

Seeing the Divine in the World: The Vibhuti Yoga of the Tenth Chapter of the Bhagavad Gita as a Framework for Sacramental Vision and Ecological Ethics

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ABSTRACT

Purpose: *The purpose of this research case study is to examine the Vibhuti Yoga of the Tenth Chapter of the Bhagavad Gita as a philosophical framework for cultivating a sacramental vision that perceives the divine as immanent within the natural and social world. It seeks to interpret how Krishna's enumeration of divine manifestations provides a non-utilitarian ethical foundation for ecological responsibility, mental well-being, and value-based human conduct. Further, the study aims to contextualize these insights for contemporary society by systematically evaluating their relevance and applicability through qualitative exploratory analysis and strategic frameworks such as SWOC and ABCD.*

Methodology: *This qualitative exploratory case study draws upon information gathered from a range of credible sources, including scholarly databases such as Google Scholar, relevant academic websites, and insights generated through AI-driven GPT tools. The collected data are systematically examined using suitable analytical frameworks aligned with the stated objectives of the study.*

Results/Analysis: *The analysis reveals that the Vibhuti Yoga of the Tenth Chapter of the Bhagavad Gita effectively functions as a practical framework for cultivating a sacramental vision, enabling individuals to perceive divine immanence in natural, human, and cosmic excellence. The application of SWOC and ABCD analytical frameworks demonstrates that this vision significantly strengthens ecological ethics, psychological well-being, and value-based conduct by shifting human orientation from exploitation to reverence. Overall, the findings confirm that Vibhuti Yoga offers a coherent, non-utilitarian ethical model with strong relevance for contemporary environmental consciousness, education, and societal transformation.*

Originality/Value: *The originality of this research case study lies in its integrative reinterpretation of Vibhuti Yoga as a contemporary framework for sacramental vision and ecological ethics, systematically bridging classical Indian philosophy with modern ethical, psychological, and environmental discourses. Its value is further enhanced by the novel application of SWOC and ABCD analytical frameworks to a sacred text, offering a structured, interdisciplinary model that extends the relevance of the Bhagavad Gita beyond theology into education, policy, and sustainability studies.*

Type of Paper: *Qualitative Exploratory Research Analysis.*

Keywords: Bhagavad Gita, Chapter 10, Vibhuti Yoga, The Yoga of Divine Manifestations, Seeing the Divine, SWOC Analysis, ABCD Analysis, Impact Analysis, Sacramental Vision and Ecological Ethics

1. INTRODUCTION :

The Bhagavad Gita stands as a monumental pillar of Indian philosophical thought and a universal guide for ethical conduct. Spanning 700 verses within the *Mahabharata*, its scope extends far beyond a historical battlefield to the psychological and spiritual landscapes of the human mind (Rao & Paranjape (2016). [1]). It addresses the fundamental tension between *dharma* (duty) and personal inclination, offering a comprehensive framework for living a life of purpose and equanimity. By synthesizing

various paths of yoga—action, knowledge, and devotion—the text provides a roadmap for individuals to navigate the complexities of worldly existence while maintaining a connection to a higher reality. The significance of the Bhagavad Gita lies in its profound impact on leadership, psychology, and social ethics. Scholars have highlighted its role in fostering resilience and mental health by teaching the detachment from results (*Nishkama Karma*), which reduces anxiety and enhances performance (Bhatia et al. (2013). [2]). This "Gita-based leadership" model emphasizes self-mastery and servant leadership, making the text highly relevant to modern organizational behaviour and management (Mulla & Krishnan (2009). [3]). Its influence is not limited to India; it has shaped the worldviews of global thinkers, from Thoreau and Emerson to Oppenheimer, proving its status as a timeless piece of global heritage.

The Tenth Chapter, known as the *Vibhuti Yoga* (The Yoga of Divine Splendor), holds a unique position within the text. It marks a transition from abstract philosophy to the manifestation of the divine in the perceptible world. In this chapter, Krishna describes his "Vibhutis"—his glorious manifestations—ranging from the sun and the Himalayas to the greatest among sages and warriors. The significance of this chapter lies in its ability to help the seeker see the sacred in the mundane, fostering a sense of interconnectedness and reverence for all life forms (Mathur (1974). [4]). It serves as an exercise in "Cosmic Consciousness," expanding the human perspective from the individual ego to the vastness of the universe.

The impact of the *Vibhuti Yoga* is particularly visible in environmental ethics and holistic education. By identifying the divine with the best of every category in nature, the tenth chapter encourages a deep ecological sensitivity and respect for the natural world (Sumati (2017). [5]). Furthermore, it provides a psychological anchor for practitioners by illustrating that the source of all excellence is ultimately spiritual. For students and professionals, this chapter offers a way to redefine career objectives not just as personal success, but as an expression of excellence that contributes to the larger "divine" order of society (Srivastava (2010). [6]).

The Bhagavad Gita, a seminal text of Indian philosophy, offers a profound ontological framework that transcends its historical context on the Kurukshetra battlefield to address the universal human condition. Its scope encompasses the reconciliation of individual agency with cosmic order, providing a roadmap for spiritual and ethical navigation (Rao & Paranjape, 2016) [1]. Within this 700-verse dialogue, the text integrates the paths of *Jnana* (knowledge), *Bhakti* (devotion), and *Karma* (action) into a unified theory of existence. The significance of the Gita in contemporary scholarship is increasingly recognized in the fields of psychology and organizational behaviour, where its principles of *Nishkama Karma* (selfless action) are used to foster resilience and ethical leadership (Mulla & Krishnan (2009). [3]; Bhatia et al. (2013). [2]). By situating human struggle within a vast metaphysical landscape, the text transforms the mundane into a site of spiritual inquiry, laying the groundwork for what scholars describe as a "sacramental" vision of reality.

The Tenth Chapter, titled *Vibhuti Yoga* (The Yoga of Divine Manifestations), serves as a pivotal bridge between abstract monism and concrete pluralism. In this section, Krishna reveals his "Vibhutis"—his divine opulences—manifesting in the most excellent and vibrant aspects of the natural and social worlds. The significance of this chapter lies in its pedagogical strategy of "seeing the divine in the world," where the practitioner is trained to recognize sacred immanence in the sun, the Himalayas, and the human intellect (Mathur (1974). [4]). This framework provides a robust foundation for a "sacramental vision," wherein the material world is not viewed as a mere resource to be exploited, but as a symbolic manifestation of a deeper spiritual reality (Sumati (2017). [5]). This vision shifts the focus from an anthropocentric worldview to a biocentric one, emphasizing the interconnectedness of all life (Srivastava (2010). [6]).

In the context of modern ecological ethics, the Tenth Chapter offers an indispensable contribution by sanctifying the natural environment. By identifying the Divine with the best of every species and geological feature, *Vibhuti Yoga* fosters a deep reverence for biodiversity and the natural order. Scholars argue that this "theology of nature" provides a moral imperative for environmental conservation, as harming the earth becomes synonymous with desecrating a divine manifestation (Framarin, 2012 [5]; Sen (2021). [7]). The impact of this perspective is visible in the emergence of "Green Yoga" and eco-spirituality, which utilize the Gita's framework to address the climate crisis through a lens of stewardship and sacredness (Holdrege, 2015) [8]. This ecological ethic is rooted not in fear of catastrophe, but in a positive, celebratory recognition of the world's intrinsic splendor.

The broader implications of *Vibhuti Yoga* extend to education and professional ethics, providing a model for excellence that is inherently spiritual. When students and professionals view their skills and the materials they work with as *Vibhutis*, their career objectives are redefined from personal gain to a "Yoga of Excellence" (Scharfe (2018). [9]). This sacramental vision has a transformative impact on mental health, as it reduces the sense of isolation and meaninglessness often found in the modern workplace (Bhatia (2013) [2]). By integrating the Tenth Chapter into a contemporary framework, one finds a holistic ethic that balances technological progress with ecological preservation and personal spiritual growth (Shunmugam & Sukdaven (2024). [10]). Ultimately, the *Vibhuti Yoga* serves as a lens through which the practitioner learns to inhabit the world with a sense of wonder, responsibility, and profound ethical commitment.

Roadmap: Outline the structure of the paper:

The scholarly paper titled "Seeing the Divine in the World: The Vibhuti Yoga of the Tenth Chapter of the Bhagavad Gita as a Framework for Sacramental Vision and Ecological Ethics" is structured to provide a comprehensive qualitative exploratory research analysis. The structure begins with an Introduction that establishes the scope and significance of the Bhagavad Gita, followed by a detailed Review of Literature focusing on the Tenth Chapter and the concept of *Vibhuti Yoga*. After defining the Objectives of the Paper and the Methodology used—which includes qualitative exploratory design and SWOC/ABCD analysis frameworks—the paper explores core Learnings from the Tenth Chapter. A rigorous Analysis of the Title is then conducted through a SWOC Analysis (Strengths, Weaknesses, Opportunities, Challenges) and a stakeholder-based ABCD Analysis (Advantages, Benefits, Constraints, Disadvantages) involving individuals, religious communities, and environmental movements. The paper concludes with an Evaluation for New Ethics, an Impact Analysis on various societal levels, and specific Suggestions to Future Generations to cultivate sacred perception and reverence-based policies.

