

Connection between Chapter Nine and Chapter Ten

Devotional service has been described in Chapter Nine, especially at the Chapter's end. To further generate and develop devotional sentiments in His devotee, Krsna now explains His opulences.

CHAPTER TEN (Vibhuti Yoga)- THE OPULENCES OF THE ABSOLUTE

[All wondrous phenomena showing power, beauty, grandeur or sublimity, either in the material world or in the spiritual, are but partial manifestations of Krishna's divine energies and opulence. As the supreme cause of all causes and the support and essence of everything, Krsna is the supreme object of worship for all beings.]

Summary of the sections:

A. ONE WHO UNDERSTANDS KRSNA'S UNKNOWABLE POSITION, SERVES HIM

(10. 1-7)

Krsna describes that His origin is impossible to understand, for He is the source of all. (A creation can't independently understand its own source). One who understands this serves Krsna with devotion.

B. THE CATUR SLOKA (10. 8-11)

Krsna describes the opulence of His position as the source of all, His devotees' eagerness to love and serve Him, and His own reciprocation with that eagerness.

[(1) All of Krsna's opulences are summarized in sloka 8. By knowing these opulences as the Lord's, one can attain the realizations of 9, 10 and 11. (2) Knowing Krsna as the source of all, the devotees cannot maintain their lives without Him, as fish cannot live without water. They thus worship with the great desire as described in 9. (3) Krsna reciprocates with such devotees by giving them direct inspiration and thus direct association with Him, as described in 10. (4) The devotee's real intelligence, which overcomes the ignorance caked upon his heart by millions of births, as described in 11, is awarded by Krsna as the Lord enters His devotee's heart just as a bee enters a lotus flower.]

C. ARJUNA ACCEPTS KRSNA'S POSITION AND REQUEST TO HEAR OF HIS OPULENCES (10. 12-18)

Arjuna refers to previous authorities and confirms that Krsna is the Supreme Personality of Godhead. He then prays to Krsna to know more of His glories so he can always think of and remember Him. Otherwise, Krsna, as He stated earlier, will remain unknowable.

D. KRSNA'S OPULENCES (10. 19-42)

In response to Arjuna's request, Krsna describes the most prominent among His limitless, all-pervading opulences. After naming 82 opulences, Krsna sums up by explaining that these named opulences simply indicate His glory, for He pervades and supports the entire universe with but a mere fragment of His total potency

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[A. KRSNA'S POSITION AS THE ORIGIN OF EVERYTHING (10. 1-7)

1. Anyone knowing Krsna as the unborn Supreme Lord and the source of all sages and demigods is undeluded and free from sin. (1-3)]

TEXT 1

sri-bhagavan uvaca
bhuya eva maha-baho
srnu me paramam vacah
yat te 'ham priyamanaya
vaksyami hita-kamyaya

sri-bhagavan uvaca--the Supreme Personality of Godhead said; bhuyah--again; eva--certainly; maha-baho--O mighty-armed; srnu--just hear; me--My; paramam--supreme; vacah--instruction; yat--that which; te--to you; aham--I; priyamanaya--thinking you dear to Me; vaksyami--say; hita-kamyaya--for your benefit.

TRANSLATION

The Supreme Personality of Godhead said: Listen again, O mighty-armed Arjuna. Because you are My dear friend, for your benefit I shall speak to you further, giving knowledge that is better than what I have already explained.

(com) When Krsna was speaking 9th chapter, especially by the end, He was opening His heart and speaking confidential knowledge. Arjuna was so happy to hear, so Krsna was eager to speak more without His devotee asking.

Visvanath

Lord Krsna has spoken about devotional service beginning in 7th Chapter by speaking about His opulences which is useful for devotional service. He says bhuyah. I will speak more again and He will speak raja vidya again. *** He has indirectly mentioned that He will again speak it by saying "bhuyah".

"Mahabaho," you have performed many great activities with long arms now I expect you to show strength of intelligence.

"Hear this again," Why? Arjuna was already hearing so Krsna wanted him to be attentive. Superior to what has been spoken, and it will surprise you. He'll explain energies, qualities, aisvarya, vibhuti in this chapter.

Krsna has been explaining about His opulences, about devotional service, and same, in more detail will be explained here.

Previously Krsna has explained His aisvarya and devotional service and now He'll explain in great details and opulences which increases or gives devotion.

"Again here it" asking him to become more attentive, I will explain My wonderful opulences for Your benefit. Although you know already, you'll still become surprised. I'm desiring auspiciousness for you because you are priyamanaya and this will increase your devotion "hit-kam/yoga". You are hearing like nectar so I'll make you drink more nectar.

(cn) Krsna is going to describe a knowledge that is even better than the 'Most Confidential Knowledge'.

Actually is just a further 'push' on the previous knowledge.

Srila Prabhupada says in his Purport: "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.

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 Krsna 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."

The reason why Krsna is going to do this is because He wants to increase the devotion that is already established. Just like if we have a friend and we like him very much and then we hear who he is: "O he is quadrillionaire, he knows everyone, he is so powerful!" , then we realize how a wonderful friend we have. The fact that he is opulent, powerful, etc, that enhances our appreciation of the loving part of our relationship with him. How fortunate we feel to have such a great personality as a personal friend. That makes us also feel that our part in that relationship is more seriously. Similarly to increase Arjuna's devotion, Krsna is going to describe His opulences.

In this Section A, Krsna is going to describe something very wonderful. One who understands Krsna's unknowable position serves Him. This is contradictory by definition. If something is unknowable how can we understand it? But it is possible whe knowable person explains to us his opulences and that is ex what happens in this Chapter.

First Krsna glorified the knowledge that He is going to explain and now,

TEXT 2

ne me viduh sura-ganah
prabhavam na maharsayah
aham adir hi devanam
maharsinam ca sarvasah

na--never; me--My; viduh--know; sura-ganah--the demigods; prabhavam--origin, opulences; na--never; maha-rsayah--great sages; aham--I am; adih--the origin; hi--certainly; devanam--of the demigods; maha-rsinam--of the great sages; ca--also; sarvasah--in all respects.

TRANSLATION

Neither the hosts of demigods nor the great sages know My origin or opulences, for, in every respect, I am the source of the demigods and sages.

(com) "Demigods, sages don't know this knowledge.

Why? Because I am the source.

This can only be known by My mercy. No other way. My wonderful birth from Mother Devaki, even the demigods cannot know - because they are attached to sense objects. But sages aren't attached. Even they don't know, because I am source and cause of everything, so how can they understand, as sons can understand father's birth unless he explains."

Prabhav - birth - first sight. like pravastha of Ganges in Gango tri.

Baladev:

This cannot be understood without mercy of My devotees. Whether demigods, Brahma, Siva, etc. or sages like Four Kumaras, cannot understand My svarupa, how I have My own potencies. Why? Because in all ways I am their source.

Sarvesa - all sources. I am source of all, their intelligence too, so they therefore can't understand My source unless I explain it to them.

I've awarded their position as demigod or sage because of their worship so it's not possible for them to know Me.

Shrutis also say demigods cannot understand from who the creation came because of His existence before creation.

