



BHAGAVAD GITA

Chapter 10

INDEX

S. No.	Title	Page No.
XII	Chapter 10	
1.	<u>Summary</u>	748
2.	<u>Verse 1</u>	749
3.	<u>Verse 2</u>	751
4.	<u>Verse 3</u>	753
5.	<u>Verse 4</u>	755
6.	<u>Verse 5</u>	757
7.	<u>Verse 6</u>	759
8.	<u>Verse 7</u>	761
9.	<u>Verse 8</u>	764
10.	<u>Verse 9</u>	766
11.	<u>Verse 10</u>	768
12.	<u>Verse 11</u>	770
13.	<u>Verse 12, 13</u>	773

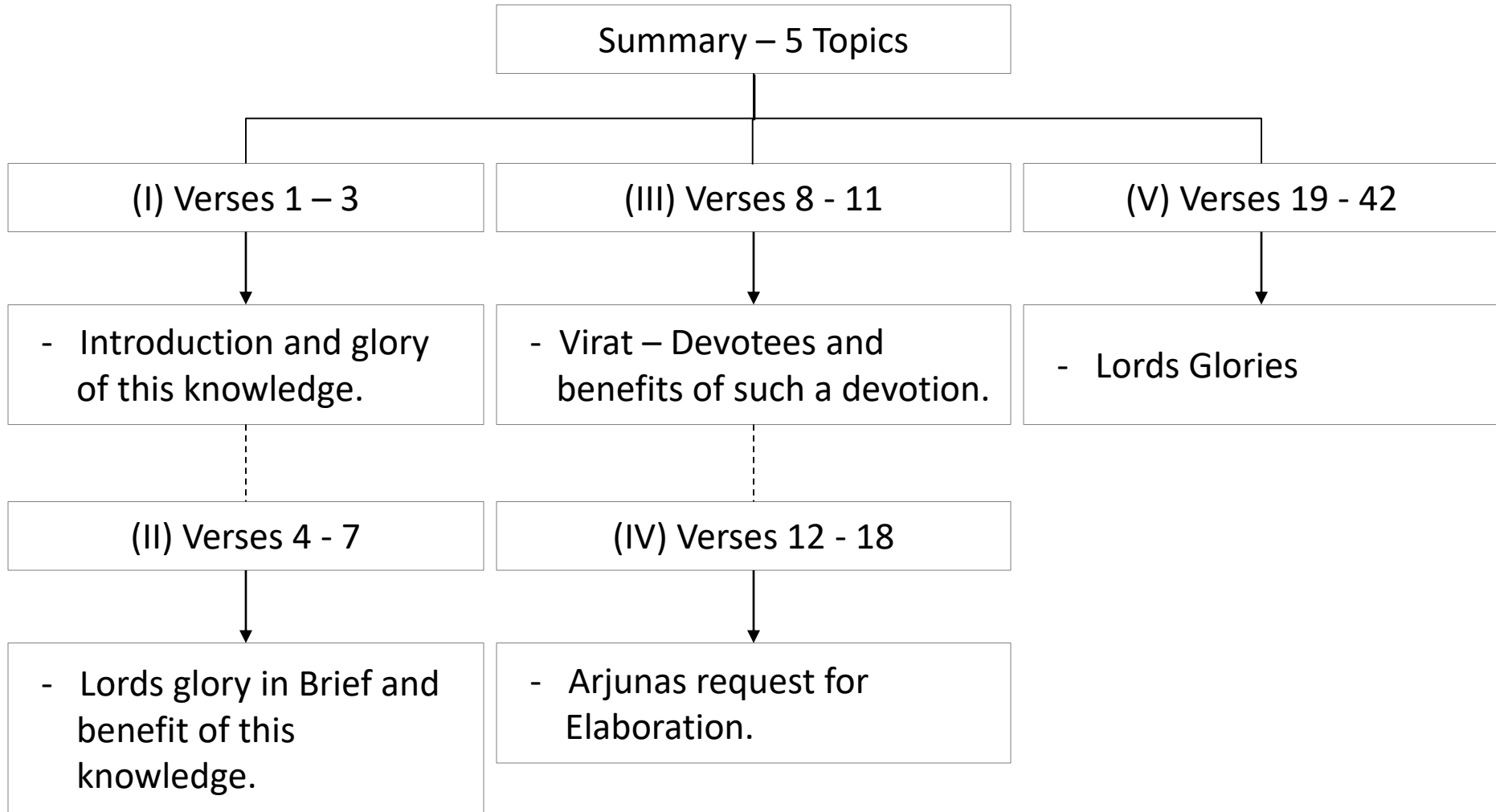
S. No.	Title	Page No.
14.	Verse 14	776
15.	Verse 15	778
16.	Verse 16	780
17.	Verse 17	781
18.	Verse 18	783
19.	Verse 19	786
20.	Verse 20	788
21.	Verse 21	792
22.	Verse 22	794
23.	Verse 23	796
24.	Verse 24	798
25.	Verse 25	800
26.	Verse 26	803
27.	Verse 27	805
28.	Verse 28	807

S. No.	Title	Page No.
29.	Verse 29	809
30.	Verse 30	810
31.	Verse 31	812
32.	Verse 32	814
33.	Verse 33	816
34.	Verse 34	818
35.	Verse 35	821
36.	Verse 36	823
37.	Verse 37	825
38.	Verse 38	827
39.	Verse 39	829
40.	Verse 40	831
41.	Verse 41	832
42.	Verse 42	934