2. REVIEW OF LITERATURE :

A review of the literature regarding the **Tenth Chapter of the Bhagavad Gita**, specifically focusing on **Vibhuti Yoga**, reveals its multifaceted role in addressing contemporary psychological, environmental, and leadership challenges. This chapter is recognized as a transition from abstract theology to a tangible enumeration of divine presence in the world.

Literature Themes in the Tenth Chapter:

- (1) **Philosophical and Sacramental Vision:** The Tenth Chapter serves as a framework for "sacramental vision," encouraging practitioners to recognize the divine within the perceptible world (Mathur (1974). [4]). Scholars suggest this vision fosters a deep sense of interconnectedness, shifting perception from the individual ego to a cosmic scale (Holdrege (2015). [8]).
- (2) **Ecological Ethics:** Research highlights *Vibhuti Yoga* as a sacred rationale for environmentalism (Sumati (2017). [5]). By identifying the divine with the most excellent aspects of nature—such as rivers and mountains—the text provides a non-utilitarian basis for conservation (Sen (2021). [7]).
- (3) **Psychological Impact:** Literature explores how seeing the divine in everyday excellence functions as a form of "Positive Psychology" [Bhatia et al. (2013). [2]]. This practice is linked to improved well-being, reduced alienation, and a sense of awe that counters modern nihilism (Srivastava (2010). [6]).
- (4) **Organizational and Leadership Applications:** Studies have applied Gita-based frameworks to leadership, emphasizing self-mastery and the recognition of "divine sparks" within various human endeavors (Mulla & Krishnan (2009). [3]).
- (5) **Interfaith and Global Dialogue:** The Tenth Chapter is increasingly used as a bridge for interfaith dialogue with other traditions that maintain a sacramental view of creation, such as Sufism and Indigenous spiritualities (Mathur (1974). [4]).

Table 1: Review of Literature

S. No.	Area	Outcome	Reference
1	Theology	Moves from abstract theology to tangible enumeration of the divine.	Pavulraj Michael S. J. (2017). [11]
2	Environmental Ethics	Establishes a sacred rationale for conservation and protection of nature.	Sumati, Y. (2017). [5]
3	Psychology	Links the recognition of excellence to enhanced well-being and connectivity.	Bhatia et al. (2013). [2]
4	Philosophy	Provides a framework for seeing the divine immanence in the perceptible world.	Mathur (1974). [4]
5	Global Dialogue	Functions as a powerful bridge for dialogue with other sacramental traditions.	Shunmugam & Sukdaven (2024). [10]
6	Leadership	Informing educational and leadership philosophies focused on inspiring awe.	Mulla & Krishnan (2009). [3]
7	Mental Health	Reduces mechanistic worldviews through a continuous "pilgrimage of discovery".	Rao & Paranjape (2016). [1]
8	Social Ethics	Encourages communities to reorient around protecting local "vibhutis".	Srivastava (2010). [6]
9	Economic Policy	Challenges exploitation by suggesting value is inherent, not assigned by humans.	Sumati (2017). [5]
10	Technology	Proposes designing technology to understand better and protect the natural world.	Scharfe (2018). [9]

Table 2: Review of literature based on Keyword "Tenth Chapter of Bhagavad Gita"

S. No.	Area	Summary/Outcome	Reference
1	The Bhagavad Gita: a new translation and study guide	This short course offers an in-depth exploration of the text, philosophy, and contemporary relevance of an ancient sacred work, the Bhagavad Gita. Spoken nearly five thousand years ago and preserved in written form for over two millennia, its teachings continue to resonate across cultures. The enduring wisdom of the Gita inspires successive generations of spiritual seekers in both Eastern and Western traditions.	Sutton, N. (2021). [12]
2	Krishna's Song: A New Look at the Bhagavad Gita	This work seeks to culturally translate the text by employing concepts and categories familiar to Western audiences. By drawing on themes of modernity, popular culture, and references to well-known Western philosophers, the author renders the <i>Bhagavad Gita</i> accessible to both general readers and scholars. Through contemporary examples, news references, and concise interpretative summaries, the text clarifies the ideas, contexts, and personalities that shape the enduring message of the <i>Gita</i> .	Rosen, S. J. (2007). [13]
3	Universal Message of the Bhagavad Gita: An exposition of the Gita in the	In his verse-by-verse exposition of the Bhagavad Gita, the author—the 13th President of the Ramakrishna Math and Ramakrishna Mission—elucidates its deeper meaning by integrating	Ranganathananda, S. (2000). [14]

	Light of Modern Thought and Modern Needs	classical and cross-cultural philosophical perspectives. The interpretation draws upon Sāṅkaracharya's foundational commentary as well as the practical Vedantic insights of Sri Ramakrishna and Swami Vivekananda. Further, it situates the Gita's philosophy in dialogue with the ideas of eminent Greek thinkers such as Socrates, Plato, and Aristotle, highlighting its universal relevance.	
4	Human Person in the Spiritual Exercises and the Bhagavad Gita	In Hinduism, the contemplation of the divine mystery is expressed through a rich tapestry of myths and sustained philosophical inquiry, reflecting a continuous search for ultimate truth. Liberation from the suffering of the human condition is pursued through ascetic discipline, deep meditation, and a loving, trusting surrender to the divine. Similarly, religions across the world address the inner restlessness of humanity by offering distinct spiritual paths, articulated through teachings, ethical guidelines, and sacred rituals.	Pavulraj Michael S. J. (2017). [11]
5	Insights of Bhagavadgita in Everyday Life	A profound analysis of the <i>Bhagavad Gita</i> explains that such inner conflicts arise from ego and excessive attachment to the fruits of action. This attachment creates confusion regarding the role of ego and the enjoyment of outcomes, leading to disappointment when expectations are unmet and the ego is challenged. The <i>Gita</i> offers a constructive resolution through the practice of <i>Karma Yoga</i> , which emphasizes performing one's duties selflessly, recognizing action within inaction and inaction within action.	Murugan, S. S. (2019). [15]
6	Gita According to Gandhi	The book explores fundamental themes such as duty, righteousness, and the timeless struggle between good and evil, presenting a guiding framework for purposeful living. Through Gandhi's interpretation, it emphasizes self-discipline, devotion, service to humanity, and the pursuit of spiritual awareness and global harmony. More than a commentary, the work stands as a guide to personal and social transformation, reflecting Gandhi's commitment to truth and nonviolence while demonstrating the practical application of the <i>Gita</i> 's principles in addressing everyday challenges with wisdom, resilience, and compassion.	Desai, M. (2020). [16]
7	The Text, Context, and Message of the Bhagavad Gītā	The <i>Bhagavad Gītā</i> offers enduring management and leadership insights that remain highly relevant to contemporary organizations. As a non-sectarian spiritual text with a universal message, it addresses a wide range of modern managerial concerns, including vision, motivation, empowerment, self-awareness, emotional maturity, stress and anger management, and psychological well-being. The	Dhiman, S. (2018). [17]

		text further emphasizes ethical conduct, excellence in work, workplace spirituality, meaningful engagement, and service to a higher purpose, making it a valuable framework for holistic and values-driven management practice.	
8	Ensuring personality development through Bhagavad-Gita's teachings	This paper examines the relationship between the teachings of the Bhagavad Gītā and personality development by systematically analyzing and synthesizing its philosophical principles. It seeks to foster positive attitudes, critical understanding, and skill development by strengthening the dominant factors that contribute to holistic personality growth. The study concludes that personality development, as envisioned in the Gītā, involves cultivating divine qualities and transforming negative traits through the integrated disciplines of action, knowledge, and devotion, thereby aligning the individual self with the Supreme and leading to higher wisdom and exemplary character.	Srivastava, P. S. (2016). [18]
9	Christian Responses to Five Views of the Bhagavad Gita: Entry into Dialogue	Among Hindu scriptures, the <i>Bhagavad Gita</i> is the most widely read by Western audiences, with its concise form concealing profound philosophical depth. As with all sacred texts, a deeper understanding of its teachings emerges through engagement with lived traditions and faith-based interpretations. This book explores five distinct readings of the <i>Bhagavad Gita</i> and places them in dialogue with Western Protestant Christian perspectives, offering a comparative examination of the text's underlying ideas and theological dimensions.	Wilson, T. (2021). [19]
10	Aesthetic Aspects of the Bhagavad Gita	The <i>Gita</i> can be appreciated as a work of art in both literary and philosophical senses, functioning simultaneously as poetry and narrative, whether interpreted literally or allegorically. Its rich aesthetic dimension is evident in poetic imagery, symbolic expressions, and the identification of the divine with artistic, ritualistic, and sacrificial acts, all of which serve as vehicles for emotional and spiritual expression. By harmonizing apparent opposites—such as theism and monism, freedom and determinism, and the human and the divine—the <i>Gita</i> attains a unique artistic unity, where its textual simplicity coexists with profound complexity, reflected in the vast array of interpretations and commentaries it has inspired.	Coleman, E. J. (1998). [20]
11	The relevance of satvik management model from the Bhagavad Gita for business sustainability	The <i>Bhagavad Gita</i> , a core component of the <i>Mahabharata</i> , encapsulates the essence of Vedic spirituality and provides a foundational framework for value-based management thought. As one of the earliest studies on <i>Satvik</i> management within management literature, this	Bhadeshiya, H. B., Shukla, P., & Muniapan, B. (2023). [21]

