

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ दशमोऽध्यायः । विभूति योगः

Sri Krishna Para BrahmaNe Nama: = Bhagavath-Githa

Chapter - 10: Vibhuuthi - Yoga:

श्री भगवानुवाच । भूय एव महा बाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हित काम्यया ॥ १०-१ ॥

Sri Bhagavaan uvacha = bhuuya eva mahaa baaho - SruNu me paramam vacha:

yath the aham priiyamaaNaaya - vakshyaami hitha kaamyayaa. 10-1

Bhagavaan Sri-Krishna said: O Mahaa-baaho (mighty-armed Arjuna), listen to My great words. I am telling you desiring your welfare and you will be delighted to hear my elaborate, great and auspicious qualities.

न मे विदुः सुर गणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०-२ ॥

na me vidhu: sura gaNaa: - prabhavam na maharshaya:

aham adhirhi dhevaanaam - maharshiNaam cha sarvasa: 10-2

Even the hosts of all gods nor the great sages, know My real majesty (power). I (Lord Sri-Krishna) is the primary source (of all knowledge, authority and greatness etc.,) of all gods and all the great sages.

यो मामजमनादिं च वेत्ति लोक महेश्वरम् ।

असम्मूढः स मर्त्येषु सर्व पापैः प्रमुच्यते ॥ १०-३ ॥

Yo maam ajam anaadhim cha - veththi loka mahesvaram

asammuDa: sa marthyeshu – sarva paapai: pramuchyathe. 10-3

Only that devotee (among all the human beings), who knows Me as the Unborn (without ever born at any time, due to karma like any other ordinary being), and without a beginning and the Supreme Lord of all the universes (having NONE to lord over the Supreme Lord Sri-Krishna), is not deluded and he alone is freed from all sins.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०-४॥

buDhdhi: jnaanam asammoha: - kshamaa sathyam dhama: Sama:

sukham dhu:kham bhava: abhaavo - bhayam cha abhayam eva cha. 10-4

Intelligence (to discern between Dharma and aDharma), knowledge (regarding the chethana, achethana and ISwara – sentient soul, non-sentient matter and theSupreme Lord), non-delusion (not mistaking the soul as the super-soul), forbearance, speaking the truth, restraint of external organs, control of the mind, pleasure and suffering (experiencing them as same), elevation of the mind, mental depression, fear and fearlessness (all these qualities arise from Me only).

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां - मत्त एव पृथग्विधाः ॥ १०-५॥

ahimsaa samathaa thushti: - thapo dhaanam yaSa: ayaSa:

bhavanthi bhaavaa bhuuthaanaam - maththa eva pruThak viDhaa: 10-5

Non-violence (not causing any pain to others), equanimity (looking at oneself, friends and foes equally), feeling happy at other's greatness, austerity (abstaining from all enjoyments forbidden by the scriptures), charity, fame and infamy – all these different dispositions of all these beings arise from Me (LordSri-Krishna) ONLY.

महर्षयः सप्त पूर्वे - चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता - येषां लोक इमाः प्रजाः ॥ १०-६॥

maharshaya: saptha puurve - chathvaaro manava: thaThaa

math bhaavaa maanasaa jaathaa - yashaam loka imaa: prajaa: 10-6

The great seven sages of olden times (**Bhrugu, Mariichi, Pulasthya, Pulaha, Krathu, Athri and VasishTa**) and also the four Manus (**Brahma-saavarNa, Rudhra-saavarNa, Dharma-saavarNa and Dhaksha-saavarna, begotten by Brahma, Rudhra, Dharma and Dhaksha**), all having My own mental disposition (they act according to My own will), were born of the mind of Brahma. All these beings in the world descended from them, as their progeny.

एतां विभूतिं योगं च - मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन - युज्यते नात्र संशयः ॥ १०-७॥

ethaam vibhuuthim yogam cha - mama yo veththi thathvatha:

sa: avikampena yogena - yujyathe na athra samSaya: 10-7

That devotee who knows this truth of My divine Lordship (srushti, sThithi and laya are all under Lord Sri-Krishna's control) and the splendor of all My (Lord Sri-Krishna's) attributes (kalyaana-GuNas), becomes united with an unshakable Bhakthi-Yoga. Of this, let there be NO doubt.