(cn) It is impossible for something that is created, to know the source of that which has created it. The creation cannot understand where the creation came from.

Even the demigods who are so powerful and the great sages who are so knowledgeable, they cannot understand Krsna completely, because they cannot understand His origin.

But because the sages and demigods cannot understand Krsna completely, that doesn't mean that no one can understand Krsna. If one hears from Krsna, then and only then, can he understand Krsna.

Therefore Krsna explains,

TEXT 3

yo mam ajam anadim ca
vetti loka-mahesvaram
asammudhah sa martyesu
sarva-papaih pramucyate

yah--anyone who; mam--Me; ajam--unborn; anadim--without beginning; ca--also; vetti--knows; loka--of the planets; maha-isvaram--the supreme master; asamudhah--undeluded; sah--he; martyesu--among those subject to death; sarva-papaih--from all sinful reactions; pramucyate--is delivered.

TRANSLATION

He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds--he only, undeluded among men, is freed from all sins

(com) Arjuna says: "You are Supreme Brahman and You are all pervading from space and time, and now You have taken this form. Why do we say sages don't know You?"

He lifts His fourth finger and points to His chest saying, "Yo mam," "one who knows Me as aja".

But Brahma is also aja.

"But also **anadi** - I have neither beginning nor end. Brahma is not like that."

"Some people know You as Paramatma and Supersoul."

"But those who know Me as unborn, eternally and still taking birth, these people actually know Me."

Mam: means as son of Vasudeva.

"My birth and at same time remaining unborn are supreme truth and there is no *** by My internal potency.

"You are not desiring fruit of Your activities and You appear although You have no birth. Even scholar becomes confused about how this occurs."

Even in Brhad-Bhagavatamrta, even those who are intelligent become bewildered and think it's not true and they don't understand how these things happen by internal potency of Lord.

Krsna gives example to show how I take birth although unborn. Damodara-lila. Breaking yoghurt pot - "Mother Yasoda wanted to punish Me through tying ropes. Mother Yasoda wanted to bind Me but couldn't because rope was always too short by two fingers. But at the same time Krsna says, I was wearing black kinkne thread and bell. So that thread didn't break. I was covered by the belt, but at same time I couldn't be covered by ropes."

Two fingers - 1 endeavor - 2 determination

The Krsna will.

Unlimited thus becomes limited by His potency. In same way, although unborn I take birth. This is beyond logic.

"Now more that will surprise you. I am **loka mahesvara** - and yet I am controlling your horses and you are controlling Me."

"Those who understand My opulences like this are not confused. Others are confused because they engage in sinful activities against devotion."

Some people explained that Krsna is unborn and unlimited and say that Krsna's birth is not real. Such people can't become free from sins, all their activities are opposed to devotion.

Baladev:

"This type of knowledge only rare souls achieve. Among humans, those who are endeavoring to know Me, only one who has got association of My devotee can understand Me as explained and he becomes free from sins. Bija means different from pradhana, material energy. Pradhana transforms and those in this world have taken birth in this body.

Anadi - separates Himself from liberated souls, they are aja but they have source - Krsna. Even before they had body.

So anadi and aja, He thus separates Himself from material world, pradhana, and liberated souls. And by saying loka-mahesvara He separates Himself from nitya-muktas, who are anadi and aja but not loka mahesvara.

Also this separates Himself from loka and prakrti.

(Demigods are aja - loka-mahesvara, but not anadi.)

This is logican style. Every adjective has significance. Only by potency of Lord both get power to control. So one who knows Me that I have no relationship with inferior qualities, I am nitya- mukta, supreme controller, one who knows Me like this becomes free from obstacles of improper activities and attains My devotional service.

"He becomes **asamudha**, free from delusion, not thinking I'm same as others who have taken birth. Although I've taken birth from Devaki."

(cn) This is the fulfillment of 'janma karma ca me divyam/ evam yo veti tattvah', that "one who knows Me in truth about My birth and activities, He is liberated." (4:9)

Understanding that the unborn, the beginningless, has taken His birth. Why? Because that is amazing.

One who understands this things, he is freed from sins and the result of that is that he will go to Krsna.

Someone may think: "This is not so hard to understand, because Krsna is the Brahman who has taken His birth." But Krsna to such persons says 'Yo mam ajam', "I am unborn!"

But Lord Brahma is also known as 'ajam', because he has not taken a material birth, he has taken his birth from Garbhodakasayi Visnu. But although Lord Brahma is ajam, he is not 'anadim', he is not beginningless although he has not taken a material birth.

And the demigods they are 'loka-mahesvaram', but they also are not 'anadim'.

And the sages they are unborn, ajam, because the soul is unborn and they know that they are anadim because they are spirit, but they are not 'loka-mahesvaram'.

Only Krsna is 'ajam, anadim and loka-mahesvaram'.

[2. All qualities and attitudes (freedom from illusion, self control, pleasure, birth, fear, austerity, charity, non-violence, fame, and infamy) are created by Krsna. Even the progenitors of the universe are born from His mind. (4-6)]

(cn) No one knows Krsna's source but Krsna now explains how He is the source of all qualities. And it should be understood from this, that all these qualities, the good, the bad, they are not sufficient to know Krsna because He is the source of these qualities.

TEXT 4-5

buddhir jnanam asammoah
ksama satyam damah samah
sukham duhkham bhavo 'bhavo

bhayam cabhayam eva ca

ahimsa samata tustis
tapo danam yaso 'yasah
bhavanti bhava bhutanam
matta eva prthag-vidhah

buddhih--intelligence; jnanam--knowledge; asammoah--freedom from doubt;
ksama--forgiveness; satyam--truthfulness; damah--control of the senses; samah--control of
the mind; sukham--happiness; duhkham--distress; bhavah--birth; abhavah--death;
bhayam--fear; ca--also; abhayam--fearlessness; eva--also; ca--and; ahimsa--nonviolence;
samata--equilibrium; tustih--satisfaction; tapah--penance; danam--charity; yasah--fame;
ayasah--infamy; bhavanti--come about; bhavah--natures; bhutanam--of living entities;
mattah--fro eva--certainly; prthag-vidhah--variously arranged.

TRANSLATION

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy--all these various qualities of living beings are created by Me alone.

(com) Previous verse, those who know Me become free from birth, death, and sins. Now how He's.

Visvanath:

"Even those who know sastra can't know Me simply by intelligence. Why? Because buddhi-jnana are from mode of goodness and I am beyond modes and goodness cannot approach Me."

__**Buddhi** means intelligence - capacity to understand subtle meaning. Like an inner sense (gross senses see outward) .Intelligence can see subtle, subtle meaning.

__**Jnanam** knowledge which refers to discrimination between soul and matter.

__**Asamoha-** free from agitation, doesn't become bewildered.

"These are needed but is sufficient in acquiring knowledge of Me (Krsna). They are like causes, but not in and of themselves. I can't be know by these things."

(These three from text 3 are needed to know something, but they are not enough to know Krsna. Why? Because He is their source. Other qualities are mentioned as a matter of course.

Ksama-forgiveness, have capacity to repent to hurt but doesn't.