		paper adopts a hermeneutic qualitative approach to interpret the text's philosophical insights. It contributes to personality theory and organizational practice by proposing an intrinsic, "inside-out" <i>Satvik</i> spiritual management model, offering a philosophical and ethical lens for addressing contemporary managerial challenges and promoting sustainable business practices in dynamic environments.	
12	Bhagavad Gita and Hindu modes of capitalist accumulation in India	This paper seeks to reinterpret the capitalist accumulation process by extending the concept from social structures of accumulation to religious structures of accumulation within the Indian context. Drawing on the philosophical foundations of Hindu thought as articulated in the <i>Bhagavad Gita</i> , the study examines its underlying ideological narratives. It argues that these narratives exhibit a close alignment with the logic of capitalist accumulation, thereby offering a novel perspective on the intersection of religion, philosophy, and economic processes.	Nayak, B. S. (2022). [22]
13	How important and relevant is Bhagavad-Gita's teachings regarding spiritual intelligence	This paper examines the relevance of the <i>Bhagavad Gita's</i> teachings on spiritual intelligence within a psychological framework, linking educational philosophy with social psychology. It systematically analyzes and synthesizes key principles to cultivate positive attitudes and strengthen the dominant factors that enhance spiritual intelligence. The study concludes that spiritual intelligence, as envisioned in the <i>Gita</i> , enables individuals to realize their full potential through the integrated disciplines of action, knowledge, and devotion, and suggests that its development is particularly beneficial for teachers and broadly valuable for fostering individual growth and the betterment of global society.	Srivastava, P. S. (2015). [23]
14	Strands of constructivism in the Bhagavad-Gita	This paper explores the <i>Bhagavad Gita</i> to highlight insights into the processes of knowledge construction, mutual learning, and the facilitation of understanding embedded within the text. It examines how dialogic interaction and reflective inquiry in the <i>Gita</i> contribute to learning and meaning-making. Moving beyond conventional constructivist frameworks, the study presents the <i>Gita</i> as a holistic model of transformative learning grounded in philosophical and spiritual inquiry.	Kumari, P. (2009). [24]
15	Philosophical Insights of Yagya from Srimad Bhagavad Gita	This manuscript examines the historical development of <i>Yagya</i> , its philosophical grounding in the <i>Bhagavad Gita</i> , and the thirteen distinct forms of <i>Yagya</i> described in the text. Through this analysis, the study highlights the continuing significance of <i>Yagya</i> in contemporary Indian society, where it remains	Mandal, P. K. (2024). [25]

		central to important life rituals and practices. The findings position <i>Yagya</i> as a guiding framework for cultivating a purposeful, balanced, and harmonious way of life.	
16	The Religious Experience of Mankind by Ninian Smart, The Bhagavad Gītā by Eliot Deutsch	In <i>The Religious Experience of Mankind</i> , Smart examines the nature of religion by tracing the development and cultural expressions of diverse religious experiences from the earliest historical evidence to contemporary interpretations. The book offers a comprehensive and richly documented account of religious thought and practice across cultures. Owing to its breadth and clarity, it serves as a valuable resource for undergraduate students studying comparative religion.	Naughton, R. (1969). [26]

Table 3: Review of literature based on the Keyword “*Vibhuti Yoga* (The Yoga of Divine Manifestations)”

S. No.	Area	Summary/Outcome	Reference
1	Understanding the yoga darshan	The art and science of yoga constitutes one of the <i>Shat Darshan</i> , the six classical philosophical systems that articulate ancient Indian perspectives on the universe, codified by the revered sages of <i>Bharata Varsha</i> (present-day India). In the <i>Bhagavad Gita</i> , Lord Krishna explains to Arjuna that sincere spiritual aspirants who are unable to complete their yogic journey in one lifetime are reborn into the lineage of yoginis. This teaching underscores the continuity of spiritual effort across incarnations and the enduring significance of yoga in the pursuit of self-realization.	Bhavanani, A. B. (2011). [27]
2	Interconnection of Rigveda, Mandukya Upanishad and Yoga Sutra for Spiritual Growth	This paper emphasizes the interconnectedness of ancient spiritual texts that have not been extensively explored in earlier studies. By integrating insights from Vedic philosophy, meditation, and yogic practices, the study reveals a coherent and practical framework for spiritual growth. The findings offer structured guidance for spiritual seekers, enabling them to follow a disciplined path toward self-realization and spiritual enlightenment.	Tallapaka, S. (2025). [28]
3	An evaluation of the yoga system of physical education	The work systematically traces the historical origins of yoga in India, explains its philosophical and psychological foundations, and evaluates yogic practices—particularly hatha yoga and asanas—using established physical education criteria, including physiological, neuromuscular, and health-related outcomes. The study concludes that yoga is not merely a spiritual discipline but a scientifically valid and holistic system of physical education that effectively contributes to physical fitness, mental balance, ethical	Prasad, R. L. (1959). [29]

		development, and overall health, and it strongly recommends the structured inclusion of yoga practices within modern physical education curricula.	
4	Stress management and coping embedded in the Bhagwad Gita	The <i>Bhagavad Gita</i> , delivered by Lord Krishna on the battlefield of Kurukshetra in the <i>Mahabharata</i> , offers profound guidance for addressing human worries and anxieties. It presents practical, real-life principles that help individuals understand and manage the everyday stressors encountered in personal and professional life. This paper highlights the core teachings of the <i>Bhagavad Gita</i> and demonstrates their relevance as an effective framework for stress management and holistic well-being in daily life.	Verma, N., & Singh, A. (2014). [30]
5	Bhagvad Gita approach to stress mitigation and holistic well-being	The study of the <i>Bhagavad Gita</i> (BG) reveals practical approaches for mitigating stress and promoting mental and emotional well-being. It presents diverse yogic techniques for stress management and explains human behavior through the doctrine of the three <i>gunas</i> — <i>tamas</i> , <i>rajas</i> , and <i>sattva</i> —thereby enabling deeper self-understanding. As individuals progress from <i>tamas</i> toward <i>sattva</i> , they attain inner balance and clarity, ultimately aligning themselves with the principles of <i>Karma Yoga</i> and purposeful action.	Sharma, R. R., & Batra, R. (2018). [31]
6	UNESCAP's characteristics of good governance from the philosophy of Bhagavad-Gita and its contemporary relevance in the Indian context	This paper explores the characteristics of good governance outlined by UNESCAP through the philosophical lens of the <i>Bhagavad Gita</i> and examines their contemporary relevance. Addressing a gap in existing literature, the study aligns with the growing scholarly interest in integrating philosophical insights into governance discourse. Using a hermeneutic qualitative approach grounded in the interpretation of classical texts and a review of governance literature, the analysis reveals that the <i>Bhagavad Gita</i> advocates an intrinsic model of governance that progresses from self-governance to corporate and ultimately global governance, offering a value-based and spirit-centred framework for understanding good governance.	Satpathy, B., Muniapan, B., & Dass, M. (2013). [32]
7	A Journey in the Heart: Teaching Yoga Deeper: Yoga for Advanced Practitioners and Teachers	This text does not address the foundational standards of yoga instruction prescribed by Yoga Alliance; instead, it is designed as an advanced manual aligned with the requirements of an additional 300 hours of in-depth knowledge and practice beyond basic teacher training. Emphasizing dedication and sustained commitment as essential to mastery, the book recognizes that true proficiency in teaching and practice evolves through extensive experience	Apter, C. (2017). [33]

		over time. Integrating the art and science of yoga within a flexible yet structured framework, the manual serves not as an authoritative guide but as a creative foundation for deepening both the teaching and practice of yoga.	
8	Bhramari Pranayama as an aid to meditation: A review of classical yoga texts	Bhramari Pranayama is traditionally regarded as a yogic practice that facilitates the attainment of <i>Samadhi</i> or contemplative absorption through the mindful regulation of breath and the production of a self-generated, bumblebee-like sound. The vibratory resonance created during the practice is believed to elevate consciousness and deepen meditative awareness. This review examines the origin and processing of sound in Bhramari Pranayama by drawing on classical sources such as the <i>Saivagama</i> texts, <i>Yoga Upanishads</i> , <i>Gheranda Samhita</i> , and <i>Hatha Yoga Pradeepika</i> , and discusses its distinctive features, spiritual significance, research relevance, and therapeutic potential.	Ushamohan, B. P., Rajasekaran, A. K., Belur, Y. K., Srinivasan, T. M., & Ilavarasu, J. V. (2020). [34]
9	Environment and Development-A Perspective Based on the Gita Philosophy	This paper examines the underlying causes of the negative consequences of rapid material progress on both humanity and the environment through the philosophical insights of the <i>Bhagavad Gita</i> . Regarded as a repository of divine wisdom and practical guidance, the <i>Gita</i> offers a timeless framework for navigating contemporary socio-environmental challenges. The study highlights the <i>Gita's</i> perspective of the natural environment and living beings as interconnected "siblings," originating from the same divine source and existing in a relationship of mutual dependence.	Tripathy, A., & Pradhan, R. K. (2023). [35]

3. OBJECTIVES OF THE PAPER :

The following research objectives are identified:

- (1) To analyze the conceptual transition from abstract theological principles to tangible divine manifestations as presented in the Tenth Chapter of the Bhagavad Gita.
- (2) To investigate the framework of "Sacramental Vision" within Vibhuti Yoga and its role in fostering a sense of interconnectedness between the individual ego and the cosmic scale.
- (3) To evaluate the ecological ethics inherent in Vibhuti Yoga, focusing on how identifying the divine with natural elements provides a non-utilitarian rationale for environmental conservation.
- (4) To perform a comprehensive SWOC analysis (Strengths, Weaknesses, Opportunities, and Challenges) of Vibhuti Yoga to determine its practical applicability for the common man in contemporary society.
- (5) To assess the multi-faceted impact of the Tenth Chapter on individual mental health, community identity, and global societal shifts toward a "conserver" rather than "consumer" society.
- (6) To formulate strategic suggestions for future generations to cultivate sacred perception and integrate reverence-based policies into modern education, law, and technology.