SUMMARY

Vibhuti Yoga
Chapter 10 – 42 Verses
One in many



(Verse 20 and 39 very important)



VERSE 1 TO 42

Topic 1

Introduction and Glory of the Knowledge (Verse 1 – 3)

Verse 1 :

श्रीभगवानुवाच ।
भूय एव महाबाहो
शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय
वक्ष्यामि हितकाम्यया ॥१०-१॥

śrībhagavānuvāca
bhūya ēva mahābāhō
śṛṇu mē parāmaṇ vacaḥ ।
yat tē'haṇ prīyamāṇāya
vakṣyāmi hitakāmyayā ||10-1||

The blessed Lord said : Again, O mighty-armed, listen to my supreme word; which I, wishing your welfare, will declare to you, who delight in hearing me. [Chapter 10 - Verse 1]

a) Shri Bhagavan Uvacha :

- The Lord said.

b) Mahabaho :

- Oh, Arjuna!

c) Bhuyah Eva :

- Once again.

d) Srnu Me Param Vachah :

- May you listen to my Supreme words.

e) Yad Aham :

- Which I.

f) Hitakamyaya :

- Wishing your welfare.

g) Vakshyami Te Priyamanaya :

- Shall tell you who are delighted.
- Bhagavan teaches his glories so that one can meditate upon him.

- **Chapter 7 & 9 :**

Pure Consciousness Tatvam of Bhagavan elaborated

- Tatvam and Vibhuti taught for purpose of Meditation.
- Eh Arjuna, listen to my teaching with focus.
- I am teaching you again, understand properly.
- All Goodness should come to you and you should be happy.
- Pratingya Vakhyam, As you are loving, listening to me enthusiastically, I will teach you again.

Verse 2:

न मे विदुः सुरगणाः
प्रभवं न महर्षयः ।
अहमादिर्हि देवानां
महर्षीणां च सर्वशः॥१०-२॥

na mē viduḥ suragaṇāḥ
prabhavaṃ na maharṣayaḥ |
aham ādirhi dēvānām
maharṣīṇām ca sarvaśaḥ || 10-2 ||

Neither the hosts of heaven nor great rsis know my origin; for, in every way, I am the source of all the devas and the rsis.[Chapter 10 - Verse 2]

a) Na Suraganah Na Maharsayah Viduh Me Prabhavam :

- Neither the Gods nor the great sages know my origin

b) Hi Aham Adih :

- Because I am the origin.

c) Devanam :

- Of the Gods.

d) Cha Maharsinam Sarvashaha :

- And the great sages in all respects.
- I am teaching personally My nature of Pure Consciousness because Devas, Maharishis are not capable of explaining it well.

Sura	Ganaha	Prabhavam
- Deva	- Group	- Vibhutis, glory, greatness.

- I am source cause of all Bodies of Devas and Maharishis.
- Effect can't explain its Cause.
- I am Chief of all.

Verse 3 :

यो मामजमनादिं च
वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु
सर्वपापैः प्रमुच्यते ॥ १०-३ ॥

yō mām ajam anādiṃ ca
vētti lōkamahēśvaram |
asammūḍhaḥ sa martyēṣu
sarvapāpaiḥ pramucyatē || 10-3 ||

He who amongst the mortals knows Me as unborn and Beginningless, as the great Lord of the worlds, is undeluded and is liberated from all sins. [Chapter 10 - Verse 3]

a) Martyesu Sah Asammudah Yaha Vetti Mam :

- Among Mortals, that discriminative One who knows me.

b) Ajam :

- To be birthless.

c) Anadim :

- Causeless.

d) Cha Lokamaheshvaram :

- And the Great Lord of the Universe.

e) Pramuchyate Sarvapapaih :

- Becomes freed from all sins.
- My Glories can't be explained by One's created by Me, therefore, I will explain myself.
- One who Knows Me is freed from all Papams.
- I am Pure Consciousness, unborn, No birth – death for Me.

Veda :

- Ajayamam Bahuda Vijayate.
- Unborn appears as if it has taken several births.
- There is no source, cause for Me.
- I am the Greatest, Ruler of the entire Universe.
- Not perceivable by senses or normal Intellect.
- I can be perceived by indepth understanding and Meditation.
- I appear to be existing in all bodies, and if one can understand by removing ignorance.

Ishvaryam, Turiyam, Agyanam Tat Karyavatu Varjitam :

- How do we Know Ishvara?

Tiruvalluvar :

- All knowing Bhagawan is source of Universe, can be known in the lotus of one's heart.
- One who has dropped his ignorance and delusion, Assamudah, knows Me as Pure Consciousness.
- Men are subject to Birth and Death.
- Sarva Papayi.

Shankara :

- Mati Purva, Amati Purva Krutaihi, mistakes done intentionally or unintentionally.
- One who knows Me will not be affected by his Papas, mistakes because he knows his ever existing nature as Sakshi Chaitanyam.

