

Notes on Bhagavad Gita

Chapter 10

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Based on Classes
By
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अध्याय - १० विभूतियोगः

Verse 1-3	Introduction to Subject matter ईश्वररूपज्ञानम् ईश्वरविभूतिज्ञानम् ।
Verse 4-11	Subject matter briefly. Details will be in the 11 th Chapter. Verse 4-7 ईश्वरस्वरूपम् । परा + अपरा । Inclusive consciousness, Lord has evolved as universe. जगद्दर्शनम् = ईश्वरदर्शनम् । विश्वरूपभक्तिः । विराटभक्तिः ।
Verse 8	description of अनेकरूप-ईश्वरभक्ताः विश्वरूपभक्ताः ।
Verse 12-18	Arjun's glorification of the Lord and request for Lord's glories.
Verse 19	Introduction to the list of glories.
Verse 20-38	List of GOD's glories, the first glory is Lord is the consciousness चित्
Verse 39	Lord is the material cause सत्
Verse 40	No end to Lord's glory, only sample is presented.
Verse 41	Any powerful, wonderful living and non-living being is the Lord's glory.
Verse 42	The universe is in me सर्वत्र ईश्वरदर्शनम् ।

GOD is the creator; no one else knows his glories.

शृणु मे परं वचः । Listen my words declaring supreme Lord.

प्रीयमाणाय ते । you are dear disciple with श्रद्धा ।

वक्ष्यामि हितकाम्यया । you will benefit.

सुरगणाः महर्षयः मे प्रभवं न विदुः । GODs and Rishis do not know my glory because

अहम् एव आदि देवानां महर्षीणां च । I am the creator of them, they have limited mind.

सर्वशः । in total sense - intelligent and material cause निमित्त/उपादानकारणम् । I myself manifest as those people. Whatever glory is there in the universe it is GODs glory.

How an intelligent person gets liberated from all the sins ?

असम्मूढः । mature intellect which wants to know the cause of the universe.

यः मां अजम् अनादिं च वेत्ति । GOD is birth less and cause less, so

लोकमहेश्वरम् । the Lord is the creator, controller of the universe सृष्टिस्थितिलयकारणः ईश्वरः ।

One who knows the Lord thus:

सः मर्त्येषु । he among the mortals

सर्वपापैः प्रमुच्यते । becomes freed from all the sins संसारः and is liberated.

The subject matter

ईश्वरः = परा + अपरा ।

जगत् = बाह्यप्रपञ्चः + आन्तरप्रपञ्चः ।

Lord is the cause of the inner world of thought

आन्तरप्रपञ्चः । The internal world of thoughts

बुद्धिः intelligence, ज्ञानम् knowledge, असंमोहः clarity of thinking,

क्षमा forgiveness, सत्यम् truthfulness, दमः sense control by mind,

शमः mind control, सुखं happiness, दुःखम् unhappiness,

भवः origin of thought, अभावः departure of thought, भयं fear,

अभयं fearlessness, सहिंसा non-violent attitude, समता equanimity,

तुष्टिः contentment, तपः austerity, दानम् generous disposition,

यशः fame, अयशः ill-fame

भावाः भूतानाम् । all these are various inner disposition of living beings.

मत्त एव । from me alone happens

पृथग्विधाः । in distinct nature.

जगत् कारणम् ईश्वरः

Level 1 – GOD as creator the world निमित्तकारणः ईश्वरः ।

As a person – omniscient, omnipotent एकरूपेश्वरः ।

Level 2 – GOD becomes the universe उपादानकारणः ईश्वरः (परीणामिकारणः)

Lord is the creator and raw material himself; he becomes sky, wind, fire etc, just like a spider creates the raw material for the web from itself

एकमेवाद्वितीयः । विश्वरूपेश्वरः । अनेकरूपेश्वरः ।

Level 3 – GOD appears a the world. The changeless Lord appears as the universe just as dream appears as real of the sleeping person. The mind gets transformed into dream world (appearance of the word). In the same way in this state, the Lord appears as the universe, projected as the universe