__**Satya**-truthfulness, speaking truthfully (mind, speech and action all the same).

__**Dama-** control external senses.

__**Sama-** control internal senses, especially mind.

All from mode of goodness.

_ **Sukkam**- depending on modes -

_ **Dukham**- fear comes from mode of ignorance.

abhaya from knowledge from goodness (also brings fearlessness) Fearlessness can also be in other modes.

_ **Santa**- see equality everywhere - only possible from spiritual platform, goodness.

_ **Ahimsa**- also comes from goodness, not give violence mentally or physically to any living entity.

_ **Tusti**- satisfaction, can be without attributes or with.

Without cause goodness, with cause passion.

_ **Tapa**- austerity, perform certain activities, in goodness or passion.

_ **Dhana**- charity, possess and give, in goodness or passion.

_ **Fame and infamy** - fame - welfare for others, passion (name and fame) or goodness.

"All these attributes come from Me (My maya) and therefore one cannot know Me by the help of these things."

_ **Gita Bhusan** He explains adi, how He is the source of everything. Now Krsna explains **those qualities that He is the source of.**

_ **Satya** - for benefit of others. If it causes harm to others it is not truthfulness. **Priyam** means pleasing and beneficial.

_ **Dama** - control senses

_ **Sama** - control mind

_ **Tusti** - satisfied by one's fate

_ **Tapa** - acceptance misery according to sastra

_ **Fame** - good deeds

All qualities come from Krsna when Krsna awards.

(cn) Because they are created by Krsna, they are not sufficient of themselves to know Him.

Even the great sages and demigods cannot know Krsna because they are all born from Him.

TEXT 6

maharsayah sapta purve
catvaro manavas tatha
mad-bhava manasajata
yesam loka imah prajah

maha-rsayah--the great sages; sapta--seven; purve--before; catvarah--four;
manavah--Manus; tatha--also; mat-bhavah--born of Me; manasah--from the mind;
jatah--born; yesam--of them; loka--in the world; imah--all this; prajah--population.

TRANSLATION

The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] come from Me, born from My mind, and all the living beings populating the various planets descend from them.

(com) "By these qualities above, I can't be known, but not only that the great sages, manus, rsis cannot know Me because they are born from Me."

From Marici and Kumaras all progeny come (family dynasty by birth and guru disciple [Kumaras]).

Baladev:

"Just as all these qualities come from Me, these people also come from Me. Seven great sages, four Kumaras, 14 manus, these 25 created all progeny. They are born from Brahma and Brahma born by My desire. They meditate on Me and by My potency they gain knowledge. From these 25, brahmanas and ksatriyas have birth as sons or disciples."

(cn) What is the result of knowing Krsna? And one cannot do it by his own effort?

By hearing from Him (He already mentioned in the previous chapters), one can know Him, know His transcendental position.

What is the result of hearing from Krsna not enviously and faithfully?

[3. Those who know Krsna's glories engage in His service. (7)]

TEXT 7

etam vibhutim yogam ca
mama yo veti tattvatah
so vikalpena yogena
yujyate natra samsayah

etam--all this; vibhutim--opulence; yogam--mystic power; ca--also; mama--of Mine; yah--anyone who; veti--knows; tattvatah--factually; sah--he; avikalpena--without division; yogena--in devotional service; yujyate--is engaged; na--never; atra--here; samsayah--doubt.

TRANSLATION

One who is factually convinced of this opulence and mystic power of Mine engages in unalloyed devotional service; of this there is no doubt.

(com) Result of knowing Krsna's opulence: connected in yoga. (already said: janma karma ca me divyam) knowing means devotion.

Visvanath:

Only pure devotion by My mercy he'll have faith in My words and He knows Me in truth. Knower of opulence along with devotion becomes united with Krsna.

Faith - becomes situated in yoga without doubt with determination, one situated in knowledge of Me.

Baladev:

This, referred to previously, all sages and kumaras all people taking charge of material world maintenance opulence potency coming from Krsna so these are actually Krsna's opulences. One who knows this is explained with faith (plus knowing aja-anadi) becomes a devotee or increases devotional service of one already has it. This knowledge increases devotion.

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(cn) To explain this further, Krsna in the next four verses is going to summarize the all Bhagavad-gita.

In the first verse of this Catur-sloki, Krsna is going to summarize His opulences. In the second verse He is going to describe how the devotees who know His opulences, who are convinced about His opulences, how they relate with Him. And in the following two verses, Krsna will describe how He relates with those devotees.

[B. THE CATUR-SLOKI (10. 8-11)

The Lord explains the catur-sloki: "I am the source of all the spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this, engage in My devotional service and worship Me with all their hearts. The thoughts of my pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlivening one another and conversing about Me. To those constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge, the darkness born of ignorance."]

TEXT 8

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

aham--I; sarvasya--of all; prabhava--the source of generation; mattah--from Me; sarvam--everything; pravartate--emanates; iti--thus; matva--knowing; bhajante--become devoted; mam--unto Me; budha--the learned; bhava-samanvitah--with great attention.

TRANSLATION

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

(**com**) Krsna speaks in one line all His vibhuti and who all works by Him. Although things appear as matter, but He's the material and efficient cause.

Brahma/Paramatma under Krsna as they are coming from Him. "In My form as Supersoul, I supervise all within this material world. From Me, all incarnations come and preach the needs and goals such as devotional knowledge." Then He explains characteristics of pure (verse two part) devotion.

Bhava means they have some relation.

Baladev:

Catur-sloka gita - Krsna speaks these four verses, explains pure devotional service. But before speaking this, He gives knowledge "I am svayam bhagavan Krsna. I am source of everything." ["One who taught Brahma Vedas, is Krsna." from Atharva-Veda. (BG II 516) all quotes.]

One should understand all this by association of a bona fide guru and thus will attain bhava.

(**cn**) 'Budha bhava-samanvitah'. 'Bhava' means love of Krsna. The wise who knows this truly, knowing who Krsna is, they can surrender to Him. How can one surrender to someone who is not powerful?

As soon as we know Krsna's opulences and power, that gives us the faith to surrender, to put ourselves in His hands. That knowing must be deep. And the result of that is 'bhava', or love of Krsna.

TEXT 9

mac-citta mad-gata-prana
bodhayantah parasparam
kathayantas ca mam nityam

tusyanti ca ramanti ca

mat-cittah--their minds fully engaged in Me; mat-gata-pranah--their lives devoted to Me; bodhayantah--preaching; parasparam--among themselves; kathayantah--talking; ca--also; mam--about Me; nityam--perpetually; tusyanti--become pleased; ca--also; ramanti--enjoy transcendental bliss; ca--also.

TRANSLATION

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

(com) What type of bhajan do they do when they render service? Pure devotional service.

Visvanath:

"Such unalloyed devotee attains knowledge about Me, which is rare, and their minds become completely eager to hear My names and pastimes and their life airs have come to Me. (Without Me they cannot maintain their lives). This is their food. And they talk with great love with each other about devotional service and they loudly chant My names and describe My pastimes, form, and attributes in loud kirtan."

After this, the result is tustani (became satisfied with great pleasure. They understand devotional service is only pleasure. Or when performing sadhana with good *** with no obstacles become satisfied in sadhana, and attain ramante-raghanuga bhakti).