Topic II

Lord's Glory in brief and benefit of that Knowledge (Verse 4 – 7)

Verse 4 :

बुद्धिर्ज्ञानमसम्मोहः
क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो
भयं चाभयमेव च ॥ १०-४ ॥

buddhirjñānam asammōhaḥ
kṣamā satyaṃ damaḥ śamaḥ |
sukhaṃ duḥkhaṃ bhavō'bhāvaḥ
bhayaṃ cābhayaṃ ēva ca || 10-4 ||

Intellect, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, happiness, pain, birth or death or death, fear and also fearlessness... [Chapter 10 - Verse 4]

a) Buddhih, Jnanam, Asammohah, Kshama :

- Intelligence, Knowledge, Non-delusion, patience.

b) Satyam, Damah, Samah, Sukham :

- Truthfulness, sense control, mind control, pleasure.

c) Dukham, Bhavah, Abhavah, Bhayam Cha :

- Pain, birth, death, fear.
- Various aspects of Mind in Verse 4 and 5.
- One who comprehends subtlest of things is called Buddhiman, Genius.
- Understanding of Atma is done by Buddhi.
- Delusion means, lack of clarity.

Assamohaha :

- Immediate correct reaction to situations

Kshama :

- Patience, firm Mind, fearless, not opposing when someone comes charging at us.
- Having one thought and speaking something else outside is Asatyam.

Damaha :

- Sense organ control.

Kshamaha :

- Control over thoughts.
- Thoughts should be of right quantity, quality, to achieve life's goals.

Sukham :

- Happy thoughts experienced.

Dukham :

- Sorrowful thoughts experienced.

Bava :

- Appearance.

Abavaha :

- Resolution of what appears.

Bayam :

- Insecurity, fear of Death, losses, ill-health.
- All Vrittis are Ishvaras Nature.

Verse 5:

अहिंसा समता तुष्टिः
तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां
मत्त एव पृथग्विधाः ॥१०-५॥

ahiṃsā samatā tuṣṭih
tapō dānaṃ yaśō'yaśaḥ |
bhavanti bhāvā bhūtānāṃ
matta ēva pṛthagvidhāḥ || 10-5 ||

Non-injury, equanimity, contentment, austerity, beneficence, fame, infamy All these different kinds of qualities of beings arise from Me alone. [Chapter 10 - Verse 5]

Abhayam Eva, Ahimsa, Samata, Tustih :

- Fearlessness, Non-violence, equanimity, contentment.

e) Tapah, Danam, Yasah, Cha Ayasah :

- Austerity, Generosity, fame, ill-fame.

f) Prthagvidhah Bhavah :

- All these dispositions.

g) Bhutanam Bhavanti Mattah Eva :

- Of beings are born out of Me alone.

Ahimsa :

- Not hurting someone mentally.

Samata :

- Accepting people, circumstances without Desire, hate.

Tushti :

- Being contented with what we get, state of Mind makes us truly wealthy.

Tapaha :

- Controlling excess, fasting, Mouna Vrita.

Danam :

- Sharing wealth.

Yasaha :

- Praise earned by following Dharma.

Ayasaha :

- Criticism faced for indulging in Adharmic activities.
- These qualities are existing in all bodies.
- These are emotions constituting subtle being.
- Ishvara bestows qualities in Bodies as per their Karma.
- Tangible gross exists in intangible Akasha.
- Gross and subtle are inseparable from Ishvara.
- Lead glorious life in this world with Jnanam.

Verse 6 :

महर्षयः सप्त पूर्वे
चत्वारो मनवस्तथा ।
मद्भावा मानसा जाताः
येषां लोक इमाः प्रजाः ॥१०-६॥

maharṣayaḥ sapta pūrvē
catvārō manavastathā |
madbhāvā mānasā jātāh
yēṣāṃ lōka imāḥ prajāḥ || 10-6 ||

The seven great rsis, the ancient four and also the Manus, possessed of powers like Me, were born of (My) mind; from them are these creatures in the world (Originated and Sustained).
[Chapter 10 - Verse 6]

a) Sapta Maharsayah :

- The seven great sages.

b) Purve Chatvarah :

- The earlier four sages.

c) Tatha Manavah :

- 14 Manus.

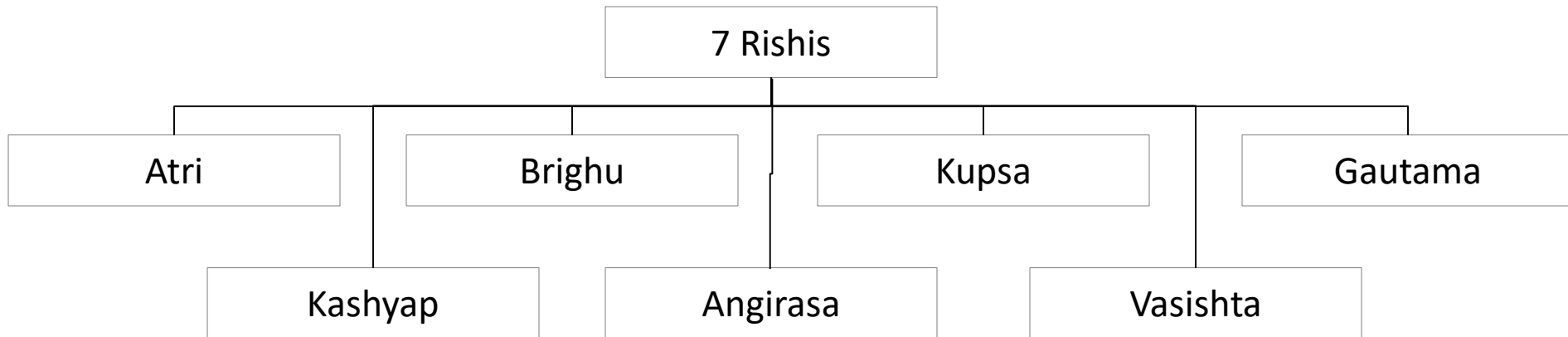
d) Madbhavah :

- Who possess my Nature.

e) Yesham Prajah Imah Loke Jatah Manasah :

- And whose progeny are these in the world are born of my Mind.