अजायमानः बहुधा विजायते । अरूपेश्वरः । विवर्तकारणम् ।

Topic of this chapter is the Level 2 for of GOD

Creation of external word बाह्यप्रपञ्चः ।

सप्तऋषयः । creation of the sever Rishis representing गृहस्थाश्रमः प्रवृत्तिमार्गः ।

चत्वारः । creation of the सनकादिमुनयः who became Brahmcharis representing सन्यासाश्रमः निवृत्तिमार्गः ।

मनवः । fourteen Manus each presiding over a मन्वन्तरः consisting of seventy one चतुर्युगाः ।
All of these are

मानसा जाताः । born out of will of GOD ब्रह्माजि ।

मद्भावाः । they have the same nature as mine मत्स्वरूपाः सत्त्वित्तानन्दस्वरूपाः । So अहम् ब्रह्मास्मि ।
भावः also means devotion, so they are devoted to me.

येषां । मनुनाम् of these Manus

इमाः प्रजाः । all human beings are born

लोके । in this world.

Unmanifest and manifest forms of the GOD:

योगः and विभूतिः ।

योगः । मायाशक्तिः अव्यक्तशक्तिः कारणशक्तिः potential form like seed of a tree

विभूतिः । व्यक्तजगत् । कार्यशक्तिः manifested form like tree

यः वेत्ति । one who knows, a devotee who knows the above two forms

तत्त्वतः । comprehensively, completely. For him the whole word is the Lord,

he does not have to travel any where for ईश्वरदर्शनम् । for him सर्व ईश्वरमयं जगत्

he has विश्वरूपदर्शनम् अनेकरूपदर्शनम् ।

सः । such a person युज्यते । will be taken to the next level of अरूपदर्शनम् by

योगेन such understanding of union with the Lord.

अविकल्पेन । It will be strong conviction for him that the formless Lord appears as one or more forms .He has all three visions of the Lord.

नात्र संशयः । there is no doubt about this, this is Lord's guarantee certificate.

Description of अनेकरूपेश्वरभक्ताः ।

बुधाः भावसमन्विताः

By vision of the Lord everywhere, a devotee's रागद्वेषः are weakened. He will not resist any experience in life as they are from the Lord, will accept them all as will of the Lord ईश्वरप्रसादः as a result he will always relaxed, he will be true कर्मयोगी ।

अहम् सर्वस्य प्रभवः । everything originates from the Lord,

सर्वं मत्तः प्रवर्तते । Lord is the only source

इति मत्वा । प्रसादबुद्धिः thinking thus

मां भजन्ते । worship me who is present everywhere.

बुधाः । informed, learned devotees about विराट-ईश्वरज्ञानिनः ।

भावसमन्विताः । their mind always soaked in devotion, they are always relaxed.

He hopes for the best but is prepared to accept the worst आगते स्वागतं कुर्यात् गच्छन्तं न निवारयेत् ।

Description of अनेकरूपेश्वरभक्ताः ।

तुष्यन्ति च रमन्ति च ।

मत् चित्ताः । their mind is fixed on me.

मद् गत्प्राणाः । their sense organs also fix on me. They cannot be away from me.

बोधयन्तः परस्परम् । they share their divine experiences with each other and the next generation.

कथयन्तः च मां । They don't have any interest in wasting time behind mundane topics, but spend time talking about me.

Advantage:

तुष्यन्ति । this will make life successful, so they feel fulfilled

रमन्ति च । they revel in the appreciation of the universe.

Description of अनेकरूपेश्वरभक्ताः ।

ददामि बुद्धियोगं तम् ।

सततयुक्ताः । never forget their relationship with Lord while performing the worldly duties also.

This relationship is not externally forced, but is discovered by knowledge.

So:

भजतां प्रीतिपूर्वकम् । worship the Lord out of love born out of understanding. The more you study scriptures, the more you know nature of GOD, so devotion is automatic.

ददामि बुद्धियोगं तम् । lord helps him with the ज्ञानयोगः discovery of the form less GOD. Lord will send a Guru, provide शास्त्रम्, provide opportunity to study शास्त्रम् and provide necessary qualifications for the knowledge of the form less Brahman एकरूपईश्वरः ।

येन माम् उपयान्ति ते । through that knowledge they reach the form less GOD.