अहं सर्वस्य प्रभवो - मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां - बुधा भाव समन्विताः ॥ १०-८ ॥

aham sarvasya prabhavo – maththa: sarvam pravarthathe
ithi mathvaa bhajanthe maam - buDhaa bhaava samanvithaa: 10-8

I (Lord Sri-Krishna), am the origin of all beings and because of Me only everything is functioning. The wise devotees, realizing as above, worship Me (surrender to Me) with all their heart-and-soul (Bhaava, full of devotion).

मच्चित्ता मद्गत प्राणा - बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं - तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

math chiththaa madhgatha praaNaa – boDhayantha: parasparam
kaThayantha: cha maam nithyam - thushyanthi cha ramanthi cha. 10-9

Some devotees live in complete contentment and eternal bliss, at all times, by focussing (fixing) their minds on Me. They keep their lives (PraaNaas) completely centered on Me (having Me only for the sustenance of their lives). They inspire one another by speaking of Me always (about My Kalyaana-GuNas). They take delight by narrating My Divine Liilaas and both the listeners and the speakers rejoice in such narrations.

तेषां सतत युक्तानां - भजतां प्रीति पूर्वकम् ।

ददामि बुद्धि योगं तं - येन मामुपयान्ति ते ॥ १०-१० ॥

theshaam sathatha yukthaanaam - bhajathaam priithi puurvakam
dhadhaami buDhdhi yogam tham - yena maam upayaanthi the. 10-10

For such devotees, who are always longing to be united with Me, and who adore Me with immense love, I (Lord Sri-Krishna), grant them with immense pleasure, that kind of a mental disposition (BuDhdhi-Yoga that culminates in Bhakthi-Yoga), by which they will undoubtedly come to Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्म भावस्थो - ज्ञान दीपेन भास्वता ॥ १०-११ ॥

theshaam eva anumkampa arTham - aham ajnaanajam thama:
naaSayaanmi aathma bhaavasTho - jnaana dhiipena bhaasvathaa. 10-11

Out of deep compassion for such devotees, I (LordSri-Krishna) always shower My grace on them, by living in their minds as their sole object of worship. I drive away the darkness born of ignorance (due to previous Karma) from their minds by the brilliant lamp of knowledge (and make them continue their Bhakthi-Yoga).

अर्जुन उवाच । परं ब्रह्म परं धाम - पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादि देवमजं विभुम् ॥ १०-१२॥

Arjuna uvaacha = param brahma param Dhaama - pavithram paramam bhavaan
purusham SaaSvatham dhivyam - aadhi dhevam ajam vibhum. 10-12

Arjuna said: You are the Supreme Brahman (as glorified in the Vedas), the Supreme Light, and the Supreme sanctifier. You are the eternal, the Divine Person (the cause of creation, sustenance and dissolution of all the worlds is just a sport), the Eternal Lord, the premeaval Lord, the Unborn (never born due to karma) and the All-Pervading.

आहुस्त्वामृषयः सर्वे - देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः - स्वयं चैव ब्रवीषि मे ॥ १०-१३॥

aahu: thvaam rushaya: sarve - dhevarshi: naaradha: thaThaa
asitho dhevalo vyaasa: - svayam cha iva braviishi me. 10-13

All the Divine Sage Naaradha, Asitha, Dhevala and Vyaasa proclaim You as the Supreme Lord and You (LordSri-Krishna), Yourself also declared the same to me (Arjuna) now.

(Maharshi Vedha-Vyaasa wrote the Ithihaasa, Maha-Bhaaratha consisting of SIXTY LAKHS of verses. He asked the Divine Sage Naaradha to narrate 30 Lakhs of Verses to the gods, and Asitha and Dhevala to narrate 15 Lakhs of verses to the Pithrus, and Suka to narrate 14 Lakhs of verses to the Gandharvaas, and VaiSampaayana to narrate 1 Lakh of verses to Janamejaya. The Maha-Bhaaratha what we have now is the one with 1 Lakh verses, as narrated by VaiSampaayana to Janamejaya (son of Parikshit, grand-son of Abhimanyu and great-grand-son of Arjuna).