- All Good and Bad qualities originate from the Lord.



- Existed in Ancient past.
- 7 Rishis + 4 Manus = Maya Sahita Brahman.
- All born of Maya, Lord's Mind.
- After Manus and Maharishis, Plant, animal, moving, non-moving, sentient, inert originated.
- Jivas appeared in their bodies.

Verse 7 :

एतां विभूतिं योगं च
मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन
युज्यते नात्र संशयः ॥१०-७॥

ētāṃ vibhūtiṃ yōgaṃ ca
mama yō vētti tattvataḥ |
sō'vikampēna yōgēna
yujyatē nātra saṃśayaḥ || 10-7 ||

He, who in truth knows these manifold manifestations of My being (Macrocosm) and (this) yoga-power of mine (Microcosm), becomes established in the 'tremorless-yoga'; there is no doubt about it. [Chapter 10 - Verse 7]

- What is benefit of knowing Vibhuti Yoga?
- What is Relationship between Bhagawan and World?

a) Saha Yaha Tattvataḥ Vetti Etam Vibhutim :

- He who really knows this glory.

b) Cha Yogam Mama :

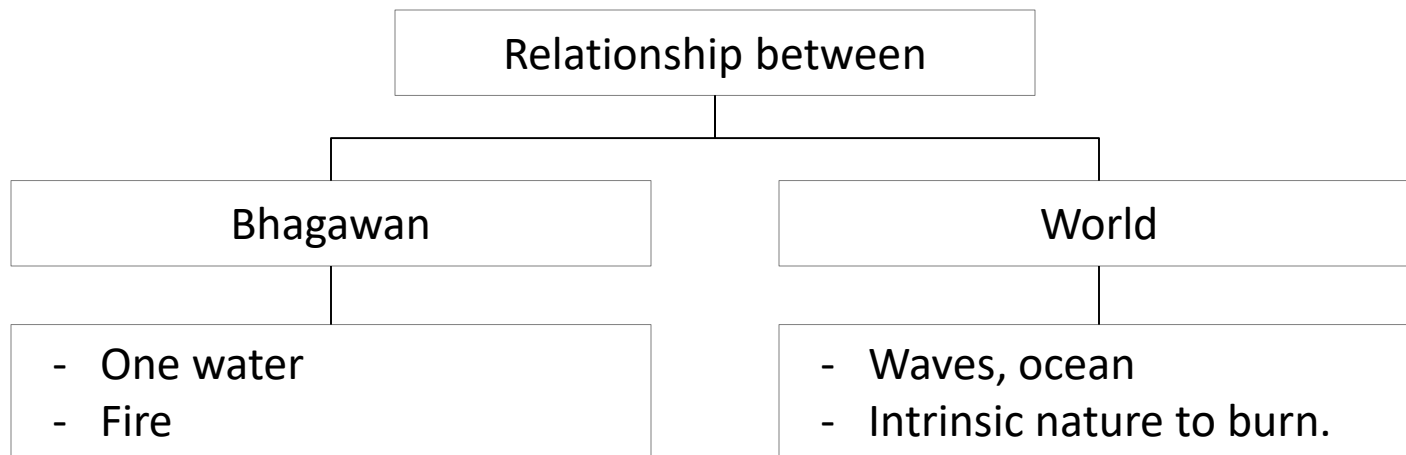
- And power of Mine.

c) Yujyate Avikampena Yogena :

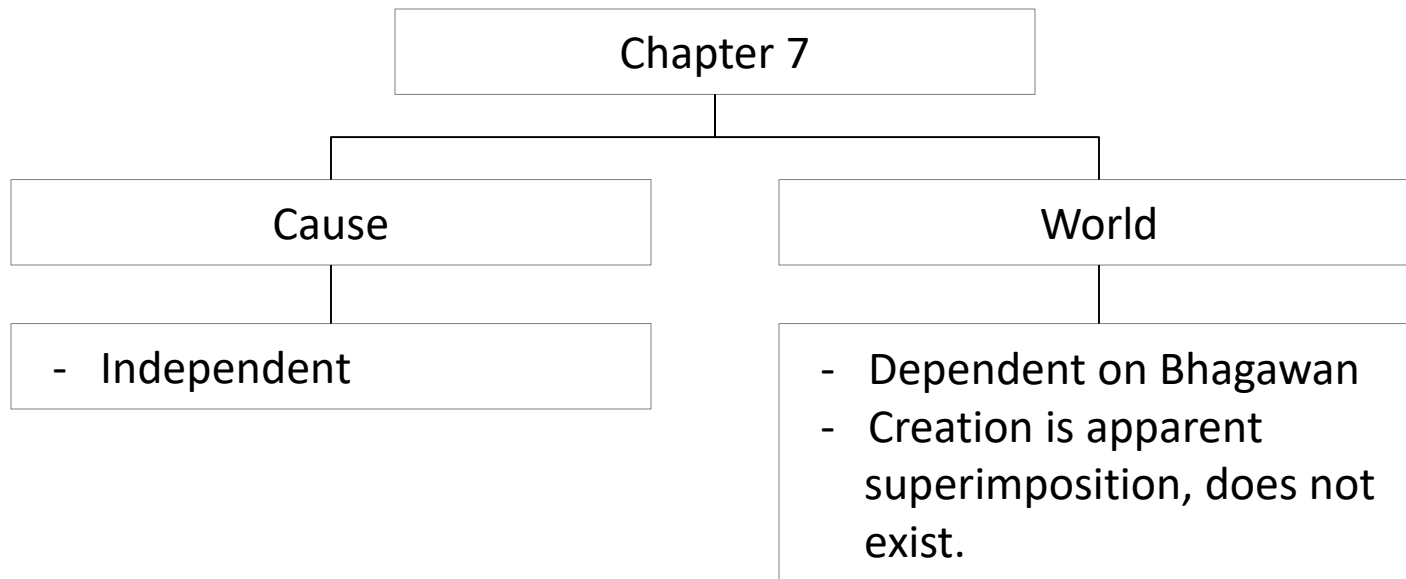
- Is blessed with unshaken knowledge.