Description of अनेकरूपेश्वरभक्ताः ।

नाशयामि तमः ज्ञानदीपेन भास्वता ।

ज्ञानदीपेन । I will light the lamp of knowledge. It is not physical job. It is teaching job. I will send

a Guru who will do systematic teaching of scriptures
आत्मभावस्थः । remaining in the student's mind and guiding. At श्रवणम् the light is light which is
feeble, follow it by मननम् and निदिध्यासनम् to make it the lamp glow
भास्वता । Then what ever happens in your life, it will not hurt you.
तेषाम् अनुकम्पार्थम् । I do it because of my compassion.
तमः नाशयामि । I will remove the darkness. विराटभक्तः becomes a ज्ञानी with assistance and
support of the Lord. He will move to अरूपईश्वरभक्तः ।

Arjun's glorification of the Lord

हे कृष्ण त्वं परं ब्रह्म । you are निर्गुणब्रह्म ।
परं धाम । supreme light of consciousness चैतन्यस्वरूपम्, supreme abode of the universe
परमं परित्रम् । the holiest of the holy, whatever gives ananda is holy, you are आनन्दस्वरूपम्
पुरुषं । indweller, resident in every human being as साक्षीचैतन्यम् । पुरु body, षः resident
शाश्वतम् । eternal one, does not die when the body dies.
दिव्यम् । ज्योतनस्वरूपः self evident consciousness
आदिदेवं । primal GOD before ब्रह्माजि was born, you are the cause GOD.
अजं । does not have a parent, unborn, causeless cause.
विभुम् । all pervading one.
इति आहुः सर्वे ऋषयः । all the Rishis declared this, that is how i know this
देवर्षिनारदः तथा । also the sages of the heaven, most famous of then is Narada
नारम् । नारं ज्ञानं ददाति इति नारदः । Narada travels and gives knowledge.
असितः देवलः (अरितपुत्रः) व्यासः । all the great sages also.
स्वयं च एव । also you yourself declare so, and I have full faith in you.
एतत् सर्वे ऋतं (सत्यम्) । this (what is said) is all true
हे भवन् देवाः ते व्यक्तिं न विदुः । even GODs don't know your glory. Out intellect can only know
finite things within time and space, how can we know the truth which is beyond time and space.
न दानवाः । how can demons know you when GODs do not know you, only you know your glory,
so please tell me.
हे पुरुषोत्तम । Whole universe consists of 1) क्षरपुरुषः tangible manifest matter.
2) अक्षरपुरुषः intangible unmanifest matter or energy, and
3) उत्तमपुरुषः consciousness which is beyond matter चैतन्यस्वरूपः चिद्रूपः ।
हे भूतभावन । भूत = सृष्टिः, भावन = कर्ता । भूतानि भावयति इति भूतभावनः । all things
and beings, fundamental principle from which creation comes and in
whom it dissolves हे भूतेश ।
हे भूतेश । controller of the world, the great manager.
हे देवदेव । देवानां देवः lord of the GODs, the controller of even GODs.
हे जगपते । protector of the world from who wants to destroy the world.
स्वयम् एव आत्मानं वेत्थ । you alone know your glory by yourself, you are सर्वज्ञः so tell me your
glory.
वक्तुम् अर्हसि अशेषेण । you are able to tell me entirely.

आत्मविभूतयः । your own glories
दिव्याः । अलौकिकाः । which are extraordinary.
याभिः विभूतिभिः । with these glories
एमान् लोकान् व्याप्य तिष्ठसि । you pervade the whole universe.

Why to know the glories?