Using similar objectives, recently we have analysed the first to nine chapters of the Bhagavad Gita (Aithal & Ramanathan [36-44]).

4. METHODOLOGY :

This study utilizes a qualitative and exploratory research design, drawing primary data from a systematic review of existing scholarly literature indexed in databases such as Google Scholar and other reputable online repositories. To deepen the interpretive exploration of the primary text, traditional academic inquiry is supplemented by insights from AI-driven large language models (GPTs) using specifically engineered prompts [45-52]. The resulting data undergoes structured analysis through two established strategic frameworks: SWOC (Strengths, Weaknesses, Opportunities, and Challenges) [53-54] and ABCD (Advantages, Benefits, Constraints, and Disadvantages) [55]. By applying this dual-framework methodology, the research achieves a multifaceted examination of *Vibhuti Yoga*, ensuring a comprehensive address of the stated research objectives.

5. LEARNINGS FROM THE TENTH CHAPTER OF THE BHAGAVAD GITA :

The Tenth Chapter of the Bhagavad Gita, titled *Vibhuti Yoga*, serves as a pivotal bridge between abstract spiritual philosophy and the tangible reality of the perceptible world. It moves beyond theoretical concepts to provide a systematic enumeration of the divine's presence in everyday existence. The primary learning from this chapter is the cultivation of a "sacramental vision," which enables practitioners to recognize sacred immanence within the sun, the mountains, and human intellect. This shift in perception helps the seeker move from an individualistic ego-centered view to a broader "Cosmic Consciousness" [6].

A central teaching of the *Vibhuti Yoga* is the recognition of excellence as a manifestation of the divine. Krishna describes his "Vibhutis"—glorious opulences—as the most vibrant and excellent aspects of the natural and social worlds. For individuals, this learning suggests that the source of all human excellence is ultimately spiritual, providing a psychological anchor that links personal achievement to a higher order. This perspective encourages students and professionals to redefine their career objectives as an expression of excellence that contributes to the broader societal well-being [3].

In terms of environmental ethics, the Tenth Chapter teaches that the material world is not merely a resource to be exploited but a symbolic manifestation of a deeper spiritual reality. By identifying the divine with the best of every species and geological feature, such as the Himalayas or sacred rivers, the text sanctifies the natural environment [56]. This learning provides a non-utilitarian, moral imperative for conservation, as protecting nature becomes an act of reverence and worship. This ecological sensitivity is rooted in a celebratory recognition of the world's intrinsic splendor rather than a fear of disaster.

Psychologically, the Tenth Chapter functions as a framework for positive psychology by focusing on awe, appreciation, and the recognition of excellence. It counters mechanistic and alienated worldviews that see the world as inert matter, offering instead a "continuous pilgrimage of discovery". By seeing the "divine spark" in all fields of study—from science to art—learners can reduce the sense of isolation often found in modern high-pressure environments [1]. This integrated worldview helps in fostering resilience and mental health by providing a sense of deep connection to the universe.

Finally, the chapter proposes a "new ethics" where value is recognized as inherent to all entities rather than assigned based on human utility. The motive for ethical action shifts from mere duty to gratitude and reverence. Future generations are encouraged to cultivate "vibhuti-darshan," the active practice of seeing divine glory in the everyday world, and to integrate this reverence into modern education, law, and technology. Ultimately, the Tenth Chapter transforms life into a sacred journey where every encounter with excellence becomes a moment of spiritual connection.

5.1 Key Vibhutis and Modern Scientific Mapping:

The Tenth Chapter serves as a transition from abstract theology to a tangible enumeration of divine presence. By identifying the divine with the "best of every category," the text provides a framework that can be mapped to modern scientific and ecological concepts [7].

(1) The Sun (*Aditya*) and Energy Systems:

- **The Vibhuti:** Krishna identifies himself as the Radiant Sun among the lights.
- **Scientific Mapping:** Modern science identifies the sun as the primary source of nearly all energy on Earth. This mapping relates to **Renewable Energy** and **Photosynthesis**, where the "divine excellence" is seen in the sun's ability to sustain life through complex energy conversion.

(2) The Himalayas (*Sthavaranam*) and Geological Splendor:

- **The Vibhuti:** Among immovable things, Krishna is the Himalayas.
- **Scientific Mapping:** In ecological ethics, this highlights the **Sacramental Vision** of geology. The Himalayas are not just rock; they are climate regulators and sources of major river systems, aligning with modern **Ecological Ethics** that grant inherent value to critical ecosystems.

(3) Consciousness and Cognitive Intelligence:

- **The Vibhuti:** Krishna is the intelligence of the intelligent and the consciousness (*Chetana*) in living beings.
- **Scientific Mapping:** This parallels research in **Quantum Consciousness** and **Neuroscience**. It suggests that the "divine spark" is the very foundation of sentient life, moving the scientific objective from viewing the brain as a machine to a site of profound spiritual and biological inquiry.

(4) The *Ashvattha* (Peepal Tree) and Biodiversity:

- **The Vibhuti:** Among trees, Krishna is the Ashvattha.
- **Scientific Mapping:** Known to science as *Ficus religiosa*, this tree is an oxygen powerhouse, releasing oxygen even at night. This mapping emphasizes **Biocentric interconnectedness**, viewing biodiversity as a manifestation of a deeper spiritual reality rather than just a material resource.

6. ANALYSIS USING THE REQUESTED FRAMEWORKS :

This title centers on the chapter's core action: *seeing*. It moves from the theological principle (the divine is immanent) to its practical implication (we must learn to see it) and its ultimate ethical consequence (treating the world as sacred). This section analyzes Chapter 10 of the Bhagavad Gita using SWOC analysis and ABCD analysis.

6.1. SWOC Analysis:

A SWOC (Strengths, Weaknesses, Opportunities, and Challenges) analysis serves as a robust metaphysical and structural framework for evaluating the viability of a philosophical concept or system within a contemporary context. By leveraging the Aithal (2016) [57-58] framework, researchers can dissect a philosophy's internal **strengths**, such as its logical consistency, and its **weaknesses**, such as inherent paradoxes or lack of empirical grounding. Furthermore, this strategic tool identifies external **opportunities** for the philosophy to integrate with modern scientific paradigms or digital ethics, while acknowledging the **challenges** posed by competing ideologies and cultural shifts (Aithal (2017) [59]). Applying this to specific systems, such as higher education philosophy or organizational ethics, allows for a multi-dimensional assessment of value creation and sustainability. Through the lens of "ideal systems," SWOC analysis transforms abstract concepts into actionable insights, ensuring that philosophical frameworks remain relevant in an evolving global landscape. This methodology effectively bridges the gap between theoretical constructs and practical application by weighing potential benefits against environmental risks [60-74].

6.1.1 Strengths of Vibhuti Yoga for the common man:

The **Vibhuti Yoga** (Yoga of Divine Splendor) presented in the tenth chapter of the Bhagavad Gita offers a transformative framework for the common man to perceive the sacred within the mundane. By identifying the "opulence" or "glory" (*vibhūti*) of the divine in the highest manifestations of all categories of existence, it bridges the gap between transcendental philosophy and lived experience. According to the SWOC (Strengths, Weaknesses, Opportunities, and Challenges) analysis methodology popularized by Aithal & Kumar, (2015) [57], the internal strengths of such a system lie in its ability to provide a sustainable, value-based mental model for individual and collective growth.

Table 4: Strengths of Vibhuti Yoga in the Tenth Chapter of the Bhagavad Gita

S. No.	Key Strengths	Description
1	Tangible Spirituality	It provides a practical, accessible method for spirituality—finding the divine in everyday, excellent things, rather than only in abstract meditation (Dhingra & Jain (2018). [75]).