d) Na Samshayah Atra :

- There is no doubt in this.



- Consciousness = All Knowing nature of Bhagawan, omniscient, omnipotent.
- Matter (Maya Shakti) : Jadam can't know.
- One who knows subtlety and true nature, origination of Universe and its source, cause is ever free.



- Duality is strong in us, therefore, Bhagawan is teaching us again.
- Avikampa Yoga = Jnana Yoga, capacity to know true essence of everything.
- Uniting himself with Pure Jnana Yoga, he attains equanimity after which sorrowful events don't shake him and happy events don't excite him.
- If one attempts to know this, meditates on this, one is sure to understand.
- One with association with Vibhuti Yoga, unites steadfast with Yoga of unwavering equanimity.

Topic III

Virat devotees and benefits of such Devotion (Verse 8 – 11)

Verse 8:

अहं सर्वस्य प्रभवः
मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां
बुधा भावसमन्विताः ॥ १०-८ ॥

aham sarvasya prabhavaḥ
mattaḥ sarvaṁ pravartatē |
iti matvā bhajantē mām
budhā bhāvasamanvitāḥ || 10-8 ||

I am the source of all; from Me everything evolves; understanding thus, the wise endowed with loving consciousness worship Me. [Chapter 10 - Verse 8]

a) Aham Prabhavaḥ Sarvasya :

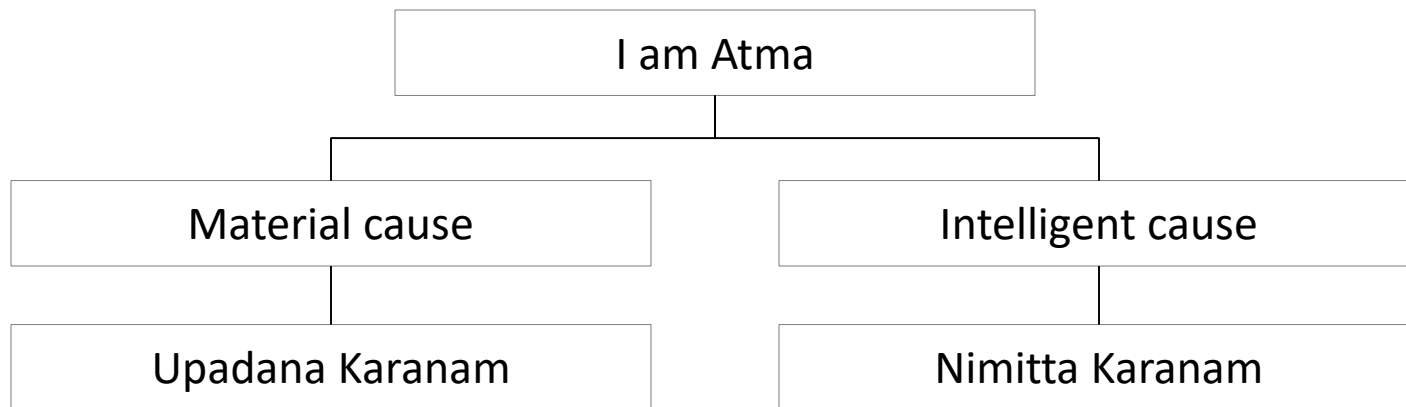
- I am the source of everything.

b) Sarvaṁ Pravartate Mattaḥ :

- Everything proceeds from Me.

c) Matva Iti Budhah Bhava Samanvitah Bhajante Mam :

- Knowing this the wise ones, who are endowed with Devotion worship Me.
- I, Pure Consciousness am called Vasudeva.
- I am the cause of Creation together with Maya Shakti.



- Pancha Kosha Vilakshana, Avasta Traya Sakshi.
- By my Grace, everything functions as per Laws of Nature.
- Existence, Resolution, enjoyership of Activities, modifications keep taking place.
- Understand Creation is from Ishwara, say the wise who can think deeply.
- Nothing other than Ishwara the Absolute Reality is valuable in Life.
- Creation is like an image on the screen of Pure Consciousness.
- Without screen, no movie.
- Without God, Pure Consciousness, No World.
- Meditate on Me and think well about Me.
- Worship Bhagawan with Dvaita Bhakti but internally remain steadfast in Advaita Jnanam.