Each one of the glories can be used as आलम्बनम् the symbol for the meditation. Thing symbolizes the Lord behind it. Each one becomes प्रतिकम् आलम्बनम् so I want the list your glorious objects which I can meditate upon उपासनार्थं and know you ज्ञानार्थम् ।

हे भगवन् केषु केषु भावेषु (glorious objects) चिन्त्यः असि त्वं मया ।

हे योगिन् सदा परिचिन्तयन् । meditating upon them विश्वरूपदर्शनेन ।

अहं त्वां विद्याम् । I would come to know your higher nature i.e. निर्गुणब्रह्मन्

हे जनार्दन । जनैः अर्च्यते याच्यते इति जनार्दन । one who is begged for goods or one who sends the demons and adversaries to the hell.

आत्मनः योगं कथय । tell me your own potentiality योगशक्तिः मायाशक्तिः to become the universe.

This is to be inferred अनुमेयम् ।

विभूतिः । potential expressed as perceptible प्रत्यक्षम् ।

विस्तरेण । Elaborately.

भूयः । again, this was told in 7th and 9th chapter already, but I am asking because

शृण्वन्तः मे तृप्तिः नास्ति । I don't get saturated by listening to your glories. Why ?

अमृतम् । what I am listening is nectar.

Lord Speaks

हन्त । ok, very well, fine

आत्मविभूतयः ते कथयिष्यामि । I will tell my glories which are

दिव्याः । extraordinary each one can serve as a symbol for meditation.

प्राधान्यतः । I choose few samples because

मम विस्तरस्य (विभूतिनाम्) अन्तः नास्ति । there is no end of my glories since they include 14 लोकाः ।

कुरुश्रेष्ठः । greatest among कुरु ।

The greatest glory – the formless consciousness चित्

१. निर्गुणचैतन्यम् makes every being sentient, this is the greatest glory.

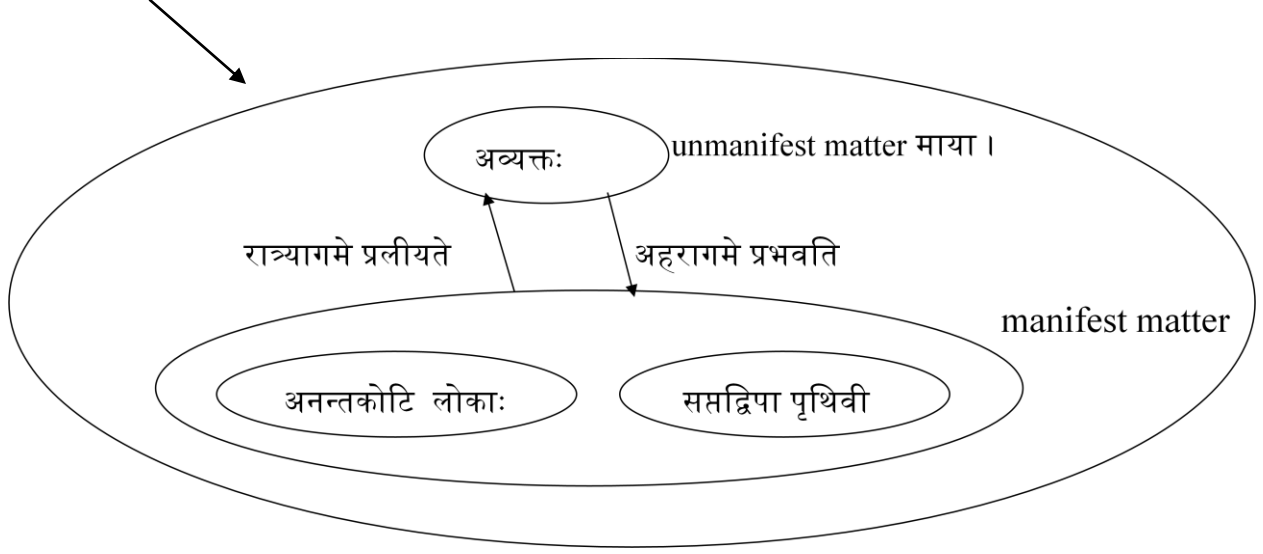
अहम् आत्मा । चिद्रूपविभूतिः चैतन्यं निर्गुणग्रह्यन् the highest order of reality which makes living being alive श्रोतस्य श्रोत्रम् । That consciousness is सर्वभूताशयस्थितः सर्वेषां भूतानां आशये अन्तर्हृदि स्थितः अहमात्मा प्रत्यगात्मा नित्यं ध्येयः residing in the mind of every living being including animals and plants as the witness consciousness चैतन्यम्, witness of presence and absence of thoughts is myself the Lord, which should be meditated upon.