Intensely desiring to hear - bhodayantah porasparam

Baladev:

"They meditate on Me and can't live without Me, as fish can't live without water. It is like an ocean of devotional service, chanting, hearing, remembering, takes great pleasure in these as a young man enjoys the beauty of a young girl. (refers to conjugal-ramante)

(cn) The result of knowing Krsna is that a devotee cannot maintain his life, even for a second. without Krsna, because of the love that he develops for Him.

Just like a fish cannot remain out of the water, the devotee cannot remain out of Krsna consciousness.

Then, what is Krsna's reciprocation with those devotees?

TEXT 10

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

tesam--unto them; satata-yuktanam--always engaged; bhajatam--in rendering devotional service; priti-purvakam--in loving ecstasy; dadami--I give; buddhi-yogam--real intelligence; tam--that; yena--by which; mam--unto Me; upayanti--come; te--they.

TRANSLATION

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

(com) They have ramante - so what is need of buddhi yoga.

Arjuna: "You are saying they are satisfied and pleased by Your devotion. But how do they realize You directly and from whom do they understand Your direct realization?"

Krsna: "Tesam satatam". "I give such people buddhi yoga, inspiration in their hearts. This doesn't come from within or anyone else and it comes only from Me. And they come into direct association of Me."

Baladev:

Arjuna: "How can they understand about Your unlimited qualities just by hearing?"

Krsna: "Tesam satatam yuktanam. Those with great desire I give My devotional service, and understand Me completely and by My mercy obtain Me."

(cn) They already have 'ramanti', they are feeling great pleasure, so why do they need 'buddhi-yoga'?

Krsna answers: "This 'buddhi-yoga' is the inspiration, it is Me, it is My personal association."

Krsna actually come into the hearts of such devotees.

TEXT 11

tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhava-stho
jnana-dipena bhasvata

tesam--for them; eva--certainly; anumkampa-artham--to show special mercy; aham--I; ajnana jam--due to ignorance; tamah--darkness; nasayami--dispel; atma-bhava--within their hearts; sthah--situated; jnana--of knowledge; dipena--wit lamp; bhasvata--glowing.

TRANSLATION

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

(com) Last verse Krsna says He gives buddhi yoga, but He also removes their ignorance.

Q: Without knowledge how can one know Krsna and attain Him?

A: "For those who are mentioned in last verse I give by My mercy knowledge and no one else. After attaining My mercy, I take charge their knowledge becomes My responsibility. This jnana doesn't refer to jnana in goodness. In this knowledge I give them is different than knowledge that comes from devotion. It is like lamp that dispels darkness. Because I personally destroy ignorance, there is no need for them to endeavor for I care for them. By this statement, it shows I supply their daily needs and their spiritual needs."

These verses last four are essence of B-Gita. They remove the distress of living entity and grant peace to him.

Gita Bhushan:

The ignorance has been in existence in living entity for so long, how can there be light?

"Those fixed on Me, pure devotees will get My mercy and I'll remove the darkness. So I enter their hearts, just as bee enters into lotus. Whatever ignorance exists due to anadi-karma other than Me I personally remove. I manifest My transcendental quality and form for them."

"For such *** bhaktas, unalloyed devotees, I maintain them and give them intelligence to act properly. They need go nowhere else".

Whatever has been spoken in these verses are the essence of Bhagavad-gita.

(cn) "Krsna enters their hearts like a bee enters a lotus flower. And He removes all the ignorance. And He Himself expands in transcendental love within the heart of His devotees." - says Viswanatha C. Thakura.

This is real intelligence, when is coming from Krsna in this way. And this is love of God. When Krsna Himself takes up residence in the heart of the devotee, the heart is like 'dhama', it is the purified heart by which Krsna enters and manifests His pastimes, His loving exchanges, all His sakti, His internal energy.

This summarizes actually the Bhagavad-gita. By Krsna's mercy when the devotee is so eager, when he loves Krsna so much, Krsna reciprocates with that by entering his heart.

Srila Prabhupada says in his Purport: "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 Krsna, or the Supreme Truth. Only by devotional service is the Supreme Truth, Krsna, pleased, and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee always has Krsna within his heart; and with the presence of Krsna, 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 Krsna.

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 Krsna, the dust quickly clears, and one is elevated to the platform of pure knowledge. The ultimate goal, Visnu, can be attained only by this chant and by devotional service, and not by mental speculation or argument. The

pure devotee does not have to worry about the material necessities of life; he need not be anxious, be 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-gita. By studying Bhagavad-gita, 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."

Viswanatha C. Thakura says: "These verses are the essence of the Bhagavad-gita. They remove the distress of the living entity and grant peace to him."

Once one understands who Krsna is, then one can surrender; and when one surrenders to the shelter of the 'All-powerful', 'All-knowing', 'All-bliss granting', the Supreme Personality of Godhead, then one can feel secure; and only when one can feel secure, can he feel peaceful.

It is said that a devotee lives in Krsna and because he is living in Krsna, then, that grants him peace even in the most difficult circumstance. He sees everything as Krsna's mercy and he knows that his existence is to serve his Lord with love and devotion, who is so merciful.

Now in Section C, Arjuna responds to Krsna by accepting what Krsna has said and asking Him more, because Arjuna's 'apetite' has become wetted by hearing of Krsna's glories.

[C. ARJUNA'S ACCEPTANCE AND HIS REQUEST (10. 12-18)]

1. Arjuna, by referring to previous authorities, confirms Krsna as the Supreme Personality of Godhead and then declares that only Krsna can actually know His own position.(12-15)]

TEXT 12-13

arjuna uvaca
param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum

ahus tvam rsayah sarve
devarsir naradas tatha
asito devalo vyasah
svayam caiva bravisi me

arjunah uvaca--Arjuna said; param--supreme; brahma--truth; param--supreme; dhama--sustenance; pavitram--pure; paramam--supreme; bhavan--You; purusam--personality; sasvatam--original; divyam--transcendental; adi-devam--the original Lord; ajam--unborn; vibhum--greatest; ahus--say; tvam--of You; rsayah--sages; sarve--all; deva-rsih--the sage among the demigods; naradah--Narada; tatha--also; asitah--Asita; devalah--Devala; vyasah--Vyasa; svayam--personally; ca--also; eva--certainly; bravisi--You are explaining; me--unto me.

TRANSLATION

Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest. All the great sages such as Narada, Asita, Devala and Vyasa confirm this truth about You, and now You Yourself are declaring it to me.

(com) Arjuna speaks after long time.

Arjuna becomes happy and understood Lord's position but he still wanted to know more.

After hearing Lord's opulence in brief, he wanted to hear it in more detail and thus started glorifying

param dhama - supreme form (of Shyam) is param brahma

(house, body, birth)

You Yourself become Your abode. Krsna's body is also Krsna. There is no difference between You and body. What kind of body. pavitram pavaman - pure supreme. Whoever sees it all dirt or ignorance removed, therefore all sages say You are supreme.

Gita Bhushan:

After hearing Krsna's glories in brief, You Yourself are param brahma. Veda say same. All living entities take shelter of You. You are param dhama (abode, shelter).

