

CHAPTER 10

THE OPULENCE OF THE ABSOLUTE

Connection between Chapter 9 and Chapter 10

- ❖ Krishna ends the ninth chapter with the imperative to fix the mind on Krishna (*Bg. 9.34 "Man mana..."*)
- ❖ Therefore Chapter 10 describes the Lord's opulence on which a devotee can fix his mind and how to remember Him when we see opulent, powerful and beautiful things in this world
- ❖ Conclusion of Chapter 9 is that one should become a pure devotee of the Lord
- ❖ Therefore Chapter 10 will increase our devotion by hearing more about Krishna's opulences

BREAKDOWN OF CHAPTER 10

SECTION I (10.1 – 10.7) — UNDERSTANDING KRISHNA'S UNKNOWABILITY, ONE SERVES HIM

- His origin is impossible to understand for He is the source of all
- That which has been created cannot independently understand its own source
- One who understands this fact, serves Krishna with devotion

SECTION II (10.8 – 10.11) — THE CATUR-SLOKI GITA (10.8 – 10.11)

- The opulence of His position as source of all
- Eagerness of His devotees to love and serve Him
- His own reciprocation with that eagerness of devotees

SECTION III (10.1 – 10.18) — ARJUNA ACCEPTS KRISHNA'S POSITION AND REQUESTS TO HEAR MORE OF HIS OPULENCES

- Arjuna refers to previous authorities
- Thus confirms Krishna as the Supreme Personality of Godhead (Also by his own realisation)
- Prays to Krishna to hear more of his glories so that he can always think of Him and remember Him
- Otherwise Krishna will remain unknowable

SECTION IV (10.19 – 10.42) — Krishna's opulences Krishna describes the most prominent among His limitless, all-pervading opulences

- Names His opulences and then explains that these opulences simply indicate a fraction of His glory
- Because He pervades and supports the entire universe with a mere fragment of His total potency

SECTION I (10.1 – 10.7)

UNDERSTANDING KRISHNA'S UNKNOWABILITY, ONE SERVES HIM

PRACTICAL APPLICATION OF SECTION I

- Knowing of Krishna's supreme position is an inspiration for one to take to the process of devotional service
- One can understand Krishna by His mercy, not by material qualification (10.2 – 10.3)
- Fully understanding Krishna frees one from all sins (10.3)
- Appreciating Krishna's position naturally leads to surrender (10.7)


Text 10.1*

THEME: Krishna tells us to listen carefully as He will reveal more wonderful knowledge about His opulences

- ❖ Listen again
- ❖ Qualification – “You are my dear friend”
- ❖ “I shall speak for your benefit, knowledge that is better than what is already explained”

FOCUS OF LEARNING: PURPORT 10.1

- (a) **‘Bhagavan’** – Meaning of this word is explained by Parashara Muni as “One full of all six opulences”
- (b) **What does ‘Sri Bhagavan’ (Krishna) offers in Chapter 10 compared to Chapter 9**
 - Gives more confidential knowledge of His specific opulences and His work
 - In Chapter 7 the Lord explained His different energies and how they are acting
 - In Chapter 9 the Lord established His different energies to establish devotion in firm conviction
- (c) **Benefits of hearing more** (Hearing from/about *Sri Bhagavan*)
 - Fixed in devotional service – The more one hears, the more one becomes fixed in devotional service
 - Enhances devotional service – Hearing in the association of devotees enhances one’s devotional service
- (d) **‘Eagerness to hear’ as the qualification** – Discourses in the society of devotees can take place only among those who are really anxious to be in Krishna consciousness (Just like Arjuna’s qualification: “You are dear to Me”)

 **LINK BETWEEN TEXTS 10.1 & 10.2:** Texts 10.2 – 10.7 presents Krishna as the mysterious origin of everything

Text 10.2*

THEME: Who can know Krishna fully – Not even the demigods or liberated sages can know Krishna fully

- ❖ Because He is the origin of everyone and everything including all demigods and great sages

FOCUS OF LEARNING: PURPORT 10.2

- (a) **Krishna is the cause of all causes** (Ref. *Brahma Samhita 5.1 / Bg. 10.2*)
- (b) **‘Scholarship’ is not the qualification to understand Krishna**
 - e.g. Demigods and great sages cannot understand Krishna, His name or His personality (Ref. *Sb.*)
 - So what to speak of scholars of this tiny planet
 - What they cannot understand – No one can understand why the Supreme Lord comes to this planet as an ordinary human being and executes such wonderful uncommon activities
 - Speculation – One can speculate to the limits of the imperfect senses
 - But may reach the opposite conclusion of impersonalism, or
 - They can imagine something by mental speculation

FOCUS OF LEARNING: PURPORT 10.2 continued...

(c) **How to understand Krishna**

- Lord indirectly declares “Here I am, As the Supreme Personality of Godhead”
- Simple Way – Simply by studying His words in *Bhagavad-gita* and *Srimad Bhagavatam* we can understand Him in full (*‘sat-cit-ananda’*)
- Different Conceptions of God As:
 - ‘Krishna As The Personality of Godhead’ – can be conceived only when one is in the transcendental position
 - ‘As some ruling power or the impersonal *Brahman* can be reached by persons who in the inferior energy of the Lord
- Krishna’s favor/grace is essential to understand the Supreme Lord fully
 - Only devotees who have fully surrendered achieve this grace
 - Devotees of the Lord do not bother about impersonal Brahman conception. Their faith and devotion bring them to immediate surrender and thus attracts Krishna’s causeless mercy
 - Only those who are contaminated by material energy consider the impersonal *Brahman* to be the Supreme, despite the Supreme Lord’s uncommon activities

Text 10.3*

THEME: Result of understanding Krishna properly – Freedom from all sinful reactions

- ❖ They – Demigods/Sages/Mental speculators (as per 10.2) – cannot understand Krishna as :-
 - Unborn
 - Beginningless and
 - Supreme Lord of all the worlds (Supreme Proprietor)
- ❖ Thus Text 10.3 describes “**Undeluded among men**” – Those who can understand Krishna in these 3 features (Unborn, Beginningless, Supreme Proprietor)

FOCUS OF LEARNING: PURPORT 10.3

(a) **The most successful spiritually realized person: Very rare**


- One who understands Krishna as the Supreme Personality of Godhead, the Unborn, the Supreme Proprietor
- Out of millions, one may endeavor and out of many one may succeed (*Ref. Bg. 7.3*)

(b) **‘Unborn’ (aja)** – This ‘unborn’ is different from ‘living entity’ described as ‘unborn’ in Chapter 2 (*Ref. Bg. 2.20*)

- Living entites are taking birth and dying due to material attachment – Thus they are changing bodies under external energy
- Lord as unborn – Lord comes to the material world as the self-same ‘Unborn’ – Comes By His internal potency; body is unchangeable (*Ref. Bg. 4.6*)
 - Argument – But Krishna is the son of Devaki, how can He be unborn
 - Refutation – *Ref. SB*: He appeared before Devaki and Vasudev in His Original form, not as an ordinary child; and then transformed into an ordinary child

FOCUS OF LEARNING: PURPORT 10.3 continued...

