

Chapter 10: Vibhuti Yoga – Yoga of Divine Manifestations

This chapter has 42 verses. It is called Yoga of Divine Manifestations or *Vibhuti Yoga*. This chapter itself can be termed as a divine manifestation, a *vibhuti*.

In this chapter a number of problematic questions have been answered explicitly in simple terms.

1. How to Universe, which has a form, could be derived from a formless source?
2. How could an ever-changing world be derived from a never changing supersoul?
3. How can there be worship of a formless spirit in form of statues?

The Lord explains that at first the thought of creation was produced in Him. It was very much later that reproduction started to take place. Men, women, animals residing in the sea, or on the land, birds, those produced from eggs, senses, organs, sounds, touch, smell, taste, knowledge, power, worship, penance, brilliance, intellect, yajna, donation, Sattva Guna, Rajas Guna and Tamas Guna, Omkar all are derived from Him. He says that He is present in them. He pervades all these and there is nothing in the world without Him. Anything, which is visible or invisible, white or black, is all pervaded by Him. At some places there is more of His effect and at some places the effect is minimal. He directs Arjuna that whenever he feels that His effect is being exhibited more; he should meditate on it. This is what Arjuna had asked with regards to what he should meditate upon.

Just as there is flow of the power of electricity in fans heaters, coolers and machines; they are called into service at the appropriate place and time. In darkness we switch on the tubelights, in winter the heaters are used and in summer, coolers as used. Of course the same electricity is used for all these purposes. In a similar way the Lord says that He should be meditated upon everywhere. This is also the root understanding with regards to worship using the form of God.

The spark of divinity should be searched for and understood to be present in father, mother, teacher and husband, in water, in grains, in fire, in the wind, in the sun and in holy places. In these entire life-sustaining forms one should see the presence of God. They should never be shown disrespect, as it would be considered a sign of lack of knowledge. Knowing that the Lord's divine spark is present in all is the correct knowledge.

The spark of divinity is present in the seeds, which have in them all the ingredients of their mother plant, and at the appropriate environment become just like the mother plant. The formless spirit transforms into a mass of flesh a new individual, in the mother's womb. The sperm and ovum have forms, but the power of starting the development of a new human being, lies in the formless soul. The formless God and the form of God to be meditated upon are one.

The expression of the formless as symbols or in the other form of worship (statue etc.) has been recognized by saints, since birth of mankind. The scientific basis has been provided by the expressions of the Lord in this Chapter.

The monosyllable "OM" is also representative of the Vibhuti of God. It is the foremost divine sound produced without striking of objects. It is also the first of all symbols and alphabets leading to the establishment of sound, language, literature, and knowledge.

The brilliance of the spark of divinity should always be looked upon as GOD Himself. Once this has been understood then there can be no difference between man and man.