हे गुडाकेश । गुडाका = तमोगुण dull intellect ईश one who has conquered गुडाका that person is सात्विक person.

अक्षरब्रह्मन्

नारायणः – अनन्तकोटि ब्रह्माण्डनायकः

अव्यक्तः परः अक्षरः सनातः पुरुषः । unmanifest witness consciousness which is beyond time and space, which pervades everything and all beings rest in him. Infinite, Non-matter



List of glories: objects in the universe that can be meditated upon by those who can not appreciate formless reality.

अहम् आदिः च मध्यं च भूतानां अन्तः एव च । Ones who cannot meditate upon my formless form described above can meditate on Me as dwelling in the objects (glories) to be described below; for, I am the cause, the state of existence, and the end of those objects सृष्टिः time wise.

२. आदित्यानां विष्णुः । वामनरूपी विष्णुः । Vishnu in the form of Vaaman devata.
१२ आदित्याः + ११ रुद्राः + ८ वसवः + १ इन्द्रः + १ प्रजापतिः = ३३ देवताः gets oblation during rituals so they are called हविर्भूक् । ३३ देवताः multiply into 33 crores devatas.
आदित्यः अदितेः अपत्यम् पुमान् । sons of Aditi are Adityas
१२ आदित्याः represents 12 faces of Sun God, one for each month.
३. ज्योतिषां रविः अंशुमान् । प्रकाशयितृणां रश्मिमान् । Among luminaries, Sun God with brilliant rays.
४. मरीचिः मरुताम् । cool breeze among 49 types of air realities तत्त्वम् ।
५. नक्षत्राणां शशी । moon among luminaries of night; i.e. stars, planets, moon.
६. वेदानां सामवेदः । Sama Veda is musical is the most attractive, it has got all the svaras.
७. देवानां वासवः । Indra god among the gods. Indra is the controller of the gods.
God – मायासहितचैतन्यम् । जीवः became god because of punya karma.
८. इन्द्रियाणां मनः । mind among the senses. Each organ functions only in onefield while mind functions in the fields of sound, touch, form, taste, and smell; so mind is superior to sense organs.

९. भूतानां चेतना । life, very sentiency, the most mysterious thing in the universe.
Life is secret so अहिंसा परमो धर्मः । Lord is the life in every living being चिदाभासः ।
१०. रुद्राणां शङ्करः । most auspicious among removers of sorrows.
शं मङ्गलम् करोति इति शङ्करः आनन्दकर्ता ।
रुत् दुःखं द्रावयति इति रुद्रः remover of grief, so it brings happiness.
११. वित्तेशः (कुबेरः) यक्षरक्षसाम् । lord of wealth among a group of Devatas.
१२. वसूनां पावकः । purifier fire among Vasus
१३. मेरुः शिखरिणाम् । शिखरवतां मेरुः Meru among the peaked mountains.
१४. बृहस्पतिः पुरोधसाम् । Bruhaspati, the priest of Indra among the priests of rulers.
१५. स्कन्दः सेनानीनाम् । Skanda among the war-lords.
१६. सागरः सरसाम् । Sea among the natural water reservoirs.
१७. महर्षीणां भृगुः । Bhrugu is pre-eminent among the seven Rishis.
१८. गिरां एकमक्षरम् (ॐकारः) । mono syllable word among the words.
गिः = पदम् । गिराम् among words

In कर्मकाण्डम् ॐकारः is the most officious mantra. In उपासनाकाण्डम् ॐकारः is used as आलम्बनम् during meditation. In वेदान्त ॐकारः is used for enquiry into reality. माण्डूक्योपनिषद् is the ॐकारविचार to arrive at the reality.

ॐकार is the essence of the entire creation.