सर्वमेतदृतं मन्ये - यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं - विदुर्देवा न दानवाः ॥ १०-१४॥

sarvam ethath ratham manye – yath maam vadhasi keSava
na hi the bhagavan vyakthim – vidhu: dhevaa na dhaanavaa: 10-14

O KeSava (one who killed the rakshasa KeSi and also the Lord of Brahma and Sankara and other gods), I (Arjuna) consider it as true what all You said to me. O Bhagavaan (

Lord Sri-Krishna, the blemishless Ocean of anantha-kalyaana-GuNaS), neither the gods nor the demons can ever know Your manifestations, and this is certain.

स्वयमेवात्मनात्मानं - वेत्थ त्वं पुरुषोत्तम ।

भूत भावन भूतेश - देवदेव जगत्पते ॥ १०-१५॥

svayam eva aathman aathmaanam - veThtha thvam purushoththama
bhuutha bhaavana bhuutheSa - dhevadheva jagath pathe. 10-15

O Purushoththama (the Supreme-Person), O Creator of all beings, O Lord of all beings, O Supreme God of all gods, O Ruler of all Universes, You alone know Yourself by Yourself, through Your own Divine knowledge.

वक्तुमर्हस्यशेषेण - दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६॥

vakthum arhasi aSesheNa - dhivyaa hi aathma vibhuuthaya:
yaabhi: vibhuuthibhi: lokaan - imaamsthvam vyaapya thishTasi. 10-16

You (Lord Sri-Krishna), should tell me (Arjuna) all your Divine manifestations, without any reserve. You pervade all these Universes with Your innumerable manifestations and exalted glories.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु - चिन्त्योऽसि भगवन्मया ॥ १०-१७॥

kaTham vidhyaam aham yogim - sthvaam sadhaa parichinthayan
keshu keshu cha bhaaveshu - chinthyaa: asi bhagavan mayaa. 10-17

O Krishna, how can I (Arjuna), Your devotee (about to start practicing the Bhakthi-Yoga), understand You through constant meditation on You ? In what different forms (other than what can be known by intelligence) can I meditate on You and know You ?

विस्तरेणात्मनो योगं - विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि - शृण्वतो नास्ति मेऽमृतम् ॥ १०-१८॥

visthareNa aathmano yogam - vibhuuthim cha Janaardhana
bhuuya: kaThaya thrupthirhi - SruNvatho na asthi me amrutham. 10-18

O Janaardhana (Lord Sri-Krishna, who dispels the difficulties of all people), tell me again very elaborately, about Your manifestations and glories (mystic powers and Lordship over all beings). I am not content yet by hearing Your nectar-like words.

श्रीभगवानुवाच । हन्त ते कथयिष्यामि - दिव्या ह्यात्म विभूतयः ।

प्राधान्यतः कुरु श्रेष्ठ - नास्त्यन्तो विस्तरस्य मे ॥ १०-१९॥

Sri Bhagavaan uvaacha =

hantha the kaThayishyaami – dhivyaa hi aathma vibhuuthaya:

praaDhaanyatha: kuru SreshTa – na asthi antho vistharasya me. 10-19

Bhagavaan Sri-Krishna said: Wonderful ! (you alone are interested in knowing about me, unlike the general public). Certainly I will tell you, O Arjuna (Kuru-SreshTa, the best in kuru-vamSa), all about My auspicious manifestations. Only the prominent manifestations will be told to you, as there is NO end to the extent of all My auspicious manifestations.

अहमात्मा गुडाकेश - सर्व भूताशय स्थितः ।

अहमादिश्च मध्यं च - भूतानामन्त एव च ॥ १०-२०॥

aham aathmaa GudaakeSa – sarva bhuutha aaSaya sThitha:

aham aadhi: cha maDhyam cha - bhuuthaanaam antha eva cha. 10-20

O Arjuna (GudaakeSa, Arjuna, who conquered the sleep – the thamo-guNa), I (Lord Sri-Krishna) am the Self, dwelling in the hearts of all beings and I am the beginning (the material cause), the middle (the cause of sustaining) and also the end (cause of dissolution) of all beings (Creator, Sustainer and Destroyer of all Beings).