It is mentioned in smriti, Lord is most pure, and anyone who knows Him as such becomes free from sins. All great sages (Narada chief) say Krsna is Supreme, and should be meditated upon and worshiped. Om tat sat. Srutis say You are divya, transcendental, beyond birth and death, as You previously - ajo pi sam - kaham prabasya - You said, sastra says, sages say, and I also understand in this way.

TEXT 14

sarvam etad rtam manye
yan mam vadasi kesava
na hi te bhagavan vyaktim
vidur deva na danavah

sarvam--all; etad--this; rtam--truth; manye--I accept; yat--which; mam--unto me; vadasi--You tell; kesava--O Krsna; na--never; hi--certainly; te--Your; bhagavan--O Personality of Godhead; vyaktim--revelation; viduh--can know; devah--the demigods; na--nor; danavah--the demons.

TRANSLATION

O Krsna, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality.

(com) Sages (previous verse) speak and say Your glories, yet they do not know how You are param brahma - yet have taken birth. They don't know everything.

Ke - sha - va = Ke means Brahma and **sha** means Siva, are working under You (**va**) and are bound by You so they can't understand, what to speak of others, it is not possible for them to understand.

Gita Bhushan:

What You've told me isn't glorification exaggeration but everything is truth, You are Ke shava, above Brahma and wht to speak of Prajapati. Bhagavan means full opulences. Neither Devas nor dhanavas know You and they therefore sometimes become envious or disregard You as they don't consider You superior.

(cn) Arjuna calls Krsna, Kesava. KE means Brahma, SA means Siva and VA means sometimes Visnu or sometimes means 'above'. "O One who is above even Lord Brahma or Lord Siva, only You can understand Yourself!"

TEXT 15

svayam evatmanatmanam
vettha tvam purusottama
bhuta-bhavana bhutesa
deva-deva jagat-pate

svayam--personally; eva--certainly; atmana--by Yourself; atmanam--Yourself; vettha--k now; tvam--You; purusa-uttama--O greatest of all persons; bhuta-bhavana--O origin of everything; bhuta-isa--O Lord of everything; deva-deva--O Lord of all demigods; jagat-pate--O Lord of the entire universe.

TRANSLATION

Indeed, You alone know Yourself by Your own internal potency, O Supreme Person, origin of all, Lord of all beings, God of gods, Lord of the universe!

(com) Five addresses due to affectionate emotions of Arjuna.

Visvanath:

"You know Yourself by Yourself eva only, signifies Lord's birth and activities are difficult to understand and even devotees only understand how the Lord performs His inconceivable pastimes, such as Lord's birth, although unborn. Krsna also, doesn't use any

other means to know Himself other than Himself. Therefore You are the best person amongst all persons, not only that but You are bhuta bhavan, the creator of all living entities. You are not only creator, but controller, but also You are playing with them as if toys, You are also protecting them."

best, creator, controller, player with, protector of - all living entities.

These other addresses are adjectives of Purushottam, best person, father of living entities, controller, worshipable Deity (deva deva), protector.

Gita Bhushan:

"You Yourself know Yourself with Your own knowledge as they are. Others know something about You, only You know everything about Yourself."

"How do You protect this world? Through Your teachings to the living entities."

(cn) Here Arjuna calls Krsna, 'Purusuttama', which means Supreme Person. But He Himself, the Supreme Person, is the only one who knows Himself completely.

And then after describing Krsna as the Supreme Person, Arjuna uses many adjectives to glorify that Supreme Person. He call Him: 'the origin of all', 'the creator', 'Lord of everything', 'the controller', 'the Lord of the universe', 'the protector' ...etc. In this way Arjuna is glorifying Krsna and taking shelter of Him.

[2. Arjuna asks Krsna of His opulences so he can always think of and remember Krsna (16-18)]

TEXT 16

vaktum arhasy asesena
divya hy atma-vibhutayah
yabhir vibhutibhir lokan
imams tvam vyapya tisthasi

vaktum--to say; arhasi--You deserve; asesena--in detail; divyah--divine; hi--certainly; atma--Your own; vibhutayah--opulences; yabhih--by which; vibhutibhih--opulences; lokan--all the planets; iman--these; tvam--You; vyapya--pervading; tisthasi--remain.

TRANSLATION

Please tell me in detail of Your divine opulences by which You pervade all these worlds

(com) Krsna's opulences are unlimited and as much of Your opulences are pervading this material world, nothing more.

Krsna: "It's impossible to speak about My opulences as they are unlimited."

Arjuna: "Please tell me in detail of Your divine opulences by which You pervade all these worlds."

Gita Bhushan:

Arjuna: "Difficult to understand Krsna, as He is, so my interest is to hear only about Your opulences." (Krsna has previously said 10.7) that one who understands Krsna's opulences becomes united with Him in yoga, so Arjuna asks about His opulences, which (man mana bhava mad bhakta) Arjuna needs to know so he can think of Him.

(cn) Arjuna is asking Krsna to tell him about His opulences and Krsna has already explained 'aham sarvasya prabhavo...!', how He is everything. But Arjuna is saying: "It is difficult to understand You, so let me hear more of Your opulences. Why? So I can think of You!" Because Krsna has said in Chapter Six, 'mad gatenantaratmanam', and in the end of Chapter Nine, 'man mana bhava mad bhakto', "You become My devotee and always think about Me!"

Krsna has been describing His opulences in this Chapter so that Arjuna can be always thinking about Him.

TEXT 17

katham vidyam aham yogims
tvam sada paricintayan
kesu kesu ca bhavesu
cintyo 'si bhagavan maya

katham--how; vidyam aham--shall I know; yogin--O supreme mystic; tvam--You; sada--always; paricintayan--thinking of; kesu--in which; kesu--in which; ca--also; bhavesu--natures; cintyah asi--You are to be remembered; bhagavan--O Supreme; maya--by me.

TRANSLATION

O Krsna, O supreme mystic, how shall I constantly think of You, and how shall I know You? In what various forms are You to be remembered, O Supreme Personality of Godhead?

(com) Krsna is yoga because He is covered by His yoga maya - paricintayan - thinking around You only.

"I can be known only by bhakti, please teach me. "Cintan bhakti" thinking of You will be my devotion and while doing this I'll work."

Gita Bhushan:

"How will I know You who has all auspicious qualities and who is the Lord of yoga maya. How should I meditate on You?"

Krsna: "Tell Me clearly what you want Me to do? Show My opulences or how I should be meditated upon?"

Arjuna: "O Janardana, again please describe in detail the mystic power of Your opulences. I am never satiated in hearing about You, for the more I hear the more I want to taste the nectar of Your words." (text 18)

Visvanath:

Krsna: "Why you are again and again asking? I've answered with aham sarvasya 10.8. I've already explained."

Arjuna: "That's just seed. Explain to me more in detail. Ja nardhana - means killer of people. Why?"

By Your sweet teachings, You have created greed in Me and by that You are making me beg more and more from You." (ardana means beg also)

"My ears have become the agent for taste by Your speaking." (like tongue).

Gita Bhushan:

"I've already spoken ajo pi sam 4.6. raso ham apso. I've spoken so many times, why are you again asking?"