१९. यज्ञानां जपयज्ञः । Japa can be practiced by all the people without वर्णाश्रम restriction, so it is universal. You can practice it anywhere, at any time, in any condition. There is no हिंसा or physical pain. There is no expenditure involved.
जपैवसंसिद्धिः ।
जकारः जन्मविच्छेदः जन्मनाशनः । पकारः पापनाशनः ।
जन्मपाप हरो यस्मात् जप इति उच्यते बुधैः ।

What is Japa ?

Repetition of any sacred word मन्त्रावृत्तिः जपः । In पारायणम् there is no repetition but only linear reading once.

२०. स्थावराणां हिमालयः ।
२१. अश्वत्थः सर्ववृक्षाणाम् । Ashvattha tree is abode of त्रिणिगिति where Brahmaji is in the root, Vishnu in the middle and Shiva at the top.
२२. देवर्षीणां नारदः । नार = ज्ञानम्, द = ददाति । ज्ञानं ददाति इति नारदः ।
२३. गन्धर्वाणां चित्ररथः । Gandharvas are known for all forms of arts.
२४. सिद्धानां कपिलो मुनिः । Kapil muni among people with miraculous powers.
२५. उच्चैःश्रवसं अश्वानाम् । उच्चैः श्रवः यस्य सः । श्रवः कीर्ति उच्चैःश्रवः he most famous horse came during churning of ocean. समुद्रमथनम् represents churning our mind.
क्षिरसागर is white which represents सात्त्विक mind which should be churned by scriptural study.
२६. ऐरावतं गजेन्द्राणाम् । white elephant, vehicle of Indra

२७. नराणां नराधिपम् । king among human beings, king has to support धर्मः ।
२८. आयुधानां वज्रम् । special weapon of Indra which is strong because of spiritual strength of rushi Dadhitchi from whose bones the weapon was created.
२९. धेनूनां कामधुक् । milk yielding cow which yields anything you want.
कामं काम दोषि इति कामधुक् ।
३०. प्रजनः कन्दर्पः । कन्दर्पः desire, the greatest creator of things.
३१. सर्पाणां वासुकिः । among the poisonous snakes the king of snakes, the ornament of Shiva
३२. अनन्तः नागानाम् । among the non-poisonous snakes the snake associated with Vishnu.
अनन्तः निर्गुणब्रह्मन् आदीशेषः that which remains after everything is destroyed.
३३. वरुणः यादसाम् । यादः जलदेवता there are many Devatas for water, like river devata, lake devata, cloud devata पर्जन्यः etc. वरुणः is the devata of ocean, the biggest water reservoir.
३४. अर्यमा पुतृणाम् । there are many devatas in the पितृलोकः अर्यमा is the head of them.
३५. यमः संयमताम् । यमः कालतत्त्वम् time controls everything, even the mind which is arrogant when one is young gets mellowed down in time.
३६. प्रह्लादः दैत्यानाम् । Prahlad सत्त्वगुणः is the great devotee born among Asuras, the sons of दितिः ।
३७. कालः कलयताम् । कलयतः keeps account of punyam and paapam. कालः is चित्रगुप्तः यमधर्मराजः ।
३८. मृगेन्द्रः मृगाणाम् । lion among animals.
३९. वैनेतयः पक्षिणाम् । among the winged ones, I am गरुडः विनितायाः पुत्रः
४०. पवनः पवताम् । among the purifiers (fire, water, wind etc), I am air पुनाति इति पवनः वायुः
४१. रामः शस्त्रभृताम् । among the weapon wielders I am Rama. Lord keeps the weapon to protect the धर्मः and to destroy the inner enemy of the devotee by सम्यक् ज्ञानम् सुदर्शनम् ।
४२. मकरः झषाणाम् । मकरः, shark/whale among aquatic creatures.
४३. जाह्नवी स्रोतसाम् । river गङ्गा among rivers. जाह्नवी flowed out of the ears of जहनुमहर्षी ।
४४. आदिः मध्यं च अन्तः सर्गाणाम् । among created things ब्रह्मलोकः भूलोकः पाताललोकः space wise, I am the beginning, middle, and the end.
४५. अद्यात्मविद्या विद्यानां । among all the knowledge, I am the spiritual knowledge सत्यम् पराविद्या राजविद्या of chapter 9. Other knowledge is अपराविद्या असत्यम् ।
४६. वादः प्रवदताम् । वादः संवादः discussion between student and teacher I am where the goal is to arrive at the truth, not winning the argument. Here the ego is set aside नमस्कार to the teacher is the indication. In other discussions, the goal is to win the argument, they are useless discussions.
४७. अकारः अक्षरणाम् । I am the अकारः among the alphabets. अकारः is the most fundamental sound or letter, all other sounds are derived from it. अकारः is the कारणाक्षरम् उपादानाक्षरम्, these letter are कार्याक्षराणि । अकारः is the effortless sound you can produce, all the other sound requires effort. अकारः is in every speech अकारो वै सर्वावाक् । Every alphabet has a presiding deity, ब्रह्माजि is the presiding deity for अकारः ।
४७. द्वन्द्वः सामासिकस्यः । I am the द्वन्द्वः समासः among the compound words.
४९. अक्षयः कालः । I am the कालः puts end to everything which does not end, the inexhaustible time by which the next creation is possible. Or I am the Shiva, the Lord Supreme, being