- (c) **“Vetti loka maheshvaram”** – This phrase means ‘Supreme Lord of all the worlds/planetary systems’ because:
- He was existing before the creation and is different from His creation
 - Demigods were created; He is not created
 - Thus Krishna is different even from great demigods (Brahma and Shiva)
- (d) **Only way to know Him as such as given in translation** – Devotional service
- Who can know – One who is free from all sinful activities
 - Result of knowing – Immediate Freedom from all sinful reactions
- (e) **How not to perceive Krishna**
- Foolish Mentality – To try to understand Him as a human being (Bg. 9.11)
 - Sign Of Intelligence – Understand the constitutional position of Godhead
- (f) **Transcendental and real auspicious activities**
- Transcendental – Anything done under the direction of Krishna is transcendental
 - Inauspicious material world – Nothing in the material world is auspicious ; We simply imagine it to be auspicious
 - Real auspiciousness – depends upon action in Krishna consciousness in full devotion and service
 - How to get such directions – From *Guru, Sadhu, Sastra*
 - Transcendental attitude of a devotee – Attitude of renunciation in the performance of all activities – This is called *Sannyasa*
 - Real *Sannyasi*
 - Acts as a matter of duty / Not take shelter in the fruits
 - *Ref. Bg. 6.1* defines real *Sannyasi* and real *yogi*
 - Wrong conception of *Sannyasi* – Not the man in the dress of a *Sannyasi* or *Yogi*

 **LINK BETWEEN TEXTS 10.3 & 10.4:** Now Krishna tells us that “All the qualities possessed by any living entity comes from Him”

Texts 10.4* – 10.5*

COMMON THEME: He is the origin of all qualities, by which one seeks to understand the Truth

FOCUS OF LEARNING IN 10.4 – 10.5

- (a) **Different qualities, be they good or bad are all created by Krishna** – Nothing can manifest in material world which is not in Krishna
- (b) **Where does Krishna manifest all these qualities** – Throughout the universe, in human society and the society of demigods
- (c) **For whom, are these created** – Krishna creates for those who want to advance in Krishna consciousness but
- The person has to develop from within
 - Ofcourse, by devotional service one automatically develops all good qualities

QUALITIES MENTIONED IN 10.4 – 10.5		
S. NO.	QUALITY	DEFINITION
1	Intelligence	<ul style="list-style-type: none"> • The power to analyze things in their proper perspective
2	Knowledge	<ul style="list-style-type: none"> • Knowing the distinction between matter and spirit • Academic university education – talks about only matter; therefore incomplete
3	Freedom from doubt and delusion (<i>Asammoha</i>)	<ul style="list-style-type: none"> • Can be achieved when one acts without hesitation based on understanding transcendental philosophy • Slowly but surely he becomes free from bewilderment (Text 10.3 speaks about “unbewildered”) • Nothing should be accepted blindly / But with care and caution
4	Tolerance and Forgiveness (<i>Ksama</i>)	<ul style="list-style-type: none"> • Excuse the minor offences of others • One should be practiced to bear insult and dishonor from others
5	Truthfulness	<ul style="list-style-type: none"> • Facts presented as they are, for the benefit of others: Not distort truth for some personal interest • Social convention – To speak palatable BUT it is not always good (One must call a thief a thief)
6	Control of senses	<ul style="list-style-type: none"> • Senses should not be used for unnecessary personal enjoyment.
7	Control of the mind	<ul style="list-style-type: none"> • Restrain the mind from unnecessary thoughts • Misuse of the thinking power – to spend one’s time pondering over money • Power of thought should be used to understand the prime necessity of human beings and to present authoritatively • Power of thought should be developed in association with Guru, Sadhu and Sastra
8	Happiness and distress (<i>Sukham</i>)	<ul style="list-style-type: none"> • Always considered in relation to what is favorable or unfavorable to Krishna consciousness.
9	Bhava (Birth)	<ul style="list-style-type: none"> • For soul there is no birth or death
10	Fear / Fearlessness (<i>Abhayam</i>)	<ul style="list-style-type: none"> • Due to worrying about the future; absorption in illusory energy (<i>Ref. SB 11.2.37</i>) • Fearlessness is possible only in Krishna consciousness <ul style="list-style-type: none"> ○ One is confident of his spiritual identity ○ Engages in transcendental services ○ Surety of his bright future that he is going back to Godhead
11	Non-violence (<i>Ahimsa</i>)	<ul style="list-style-type: none"> • Not do anything which would put others in misery, confusion, all distress • Not checking anyone’s progressive life
12	Equanimity (<i>Samata</i>)	<ul style="list-style-type: none"> • Freedom from attachment or aversion • Accept the material world without attachment or aversion • Accept whatever is favorable to Krishna consciousness and reject unfavorable

S. NO.	QUALITY	DEFINITION
13	Satisfaction	<ul style="list-style-type: none"> Not be eager to gather more and more material things by unnecessary activity One should be satisfied with what is obtained by the Lord's grace
14	Austerity and Penance (Tapas)	<ul style="list-style-type: none"> Voluntary accepting hardships or suffering for a higher purpose e.g. rising early and taking bath ; fasting on recommended days.
15	Charity	<ul style="list-style-type: none"> Give 50% of income to Krishna consciousness To <i>brahmanas</i> and <i>sannyasis</i> (study purport)
16	Fame	<ul style="list-style-type: none"> A man is famous when he is known as a great devotee


Text 10.6

THEME: He is the source of all

- ❖ He is the source of all great sages, Manus and all living entities
- ❖ Thus Lord gives genealogical synopsis of universal population

FOCUS OF LEARNING: PURPORT 10.6

- 'Hiryanyagarbha'** – refers to Brahmaji who is the original creator born out of the energy of the Supreme Lord
- Patriarchs of the living entities** – 25 great sages = 4 Great sages born from Brahma (4 Kumaras) + 7 Great sages born from Brahma + 14 Manus
- Tapasya of Brahma** – lasted 1000 demigod years – He realised by Krishna's grace how to create
- Krishna is Prapitamaha** (father of grandfather) and **Brahma is known as Pitamaha** (grandfather)

 **LINK BETWEEN TEXTS 10.6 & 10.7:** Srila Prabhupada mentions that the twenty-five persons spoken of in this verse (eleven sages and fourteen Manus) are the source of all progeny in the universe. Even these exalted personalities can accurately learn about Krishna only by hearing directly from Him or His devotees.