Verse 9 :

मच्चित्ता मद्गतप्राणाः
बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं
तुष्यन्ति च रमन्ति च ॥ १०-९॥

maccittā madgataprāṇāḥ
bōdhayantaḥ parasparam |
kathayantaśca māṃ nityaṃ
tuṣyanti ca ramanti ca || 10-9 ||

With their minds wholly resting in Me, with their sense absorbed In Me, enlightening one another and ever speaking of Me, they are satisfied and delighted. [Chapter 10 - Verse 9]

a) Matchittah Madgatapranaha :

- Fixing Mind and senses on Me.

b) Paraspam Bhodhayantah :

- Mutually sharing the Knowledge about Me.

c) Cha Kathayantah Mam :

- And speaking about Me.

d) Nityam Tusyanti Cha Ramanti :

- They are always contented and delighted.
- Ishwara is cause of Creation. It is from him gross and subtle world's are created and protected.
- Devotees understand the Absolute Reality and transactional Reality of the Lord and meditate.

- Wise Minds are always filled with thoughts of Glories of Lord, knowing the Absolute Reality, they do not indulge in any other activities in the transactional material world.
- They think deeply upon Pure Consciousness nature of Ishwara.
- Devotees do not live for money, position, fame, Punyam.
- Want to know Truth about Bhagawan and live in that divine happiness.
- Devotees hold on to their lives for the sake of glorifying Bhagawan.
- Share with each other Nature and Greatness of Bhagawan.
- Teach other spiritual aspirants who wish to know more about Bhagawan.
- They rejoice in the thoughts of Bhagawan.
- One with Bhagawan as their very Self.

Verse 10 :

तेषां सततयुक्तानां
भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं
येन मामुपयान्ति ते ॥१०-१०॥

tēṣāṃ satatayuktānām
bhajatām prītipūrvakam |
dadāmi buddhiyōgaṃ taṃ
yēna māmupayānti tē ||10-10||

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

a) Tesam :

- To them.

b) Satata Yuktanam :

- Who are ever steadfast.

c) Bajatam :

- And who worship Me.

d) Pritipurvakam :

- With devotion.

e) Dadami Tam Buddhiyogam :

- I give that Yoga of wisdom.

f) Yena Te Upayanti Mam :

- By which they reach Me.
- Jnana Yoga is taught to those who devote lives to him.
- Ishvara, Jagat Karanam, cause of Creation.
- Those who teach others and meditate upon him, they have given up a lot of external things, external desires.
- Surrender completely to Bhagawan, understand himself to be the only resort.
- Many consider Bhagawan to be means to fulfil worldly desires like materialistic gains and pleasures.
- These devotees do not seek the world of matter, main Goal to understand Paramarta Tatvam, the Absolute Truth.
- They praise Bhagawan with abundant love.
- Bhagawan teaches Tatvam of Pure Consciousness, Knowledge of God principle.
- Teaches Advaita Jnanam, principle of Non-duality, blesses devotee with environment ideal for Sravanam, Mananam, Nididhyasanam.
- I teach them the Knowledge of Absolute Reality by which they understand Me as their very Self.
- If we worship him with Vairagyam, dispassionate, uninvolved in worldly affairs, he will give us Knowledge of Absolute Reality.
- How does Bhagawan bless with Jnanam?

Verse 11 : Important Verse

तेषामेवानुकम्पार्थम
अहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थः
ज्ञानदीपेन भास्वता ॥ १०-११ ॥

tēṣām ēvānukampārtham
aham ajñānajaṃ tamaḥ |
nāśayāmyātmabhāvasthah
jñānadīpēna bhāsvatā || 10-11 ||

Out of mere compassion for them, I, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

a) Anukampartham Eva :

- Out of compassion.

b) Tesham :

- For them.

c) Aham :

- I

d) Atmabhavasthah :

- Remaining in the intellect.

e) Nashayami Tamah Ajnanam :

- I destroy the darkness born of ignorance.

f) Bhasvata Jnana Dipena :

- By the brilliant light of Knowledge.
- By love and grace, I remove the bondage with delusion by lack of discrimination.
- They give Reality to this life and face darkness of ignorance, delusion regarding money, position, fame.
- How Bhagawan destroys ignorance?
- With the Mind as Ashrayam, abode , by lamp of Knowledge.
- Bhagawan lives in the heart and by lamp of Knowledge, removes darkness of Samsara, bondage which is the result of ignorance.
- Wick is well soaked in the oil of clarity of Mind, caused by deep devotion and love for Bhagawan.
- For lamp to burn, air required.