the destroyer of Yama himself.

५०. विश्वतोमुखः धाता । I am the giver of appropriate result for appropriate action to appropriate person at appropriate time. I have cosmic computer which will never be struck with any virus so I am विश्वतोमुखः my face turned in every directions, I observe all the actions of all the people.

५१. सर्वहरः मृत्युः । I am the मृत्युः यमधर्मराजा who will take away everything except punyam and paapam. We can never carry any thing at the time of death except punyam and paapam.

५२. उद्भवः भविष्यताम् । I am the source of womb of the future prosperity.

५३. कीर्तिः श्रीः वाक् स्मृतिः मेधा धृतिः क्षमा च नारीणाम् । Every object has a presiding deity अधिष्ठानदेवता । Among the female devatas I am name and fame, glory, speech, memory, intelligence, endurance (will power), patience at their best.

५४. बृहत् साम साम्नाम् । Among the mantras of the Sama veda, I am the auspicious mantra glorifying the Lord who is the infinite one, so the mantra is called बृहत् ईश्वरसाम ।

५५. गायत्री छन्दसाम् । among the Vedic mantras, I am the Gayatri mantra, the essence of Vedas. It is originally सावित्रीमन्त्रः but being in गायत्री meter it is called गायत्रीमन्त्रः ।

ॐ भूर्भुवः स्वः भूः (प्राणदाता) भुवः (दुःखनाशकः) स्वः (सुखदाता)

तत्सवितुर्वरेण्यं - ऋग्वेदसारः

भर्गो देवस्य धीमहि । - यजुर्वेदसारः

धियो यो नः प्रचोदयात् ॥ - सामवेदसारः

वयं धीमहि we meditate upon

तत् वरेण्यम् भर्गः that sacred excellent effulgence

सवितुः देवस्य of Sun God

यः (भर्गः) धियः नः प्रचोदयात् which effulgence activate our intelligence.

५६. मार्गशीर्षः मासानाम् । I am the month between Dec15-Jan15 when the earth is rich with greens and fruits. It is time of early morning for the devatas, devatas one day = one year of human beings. It is ब्राह्ममुहूर्त for the devatas, it is सात्त्विक period so this month is good for spiritual practices.

५७. ऋतूनां कुसुमाकरः । I am the spring period of two months being the most pleasant period because of blossoming of flowers. कुसुम flower आकरः abundance.

५८. द्यूतं छलयताम् । I am gambling among those activities that rob our discriminative power, which takes human being for a ride. These activities are quarrel, fighting, shouting, drinking, etc. कलिदेवता resides in places and activities which take person down.

५९. तेजः तेजस्विनाम् । I am intelligence, brilliance among intelligent people who resists temptation for gambling. It is easy to say “no” the first time, but if you get sucked it is very difficult to get out.