Text 10.7

THEME: Appreciating Krishna's position leads to surrender

- ❖ No-one can understand Krishna by conventional means
- ❖ One who is factually convinced of 'this opulence' (as per glimpse given in last few verses) and His 'mystic power' will
 - Engage in unalloyed devotional service without doubt
- ❖ This verse is an impetus for Arjuna's request in Text 16 to describe Krishna's opulence in detail

FOCUS OF LEARNING: PURPORT 10.7

- Highest summit of spiritual perfection** – Knowledge of Supreme Personality of Godhead
- Knowing 'God as Great'** – Generally people know God is great, but they do not know in detail – how God is great

FOCUS OF LEARNING: PURPORT 10.7 continued...

- (c) **What is the need to know these opulences** – Only if one is firmly convinced about these opulences, then only:
- One can accept Krishna with great faith and without doubt
 - One becomes fixed up and sincere in devotional service
 - It increases one's interest in loving devotional service
 - One comes to the 'platform of factual knowledge' – there is no alternative but surrender
 - How to get this factual knowledge – from descriptions of Srimad Bhagavatam and *Bhagavad-gita* and similar other literatures
 - Conclusion: Do not neglect to understand fully how great Krishna is
- (d) **Conclusion of Text 10.1 – 10.7** – Krishna is the forefather of 'all the forefathers' and 'all the demigods in administration'

**SECTION II (10.8 – 10.11)
THE CATUR-SLOKI GITA**



LINK BETWEEN SECTION I & SECTION II:

The next four verses summarize the entire *Bhagavad-gita*

- Text 10.8 summarizes "His opulences" and "the result of truly knowing His opulences – one becomes a pure devotee"
- Text 10.9 describes how a pure devotee worships Him
- Texts 10.10 & 10.11 describe His reciprocation with their loving worship

PRACTICAL APPLICATION OF SECTION II

Lord Krishna is the source of everything. Those who understand this become His devotees and enjoy fixing their minds and hearts in Him. The Lord gives them the knowledge to come to Him

Text 10.8

THEME: Source of all – This verse establishes Krishna as 'the original source of all spiritual and material worlds'

- ❖ **Result of knowing this:** One surrenders and 'engages in devotional service' and 'worships Krishna with all their hearts.'

FOCUS OF LEARNING: PURPORT 10.8

- (a) **How one can understand this truth about Krishna** (As the original source of all) – Only by hearing from sastra through bona-fide authorities
- A learned scholar who has studied the Vedas perfectly and
 - Has information from authorities like Lord Chaitanya, and
 - One who knows how to apply these teachings can understand this truth
 - Result: Thus one is never deviated by any non-sensical commentaries or by fools

FOCUS OF LEARNING: PURPORT 10.8 continued...

- (b) **References for Krishna being the source of all demigods including Lord Brahma and Lord Siva:**
- *Gopala Tapani Upanisad* – Krishna in the beginning gave knowledge to Brahma
 - *Narayana Upanisad* – Supreme person Narayana desired to create living entities Thus Brahmaji, 25 Patriarchs, Indra, 8 Vasus, 11 Rudras and 12 Adityas born. Narayana is an expansion of Krishna
 - *Maha Upanisad* – In the beginning of creation there was only one Supreme Personality, Narayana
 - *Moksha Dharma* – Krishna says Patriarchs, Shiva and others are created by Him, although they do not know so, because they are deluded by His illusory energy
 - *Varaha Purana* – Narayana is the Supreme Personality of Godhead from whom Lord Brahma and further Lord Shiva is born
- (c) **Recommendations for Krishna Conscious persons –**
- Avoid unauthorized commentaries on *Bhagavad-gita*
 - Fools say ‘Krishna’ as ordinary men
 - Thus one should proceed in Krishna Consciousness with determination

Text 10.9*

THEME: Symptoms of a pure devotee – Krishna becomes his life and soul and he constantly hears about and discusses Krishna

- ❖ “Thoughts of My pure devotees dwell in Me”
- ❖ “Life fully devoted to My service”
- ❖ “They derive great satisfaction and bliss always conversing about Me”

FOCUS OF LEARNING: PURPORT 10.9

- (a) **Two stages of devotional service**
- *Preliminary stage* – They relish the transcendental pleasure from the service itself
 - *Mature stage* – They are always situated in Love of God and thus relish the highest perfection, which is exhibited by the Lord in His abode
- (b) **Analogy: Bhakti-lata-bija** – Lord Caitanya Mahaprabhu compares transcendental devotional service to sowing of a seed in the heart of a living entity (*Ref. Madhya-lila Chapter 19*)
- Rare fortune to get the seed – Innumerable living entities are travelling all over the universe – Few fortunate ones meet a pure devotee and get a chance to practice devotional service (“*Brahmanda brahmita...*”)
 - Watering of the seed – hearing and chanting Hare Krishna
 - Seed fructifies and grows – penetrates the covering of material universe
 - Reaches *Brahmajyoti* and grows more
 - Final destination – Reaches the highest planet Goloka Vrindavan and take shelter under the lotus feet of Krishna and rests there
 - Gradually bears fruits and flowers and watering process goes on
 - Full absorption – Thus one becomes fully absorbed in Love of Godhead
 - Cannot live a moment without Lord – At this stage devotee attains transcendental qualities in contact with the Lord
 - *Analogy*: Just like fish cannot live without water

FOCUS OF LEARNING: PURPORT 10.9 continued...

(c) **What do the devotees discuss – *Srimad Bhagavatam***

- What is *Srimad Bhagavatam* – Nectarean narrations about transcendental relation between Lord and His devotees
- Standard of *Srimad Bhagavatam* – Free from *Dharma, Artha, Kama* and *Moksha*
- Pleasure in *Srimad Bhagavatam* – This is a transcendental narration and realised souls take pleasure in such literatures
 - *Analogy*: Just like a young boy and girl take pleasure in association
 - *Ref. SB 12.13.10 – Srimad Bhagavatam* is very dear to the devotees

Text 10.10*

Lord's reciprocation with His pure devotee

THEME: Lord gives us the required intelligence – The activities of pure devotees as per Text 10.9 attract Krishna's mercy who guides a devotee Back to Godhead