Vistarena - "I want to hear in detail. By hearing Your sweet opulences, I'm still dissatisfied."

(cn) Krsna has already said that one who knows His opulences become united with Him in Yoga. He said that in the end of Section A of this Chapter (10:7). Arjuna wants to know about Krsna from Krsna, about all His opulences. If he doesn't hear about Krsna, from Krsna, Krsna will remain unknowable.

Krsna asks Arjuna: "What you want to hear? You want Me to tell you how you can meditate on Me or remember Me?"

Arjuna answers in next text, that he wants to hear more and more about Krsna and how he can be meditating upon Him.

TEXT 18

vistarenatmano yogam
vibhutim ca janardana
bhuyah kathaya trptir hi
srnvato nasti me 'mrtam

vistarena--in detail; atmanah--Your; yogam--mystic power; vibhutim--opulences; ca--also; jana-ardana--O killer of the atheists; bhuyah--again; kathaya--describe; trptih--satisfaction; hi--certainly; srnvatah--hearing; na asti--there is not; me--my; amrtam--nectar.

TRANSLATION

O Janardana, again please describe in detail the mystic power of Your opulences. I am never satiated in hearing about You, for the more I hear the more I want to taste the nectar of Your words.

(cn) Viswanatha C. Thakura has described: "This sounds so funny, for the more I hear, the more I want to taste the nectar of Your words." Krsna points out: "with your ears are you tasting?" And Arjuna replies: "my ears had become like tongue, the agent of tasting the nectar of Your words!"

Now Krsna begins His descriptions of His opulences.

[D. KRSNA'S OPULENCES (10. 19-42)

1. In response to Arjuna's request, Krsna replies that He'll explain the most prominent among His limitless, all-pervading opulences. (19)]

TEXT 19

sri-bhagavan uvaca
hanta te kathayisyami
divya hy atma-vibhutayah
pradhanyatah kuru-srestha
nasty anto vistarasya me

sri-bhagavan uvaca--the Supreme Personality of Godhead said; hanta--yes; te--unto you; kathayisyami--I shall speak; divyah--divine; hi--certainly; atma-vibhutayah--personal opulences; pradhanyatah--which are principal; kuru-srestha--O best of the Kurus; na asti--there is not; antah--limit; vistarasya--to the extent; me--My.

TRANSLATION

The Supreme Personality of Godhead said: Yes, I will tell you of My splendid manifestations, but only of those which are prominent, O Arjuna, for My opulence is limitless.

(cn) Here Krsna uses the word 'hanta', which means also 'dear one'. Like sometimes two lovers address each other by the word 'honey', meaning 'very dear', here also Krsna applies this intimate word to address Arjuna.

First Krsna will describe His spiritual energy.

[2. Kṛṣṇa says that He is the Supersoul, the sun, the moon, Lord Siva, Mount Meru, the ocean, OM, japa, the Himalayas, the monarch, the thunderbolt, Yamaraja, time, the wind, the shark, death, spring, gambling, splendor, adventure, strength, silence, and wisdom. (20-38)]

TEXT 20

aham atma gudakesa
sarva-bhutasaya-sthitah
aham adis ca madhyam ca
bhutanam anta eva ca

aham--I; atma--the soul; gudakesa--O Arjuna; sarva-bhuta--of all living entities; asaya-sthitah--situated within the heart; aham--I am; adih--the origin; ca--also; madhyam--middle; ca--also; bhutanam--of all living entities; antah--end; eva--certainly; ca--and.

TRANSLATION

I am the Supersoul, O Arjuna, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.

(cn) 'Beings' refers to 'sentient beings'.

TEXT 21

adityanam aham visnur
jyotisam ravir amsuman
maricir marutam asmi
naksatranam aham sasi

adityanam--of the Adityas; aham--I am; visnuh--the Supreme Lord; jyotisam--of all luminaries; ravih--the sun; amsu-man--radiant; maricih--Marici; marutam--of the Maruts; asmi--I am; naksatranam--of the stars; aham--I am; sasi--the moon.

TRANSLATION

Of the Adityas I am Visnu, of lights I am the radiant sun, of the Maruts I am Marici, and among the stars I am the moon.

TEXT 22

vedanam sama-vedo 'smi
devanam asmi vasavah

indriyanam manas casmi
bhutanam asmi cetana

vedanam--of all the Vedas; sama-vedah--the Sama Veda; asmi--I am; devanam--of all the demigods; asmi--I am; vasavah--the heavenly king; indriyanam--of all the senses; manah--the mind; ca--also; asmi--I am; bhutanam--of all living entities; asmi--I am; cetana--the living force.

TRANSLATION

Of the Vedas I am the Sama Veda; of the demigods I am Indra, the king of heaven; of the senses I am the mind; and in living beings I am the living force [consciousness].

(cn) Krsna is explaining 'groups' and He is the most prominent essence of these groups which are easily seen and understood in this material world.

TEXT 23

rudranam sankaras casmi
vitteso yaksa-raksasam
vasunam pavakas casmi
meruh sikhari nam aham

rudranam--of all the Rudras; sankarah--Lord Siva; ca--also; asmi--I am; vitta-isah--the lord of the treasury of the demigods; yaksa-raksasam--of the Yaksas and Raksasas; vasunam--of the Vasus; pavakah--fire; ca--also; asmi--I am; meruh--Meru; sikhari nam--of all mountains; aham--I am.

TRANSLATION

Of all the Rudras I am Lord Siva, of the Yaksas and Raksasas I am the Lord of wealth [Kuvera], of the Vasus I am fire [Agni], and of mountains I am Meru.

TEXT 24

purodhasam ca mukhyam mam
viddhi partha brhaspatim
senani nam aham skandah
sarasam asmi sagarah

purodhasam--of all priests; ca--also; mukhyam--the chief; mam--Me; viddhi--understand;
partha--O son of Prtha; brhaspatim--Brhaspati; senaninam--of all commanders; aham--I am;
skandah--Kartikeya; sarasam--of all reservoirs of water; asmi--I am; sagarah--the ocean.

TRANSLATION

**Of priests, O Arjuna, know Me to be the chief, Brhaspati. Of generals I am
Kartikeya, and of bodies of water I am the ocean.**

(cn) The ocean, due to its greatness, neither decreases nor increases. So much water leaves the ocean in the form of evaporation to form the clouds, and so much water enters the ocean in the form of rain and rivers, yet the ocean always remains the same because the ocean's greatness.

Krsna in Chapter Two, told Arjuna to be like the ocean, never be agitated by flow of desires that rush to the mind like the ocean is never disturbed although so many rivers rush towards it.

TEXT 25

maharsinam bhrgur aham
giram asmy ekam aksaram
yajnanam japa-yajno 'smi
sthavaranam himalayah.

maha-rsinam--among the great sages; bhrguh--Bhrghu; aham--I am; giram--of vibrations;
asmi--I am; ekam aksaram--pranava; yajnanam--of sacrifices; japa-yajnah--chanting;
asmi--I am; sthavaranam--of immovable things; himalayah--the Himalayan mountains.