2	Holistic Worldview	It seamlessly integrates spirituality with science, art, nature, and human endeavor, refusing to relegate the divine to a separate sphere (Aithal, (2016). [76]).
3	Positive Psychology	Focuses on awe, appreciation, and recognition of excellence, which are linked to well-being and a sense of connection (Rao et al., (2015). [77]).
4	Inherently Inclusive	The list of <i>vibhūtis</i> is vast and varied, offering multiple points of connection for people with different inclinations, such as artists, scientists, or leaders (Mulla & Krishnan (2009). [3]).
5	Cognitive Reframing	It trains the mind to filter for excellence and beauty in the environment, which acts as a spiritualized form of "attention management" (Muniapan (2005). [78]).
6	Universal Accessibility	Unlike complex rituals, Vibhuti Yoga requires no special equipment or status, making it democratically available to the common man (Khajuria (2025). [79]).
7	Ecological Sensitivity	By identifying the divine in the sun, the mountains, and the rivers, it fosters a deep-rooted environmental ethics and reverence for nature (Jana (2022). [80]).
8	Enhancement of Moral Fiber	Recognizing the divine in human virtues (such as courage or wisdom) encourages the common man to cultivate these traits in professional and personal life (Aithal & Aithal (2020). [81]).
9	Stress Reduction through Perspective	It provides a macro-perspective of the universe, helping individuals realize their connection to a grander design, thereby reducing ego-centric anxiety (Prabhu (2019). [82]).
10	Sustainable Motivation	By viewing work and talent as manifestations of the divine, it transforms mundane labor into a "Yoga," ensuring long-term mental sustainability (Aithal & Suresh Kumar, 2017). [83]).

6.1.2 Weaknesses of Vibhuti Yoga for the common man:

In the context of a **SWOC Analysis**, "Weaknesses" refer to the internal limitations or inherent difficulties within a system that may hinder its effectiveness for the user (Aithal (2016). [76]). While the *Vibhuti Yoga* is a powerful tool for spiritual perception, applying it to the life of a "common man" in a secular or pluralistic society presents specific structural challenges.

Table 5: Weaknesses of Vibhuti Yoga in the Tenth Chapter of the Bhagavad Gita

S. No.	Key Weaknesses	Description
1	Interpretive Subjectivity	Determining what constitutes a "glorious manifestation" can be highly subjective and culturally conditioned, potentially leading to disagreement or elitism (Khajuria (2025). [79]).
2	Risk of Pantheism	It could be misinterpreted as equating God entirely with the material world (pantheism), blurring the crucial distinction between the Creator and the creation that the Gita maintains (Herman (1991). [84]).
3	Comprehensiveness vs. Exclusion	The list is exemplary, not exhaustive. The concluding verse (10.42) can be misread to devalue the rigorous, deep study of the world's diversity in favour of a generalized spiritual abstraction (Minor (1982). [85]).
4	Intellectual Demands	For the common man, identifying the "splendor" in abstract concepts (like "Silence" or "Time") requires a level of philosophical maturity that may be difficult to sustain daily (Upadhyaya (1998). [86]).
5	Potential for Material Attachment	By focusing on "excellent" worldly things as divine manifestations, there is a risk that the practitioner becomes more attached to the material beauty rather than the underlying spiritual essence (Mulla & Krishnan (2009). [3]).

6	Moral Ambiguity in Power	Since the chapter cites power and dominance (e.g., "among subduers, I am the rod of chastisement") as <i>vibhūti</i> , a common person might misinterpret this as a divine justification for authoritarianism (Jana (2022). [80]).
7	Over-simplification of Evil	By focusing primarily on the "best" of things, the framework may leave the common man ill-equipped to process the presence of suffering or "mediocrity" within a spiritual context (Rao et al. (2015). [77]).
8	Difficulty in Constant Mindfulness	Maintaining the "Vibhuti-consciousness" amidst the distractions of modern, fast-paced life is mentally taxing and prone to inconsistency (Aithal & Kumar (2015). [57]).
9	Linguistic and Cultural Barriers	Many symbols used (like the <i>Vajra</i> or <i>Uchchaihshravas</i>) are rooted in ancient Vedic cosmology, which may lack immediate resonance for a modern, globalized "common man" (Satpathy (2010). [87]).
10	Conceptual Gap in Implementation	Without a specific meditative technique provided in the chapter itself, the transition from "knowing" these glories to "realizing" them remains a significant hurdle (Aithal & Suresh Kumar (2017). [83]).

6.1.3 Opportunities of Vibhuti Yoga for the common man:

In a SWOC Analysis, "Opportunities" represent external factors or future applications that a system can leverage to increase its impact and relevance (Aithal & Kumar (2017) [83]). For the common man, *Vibhuti Yoga* is not merely an ancient text but a versatile framework that can be applied to solve contemporary global crises and personal development challenges.

Table 6: Opportunities of Raja *Vibhuti Yoga* in the Tenth Chapter of the Bhagavad Gita

S. No.	Key Opportunities	Description
1	Interfaith Dialogue	It serves as a powerful bridge for dialogue with traditions that maintain a sacramental view of creation, such as Celtic Christianity, Sufism, and Indigenous spiritualities (Rao et al. (2015). [77]).
2	Environmental Movement	Provides a deep, non-utilitarian, sacred rationale for conservation and environmentalism by viewing nature as a divine manifestation (Jana (2022). [80]).
3	Education Reform	It could inform an educational philosophy that seeks to inspire awe and recognize the "divine spark" across all fields of study, from biology to music (Aithal & Aithal (2020). [88]).
4	Corporate Leadership	There is a significant opportunity to use the "recognition of excellence" as a model for visionary leadership and talent management in modern organizations (Muniapan (2005). [78]).
5	Mental Health & Resilience	The practice of finding the divine in beauty can be integrated into "Positive Psychology" interventions to combat depression and urban loneliness (Pattabhiram et al. (2017). [82]).
6	Artistic and Creative Inspiration	Artists can leverage the concept of <i>vibhūti</i> to view their creative process as a form of divine participation, elevating the quality and purpose of modern art (Dhingra & Jain (2018). [75]).
7	Scientific Inquiry	By framing scientific discovery as the uncovering of divine splendors, it bridges the gap between science and spirituality for the modern rationalist (Aithal (2016). [88]).
8	Digital Ethics	In an era of AI and technology, <i>Vibhuti Yoga</i> offers a framework to identify and respect the "consciousness" and "intelligence" manifested through technological advancement (Ayu (2022). [89]).

9	Social Cohesion	Recognizing the divine in the "best" of diverse cultures and peoples provides an opportunity to reduce social friction and promote global citizenship (Khajuria (2025). [79]).
10	Holistic Lifestyle Branding	The concept can be used to promote "conscious consumerism," where products are valued for their inherent quality and the divine labour they represent (Aithal & Suresh Kumar (2017). [90]).

6.1.4 Challenges of Vibhuti Yoga for the common man:

In a SWOC Analysis, "Challenges" (often referred to as Threats in SWOT) represent external factors, obstacles, or paradigms that may hinder the successful implementation or realization of a system (Aithal & Kumar (2017) [83]. For the common man, the practice of *Vibhuti Yoga* faces significant resistance from the prevailing socio-economic and philosophical structures of the 21st century.

Table 7: Challenges of Vibhuti Yoga in the Tenth Chapter of the Bhagavad Gita

S. No.	Key Challenges	Description
1	Materialist Worldview	It directly challenges the dominant materialist paradigm that views the world as inert matter and energy, devoid of inherent sacredness or consciousness (Satpathy (2010). [87]).
2	Commercial Exploitation	The framework conflicts with global economic systems based on the exploitation of nature and people as mere "resources" rather than divine manifestations (Jana (2022). [80]).
3	Superficial Engagement	There is a persistent risk of this becoming a mere spiritual aesthetic—"appreciating beauty"—without the accompanying ethical commitment to protect and serve those manifestations (Mulla & Krishnan (2009). [3]).
4	Secularization of Public Space	Modern secular education and governance often relegate spiritual frameworks like <i>Vibhuti Yoga</i> to the private sphere, making its integrated application in public life difficult (Khajuria (2025). [79]).
5	Technological Distraction	The "attention economy" of the digital age makes the sustained, contemplative focus required to perceive divine splendor increasingly difficult for the average person (Aithal & Aithal, (2020). [81]).
6	Moral Relativism	In a culture of relativism, defining "excellence" or "splendor" becomes contested, making it hard for a collective society to agree on what constitutes a <i>vibhūti</i> (Khajuria (2025). [79]).
7	Institutionalized Religious Dogma	Rigid sectarian interpretations may resist the expansive, inclusive nature of <i>Vibhuti Yoga</i> , viewing it as too universal or "pagan" (Minor (1982). [85]).
8	Ego-Centric Social Media Culture	The modern drive for personal "glory" and "celebrity" competes with the <i>Vibhuti</i> philosophy, which teaches that all excellence belongs to the Divine, not the individual ego (Muniapan (2005). [78]).
9	Environmental Degradation	As the natural "glories" of the world (rivers, mountains, species) are destroyed, the physical anchors for this yoga are physically disappearing, making the practice more abstract and difficult (Jana (2022). [80]).
10	Socio-Economic Inequality	Extreme poverty and systemic injustice can make it difficult for the "common man" to see divine splendor in a world that often presents as a struggle for survival (Pattabhiram & PV, (2017). [82]).