FOCUS OF LEARNING: PURPORT 10.10

- (a) ***Buddhi-yoga*** – Action in Krishna consciousness is a sign of highest intelligence
- *Buddhi* means 'intelligence' and 'yoga' means mystic activities or mystic elevation
 - Thus, *Buddhi-yoga* is the process by which one gets out of the entanglement of the material world
- (b) **Ultimate goal of progress** – Krishna ,the Supreme Personality of Godhead
- (c) **How one can get introduced and know this goal** – By association of devotees and a bona-fide spiritual master
- (d) **Different steps of *yoga***
- When one knows the goal is Krishna but is addicted to the fruits – ***karma-yoga***
 - When one knows the goal is Krishna but takes pleasure in mental speculation to understand Krishna, he is acting in ***jnana-yoga***
 - When one knows the goal and seeks completely in Krishna consciousness and devotional service, he is acting in ***buddhi-yoga*** or ***Bhakti-yoga*** (The complete *yoga* – **the highest perfectional stage**)
- (e) **Lord gives the intelligence in *Bhakti yoga***
- Krishna helps – One may have bona-fide spiritual master and may be attached to a spiritual organization but still he if he is not intelligent enough, Krishna from within gives him instructions, to come to Him
 - Only qualification – Be sincere and devoted to the activities of devotional service
 - Only expectation – One should perform some sort of work for Krishna with love

Text 10.11*

Lord's reciprocation with His pure devotee


THEME: Special mercy of the Lord – Lord destroys all the impediments and dispels any ignorance in the heart, with the shining lamp of knowledge.

FOCUS OF LEARNING IN 10.11

- (a) **Philosophers criticize devotees as naive sentimentalists**, e.g. Lord Caitanya was criticized by Prakasananda Sarasvati in Benaras
- (b) **Our refutation:**
- We can see, many learned scholars have put forward philosophy of devotion
 - Even if a devotee not intelligent enough to take advantage of the literatures of his spiritual master:
 - But if he is sincere in devotional service – he is helped by Krishna himself within his heart
 - Only qualification – carry out devotional service in full Krishna Consciousness
 - All the knowledge is revealed within the heart
 - Thus **Text 10.11 refutes modern philosophers** who think that “Without discriminating, one cannot have pure knowledge”
- (c) **Analogy:** Krishna is like the shining lamp or like the sun, who destroys all the darkness in the heart of a devotee
- (d) **Heart of a conditioned living entity**
- Covered with dust of materialism since millions of births
 - Cleaned by chanting and devotional service
 - And not by mental speculation or argument
- (e) **But what about the material necessities of life**
- When darkness is removed and Lord is pleased, everything is automatically provided by the Lord
- (f) **Conclusion (10.1 – 10.11) – Special mercy rendered to a pure devotee**
- Speculation or mere mental effort fails to help
 - There is no possibility to understand the Supreme Truth simply by speculating
 - Supreme Truth is so great that it is not possible to understand Him simply by mental effort
 - Devotional service is the only way
 - Only by devotional service, a lover of Supreme Truth can please the Supreme Personality of Godhead
 - By His inconceivable energy He can reveal Himself to the heart of a pure devotee and all darkness is dispelled

SECTION III (10.12 – 10.18)**ARJUNA ACCEPTS KRISHNA’S POSITION AND REQUESTS TO HEAR MORE OF HIS OPULENCES****PRACTICAL APPLICATION OF SECTION III**

Lord Krishna can be understood to be Supreme by one who follows the spiritual authorities and who cultivates devotion

 **LINK BETWEEN SECTION II & SECTION III:** Arjuna accepts Lord Krishna in full faith. He then recites prayers which glorify the Lord. He requests Krishna to describe how He can be appreciated in His all pervading aspect. This is the first time Arjuna speaks since Text 8.2. In the next seven verses, Arjuna expresses his acceptance of everything Krishna has said

Texts 10.12 – 10.13

COMMON THEME: Arjuna accepts Krishna as The Supreme Personality of Godhead and great sages confirm it

FOCUS OF LEARNING IN 10.12 – 10.13

- (a) **Refutes modern Mayavadi philosopher** – Establishes that Supreme is different from individual soul
- (b) **'Param-brahma'** – Indicates Arjuna's acceptance (by His Grace) of Krishna as Supreme Personality of Godhead, after hearing the *Catur-Sloki Bhagavad-gita*
- (c) **Arjuna's acceptance is not simply flattering by a friend** – It is supported by 'Vedic injunctions', 'great sages' and 'Krishna' Himself
 - Vedic Injunctions – Every word is confirmed by Vedic injunctions
 - *Kena Upanisad* – Says 'Supreme Brahman is the rest for everything' (Here also Arjuna refers to Krishna as the Supreme Abode)
 - *Mundaka Upanisad* – 'Supreme Lord (in whom everything is resting) can be realized only by one constantly thinking of Him' (*smaranam*)
 - Vedas accept 'Krishna as purest of pure' –
 - Such understanding of Krishna can purify all sinful activities
 - One cannot be disinfected of sinful activities unless he surrenders unto Supreme Lord
 - Thus Arjuna's acceptance of Krishna as the Supreme Pure complies with the injunctions of the Vedic literatures
 - *Ref. Bg. 4.6*: 'Krishna is unborn' (Arjuna also refers to Krishna as 'Unborn')
 - Great sages accept this (10.13)
 - Krishna Himself establishes it – Arjuna realized all, by the grace of Krishna
- (d) **Spirit of knowing Bhagavad-gita** – Accept in the mood of Arjuna as stated in 10.12 – 10.13 – This is parampara system
- (e) **Not possible to know Bhagavad-gita by academic education and without disciplic succession**
- (f) **Sign of false pride of academic education** – Despite evidence, one sticks to the obstinate conviction that Krishna is an ordinary person

Text 10.14*

THEME: Arjuna especially accepts Krishna's own statement as truisms, because:

- ❖ Neither the demigods nor demons can know Krishna perfectly as Supreme, only Krishna can reveal
 - This verse establishes that 'faithless' and 'demoniac' cannot understand Krishna
 - Establishes that since Krishna is not known even by the demigods, what to speak of modern scholars
 - Arjuna understands all this by Lord's grace

FOCUS OF LEARNING IN 10.14

- (a) **Importance of parampara** – The *Bhagavad-gita* should be understood in the parampara system
 - Original disciplic succession (*parampara*) was lost
 - Lord established a new parampara through Arjuna (*Ref. Bg. Chapter 4*)
- (b) **Emulate the spirit** – The acceptance by Arjuna of all that Krishna says, should be emulated and then only can we understand:
 - The essence of *Bhagavad-gita* and,
 - Krishna as the Supreme Personality of Godhead

Text 10.15

THEME: 'Tell me more' – In the next 5 verses (10.15 – 10.19) Arjuna asks Krishna to tell him more of His glories
❖ Arjuna says “Only the Lord can fully know Himself by His own internal potency”