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि - नक्षत्राणामहं शशी ॥ १०-२१॥

aadhithyaanaam aham Vishnu: - jyothishaam ravi: amSumaan

mariichi: maruthaam asmi - nakshathraaNaam aham SaSii. 10-21

IN ALL THE FOLLOWING VERSES, THE WORD “ I “ REFERS TO LORD SRI-KRISHNA.

Of the twelve Aadhithyaas, I am the twelfth Adhithya, Vishnu and of the luminous beings, I am the radiant Sun (extremely Bright, Suurya). Among the Forty-nine

Maruths (sons of Dhithi and KaSyapa), I am Mariichi and among the stellar constellations (Stars), I am the Moon (the Lord of all Stars).

(Aadhithyaas are Adhithi's Children through KaSyapa. The 12 Aadhithyaas are: Dhaatha, Mithra, Aaryamaa, Indhra, VaruNa, AmSa, Bhaga, Vivasvaan, Puusha, Savitha, Thavshta and VishNu).

(Maruths got the name from DON'T CRY – maa rudh – Indhra shouted at them not to cry, as he was cutting the foetus of Dhithi in her womb into 49 pieces)

वेदानां साम वेदोऽस्मि - देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि - भूतानामस्मि चेतना ॥ १०-२२ ॥

vedhaanaam saama vedha: asmi - dhevaanaam asmi vaasava:
indhriyaNaam mana: cha asmi - bhuuthaanaam asmi chethanaa. 10-22

Of the Four Vedas (Ruk, Yajur, Saama and ATarva Vedas), I am the Saama-Veda. Among the thirty-three crores of gods, I am Indhra (the king of Heavens). Of the Eleven sense-organs, I am the mind (manas) and of the living (sentient) beings, I am the consciousness.

रुद्राणां शङ्करश्चास्मि - वित्तेशो यक्ष रक्षसाम् ।

वसूनां पावकश्चास्मि - मेरुः शिखरिणामहम् ॥ १०-२३ ॥

rudhraaNaam Sankara: cha asmi - viththeSo yaksha rakshasaam
vasuunaam paavaka: cha asmi – meru: SikhariNaam aham. 10-23

Of the Eleven Rudhraas, I am Sankara and among the Yakshas and Raakshasaas, I am Kubera, the care-taker of Wealth (the Treasurer of gods, Kubera means the most UGLIEST looking person). Among the Eight Vasuus, I am Agni (the god of Fire) and among the mountains, I am Mount Meru.

(the Eleven Rudhraas are: Hara, Bahuruupa, Thrayambaka, Aparaaajitha, Vrushaakapi, Sambhu, Kapardhi, Raivatha, MrugavyaaDha, Sarva and Kapaali – there may be some variations in these names in different PuraNas).

(the Eight Vasuus are: Dhara, Dhruva, Soma, Ahaha, Anila, Anala (AGNI), Prathyusha and Prabhaasa).

पुरोधसां च मुख्यं मां - विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः - सरसामस्मि सागरः ॥ १०-२४ ॥

puroDhasaam cha mukhyam maam - viDhdhi PaarTha Bruhaspathim
senaniinaam aham skandha: - sarasaam asmi saagara: 10-24

O Arjuna, among all the family Priests (purohithas), I am Bruhaspathi (the Chief preceptor of all the gods). Among all the commanders of Army (Generals, in the Samsaara, functioning according to the laws of Karma-Phalam), I am Skandha (also

known as SubrahmaNya, Muruga, Shanmukha) and of reservoirs of water, I am the Ocean.