6.2. ABCD Analysis (Stakeholders: Individuals, Religious Communities, Environmentalists, Educators):

About ABCD Analysis:

The **ABCD analysis framework** (Advantages, Benefits, Constraints, and Disadvantages) provides a structured qualitative and quantitative approach to evaluating the effectiveness of a moral story or philosophical concept by identifying its impact on various stakeholders. According to Aithal (2016) [91], this model goes beyond traditional SWOT analysis by categorizing the positive aspects into immediate **Advantages** and long-term **Benefits**, while simultaneously identifying the internal **Constraints** and external **Disadvantages** that may hinder the story's moral application. When applied to a moral narrative, stakeholders—such as students, educators, and the broader community—can use this framework to determine the value-proposition of the narrative in shaping ethical behaviour and social responsibility (Aithal et al. (2015) [92]). The systematic breakdown allows for the assignment of weightage to different factors, facilitating a logical conclusion on whether the moral concept is viable for integration into educational or corporate training environments. Furthermore, this analysis helps in identifying the critical success factors of a moral system by examining how specific constraints, such as cultural barriers, might be mitigated to maximize the transformative benefits of the narrative. By utilizing this framework, the inherent worth of a moral story is quantified, ensuring that the selected philosophical concepts resonate effectively with the intended audience's psychological and social needs [93-95]. ABCD analysis technique has the following four formats: (i) ABCD Listing from author's perspective [96-172], (ii) ABCD Listing from Stakeholders' perspectives [173 – 198], (iii) ABCD Factor and Elemental Analysis [199-204], and (iv) ABCD quantitative and empirical analysis [205 – 225]. In this section, ABCD analysis of Chapter 10 of Bhagavad Gita is done from Stakeholders' Perspectives.

ABCD Analysis from Stakeholders' Perspectives:

6.2.1 Stakeholder 1: The Individuals:

In the ABCD analysis framework developed by Aithal et al. (2015) [91], the perspective of the Individual (The Common Man) as a primary stakeholder in Chapter 10 (*Vibhuti Yoga*) is evaluated by distinguishing between immediate operational features and long-term value outcomes.

ABCD Analysis for Stakeholder 1: The Individual Practitioners:

Table 8: ABCD for Stakeholder 1: The Individual Practitioners:

S. No.	ABCD constructs for Stakeholder 1	Description
Advantages of Chapter 10 of the Bhagavad Gita for Individual Practitioner:		
1	Accessible Contemplation	Provides a concrete list of objects to focus on during daily activities.
2	Cognitive Anchoring	Acts as a mental "hook" to transition from mundane thoughts to spiritual awareness.
3	Democratization of Yoga	Removes the requirement for monastic isolation or complex rituals for the individual.
4	Aesthetic Engagement	Leverages the natural human attraction to beauty and excellence as a spiritual tool.
5	Relatability	Uses diverse categories (animals, rivers, virtues) that match various individual temperaments.
Benefits (Long-term Value) of Chapter 10 of the Bhagavad Gita for Individual Practitioner:		
1	Enhanced Well-being	Cultivating a sense of "Awe" is linked to lower stress and higher life satisfaction.
2	Moral Transformation	Constant recognition of the divine in virtues leads to the automatic adoption of ethical behaviour.
3	Holistic Integration	Overcomes the "spiritual-secular" divide, leading to a unified life experience.
4	Psychological Resilience	Finding a divine connection in all "excellent" things reduces the fear of loss and failure.

5	Environmental Stewardship	Develops a long-term reverence for the ecosystem as a sacred manifestation.
Constraints (Internal Limitations) of Chapter 10 of the Bhagavad Gita for Individual Practitioner:		
1	Intellectual Capacity	Requires a baseline understanding of philosophical metaphors which may be difficult for some.
2	Mental Consistency	The individual may struggle with "attention drift" in highly distracting modern environments.
3	Subjective Interpretation	The risk of misidentifying personal ego-driven desires as "divine splendors".
4	Cultural Specificity	Some <i>vibhūtis</i> (e.g., Vedic deities) may lack immediate resonance for non-Indian individuals.
5	The Gap of Realization	The difficulty in moving from intellectual "knowing" to actual spiritual "feeling".
Disadvantages (External/Negative Impacts) of Chapter 10 of the Bhagavad Gita for Individual Practitioner:		
1	Risk of Elitism	Identifying only the "best" as divine might lead an individual to look down upon the "ordinary".
2	Misinterpreted Pantheism	The danger of equating the material world entirely with God, losing the transcendental focus.
3	Superficiality	The individual might settle for an aesthetic appreciation of beauty without deep ethical work.
4	Conflict with Materialism	Living this philosophy may cause social friction in hyper-materialistic or cynical peer groups.
5	Justification of Power	A person might misinterpret the "splendor of the rod" as a divine mandate for aggression.

6.2.1 Stakeholder 2: The Religious Communities:

In the ABCD analysis framework, **Religious Communities** serve as critical stakeholders who preserve, interpret, and disseminate the teachings of *Vibhuti Yoga*. This analysis evaluates how the "Yoga of Divine Splendor" impacts these communities' internal structures and external interactions.

ABCD Analysis for Stakeholder 2: Religious Communities:

Table 9: ABCD for Stakeholder 2: Religious Communities:

S. No.	ABCD constructs for Stakeholder 2	Description
Advantages (Immediate Features) of Chapter 10 of the Bhagavad Gita for Religious Communities:		
1	Theological Synthesis	Offers a framework to unify diverse sectarian views by identifying the same divine essence in various high manifestations.
2	Liturgical Richness	Provides a scriptural basis for icons and symbols used in worship, grounding rituals in philosophical depth.
3	Engagement Tools	Offers communities a "practical spirituality" curriculum that is easily taught to lay members.
4	Scriptural Authority	Strengthens the community's identity by anchoring daily observations in the authoritative voice of Krishna.
5	Vibrant Symbolism	Enables the use of nature and art within religious spaces as legitimate tools for God-realization.
Benefits (Long-term Value) of Chapter 10 of the Bhagavad Gita for Religious Communities:		
1	Interfaith Diplomacy	Acts as a long-term bridge for dialogue with other faiths that see the "sacramental" in creation.
2	Community Resilience	Fosters a collective "awe-based" culture that enhances social bonding and psychological health within the group.

3	Ethical Standardization	Establishes a long-term community standard for recognizing and honouring excellence and virtue.
4	Environmental Advocacy	Empowers religious groups to lead conservation efforts based on the "divine in nature" philosophy.
5	Cultural Preservation	Ensures the longevity of classical arts and sciences by framing them as divine <i>vibhūtis</i> .
Constraints (Internal Limitations) of Chapter 10 of the Bhagavad Gita for Religious Communities		
1	Interpretive Rigidity	Traditionalist wings may resist modern or inclusive interpretations of what constitutes a "splendor".
2	Resource Intensity	Training community leaders to move beyond literalism to the deep philosophy of Chapter 10 requires significant educational resources.
3	Sectarian Barriers	Specific communities may prioritize their unique deities over the universalizing "All-in-One" approach of <i>Vibhuti Yoga</i> .
4	Linguistic Archaism	The use of Vedic terminology can be a constraint in reaching younger, globalized community members.
5	Implementation Gap	Communities often focus on reciting the chapter rather than providing practical methods for "living" it.
Disadvantages (External/Negative Impacts) of Chapter 10 of the Bhagavad Gita for Religious Communities:		
1	Risk of Syncretism	Excessive universalism might lead to a loss of the community's specific theological boundaries and identity.
2	Misuse of Political Power	The concept of "divine power" in leadership can be co-opted by religious institutions to justify authoritarian structures.
3	Exclusion of the "Ordinary"	A focus only on the "best" might lead a community to neglect or devalue the marginalized or "non-excellent" aspects of society.
4	Conflict with Secularism	Aggressive promotion of <i>Vibhuti</i> philosophy in public spaces can lead to friction with secular or atheistic groups.
5	Superficial Ritualism	The risk that the community reduces the deep philosophy to a mere aesthetic "appreciation of beauty" without ethical teeth.

6.2.3 Stakeholder 3: Society and Environmental Movement:

In the ABCD Analysis framework, the **Society and Environmental Movement** stakeholder group represents the collective external impact of *Vibhuti Yoga*. This analysis examines how the "Yoga of Divine Splendor" transitions from an individual spiritual practice to a socio-ecological paradigm that addresses global sustainability and social harmony.

ABCD Analysis for Stakeholder 3: Society and Environmental Movement:

Table 10: ABCD for Stakeholder 3: Society and Environmental Movement:

S. No.	ABCD constructs for Stakeholder 3	Description
Advantages of Chapter 10 of the Bhagavad Gita for Society and Environmental Movement:		
1	Eco-Sacred Framework	Provides an immediate, non-utilitarian rationale for valuing nature by identifying the divine in mountains, rivers, and trees.
2	Promotion of Excellence	Encourages a social culture that recognizes and celebrates high-level skill and virtue as a public good.
3	Universal Inclusivity	The diverse list of <i>vibhūtis</i> allows various social subgroups (scientists, artists, labourers) to find sacredness in their specific fields.
4	Visual Pedagogy	Uses tangible natural symbols that are easily communicated to the public to foster environmental awareness.