FOCUS OF LEARNING IN 10.15

- (a) **Bhagavad-gita is the statement of Krishna and should be understood from Krishna as Arjuna did**
- How to understand Krishna, the Supreme Truth – Receive *Bhagavad-gita* only from Krishna or any person who is in a devotional relationship with Him *e.g.* Arjuna and his followers
 - Avoid commentaries by mental speculators or persons of a demoniac and atheistic mentality mental speculation that takes one away from Supreme Lord is a serious sin
- (b) **Truth about Krishna is established by 'realizations of Arjuna' as follows –**
- **'Purusottama'** – which implies that Krishna is addressed as “The Supreme Person”
 - Bhagavan is the last stage of understanding the Absolute Truth (*Ref. SB 1.2.11*)
 - Common man or even a liberated man, who has realized impersonal feature or Paramatma feature – but may not understand God’s personality
 - Sometimes impersonalists accept Krishna as authority, yet cannot understand him as Purusottama
 - **'Bhuta-bhavana'** – Yet one still may not understand “Krishna as the father of all living entities” – therefore Krishna is addressed as *Bhuta-bhavana*
 - **'Bhutesa'** – The Supreme Controller of everyone, all living entities
 - **'Deva-deva'** – The original and worshipable God of all the demigods
 - **'Jagat-pati'** – Supreme Proprietor of everything (Lord of the Universe)

Text 10.16

THEME: Arjuna's requests:

- ❖ Arjuna therefore requests to hear about Krishna directly from Krishna
- ❖ Request to hear in detail about His divine opulences by which He pervades all these worlds

FOCUS OF LEARNING IN 10.16

- (a) **Arjuna's platform of understanding**
- Already satisfied – He is already satisfied with his understanding of Krishna
 - Has achieved Krishna's grace – By Krishna's grace Arjuna has personal experience, intelligence and knowledge and whatever else one may have through all these agencies and thus he has complete understanding
- (b) **Then what is the cause of Arjuna's inquiry**
- Arjuna is asking on behalf of the common people
 - People in general and impersonalists in particular concern themselves mainly with the all pervading nature of the Supreme

Text 10.17

THEME: Hearing increases remembrance – By hearing of Krishna's opulences one will 'always remember Him' and 'think of Him'.

- ❖ In this verse Arjuna asks the following questions:
 - How shall I constantly think of You
 - How shall I know You
 - In what various forms are You to be remembered

FOCUS OF LEARNING IN 10.17

- (a) **Importance of word 'yogin'** – Sri Krishna is the master of *Yoga-maya* energy by which He is covered and uncovered to the common man
- (b) **Importance of 'Keshu-keshu ca bhaveshu'** –
- Refers to material nature – “How to see Krishna manifested by physical representations”
 - Common man has no love for Krishna and has to think materially
- (c) **Nature of Arjuna as a Vaishnava** –
- Asking questions for common man's benefit
 - Opening for common man the understanding of all pervasiveness of Supreme Lord

Text 10.18***THEME: Hearing about Krishna is like relishing nectar**

- ❖ Thus by remembering Krishna, 'one can relish great nectar'
- ❖ One is 'never satiated' by hearing about Krishna

FOCUS OF LEARNING IN 10.18

- (a) **Supporting Ref. SB 1.1.19** – “*Saunaka Rsi to Suta Goswami*”
- (b) **'Amrtam'** – Nectar
- Any statement concerning Krishna is like nectar
 - This nectar can be perceived by practical experience
 - Such topics are ever-fresh and not like other modern histories and stories
 - Example of ever-fresh literatures – *Puranas* are the histories that relate to the pastimes of the Lord

SUMMARISED THEME 10A**Why Arjuna wants to hear more about the all pervading diving opulences of Krishna (Summary of text 10.16 – 10.18)**

- A)** Arjuna is already satisfied with the understanding of Krishna and has no doubt about Krishna's position. (10.16)
- B)** Therefore he is asking for the following reasons:
- **For sake of common people** – On behalf of the common people, and especially impersonalists, who in particular concern themselves with the “all pervading nature of the Supreme”
 - **For sake of a materialist** – Also wants to know how a materialist who is absorbed in physical things can see Krishna manifested by physical representations (10.17)
 - **For personal absorption** – Arjuna wants to know how shall I constantly think of You (10.17)
 - **To taste the nectar** – Wants to hear more and more and taste the nectar of His words (10.18)

SECTION IV (10.19 – 10.42) KRISHNA'S OPULENCES

PRACTICAL APPLICATION OF SECTION IV

Lord Krishna opulence is visible through the manifestations of His energies in the world. It is interesting to see how Krishna present His glories. In general, He presents a group within the world, and then shows how He is the prominent aspect

Text 10.19*

THEME: Krishna agrees to give a 'partial list' of unlimited opulences (only the prominent ones)

FOCUS OF LEARNING IN 10.19

- (a) **Krishna is unlimited** – Not possible to comprehend the greatness by our limited senses
- (b) **Then why do devotees try to understand Krishna** – because:
 - Not on the principle to know Krishna fully at any specific time or any state of life
 - Rather topics of Krishna are so relishable, they appear as nectar
 - Devotees enjoy them and take transcendental pleasure
- (c) **Importance of the word 'Pradhanyatah' (Principal)** – Krishna knows the limits of the living entities and therefore agrees to state only the principal manifestations of His different energies.
- (d) **Importance of the word 'Vibhuti'** – Refers to the opulences by which He controls the whole manifestation. It indicates "an exceptional opulence"

Text 10.20


THEME: Reveals Krishna to be the cause of everything

FOCUS OF LEARNING IN 10.20

- (a) **Arjuna as 'Gudakesh'**
 - One who has conquered the darkness of sleep
 - Thus one can understand how Krishna manifests Himself in various ways
- (b) **Krishna is the beginning, middle and end of all beings**
 - Krishna manifests as three Purusha avatars in the material creation – *Maha-Vishnu*, *Garbhodakasayi-Vishnu* and *Ksirodakasayi-Vishnu* (Ref. *Satavata-tantra*)
 - *Maha-Vishnu* is the cause of all causes (Ref. *Brahma Samhita* 5.47)
 - Therefore Krishna is the beginning, middle and end of all the energy
- (c) **Lord as the Supersoul** – Krishna, as the Supersoul in the heart of all living entities as *Ksirodakasayi Vishnu*; *Maha Vishnu* is the Supersoul of *Mahat-Tattva*
 - Ref. *Subala Upanisad* – "The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes"

SUMMARIZED THEME 10B

LORD KRISHNA MENTIONS A FEW OF HIS UNLIMITED OPULENCES (10.20 – 10.39)

 **PLEASE NOTE:** This categorization with headings are not based on any specific authority but for ease of memorization we have divided them into the following categories.