TRANSLATION

**Of the great sages I am Bhrghu; of vibrations I am the transcendental om. Of
sacrifices I am the chanting of the holy names [japa], and of immovable things I am
the Himalayas.**

TEXT 26

asvatthah sarva-vrksanam
devarsinam ca naradah
gandharvanam citrarathah
siddhanam kapilo munih

asvatthah--the banyan tree; sarva-vrksanam--of all trees; deva-rsinam--of all the sages
amongst the demigods; ca--and; naradah--Narada; gandharvanam--of the citizens of the

Gandharva planet; citrarathah--Citraratha; siddhanam--of all those who are perfected; kapilah munih--Kapila Muni.

TRANSLATION

Of all trees I am the banyan tree, and of the sages among the demigods I am Narada. Of the Gandharvas I am Citraratha, and among perfected beings I am the sage Kapila.

(cn) 'Nara' means God and 'ada' means 'giver'. Narada is called like that because he gives God to everyone.

TEXT 27

uccaihsravasam asvanam
viddhi mam amrtodbhavam
airavatam gajendranam
naranam ca naradhipam

uccaihsravasam--Uccaihsrava; asvanam--among horses; viddhi--know; mam--Me; amrta-udbhavam--produced from the churning of the ocean; airavatam--Airavata; gaja-indranam--of lordly elephants; naranam--among human beings; ca--and; nara-adhipam--the king.

TRANSLATION

Of horses know Me to be Uccaihsrava, produced during the churning of the ocean for nectar. Of lordly elephants I am Airavata, and among men I am the monarch.

TEXT 28

ayudhanam aham vajram
dhenunam asmi kamadhuk
prajanas casmi kandarpah
sarpanam asmi vasukih

ayudhanam--of all weapons; aham--I am; vajram--the thunderbolt; dhenunam--of cows; asmi--I am; kama-dhuk--the surabhi cow; prajana--the cause for begetting children; ca--and; asmi--I am; kandarpah--Cupid; sarpanam--of serpents; asmi--I am; vasukih--Vasuki.

TRANSLATION

Of weapons I am the thunderbolt; among cows I am the surabhi. Of causes for procreation I am Kandarpa, the god of love, and of serpents I am Vasuki.

TEXT 29

anantas casmi naganam
varuno yadasam aham
pitnam aryama casmi
yamah samyamamatam aham

anantah--Ananta; ca--also; asmi--I am; naganam--of the manyhooded serpents; varunah--the demigod controlling the water; yadasam--of all aquatics; aham--I am; pitnam--of the ancestors; aryama--Aryama; ca--also; asmi--I am; yamah--the controller of death; samyamamatam--of all regulators; aham--I am.

TRANSLATION

Of the many-hooded Nagas I am Ananta, and among the aquatics I am the demigod Varuna. Of departed ancestors I am Aryama, and among the dispensers of law I am Yama, the lord of death.

TEXT 30

prahladas casmi daityanam
kalah kalayatam aham
mrganam ca mrgendro 'ham
vainateyas ca paksinam

prahladah--Prahlada; ca--also; asmi--I am; daityanam--of the demons; kalah--time; kalayatam--of subduers; aham--I am; mrganam--of animals; ca--and; mrga-indrah--the lion; aham--I am; vainateyah--Garuda; ca--also; paksinam--of birds.

TRANSLATION

Among the Daitya demons I am the devoted Prahlada, among subduers I am time, among beasts I am the lion, and among birds I am Garuda.

(cn) Why 'time'? Because time controls everything.

TEXT 31

pavanah pavatam asmi
ramah sastra-bhrtam aham

jhasanam makaras casmi
srotasam asmi jahnavi

pavanah--the wind; pavatam--of all that purifies; asmi--I am; ramah--Rama; sastra-bhrtam--of the carriers of weapons; aham--I am; jhasanam--of all fish; makarah--the shark; ca--also; asmi--I am; srotasam--of flowing rivers; asmi--I am; jahnavi--the River Ganges.

TRANSLATION

Of purifiers I am the wind, of the wielders of weapons I am Rama, of fishes I am the shark, and of flowing rivers I am the Ganges.

TEXT 32

sarganam adir antas ca
madhyam caivaham arjuna
adh yatma-vidya vidyanam
vadah pravadatam aham

sarganam--of all creations; adih--the beginning; antah--end; ca--and; madhyam--middle; ca--also; eva--certainly; aham--I am; arjuna--O Arjuna; adhyatma-vidya--spiritual knowledge; vidyanam--of all education; vadah--the natural conclusion; pravadatam--of arguments; aham--I am.

TRANSLATION

Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the self, and among logicians I am the conclusive truth.

(cn) In text 20, Krsna also said: "I am the beginning, the middle and the end of all beings (sentient beings)." Here He refers to non-sentient beings.

In 'nyaya', or logic, there are different types of ways to get the truth. They are called: 'vitendra', 'vada', and 'jalpa'. Krsna here says: "I am vada, the natural conclusion." The difference is: 'vitendra' is when someone is arguing just concerned to defeat the other party, not really very concerned to find the truth. 'Jalpa' means that one wants to prove that he is correct and the others are wrong, regardless of who is actually correct. In 'vada' one wants to find out what the actual truth is by using argument and discussion to do that.

TEXT 33

aksaranam a-karo 'smi

dvandvah samasikasya ca
aham evaksayah kalo
dhataham visvato-mukhah

aksaranam--of letters; a-karah--the first letter; asmi--I am; dvandvah--the dual;
samasikasya--of compounds; ca--and; aham--I am; eva--certainly; aksayah--eternal;
kalah--time; dhata--the creator; aham--I am; visvatah-mukhah--Brahma.

TRANSLATION

**Of letters I am the letter A, and among compound words I am the dual compound.
I am also inexhaustible time, and of creators I am Brahma.**

(cn) In sanskrit no word can be pronounced without the vowel A. Similarly nothing can exist without Krsna.

This 'compound word', according to Srila Jiva Goswami, in his grammar, is called the 'Rama-Krsna' compound. It is when both parts are important. In other compounds, sometimes the first part is important but the second isn't or vice-versa, or neither are important.

TEXT 34

mrtyuh sarva-haras caham
udbhavas ca bhavisyatam
kirtih srir vak ca narinam
smrtir medha dhrtih ksama

mrtyuh--death; sarva-harah--all-devouring; ca--also; aham--I am; udbhavah--generation;
ca--also; bhavisyatam--of future manifestations; kirtih--fame; srir--opulence or beauty;
vak--fine speech; ca--also; narinam--of women; smrtih--memory; medha--intelligence;
dhrtih--firmness; ksama--patience.

TRANSLATION

**I am all-devouring death, and I am the generating principle of all that is yet to be.
Among women I am fame, fortune, fine speech, memory, intelligence, steadfastness
and patience.**

(cn) This means 'of all feminine qualities'. It doesn't have nothing to do with women particular, but in sanskrit there are many qualities that are feminine. And among all those qualities, these seven are considered representing Krsna.

Srila Prabhupada states in his Purport: "The seven opulences listed - fame, fortune, etc, etc... are considered feminine. If a person possesses all of them or some of them, he becomes glorious."

