gets its power, and by Kṛṣṇa's partial expansion the whole world is maintained. Therefore Lord Śrī Kṛṣṇa is worshipable.