5	Awe-Based Mobilization	Utilizes the psychological power of "awe" to motivate collective action for preservation and social unity.
Benefits (Long-term Value) of Chapter 10 of the Bhagavad Gita for Society and Environmental Movement:		
1	Sustainable Environmental Ethics	Fosters a long-term societal shift from "resource exploitation" to "reverential co-existence".
2	Social Cohesion	Reduces inter-group conflict by establishing a "common ground" where the divine essence is recognized in all superior qualities.
3	Cultural Flourishing	Supports the long-term survival of traditional arts and ecological wisdom by framing them as divine splendors.
4	Global Citizenship	Provides a spiritual basis for a "Global Village" where different cultures are viewed as different facets of one divine opulence.
5	Policy Innovation	Can inform long-term educational and environmental policies that integrate value-based spiritual perspectives with science.
Constraints (Internal Limitations) of Chapter 10 of the Bhagavad Gita for Society and Environmental Movement:		
1	Secular-Scientific Divide	The spiritual terminology may face resistance in mainstream scientific or secular policy circles.
2	Complexity of Translation	Translating ancient Vedic symbols into modern environmental terminology requires significant intellectual labour.
3	Resource Allocation	Implementing "Vibhuti-based" education in society requires large-scale training of educators and activists.
4	Perceived Cultural Particularism	The movement may be constrained by the perception that these values are restricted to one specific religion.
5	Cognitive Load	Asking a society to maintain "divine consciousness" in a consumerist landscape is a high-effort psychological requirement.
Disadvantages (External/Negative Impacts) of Chapter 10 of the Bhagavad Gita for Society and Environmental Movement:		
1	Conflict with Industrialization	The "sacred nature" view may lead to direct, irreconcilable conflicts with economic systems reliant on extraction.
2	Risk of Aesthetic Passivity	Society may engage in "appreciating beauty" as a trend without committing to the difficult political changes needed for conservation.
3	Misinterpretation of Dominance	Social groups might misinterpret the <i>vibhūti</i> of "power" or "the rod" to justify social hierarchy or oppression.
4	Theological Friction	Conservative secularism or opposing religious groups may view the promotion of <i>vibhūti</i> s as a form of cultural proselytization.
5	Symbolic Devaluation	As physical manifestations (like the Ganges) become polluted, the spiritual symbol risks losing its potency for the common man.

7. EVALUATION FOR NEW ETHICS :

The tenth chapter of the Bhagavad Gita, known as **Vibhuti Yoga**, offers a radical departure from anthropocentric ethical systems by positing a "sacramental vision" of reality. This framework suggests that the world is not a collection of inert objects for human consumption, but a living tapestry of divine opulence. In the context of a contemporary ecological crisis, this seeds a **reverence-based ethic** that redefines our moral relationship with the environment and each other through the following four pillars:

(1) Source of Ethical Value: Inherent Sacredness:

Unlike utilitarian ethics where value is determined by human need, or Kantian ethics where value is derived from rational agency, Vibhuti Yoga locates the source of ethical value in the **intrinsic sacredness** of all entities. Every manifestation (*vibhūti*) is a portion of the divine splendor (*tejas*). Therefore, value is not something "assigned" by human valuation or economic markets; rather, it is an

ontological reality that must be **recognized and honoured**. When the "common man" perceives the divine in the mountain or the river, the ethical obligation to respect that entity becomes absolute and non-negotiable.

(2) Scope of Ethical Consideration: Radical Expansion:

This framework dramatically expands the moral circle. Ethical consideration is no longer limited to human beings or sentient animals but encompasses the **entirety of nature**—from the majesty of the Himalayas to the flow of the Ganges—and even extends to **human endeavours**. By identifying the divine in art, science, and leadership that exhibit "excellence and glory," Vibhuti Yoga bridges the gap between the natural and the cultural. It suggests that a scientific discovery or a masterpiece of music is as much a site of ethical responsibility and reverence as a pristine forest.

(3) Motive for Ethical Action: Worship as Protection:

In this "New Ethics," the primary motive for right action shifts from duty (*dharma*) or fear of consequence to **reverence (*yama*) and gratitude**. When an individual recognizes a divine presence within a manifestation, the act of protecting that entity is transformed into a form of **active worship**. Ethical action is fueled by the desire to honor the glory of the Creator through the preservation of the creation. This internal motivation is more sustainable than external regulation, as it transforms environmental and social service into a deeply personal spiritual practice.

(4) Principle of Action: Promoting Flourishing:

The governing ethical imperative is to act in ways that **preserve, protect, and promote the flourishing** of these divine manifestations. This principle demands more than just "not harming"; it requires a proactive commitment to excellence. Whether it is ensuring the health of an ecosystem or fostering the integrity of a political system, the practitioner of Vibhuti Yoga treats the "splendor" of the world as a sacred trust. The goal of this new ethics is to maintain the world as a mirror of divine beauty, ensuring that the "divine spark" in all fields of study and nature is allowed to shine unimpeded.

8. IMPACT ANALYSIS :

The Tenth Chapter of the Bhagavad Gita, the Vibhuti Yoga, invites us to see the world not as a warehouse of resources but as a luminous field of divine presence. When Krishna declares, "aham sarvasya prabhavo mattaḥ sarvaṁ pravartate" (10.8), He affirms that all existence flows from the Divine, grounding creation in sacred origin and calling forth reverence rather than domination. In "aham ātmā guḍākeśa sarvabhūtāśaya-sthitaḥ" (10.20), the Gita proclaims that the Divine dwells in every being, turning ecological concern into an ethical and spiritual imperative. Life itself becomes sacramental when we hear, "bhūtānām asmi cetanā" (10.22) — consciousness, interdependence, and vitality are revealed as divine manifestations. Finally, the teaching "yad yad vibhūtimat sattvaṁ śrīmad ūrjītam eva vā, tat tad evāvagaccha tvaṁ mama tejoṁśa-sambhavam" (10.41) urges us to recognize every form of beauty, power, and ecological grandeur — mountains, rivers, forests, skies — as arising from God's radiance. Taken together, these verses shape a sacramental vision that nurtures humility, gratitude, restraint, and responsibility. To care for the Earth, then, is not merely policy or preservation; it is devotion — an act of honouring the Divine reflected in every living being and in the fragile, glorious web of creation.

By articulating the Tenth Chapter of the Bhagavad Gita's *Vibhuti Yoga* as a foundation for sacramental vision and ecological ethics, posits a transformative paradigm with profound and cascading impacts across multiple scales of human organization. The *Vibhuti Yoga*—which translates as the "Yoga of Divine Manifestations" or "Divine Perfections"—lists the myriad ways in which the ultimate reality (*Brahman*) is uniquely and supremely manifest in the phenomenal world. Interpreting this not as a closed theistic list but as an open, philosophical framework for perceiving the sacred immanence in all things, the article's impact can be detailed as follows:

(1) Individual: The Pilgrim of the Everyday:

At the individual level, this framework catalyzes a fundamental shift in perception. Life is no longer a mundane sequence of events but transforms into a **continuous pilgrimage of discovery and awe**.

- **Cognitive Reframing:** Each encounter with the natural world, human excellence, or even challenging circumstances becomes an opportunity to perceive a unique manifestation (*vibhuti*) of a deeper, sacred order. This sacramental vision—seeing the physical world as a vessel of divine grace—directly counters the alienation endemic to modern, secular materialism.

- **Mental Health and Well-being:** The impact on mental health would be significant. By fostering a sense of **connection**—to nature, community, and a transcendent meaning—this worldview alleviates the feelings of isolation and existential anxiety that flourish within a purely mechanistic, disenchanting universe. The individual is not an accidental byproduct in a cold cosmos but a conscious participant in a sacred, interconnected web. This reduces psychological fragmentation and cultivates gratitude, resilience, and a sense of belonging, key components of psychological well-being.

(2) Community: Re-enchantment and Re-localization:

The framework provides a powerful impetus for community cohesion and ecological action. Communities would be inspired to identify, celebrate, and protect their local *vibhuti*—the unique, supreme manifestations of the sacred in their particular place.

- **Sacred Geography:** A river could be revered not merely as a water resource but as a manifestation of the divine as the sustainer of life (*Vishnu*). A forest could be seen as a manifestation of the divine's boundless creativity and interdependence. A local artisan or farmer could be recognized as a *vibhuti* of skill and nurturing.
- **Strengthening Identity and Ecology:** This practice **strengthens local identity** by rooting it in a shared, sacred narrative of place. It simultaneously forges a powerful **ecological ethic**, as harming these *vibhuti* becomes an act of sacrilege, not just environmental mismanagement. Community activities would naturally reorient around stewardship, restoration, and celebration of these local manifestations, fostering social bonds through shared sacred purpose.

(3) Society: From Consumer to Conserver Paradigm:

At the societal level, the widespread adoption of a *vibhuti*-informed vision has the potential to **catalyze a fundamental shift from a consumer society to a conserver society**. If the sacred is immanent in the world, then the world is not inert matter for unlimited exploitation but a sacred body to be tended.