महर्षीणां भृगुरहं - गिरामस्म्येकमक्षरम् ।

यज्ञानां जप यज्ञोऽस्मि - स्थावराणां हिमालयः ॥ १०-२५॥

maharshiinaam BhruGu: aham - giraam asmi ekam aksharam
yajnaanaam japa yajna: asmi - sThaavaraaNaam Himaalaya: 10-25

Among the great Seers, I am BhruGu (father of Bhaargavi – one of the names of Sri Maha-Lakshmi) and among all the words, I am the single-syllabled word PraNavam (OM). Among the sacrifices, I am the Sacrificial Rite Japa (repeated chanting of Manthras or Bhagavaan Sri-Krishna's names, as Japa involves NO animal-sacrifices and is the BEST way to practice AHIMSA) and of the immovable things, I am the Himaalayaas.

अश्वत्थः सर्व वृक्षाणां - देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः - सिद्धानां कपिलो मुनिः ॥ १०-२६॥

aSvaThtha: sarva vrukshaaNaam - dhevarshiNaam cha Naaradha:
ganDharvaaNaam ChithraraTha: - siDhdhaanaam Kapilo muni: 10-26

Among all the trees, I am the ASvaThtha (Holy-Fig tree), and among the Celestial Seers, I am Naaradha (Brahma's mind-born son, who grants the knowledge about Sriman-Narayana). Among the GanDharvaas, I am ChithraraTha and among those who attained perfection, I am Kapila (an Incarnation of Sriman-Narayana).

(Skaandha-Puraana glorifies Holy-Fig tree, ASvaTha as: Where Brahma resides in the roots, Vishnu in the trunk and Sankara at the tips – **muulatho Brahma-ruupaaya, maDhyatho Vishnu-ruupiNe, agratha: Siva-ruupaaya, vruksha raajaaya the nama:)**

(perfectionists attain the Ashta-SiDhdhis – aNima, Mahima, garima, laghima etc.. and Kapila can also be interpreted as – ka = embodiment of happiness, pi=protector of all the worlds, la: = laya-kaaraka, the destroyer of all the worlds)

उच्चैःश्रवसमश्वानां - विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां - नराणां च नराधिपम् ॥ १०-२७॥

Uchchai:Sravasam aSvaanaam - viDhdhi maam amrutha-udhbhavam
Airaavatham gajendraaNaam - naraaNam cha nara-aDhipam. 10-27

Among all the horses, I am the Uchchai:Sravasam (the white-Horse that can also fly with wings, born during the churning of the Ocean of Milk). Among all the elephants, I am Airaavatham (the white Elephant with 4 Tusks, also born during the churning of the Ocean of Milk, Airam-avathi = one who protects Sri Maha-Lakshmi), and among all the human beings, I am the King (monarch).

आयुधानामहं वज्रं - धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः - सर्पाणामस्मि वासुकिः ॥ १०-२८॥

ayuDhaanaam aham vajram - Dhenuunaam asmi kaamaDhuk
prajana: cha asmi Kandharpa: - sarpaaNaam asmi Vaasuki: 10-28

Among all the weapons, I am the Vajra (thunderbolt, specially made to kill Vruthra, from the bones of a Great Maharshi DhaDhiichi). Among the cows, I am KaamaDhuk (the celestial cow that can fulfill any and all desires). I am Kandharpa (Cupid, son of Lord Sriman-Narayana and husband of Rathi-Dhevi), the cause of all progeny and among the serpents, I am Vaasuki (serpents are single-headed and Naagaas are multiple-headed).

अनन्तश्चास्मि नागानां - वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि - यमः संयमतामहम् ॥ १०-२९॥

Anantha: cha asmi naagaanaam - VaruNo yaadhasaam aham
pithruuNaam Aryamaa cha asmi – Yama: samyamathaam aham. 10-29

Among the naagaas (multiple-headed serpents), I am Anantha (the Thousand-headed Aadi-Sesha, the ever-liberated-Soul – Nithya-Suuri, Divine Couch of Lord Sriman-Narayana). Among the aquatic-beings (water-based creatures), I am VaruNa (the god of waters). Among the manes (pithruus, the souls of the dead beings), I am Aryamaa and among those in-charge of imposing punishment (subduers), I am Yama (the god of death, the god in-charge of Southern direction).