६०. सत्त्वं सत्त्ववताम् । I am धर्ममोक्षप्रधान spiritual inclination सत्त्वगुण in सात्त्विक people. रजोगुण causes material inclination अर्थकामप्रधान । तमोगुण obstructs both spiritual and material inclination. Need to move from तमस् → रजस् → सत्त्वम् ।

६१. व्यवसायः अस्मि । once there is spiritual inclination, it expresses itself in प्रयत्नम् व्यवसायः effort required for spiritual fulfillment in the form of पञ्चमहायज्ञाः industry etc.

६२. जयः अस्मि । once there is spiritual effort, it leads to success, victory. Once we get success,

we should not get arrogant, it is because of the push of Lord's grace अनुग्रहः, our work is the pull, effort प्रयत्नम् ।

६३. वासुदेवः वृष्णीनाम् । among the descendents of वृष्णीवंशः यदुवंशः I am वासुदेवः son of Vasudeva and Devaki. कृष्णावतारः is the most glorious because in this Avatara the Lord functions as ब्रह्मविद्याचार्यः जगद्गुरुः ।
६४. पाण्डवानां धनञ्जयः । among the Pandavas, I am Arjun. Why Arjun ? he is the 1st receiver of the Bhagavad-Gita knowledge. He is the 1st one who asked for it.
६५. व्यासः मुनीनाम् । among professional thinkers I am Vyas. Why Vyas ? Vyas is ब्रह्मविद्याचार्यः । Vysa contributed to ब्रह्मसूत्राणि and wrote महाभारतम् which includes भगवद्गीता । Also Vysa rearranged Vedas – वेदान् दिव्यासः इति व्यासः । His original name is कृष्णवैपायनः ।
६६. उशना कविः कवीनाम् । among farsighted man of vision, I am Sukra शुक्राचार्यः क्रान्तदर्शी – क्रान्तम् that is which is beyond the range of our sense organs.
६७. दण्डः दमयताम् । among the disciplinarians I am the rod of punishment.
६८. नीतिः जिगीषताम् । among those who seek victory, I am the diplomacy.
६९. मौनं गुह्यानाम् । among the secrets, I am the silence. Silence represents ब्रह्मन् because in silence there is nothing except consciousness, nothingness is witnessed by consciousness.
७०. ज्ञानं ज्ञानवताम् । In the wise people, I am the wisdom.
७१. यत् बीजं सर्वभूतानाम् अस्ति तत् अहम् । I am the material cause उपादानकारणम् for all beings. I am the सत् in the creation, the existence in every living beings.
यत् भूतं चराचरं मया बीजा स्यात् तत् न अस्ति । that which is without me, mobile or stationary, exists not. There is nothing that can exist without me. I am चित् I am सत् ।
I am निर्गुण-ईश्वरविभूतिः ।

हे अर्जुन मम दिव्यानां विभूतीनां अन्तः नास्ति । there is no end to my glories.

एषः विभूतेः विस्तरः उद्धेशतः प्रोक्तः । what I have given is only an illustration of that. You can extend the list. Whatever makes you awestruck is myself, be it a small insect or a big mountain.

यत् यत् विभूतिमत् सत्त्वम् । whatever being or thing in the world that is rich or abundant श्रीमत्, powerful (energy of Sun, water fall) उर्जितम्, तत् तत् अवगच्छ त्वं you know that as derived from a fragment of my lordly splendor मम तेजोऽंशसंभवम् । अथवा Or looking at differently,

In stead of saying:

Water is present in every wave
Water is present in every bubble
Water is present in every drop

We can say:

All waves, all bubbles, all drops are in water.

Instead of saying I am the creator, I would say the whole creation is in me.

अहम् इदं कृत्स्नम् जगत् एकांशेन विष्टभ्य स्थितः ।

I abide eternally, encompassing this entire world by a fragment of my power.

The whole creation is like bubble in me, the ocean

Universe = (सत् चित् आनन्दः) ब्रह्मन् + (नाम रूप) जगत्

१ + ००००

World is divine
Happiness belongs to one who sees this and not for others.