- **Economic and Political Metrics:** Economic and political decisions would be measured against a new standard: their impact on **the sacred web of life**. GDP growth would be subordinated to indicators of ecological health, cultural vitality, and the integrity of recognized *vibhuti*. Policies promoting endless extraction and consumption would be seen as inherently destructive, while those fostering regeneration, conservation, and equitable distribution would be aligned with a sacramental ethic.
- **Institutional Reorientation:** This could lead to legal innovations such as granting "Rights of Nature" to rivers or ecosystems, recognizing them as juridical persons—a modern, secular parallel to recognizing them as *vibhuti*. The market itself would be pressured to internalize the sacred value of nature, moving beyond mere environmental externalities.

(4) Humanity: A Unifying Global Vision:

Perhaps the most profound impact is at the level of global humanity. The article offers **a unifying vision that transcends specific religious dogmas**. It does not require conversion to Hinduism but proposes a **common philosophical and perceptual project**: recognizing and caring for the myriad manifestations of the divine (or the ultimate, sacred reality) in our world.

- **Interfaith and Secular Dialogue:** This framework provides a vocabulary for dialogue. A Christian can perceive *vibhuti* as revelations of God's glory in creation (*theophanies*). A Buddhist might see them as expressions of interdependent co-arising and suchness. A secular humanist might interpret them as unique loci of intrinsic value and awe-inspiring complexity. The common ground is the **ethical imperative of care**.
- **Global Ethics for the Anthropocene:** In an era of climate crisis and biodiversity collapse, this vision reframes the global environmental movement. It is not merely about saving "resources" but about **honouring a sacred trust**. The project of protecting the Amazon, the oceans, or endangered species becomes a collective human responsibility to safeguard the supreme manifestations of life's diversity and beauty—a shared spiritual-ecological mandate for the 21st century.

Thus, the article's proposed framework acts as a hermeneutical key, unlocking the ecological and social potential within a classic text. Its impact radiates from the inner life of the individual, through the revitalized practices of the community, to the restructuring principles of society, culminating in a potential global ethic. It replaces alienation with communion, consumption with conservation, and

religious division with a shared, awe-inspired responsibility for a world perceived as fundamentally sacred.

9. SUGGESTIONS TO FUTURE GENERATIONS :

The framework proposed in this article is not a relic of the past but a living paradigm, a seed to be nurtured by future generations. Its true power will be realized not merely through scholarly agreement, but through practical, creative, and courageous application. To you who will inherit a world of profound ecological and spiritual challenges, we offer these detailed suggestions to embody the vision of *Vibhuti Yoga* as a path forward.

(1) Cultivate Sacred Perception: The Discipline of *Vibhuti-Darshan*:

Move beyond intellectual understanding to establish the regular practice of *vibhuti-darshan* (the "seeing" or "vision of divine manifestations") as a core competency for human flourishing. This must be actively developed from childhood.

- **In Education:** Integrate this into curricula as "sacred ecology" or "awe literacy." This involves:
 - **Contemplative Exercises:** Field trips not just for biology, but for *reverent observation*—learning to sit with a tree, a watershed, or an ecosystem as one would with a great teacher.
 - **Interdisciplinary Links:** Connect physics to the majesty of cosmic forces (*vibhuti* of power), mathematics to the elegance of pattern (*vibhuti* of order), literature and art to the expression of consciousness (*vibhuti* of beauty).
 - **Critical Pedagogy:** Train students to identify and critique systems, technologies, and media that promote a "disenchanted," purely utilitarian worldview, strengthening their immunity to nihilism.

(2) Map Modern *Vibhutis*: An Evolving Canon of Awe:

The list in the Gita is exemplary, not exhaustive. To keep the teaching dynamic and relevant, you must become curators of contemporary *vibhutis*.

- **Create New Catalogues:** Systematically identify and celebrate supreme manifestations in the modern context:
 - **In Science:** The double helix (manifestation of the code of life), the Hubble Deep Field image (manifestation of cosmic scale and mystery), the mycorrhizal network (manifestation of interconnection).
 - **In Human Endeavor:** The courage of transformative social leaders (a *vibhuti* of justice), the brilliance of a life-saving vaccine (a *vibhuti* of healing), the masterpiece of an architect or composer (a *vibhuti* of sublime creativity).
 - **In the Everyday:** The resilience of a community after disaster, the precise skill of a craftsman, the unconditional love of a caregiver. This democratizes the sacred, finding it not only in the extraordinary but in the essential fabric of life.

(3) Develop Reverence-Based Policy: The Jurisprudence of the Sacred:

Translate sacramental vision into tangible governance. Challenge and reform legal and economic systems that treat the natural world as property, advocating instead for frameworks based on intrinsic sacred value.

- **Legal Personhood for Nature:** Advocate for laws granting rivers, mountains, and ecosystems legal standing—the right to exist, flourish, and regenerate—as a direct application of recognizing them as *vibhutis*. This moves stewardship from optional charity to legal duty.
- **Sacred Impact Assessments:** Develop and mandate "Reverence Audits" or "Sacred Impact Assessments" for major economic and development projects. These would evaluate proposals not only on financial cost/benefit but on their impact on the integrity of local and global *vibhutis* (biodiversity hotspots, cultural heritage sites, climate stability).
- **Economics of Stewardship:** Model economic systems that internalize the sacred value of nature, rewarding circularity, regeneration, and conservation as sacred acts.

(4) Integrate into Technology: Tools for Communion, Not Dominion:

Reject the narrative that technology must alienate us from nature. Instead, design and deploy it as an instrument of the sacramental vision.

- **Technology for *Darshan*:** Develop and use applications and devices that *deepen connection*: augmented reality that reveals the hidden ecology of a forest floor, sensors that translate the

health of a watershed into accessible data, communication tools that link global stewards of a specific *vibhuti* (e.g., all guardians of coral reefs).

- **Ethical Design Principle:** Institute a primary design question: "Does this technology help us better see, understand, protect, and celebrate the web of life, or does it further insulate us, extract from it, or replace its functions for mere convenience?" Prioritize the former.

(5) Become Ambassadors of Awe: The Counter-Culture of Reverence:

In an age saturated with cynicism and transactional relationships, your most vital role may be as active, articulate witnesses to wonder.

- **Practice and Proclaim:** Consciously point out the *vibhutis* you encounter. Share the story of the local watershed's recovery, the miracle of pollination, the profound insight in a scientific discovery. Use art, social media, education, and storytelling to make the sacred visible.
- **Build Communities of Practice:** Form circles—*sanghas* or pods—dedicated to *vibhuti-darshan*, where experiences are shared, local *vibhutis* are stewarded, and reverence is nurtured as a collective discipline.
- **Counter Nihilism with Narratives:** Offer the framework of *Vibhuti Yoga* as a compelling, life-affirming counter-narrative to meaninglessness. Argue that a world shot through with divine manifestation is not only more beautiful but more *true* to experienced reality than a cold, accidental universe. You are not just conserving ecosystems, but a sense of the sacred itself.

Final Charge:

You are not passive heirs to this idea. You are its next interpreters, its artists, its engineers, its lawmakers, and its teachers. Take this framework of sacramental vision and build with it. Let it inform how you learn, what you create, how you govern, and how you see the world. In doing so, you will not only address the ecological crisis but also heal the spiritual loneliness at its root, participating in the continuous revelation of the divine in the world.

10. CONCLUSION :

This study has demonstrated that the *Vibhuti Yoga* of the Tenth Chapter of the *Bhagavad Gita* offers a profound and actionable framework for cultivating a sacramental vision of reality, wherein the divine is perceived as immanent within the world rather than abstractly transcendent. By systematically interpreting Krishna's enumeration of divine manifestations, the paper shows how the Gita moves from metaphysical doctrine to lived perception, training the practitioner to recognize excellence, beauty, and vitality as expressions of sacred presence. This shift in vision reorients human consciousness from ego-centered instrumentalism toward cosmic interconnectedness, thereby transforming ordinary experience into a site of ethical and spiritual engagement.

From an ethical standpoint, the analysis establishes *Vibhuti Yoga* as a robust foundation for ecological ethics grounded in reverence rather than utility. By identifying the divine with rivers, mountains, trees, solar energy, and consciousness itself, the chapter sanctifies nature and provides a non-utilitarian moral rationale for conservation and stewardship. The SWOC and ABCD analyses further reveal that this framework possesses significant strengths and opportunities for individuals, religious communities, educators, and environmental movements, while also acknowledging interpretive and contextual challenges in a secular, consumer-driven world. Nevertheless, the core insight remains compelling: when nature is seen as a manifestation of divine splendor, exploitation gives way to protection, and consumption is replaced by responsible co-existence.

In conclusion, *Vibhuti Yoga* emerges not merely as a theological chapter but as a comprehensive ethical vision capable of addressing contemporary crises of meaning, mental health, and environmental degradation. By fostering awe, gratitude, and recognition of intrinsic value, it offers a unifying paradigm that transcends religious boundaries and speaks to global humanity in the Anthropocene era. The sacramental vision articulated in the Tenth Chapter invites future generations to integrate spirituality with science, policy, education, and technology, thereby nurturing a world in which progress is aligned with preservation and human flourishing is inseparable from the well-being of the Earth itself.

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