प्रह्लादश्चास्मि दैत्यानां - कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं - वैनतेयश्च पक्षिणाम् ॥ १०-३०॥

Prahlaadha: cha asmi dhaithyaanaam – kaala: kalayathaam aham
mrugaaNaam cha mrugendhra: aham – Vainatheya: cha pakshiNaam. 10-30

Among the demons (dhaithyaas, children of Dhithi, one wife of Kashyapa Maharshi and mother of HiraNyaaksha and HiraNya-kaSipu), I am Prahlaadha (a parama-aikaanthika-bhaagavatha-uththama, son of HiraNya-KaSipu). Among the reckoners of life (experts in counting), I am the Time (kaala). Among all the animals, I am the Lion, king of all animals and among all the Birds, I am Garuda (son of Vinatha and Kashyapa Maharshi, and another ever-liberated-soul, and the Divine Carrier of Lord Sriman-Narayana).

पवनः पवतामस्मि - रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि - स्रोतसामस्मि जाह्नवी ॥ १०-३१॥

Pavanah pavathaam asmi – Raama: Sasthrabhruthaam aham
jhashaaNaam makara: cha asmi - srothasaam asmi Jaahnavii. 10-31

Among the moving things, I am the Wind (Vaayu, father of Hanumaan and in-charge of North-West direction). Among those who bear weapons (wielders of bows-and-arrows), I am Raama (an Incarnation of Lord Sriman-Narayana, son of DhaSaraTha). Among all the fish, I am the Makara (the Shark, king of all fish) and among all the rivers, I am Ganges (Ganga, originated from the feet of Lord Sriman-Narayana during His incarnation as Vaamana, who later transformed into Thrivikrama, occupying all the worlds. When Lord Thrivikrama's foot reached the Brahma-loka, Brahma washed that Divine Foot of Lord Sriman-Narayana with water from his Kamandalu (the holy pot) and that water became the river Ganga).

सर्गाणामादिरन्तश्च - मध्यं चैवाहमर्जुन ।

अध्यात्म विद्या विद्यानां - वादः प्रवदतामहम् ॥ १०-३२ ॥

sargaaNaam adhi: antha: cha - maDhyam cha iva aham Arjuna
aDhyaathma vidhyaa vidhyaanaam – vaadha: pravadhathaam aham. 10-32

O Arjuna, of all the creatures (beings that are created are called creatures), I am the Creator (the Efficient cause, whereas prakruthi is the material cause), the Destroyer and also the Sustainer (aadhi, antha and maDhyam). Among all the Sciences (that give knowledge or education) I am the Science of the Self (Philosophy - Vedhaantha, dealing with the individual Self and also the Universal-Self or Super-Self or Paramaathma or Antharyaami). Among those who debate (arguing in a reasonable manner is Jalpa and unreasonable or pervert criticism is Vithanda), I am the fair-reasoning, Vaadha (open-minded logical conclusion to arrive at the truth).

अक्षराणामकारोऽस्मि - द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो - धाताहं विश्वतोमुखः ॥ १०-३३ ॥

aksharaaNaam akaarosmi – dhvandhva: samaasikasya cha
aham eva akshaya: kaalo – Dhaatha aham visvathomukha: 10-33

Among all the Alaphabet, I am the letter “ a “ and among the various compound-words, I am the dhvandhva. I, Myself, am the imperishable Time and I am the Creator with a face on each side (the four-faced Brahma, HiraNya-garbha).

(dhvandhva where meaning of both words is equally important - copulative compound-words - like – Rama-Krishna; happiness-distress; rich-poor, summer-winter, hot-cold etc.,).

(The Sruthis declare that **akaarovai sarva vaak** – and that is why even the Greatest Ashtaakshara Manthram is given with “am” instead of with PraNavam, for all those mumukshus who are anupaniithaas (those who are not doing Gayuathri-japam everyday), at the time of SamaaSrayanam in the very orthodox Sri-VaishNava saampradhaayam).

(Vishnu Puraana declares that “ **anaadhir bhagavaan kaala: naanthosya dhvija vidhyathe** “ – Time is imperishable, with neither a beginning nor an end).