• **Meditation done on Non-duality of Ishvara, Self.**

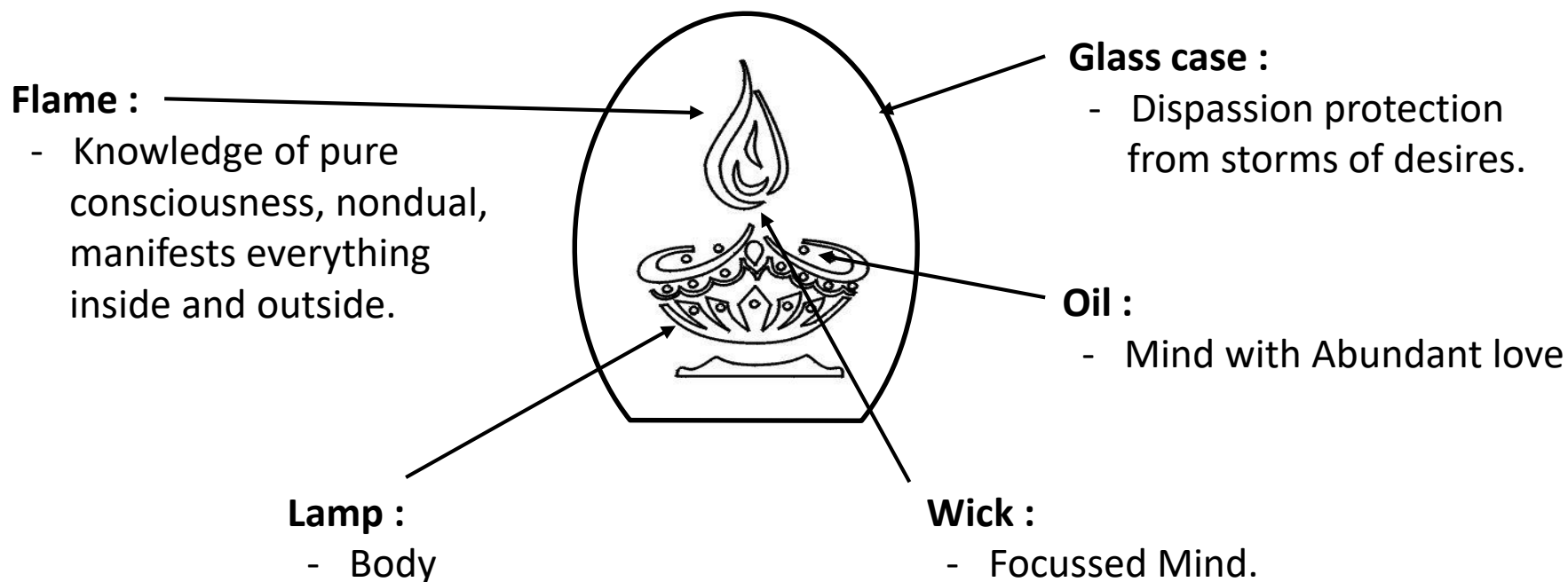
- Maturity, the wick is gained by Brahmacharya, celibacy.
- Antahkaranam, dispassionate Mind – Adharam, source.
- What protects flame against strong winds – Glass case.

• **Quality of Mind, released from material bondage and unaffected by likes and dislikes, Vairagyam is the Glass case.**

- That which is perceived by intellect having Jnana Shakti, power of Knowledge, achieved by focussed constant Meditation.

Body	Mind with Abundant love	Focussed mind	Bright flame	Dispassion
- Lamp	- Oil	- Wick	- Knowledge of non-duality, pure consciousness, self.	- Glass case protects lamp.

- Pure Consciousness Self, manifest everything within and outside.
- Advaita Jnanam taught here.



- Upto Verse 11, Qualities of devotees, benefit of Jnana Yoga, Understanding of Self as Bhagawan and Moksha as the benefit taught.

Verse 12 & 13 :

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

arjuna uvāca
param Brahma param dhāma
pavitraṁ paramaṁ bhavān |
puruṣaṁ śāśvataṁ divyam
ādidēvam ajaṁ vibhum || 10-12 ||

Arjuna said : You are the supreme Brahman, the supreme Abode, the supreme purifier, eternal, divine Purusa, the God of all gods, unborn, omnipresent. [Chapter 10 - Verse 12]

आहुस्त्वामृषयः सर्वे
देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः
स्वयं चैव ब्रवीषि मे ॥१०-१३॥

āhustvām ṛṣayaḥ sarvē
dēvarṣirnāradastathā |
asitō dēvalō vyāsaḥ
svayaṁ caiva bravīṣi mē || 10-13 ||

All the rsis have thus declared You, as also the Devarsi Narada, so also, Asita, Devala and Vyasa; and now the same you yourself say to me. [Chapter 10 - Verse 13]

a) Arjuna Uvaca :

- Arjuna asked.

b) Bhavan :

- You are.

c) Param Brahma :

- The Supreme Brahman.

d) Param Dhama :

- The Supreme light.

e) Paramam Pavithram :

- And Supremely holy.

f) Sarve Rishaya :

- All the sages.

g) Devarishi Narada :

- Including the Divine Sage Narada.

h) Tatha Vyasah :

- As well as Vyasa.

i) Ahu Tvam :

- Speak of You.

j) Purusham :

- As the Self of All.

k) Shashvatam :

- Eternal.

l) Divyam :

- Divine.

m) Adhidevam :

- The Primary God.

n) Ajam :

- Birthless.

o) Vibhum :

- And all pervasive.

p) Svayam Cha Eva Bravisi Me :

- You are also telling me the same.
- Bhagawan purifies us, is General scriptural injunction.
- Whether one is pure or impure, by thinking of Lotus eyed Bhagawan, one become pure internally and externally.
- All Rishis have sung glories about You.
- In this manner, Arjuna praises Bhagawan, requests Bhagawan to teach.