LORD KRISHNA'S UNLIMITED OPULENCES MENTIONED IN TEXTS 10.20 – 10.39

(Off all x, I am y)

DEMIGODS

1. **Of all demigods**—Indra (King of Heaven)
2. **Adityas**—Vishnu
3. **Maruts**—Marichi
4. **Rudras**—Siva
5. **Yaksas & Raksasas**—Kuvera (Lord of wealth)
6. **Vasus**—Agni
7. **Generals**—Kartikeya
8. **Gandhavaras**—Chitraratha
9. **Creators**—Brahma
10. **Daitya demons**—Devoted Prahlada
11. **Dispensers of law**—Yama (Lord of death)
12. **Departed ancestors**—Aryama
13. **Cause of procreation**—Kandarpa (God of Love)

SAGES

1. **Off all sages**, I am Vyasa
2. **Great sages**—Bhrgu
3. **Sages among demigods**—Narada muni
4. **Priests**—Brhaspati
5. **Perfected beings**—Sage Kapila
6. **Great thinkers**—Ushanaa (Sukracraya)

HUMANS & KINGS

1. **Pandavas**—Dhananjaya
2. **Men**—Monarch
3. **Descendents of Vrsni**—Vaasudeva

ANIMALS

1. **Horses**—Uccaihsrava
2. **Lordly Elephants**—Airavata
3. **Cows**—Surabhi
4. **Serpents**—Vasuki
5. **Many hooded Nagas**—Ananta
6. **Aquatics**—Demigod Varuna
7. **Fishes**—Shark
8. **Beasts**—Lion
9. **Birds**—Garuda

LAWS AND CRIME

1. **Subduers**—Time
2. **Wielders of weapon**—Rama
3. **Cheats**—Gambling
4. **Means of suppressing lawlessness**—Punishment
5. **Weapons**—Thunderbolt
6. **I am all devouring death**

QUALITIES

1. **Wise**—Wisdom
2. **Secret things**—Silence
3. **Those who seek victory**—Morality
4. **Splendids**—Splendor
5. **Woman**—Fame, Fortune, Fine Speech, Memory, Intelligence, Steadfastness and Patience
6. **I am adventure**
7. **I am victory**
8. **I am strength of the strong**

NATURE

1. **Lights**—Radiant Sun
2. **Stars**—Moon
3. **Mountain**—Meru
4. **Immovables**—Himalaya
5. **Water bodies**—Ocean
6. **Trees**—Banyan Tree
7. **Purifiers**—Wind
8. **Flowing Rivers**—Ganges
9. **Creations**—I am beginning, middle and end (As Brahma, Vishnu and Siva)
10. **Months**—Margasirsa (November/December)
11. **Seasons**—Flower bearing Spring
12. **I am inexhaustible time**
13. **No beings moving or non-moving can exist without me**

PHILOSOPHICAL TRUTHS

1. **I am Supersoul in all living entities heart**
2. **Living beings**—Living force (consciousness)
3. **Senses**—Mind
4. I am the **beginning, middle and end** of all beings
5. I am the **generating seed of all existences**
6. I am the **generating principle** of all that is yet to be
7. **Poetry**—Gayatri
8. **Letters**—A
9. **Compound words**—dual-compound
10. **Sciences**—Spiritual science of self
11. **Logicians**—Conclusive truth
12. **Hymns in the Sama Veda**—Brhat Sama

VEDIC MANTRAS

1. **Vibrations**—Transcendental Om
2. **Sacrifices**—Chanting of the holy names
3. **Vedas**—Sama Veda

SUMMARISED THEME 10C*
POINTS IN PURPORTS OF 10.21 – 10.42

1. **Aditya** – Total 12 in number; Krishna is the principal
2. **Sun** – Chief of all luminaries twinkling in the sky
3. **Position of moon** – It is one of the stars which implies that there is only one sun in every universe (as against modern science) and all the stars reflect the light of the sun
4. **Difference between matter and spirit** – Matter has no consciousness
5. **Rudras** – Total 11 in number; Lord Siva is predominant (In charge of mode of ignorance)
6. **Kuvera** – The master treasurer of demigods
7. **Meru** – A mountain famous for its rich natural resources
8. **Asvattha** – One of the highest, most beautiful trees / People often worship as daily morning ritual
9. **Gandarvas** – Living entities who sing beautifully; The best singer is **Chitraratha**
10. **Uccaihsrava** – The horse; **Airavata** the elephant – The two entities who came out from the nectar
11. **King is a representative of Krishna** because he is the maintainer of the kingdoms
12. **Surabhi cows** – Found in spiritual world, can give milk anytime and any amount
13. **Kandarpa** – Sex desire for presenting good sons
14. **Off all the creations Krishna is the beginning, middle and end** – As *Maha-Vishnu* He expands, *Brahma (Guna-avartar)* is the secondary creator and Lord *Shiva (Guna-avartar)* is the annihilator. All these agents are incarnations of material qualities of the Supreme Lord
15. **Logicians** – Different kinds of Logic
 - ‘*Jalpa*’ – Supporting ones argument with evidence that also supports the opposing side
 - ‘*Vitanda*’ – Merely trying to defeat one’s opponent
 - ‘*Vada*’ – The actual conclusion
16. **Books of education** – 14 divisions – Four *Vedas*, Six Supplements, the *Vedanta-sutras*, Books of logic, books of religiosity and the *Puranas*
17. **Time is a representative of Krishna** – Because in due course of time there will be a great fire and everything will be annihilated
18. **Krishna is the generating principle of all that is yet to be** – How? – All the six changes of the body start from birth and that first generation is Krishna
19. **Hymns of Sama Veda** – Rich with beautiful songs played by demigods
20. **Gayatri Mantra** – The regulated poetry
 - **Qualification/Eligibility** –
 - Meant for spiritually advanced people
 - One must acquire qualities of goodness in order to chant Gayatri Mantra
 - Chanted by duly qualified Brahmans
 - **Scriptural References** –
 - Mentioned in *Srimad Bhagavatam*
 - *Brahma* is it’s initiator – It is passed down in disciplic succession
 - Very important in Vedic civilization
 - **Purpose and Goal** –
 - Especially meant for God realisation, it represents the Supreme Lord
 - When one attains success in chanting – Can enter the transcendental position
 - Considered to be the sound incarnation of *Brahman*
21. **November/December** – the month of collecting grains from the field in India
22. **Vāsudeva** referred to in this verse of *Bhagavad-gita* is *Baladeva*, or *Balarama* (Study 10.37 purport)
23. **Kavi** – Those who are capable of thinking thoroughly on any subject matter

LINK BETWEEN TEXTS 10.39 & 10.40: Krishna herein explains how we can see Him everywhere. Without Krishna, nothing can be, and no one—moving or nonmoving—can exist. Whenever we see anything, we can think, “The existence of this person, this tree, this building, this universe rests upon Krishna. Nothing exists without Him.” After speaking this verse, which by itself can award us the vision to see Him everywhere, Krishna sums up Chapter Ten.