मृत्युः सर्व हरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां - स्मृतिर्मेधा धृतिः क्षमा ॥ १०-३४ ॥

mruthyu: sarva hara: cha aham – udhbhava: cha bhavishyathaam
kiirthi: Srii: vaak cha naariiNaam – smruthi: meDhaa Dhruthi: kshamaa. 10-34

I am also the Death that snatches away everyone's life and I am the origin of all that will be created. Among women, I am Fame, Prosperity, Speech, Memory, Intelligence, Courage and Forgiveness.

(surprisingly, death **LIVES** in the world of the god of death – Yama-loka).

बृहत्साम तथा साम्नां - गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०-३५ ॥

bruhath saama thaThaa saamnaam - Gaayathrii Chandhasaam aham
masaanaam maargaSiirsha: aham - ruthuunaam kusumaakara: 10-35

Among all the Saama-Veda hymns, I am the Bruhath-saama. Among all the meters (Sanskrit grammer for the composition of Vedic-Hymns), I am the Gaayathri (Savithru-Gaayathri with 24 letters). Among all the months, I am the MaargaSira (sometime in November-December) and among the six seasons, I am the Vasantha-Ruthu (Spring, when all the flowers bloom).

(Mahaa-Bhaaratha declares that all beings **MUST** keep the 4-Gs in their mind **ALWAYS** to avoid rebirth – and the **4-Gs are: Gita, Ganga, Gaayathri and Govindha**).

द्यूतं छलयतामस्मि - तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि - सत्त्वं सत्त्ववतामहम् ॥ १०-३६ ॥

dhyuutham Chalayathaam asmi – theja: thejasvinaam aham
jaya: asmi vyavasaaya: asmi - sathvam saththvavathaam aham. 10-36

Among the fraudulent (those who practice fraud to grab the wealth of others), I am gambling (that is why religious people avoid gambling). I am the splendour (brilliance) among the splendid (brilliant) and I am the Victory of the victorious, I am the Resolve of the resolute (those who exert) and I am the magnanimity among the magnanimous.

(Gambling is one of the Seven prohibited sins to be avoided, as declared in the Vedic Scriptures: - **dhyuutha, maamsa, suraa, veSyaa, khetha, chaurya, paraanganaa:, mahaa-paapaani sapthaiva, vyasanaani thyajeth buDha:** - The seven great sins to be

renounced by those who want to practice a strict religious life are : dhyuutha = gambling, maamsa = meat-eating, suraa = taking alcoholic drinks, veSyaa = prostitution, khetha = hunting for pleasure, chaurya = stealing and paraanganaa = having their heart on others' spouse)

वृष्णीनां वासुदेवोऽस्मि - पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः - कवीनामुशना कविः ॥ १०-३७॥

vrushNiinaam Vaasudheva: asmi - paandavaanaam Dhanamjaya:
muniinaam api aham Vyaasa: - kaviinaam USanaa kavi: 10-37

Among the VrushNis, I am Vaasudheva, (son of Vasudheva and Dhevaki). Among the Paandavaas (sons of king Paandu), I am Dhanamjaya (one who conquered all the wealth, Arjuna). Among the Sages (scholars in the scriptures, who see the Truth by realizing the Para-Brahman, by meditation), I am Sage Vyaasa and among all the Seers (very Wise people who have a great grasp of all matters), I am USana (Sukraachaarya).

(Vrushnis, AnDhakas, kukurus and Bhojas are all belonging to the Yaadhava Family, the descendents of King Yadhu, who was a son of King Yayaathi, and cursed by Yayaathi not to become the rulers of any land. Sathvatha's son is Vrushni and his son is DhevamiiDusha, and his son is Shuurasena, and his son is Vasudheva and his son is Lord Sri-Krishna in the Vrushni-vamSa).

(Vyaasa is also known as BaadharaayaNi due to his living in Badhari, Krishna-Dhavipaayana due to his very dark complexion and due to his living in an Island, and PaaraaSara being the son of Paraasara, Saathyavatheyaa being the son of Sathyavathi).