TEXT 35

brhat-sama tatha samnam
gayatri chandasam aham
masanam marga-sirso 'ham
rtunam kusumakarah

brhat-sama--the Krhat-sama; tatha--also; samnam--of the Sama Veda songs; gayatri--the Gayatri hymns; chandasam--of all poetry; aham--I am; masanam--of months; marga-sirsa--the month of November-December; aham--I am; rtunam--of all sea kusuma-akarah--spring.

TRANSLATION

Of the hymns in the Sama Veda I am the Brhat-sama, and of poetry I am the Gayatri. Of months I am Margasirsa [November- December], and of seasons I am flower-bearing spring.

(cn) Krsna already said that of the Vedas, He is the Sama-Veda.

TEXT 36

dyutam chalayatam asmi
tejas tejasvinam aham
jaya 'smi vyavasayo 'smi
sattvam sattvavatam aham

dyutam--gambling; chalayatam--of all cheats; asmi--I am; tejah--the splendor; tejasvinam--of everything splendid; aham--I am; jayah--victory; asmi--I am; vyavasayah--enterprise or adventure; asmi--I am; sattvam--the strength; sattva-vatam--of the strong; aham--I am.

TRANSLATION

I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

TEXT 37

vrsninam vasudevo 'smi
pandavanam dhananjayah
muninam apy aham vyasah
kavinam usana kavih

vrsninam--of the descendants of Vrsni; vasudevah--Krsna in Dvaraka; asmi--I am; pandavanam--of the Pandavas; dhananjayah--Arjuna; muninam--of the sages; api--also; aham--I am; vyasah--Vyasa, the compiler of all Vedic literature; kavinam--of all great thinkers; usana--Usana; kavih--the thinker.

TRANSLATION

Of the descendants of Vrsni I am Vasudeva, and of the Pandavas I am Arjuna. Of the sages I am Vyasa, and among great thinkers I am Usana.

TEXT 38

dando damayatam asmi
nitir asmijigisatam
maunam caivasmi guhyanam
jnanam jnanavatam aham

dan. dah--punishment; damayatam--of all means of suppression; asmi--I am; nitih--morality; asmi--I am; jigisatam--of those who seek victory; maunam--silence; ca--and; eva--also; asmi--I am; guhyanam--of secrets; jnanam--knowledge; jnana-vatam--of the wise; aham--I am.

TRANSLATION

Among all means of suppressing lawlessness I am punishment, and of those who seek victory I am morality. Of secret things I am silence, and of the wise I am the wisdom.

(cn) Now Krsna begins to sum-up.

[3. Beginning to sum-up, Krsna explains that He is the generating seed without which nothing can exist. Krsna continues, saying that all these opulences are mere indications of His glory - everything beautiful, glorious, and mighty springs from but a spark of His

splendor - as He pervades and supports the entire universe with but a mere fragment of His total potency. (39-42)]

TEXT 39

yac capi sarva-bhutanam
bijam tad aham ariuna
na tad asti vina yat syan
maya bhutam caracaram

yat--whatever; ca--also; api--may be; sarva-bhutanam--of all creations; bijam--seed; tat--that; aham--I am; arjuna--O Arjuna; na--not; tat--that; asti--there is; vina--without; yat--which; syat--exists; maya--Me; bhutam--created being; cara-acaram--moving and nonmoving.

TRANSLATION

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being--moving or nonmoving--that can exist without Me.

(cn) Krsna is explaining how one can actually think about Him and meditate on Him and see Him everywhere.

Because nothing moving or non-moving can exist without Krsna.

Anything we see around us is dependent on Krsna and cannot exist without Him.

TEXT 40

nanto 'sti mama divyanam
vibhutinam parantapa
esa tuddesatah prokto
vibhuter vistaro maya

na--nor; antah--a limit; asti--there is; mama--My; divyanam--of the divine; vibhutinam--opulences; parantapa--O conqueror of the enemies; esah--all this; tu--but; uddesatah--as examples; proktah--spoken; vibhuteh--of opulences; vistarah--the expanse; maya--by Me.

TRANSLATION

O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences.

TEXT 41

yad yad vibhuti mat sattvam
srimad urjitam eva va
tat tad evavagaccha tvam mama tejo-'msa-sambhavam

yad yat--whatever; vibhuti--opulences; mat--having; sattvam--existence; sri-mat--beautiful; urjitam--glorious; eva--certainly; va--or; tat tat--all those; eva--certainly; avagaccha--must know; tvam--you; mama--My; tejah--of the splendor; amsa--a part; sambhavam--born of.

TRANSLATION

Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor.

(cn) This text sums-up all the opulences previously mentioned. Everything opulent, beautiful, glorious and strong that exists should be seen as just a part of Krsna's splendor.

TEXT 42

atha va bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

atha va--or; bahuna--many; etena--by this kind; kim--what; jnatena--by knowing; tava--your; arjuna--O Arjuna; vistabhya--pervading; aham--I; idam--this; krtsnam--entire; eka--by one; amsena--part; sthitah--am situated; jagat--universe.

TRANSLATION

But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.

(cn) Whatever is seen, not only the extraordinary things that were mentioned by Krsna, is supported by Krsna's potency.

And Srila Prabhupada says in his Purport: "If, however, one thoroughly studies the different descriptions of the opulences and expansions of Krsna's energy, then one can understand without any doubt the position of Lord Sri Krsna and can fix his mind in the worship of Krsna without deviation. 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 Krsna consciousness in full devotional service; therefore they are always situated in the transcendental position. Devotional service and

worship of Krsna are very clearly indicated in chapter in verses eight through eleven. That is the way of pure devotional service."

THUS ENDS THE STUDY OF CHAPTER TEN.

QUESTIONS FOR HOME WORK:

Verses 1-7

1. Describe the meaning of word "Bhagavan."
2. How is Krsna different from the demigods? from the living entities?
3. What is real auspiciousness?
4. Define *asammoha*, *satyam*, *ksama*, *sama*, *ahimsa*, and *samata*.
5. Summarize the verse 10.7 and the purport.

Verses 8-11

1. Summarize the arguments and references from the purport to verse 10.8 showing that Krsna is the source of all demigods.
2. Explain Lord Caitanya's analogy of a seed.
3. Define and describe "buddhi yoga."
4. How does Krsna help the less intelligent devotee?
5. Summarize the purport to the verse 10.11

Verse 12-18

1. Cite three Vedic evidences to confirm Arjuna's prayers in verses 10.12-13.
2. What truth does Arjuna want to establish by speaking verse 15?
3. Why does Arjuna ask Krsna to explain his opulences?
4. Summarize the main point of the verse 10.17 and the purport.
5. Explain the significance of the word "amrtam."

Verse 19-38

1. Why is it not possible to comprehend the greatness of Krsna or His opulences?
2. Explain the significance of the word "vibhuti."
3. List and explain any ten opulences of your choice.
4. What is Gayatri? Who is the initiator of Gayatri and how is it available to us?
5. Name and define the two kinds of expansions of the Lord.

Verses 39-42

1. How is Krsna the seed of everything?
2. How does a devotee relate to the wonderful and glorious things in the world?
3. Explain the word "asamurdhva."
4. Write in one sentence the conclusion of this section.