Text 10.40

THEME: There is no end to Krishna’s opulence therefore He has given only a sample

Text 10.41

THEME: Everything opulent, beautiful and powerful springs from a spark of His splendor

Text 10.42

THEME: Indeed Krishna supports and pervades the entire universe with a mere fragment of Himself

FOCUS OF LEARNING IN 10.42

- (a) **Supersoul as the source of all strength** – It is the Supersoul who gives great men their strength. It is the Supersoul who arranges for spectacular natural wonders to occur through the material energy
- Therefore Lord tells Arjuna – No point in understanding how things exist in their separate opulence and grandeur
 - What one should know is – All things (From Brahma to small ant) are existing due to Krishna entering in them as Supersoul
- (b) **One mission propounds “Worship of any demigod will lead to Supreme Personality of Godhead, the Supreme goal”** – Chapter 10 refutes this mission as follows
- **Worship of demigods thoroughly discouraged** – because
 - Great demigods like Lord Brahma, Lord Siva represent only a part of opulence of Supreme Lord
 - He is ‘Asamaurdhva’ – Origin of everyone born and no-one is greater than or equal to Him
 - **Ref. Padma Purana** – If one considers Krishna equal to demigods, one immediately becomes atheist / *pashandi*
 - **Chapter 10 fixes mind fully in Krishna** – Chapter 10 thoroughly describes different opulences and expansions of Krishna’s energies and thus one can fix one’s mind in full Krishna consciousness
 - **Baladeva Vidyabhusana concludes Chapter 10 by saying:** “From Krishna’s potent energy, even the sun gets its power and by Krishna’s partial expansion – The whole world is maintained – therefore Lord Krishna is worshipable”
- (c) **Conclusion of Chapter 10**
- Chapter 10 explains – How to concentrate mind in Krishna Consciousness in full devotional service
 - Devotional Service and worship of Krishna are told in Catur Sloki Gita (10.8 – 10.11)
 - Thus Chapter 10 explains how to attain the **highest devotional perfection of ‘Association with the Supreme Lord’**

CHAPTER 10 Appendix

Selected Texts extracted from “Surrender unto Me”

Text 10.1

Kṛṣṇa has just established that devotion to Him is the goal of life, and He now discusses His opulences to increase Arjuna’s devotion. How does knowing Kṛṣṇa’s opulences increase one’s devotion? Imagine discovering that an intimate friend is really a famous billionaire. He is so powerful that when he snaps his fingers, people line up in their eagerness to serve him. We then realize, “What a wonderful friend we have!” Our understanding his opulence and power has naturally enhanced our appreciation of him. We feel fortunate to be friends with someone so great. Similarly, when a devotee understands Kṛṣṇa’s greatness in detail, he feels increased gratitude for his good fortune of being able to reciprocate intimately with such a great and powerful Lord.

Kṛṣṇa’s opulence is simultaneously knowable and unknowable. Is this a contradiction? No, because we can know the unknowable to some degree, not through our own limited abilities, but when Kṛṣṇa reveals Himself to us. Even a fraction of knowledge about Kṛṣṇa’s otherwise unknowable position inspires us to serve Him.

Text 10.2

It is impossible for anyone to fully understand his own source. Kṛṣṇa is the source of the demigods—the demigods are His creations—so even the demigods are unable to know Him. Śrīla Viśvanātha Cakravartī Ṭhākura comments that if one puts forward the argument that the reason demigods are unable to know Kṛṣṇa is because they are too attached to sense gratification, Kṛṣṇa defeats that argument in this verse. He says that even the sages—who are detached from sense gratification—cannot know Him. No one can understand Kṛṣṇa’s origin and opulence without hearing from Him or His devotees.

Text 10.3

Śrīla Baladeva Vidyābhūṣaṇa comments that only Kṛṣṇa possesses all three characteristics mentioned in Bg. 10.3. Śrīla Viśvanātha Cakravartī Ṭhākura comments that Brahmā is aja (unborn), but not anādi (beginningless or without an origin).

Kṛṣṇa, the inconceivably potent Lord, remains unborn though He appears to take birth as the son of Vasudeva and act as the darling son of Yaśodādevī. In the Dāmodara-līlā, Yaśodāmayī tied together length after length of rope, but no amount of rope was sufficient to circumscribe His unlimited waist, and the rope always remained two inches too short. Yet, inconceivably, the Lord’s waist at that time was already encircled by a black thread and bell, which had been previously tied by Yaśoda to attract good fortune for her son.

Equally inconceivable is that Kṛṣṇa, the loka-maheśvara, the master of all, allowed Himself to be controlled by Arjuna as He drove Arjuna’s chariot on the battlefield. Understanding Kṛṣṇa’s inconceivable nature with faith frees us from sin and awards liberation. Only by associating with Kṛṣṇa’s devotees will one understand Kṛṣṇa’s inconceivable potency and become freed from sin and achieve liberation.

Texts 10.4 – 10.5

The qualities born of goodness are helpful in knowing Kṛṣṇa and are awarded to devotees by Kṛṣṇa Himself. Śrīla Prabhupāda writes: “All these qualities are manifest throughout the universe in human society and in the society of the demigods. Now, for one who wants to advance in Kṛṣṇa con-

sciousness, 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.”

Yet despite the helpfulness of these qualities, because they are born of goodness, they cannot on their own reveal Kṛṣṇa, who is beyond the mode of goodness. Nor can the great sages and demigods, who are born of Kṛṣṇa and are situated in goodness, know Kṛṣṇa through their own abilities. Śrīla Viśvanātha Cakravartī Ṭhākura explains Kṛṣṇa’s words: “‘The knowers of śāstra cannot understand the truth about Me by their own intelligence, because intelligence is born of goodness and the other modes of māyā. So even though they originate from Me, the great sages and demigods are incapable of understanding Me, who am beyond the modes.’”

Text 10.9

Śrīla Baladeva Vidyābhūṣaṇa comments that mad-gata-prāṇāḥ indicates that Kṛṣṇa is the life of His devotees. They cannot live without Him any more than a fish can live when taken from water. Kṛṣṇa is their life, and kṛṣṇa-kathā, talking about Kṛṣṇa, is their nourishment. Thus devotees converse about Kṛṣṇa among themselves in great love. They loudly chant Kṛṣṇa’s names and discuss His pastimes, form and attributes. A pure devotee’s attraction to Kṛṣṇa is as natural as the attraction between young boys and girls.