दण्डो दमयतामस्मि - नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां - ज्ञानं ज्ञानवतामहम् ॥ १०-३८॥

dhaNdo dhamayathaam asmi – niithi: asmi jigiishathaam
maunam cha eva asmi guhyaanaam - jnaanam jnaanavathaam aham. 10-38

Among those who inflict punishment, I am the very principle of punishment. Among those who are after victory, I am the right means to victory. Of all the secrets, I am the practice of Silence and among those who are wise, I am the Wisdom.

(the wise are those who seek liberation by knowing the reality of the three thathvaas – Sentient, non-sentient and the Supreme-Lord – the Chith, Achith and the iiSwara).

यच्चापि सर्व भूतानां - बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०-३९॥

Yath cha api sarva bhuuthaanaam - biijam thath aham Arjuna
na thath asthi vinaa yath syaath - mayaa bhuutham chara-acharam. 10-39

O Arjuna (one who does only the saathvic-karmas), among all these created beings, I am the seed (the father who implants the seed) and there is nothing that can exist without Me, be it a moving or non-moving beings.

(Bhagavaan Sri-Krishna is the Self in all moving beings like gods, humans and animals and also in the non-moving plants and trees).

नान्तोऽस्ति मम दिव्यानां - विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो - विभूतेर्विस्तरो मया ॥ १०-४० ॥

na antha: asthi mama dhivyaanaam - vibhuuthiinaam Paranthapa
yesha thu udhdheSatha: proktho – vibhuuthe: vistharo mayaa. 10-40

O Paranthapa (one who conquered all his enemies, Arjuna), there is no end (upper-limit) for all My Auspicious Divine manifestations. Whatever is enumerated here (by Me to you), is a very brief account of My manifestations.

यद्यद्विभूतिमत्सत्त्वं - श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं - मम तेजोऽशसम्भवम् ॥ १०-४१ ॥

yadhyath vibhuuthimath sathvam – Sriimath uurjitham eva vaa
thath thath eva avagachha thvam - mama theja: amSa sambhavam. 10-41

What-so-ever being is possessed with majesty (power or capacity to rule) or splendour (prosperity with wealth etc...,) or energy (to engage in auspicious undertakings) or any other form of greatness, know that as coming from just one fragment of My power (capacity to rule and overcome all obstacles).

अथवा बहुनैतेन - किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२ ॥

aThavaa bahunaitena - kim jnaathena thava Arjuna
vishtabhya aham idham kruthsnam – eka amSena sThitho jagath. || 10-42

O Arjuna, what use will it be for you of all these manifestations and their extensive knowledge ? I sustain this whole universe (with all the sentient beings and non-sentient entities, in their causal, subtle and gross states) with just one fragment of My power (in their creation, sustenance and dissolution).

(as stated in the Vishnu PuraaNa “ **yasya aayutha aayutha amSa amSe viSwa Sakthi: iyam sThithaa** “ – this whole universe with all its sentient and non-sentient entities rests on a millionth part of the power of Lord Sri-Krishna).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे

विभूति योगो नाम दशमोऽध्यायः ॥ १० ॥

ithi Srimath Bhagavath Giithaasu upanisathsu Brahma vidhyaayaam Yoga Saasthre Sri
Krishna Arjuna samvaadhe, Vibhuuthi Yogo naama dhaSama: aDhyaaya:

Thus ends the Tenth Chapter named Vibhuuthi Yoga, in the upanishath Bhagavath-
Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between
Lord Sri- Krishna and Arjuna.

Guide to Sanskrit Pronunciation: **a** like **a** in that; **aa** like **a** in call; **i** like **i** in ink, **ii** like **ee** in peel, **u** like **u** in put, **uu** like **o** in col, **e** like **e** in when, **o** like **o** in go, **k** like **k** in king, **g** like **g** in go, **ch** like **ch** in child, **j** like **j** in jug, **n** like **n** in no, **N** like **N** in indian name veNu, **th** like **th** in through, **d** like **d** in dor, **dh** like **th** in that, **s** like **s** in sit, **S** like **S** in Indian name Santhanu, **sh** like **sh** in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like in thunder).