Text 10.10

Kṛṣṇa’s devotees understand Him not only by hearing about Him but also because Kṛṣṇa enters their hearts and reveals Himself to them. Śrīla Viśvanātha Cakravartī Ṭhākura here defines buddhi-yoga as Kṛṣṇa’s direct inspiration. Because the devotees intensely desire to know Kṛṣṇa, He gives them complete understanding of Himself. Śrīla Prabhupāda discusses this point in his purport: “A person may have a bona fide spiritual master and may be attached to a spiritual organization, but still, if he is not intelligent enough to make progress, then Kṛṣṇa from within gives him instructions so that he may ultimately come to Him without difficulty. The qualification is that a person always engage himself in Kṛṣṇa consciousness and with love and devotion render all kinds of services.” Śrīla Prabhupāda stresses the wonderful inspiration Kṛṣṇa gives to reciprocate with His pure devotee’s loving worship.

The living entity has been covered by ignorance since time immemorial. Therefore, is he actually capable of achieving true inspiration, knowledge and realization?

Text 10.11

Śrīla Viśvanātha Cakravartī Ṭhākura explains Kṛṣṇa’s thinking as follows: “‘I become ātma-bhāvastha: Like a bee inside the whorl of a lotus, I become situated in their bhāva. In My transcendental personal form, I reveal My qualities, and with the shining lamp of knowledge of these qualities, I destroy the darkness of the ignorance of anādi-karma (beginningless karma), which obstructs true knowledge and manifests as hankering for things other than Me.’”

This grace—the gift of transcendental knowledge that removes ignorance—is how Kṛṣṇa reciprocates with His devotee’s loving service.

According to Śrīla Baladeva Vidyābhūṣaṇa, Kṛṣṇa’s reply to the question about how a living entity who has been covered by ignorance since time immemorial can attain true enlightenment is as follows:

The devotees themselves need not endeavor. “No, not at all! To show them special mercy, I bestow upon them (but not upon any other yogis) the lamplight of knowledge. In other words, they don’t have to worry about how to achieve My mercy because I personally endeavor to give it to them. I am ātma-bhāvastha, situated within the workings of their intelligence. Because the knowledge that I give them can be revealed only by Me, it is not something in the material mode of goodness. It is even something distinct from the normal transcendental knowledge arising from devotional service. With this lamp of knowledge I destroy their ignorance. Because I personally destroy their ignorance, why should they have to endeavor? According to My own words, ‘To those who always worship Me with devotion, I carry what they lack, and I preserve what they have,’ I accept as My personal burden the supply of all their necessities, both material and spiritual.”

These four verses are the essence of Bhagavad-gītā, and they are thus called the catuḥ-śloki Gītā. They remove the distress of all living beings and bring about all auspiciousness.

Understanding who Kṛṣṇa is and how He reciprocates with His pure devotees, we naturally desire to surrender unto Him. When we surrender unto the all-powerful, all-knowing Supreme Personality of Godhead, we attain true security and peace. Devotees see all as Kṛṣṇa’s mercy and thus know that nothing unfavorable can befall them. Their faith and knowledge grant them peace even in the most difficult circumstances.

Text 10.14

Śrīla Baladeva Vidyābhūṣaṇa comments that Arjuna calls Kṛṣṇa “Keśava.” Ke refers to Lord Brahmā, śa to Lord Śiva, and va indicates that Kṛṣṇa binds Brahmā and Śiva with knowledge of Himself; He thus makes them His devotees. How then can they independently understand Kṛṣṇa, what to speak of Him being known by less powerful demigods or the demons? Therefore only Kṛṣṇa can truly know Himself, and Arjuna will point this out in the next verse.

Text 10.18

Śrīla Viśvanātha Cakravartī Ṭhākura describes an objection that could be raised by Kṛṣṇa: “‘But haven’t I already said that all things are My opulent expansions, in My statement “I am the source of all things”? And haven’t I already described devotional service in My words “Understanding this, the wise worship Me”?’

“Arjuna responds to this in the verse beginning vistareṇa [text 18]: ‘O Janārdana, with the sweet nectar of Your instructions, You are generating in me a greed to hear, thus agitating me and impelling me to beg for more. What else then can I do, but beg?’ While imbibing the nectar of Kṛṣṇa’s instructions, Arjuna’s ears are acquiring the ability to taste, as if they were tongues.”

Text 10.19

Kṛṣṇa begins His description by saying, hanta. Hanta is a form of address expressing tenderness. Kṛṣṇa is so pleased by Arjuna’s inquiry that He reciprocates by saying, “Oh, hanta [yes], I will speak about My opulences.”

Text 10.22

Because the mind is the most difficult sense to control, it is considered the greatest sense and therefore is represented by Kṛṣṇa.

Text 10.24

The ocean is so great that it neither increases when rivers and rains pour into it nor decreases when its waters evaporate.

Text 10.26

Nāra means “mankind” or “spiritual.” Da means “giving or granting.” Nārada, who has disciples all over the universe, gives God to everyone.

Citraratha was Arjuna’s friend, and he taught Arjuna the art of singing.

Text 10.29

The sarpas mentioned in text 28 refer to one-headed snakes; the nāgas referred to in this verse are many-hooded.

Text 10.30

Time, as Kṛṣṇa mentions in Bg. 11.32, is the great destroyer of the world. By time’s influence, everything within this world is created, maintained and destroyed.

Text 10.31

Śrīla Baladeva Vidyābhūṣaṇa comments that the Rāma referred to here is Paraśurāma because Kṛṣṇa is explaining His vibhūti, His opulences, not His incarnations. Paraśurāma is a living entity empowered (śakty-āveśa) to wield weapons.

Text 10.32

In Text 20, Kṛṣṇa said He was the beginning, middle and end of all beings. Śrīla Baladeva Vidyābhūṣaṇa says that in that verse He was referring to all sentient beings. Here, however, Kṛṣṇa says that He is also the beginning, middle and end of every nonsentient creation.

Nyāya, logic, teaches various ways to reach a conclusion, including vitaṇḍā, vāda and jalpa. Kṛṣṇa says, “I am vāda, the natural conclusion.” Vāda is debate carried out fairly according to standard rules, without trying to force the establishment of a particular conclusion. Vitaṇḍā is quibbling, or merely destructive argument in which one tries to defeat the opponent by any means possible, but does nothing substantial to positively prove one’s own thesis. Jalpa, using various deceptive means to fool the opposition, is unfair argument. Vitaṇḍā and jalpa are forms of argument in which winning, not necessarily determining the truth, is the main consideration.

Text 10.34

Death is described here as sarva-haraḥ, all-devouring, because it takes everything away, including our memories.

Many qualities in the Sanskrit language are considered feminine, and among them, these seven represent Kṛṣṇa. Men may also possess these qualities. Śrīla Prabhupāda explains in his purport: “The seven opulences listed—fame, fortune, fine speech, memory, intelligence, steadfastness and patience—are considered feminine. If a person possesses all of them or some of them he becomes glorious.”