Verse 14 :

सर्वमेतदृतं मन्ये
यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं
विदुर्देवा न दानवाः ॥ १०-१४ ॥

sarvam ētadṛtaṃ manyē
yanmāṃ vadasi kēśava ।
na hi tē Bhagavān vyaktiṃ
vidurdēvā na dānavāḥ || 10-14 ||

I believe all this, that you say to me as true, O Kesava; verily, O Blessed Lord, neither the devas nor the Danavas know Your manifestation (Identity). [Chapter 10 - Verse 14]

a) Kesava :

- Oh Krishna.

b) Manye :

- I consider.

c) Sarvam Etat :

- All this.

d) Yad Vadasi Mam :

- Which you tell Me.

e) Rtam :

- To be true.

f) Hi Na Deva, Na Danava Vidhuh :

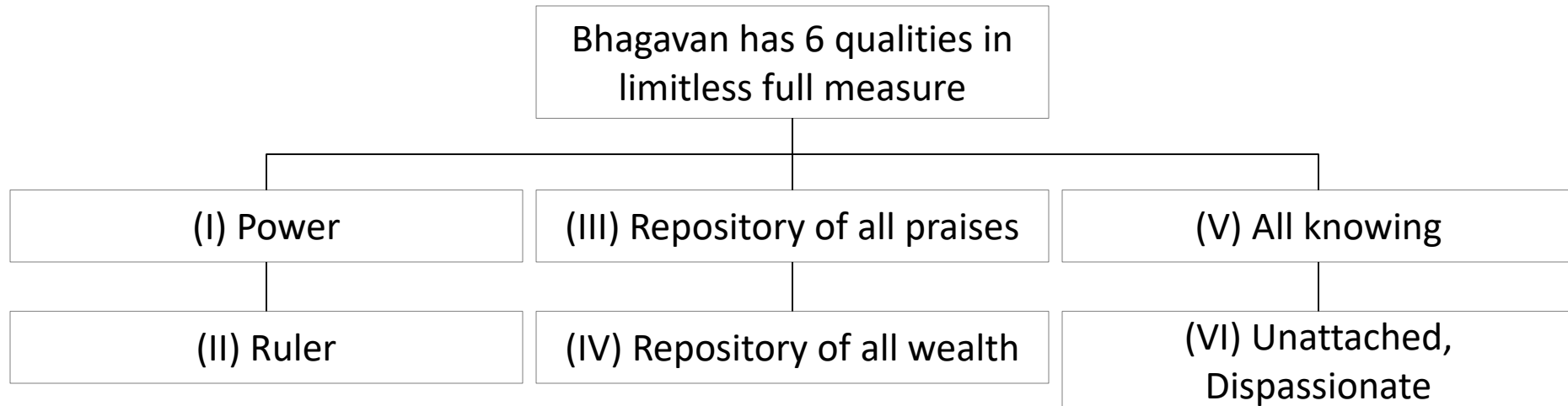
- Neither the Gods nor the demons know.

g) Te Vyaktim :

- Your Manifestation.

h) Bhagawan :

- Oh Lord!



- Greatness of your Manifestation is not known to Devas and Asuras.
- Those who enjoy sense pleasures in Dharmic way do not know your Glories.
- Arjuna praises Bhagawan stating his Magnificence.

Verse 15 :

स्वयमेवात्मनात्मानं
वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश
देवदेव जगत्पते ॥१०-१५॥

svayam ēvatmanātmānaṃ
vēttha tvaṃ puruṣōttama |
bhūtabhāvana bhūtēśa
dēvadēva jagatpatē ||10-15||

Verily, You yourself know yourself by yourself, O Purusottama, (Supreme Purusa), O source of beings, O lord of beings, O God of gods, O ruler of the World. [Chapter 10 - Verse 15]

a) Purushottama :

- Oh Krishna.

b) Bhutabhavana :

- The Creator of all beings.

c) Bhutesha :

- The sustainer of all beings.

d) Deva Deva :

- The God of all Gods.

e) Jagatpate :

- And the Protector of the Universe.

f) Tvam Svayam Vettha Atmanam :

- You alone know yourself.

g) Atmana Eva :

- By yourself.
- Arjuna praises Bhagawan.
- Best among Men; Life principle in all living beings (Ch 15 – Details)
- One creates bodies for Jivas.
- One who protects Jivas living in all bodies.
- Foremost amongst Devas.
- Head of Jagat, source of Universe, first one in the Universe.
- You alone know about Yourself.

Gita :

न मे विदुः सुरगणाः
प्रभवं न महर्षयः ।
अहमादिर्हि देवानां
महर्षीणां च सर्वशः॥१०-२॥

na mē viduḥ suragaṇāḥ
prabhavaṃ na maharṣayaḥ |
aham ādirhi dēvānām
maharṣīṇām ca sarvaśaḥ || 10-2 ||

Neither the hosts of heaven nor great rsis know my origin; for, in every way, I am the source of all the devas and the rsis.[Chapter 10 - Verse 2]

- You are the one incomparable with Rulership, power and you alone know Yourself.
- You alone are Qualified to say your divine Glories, glories by which you pervade (Tishtati) the entire Universe.

Verse 16 :

वक्तुमर्हस्यशेषेण
दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकान्
श्मांस्त्वं व्याप्य तिष्ठसि ॥१०-१६॥

vaktum arhasyaśēṣēṇa
divyā hyātmavibhūtayaḥ |
yābhirvibhūtibhirlōkān
imāṃstvaṃ vyāpya tiṣṭhasi || 10-16 ||

You should indeed, without reserve, tell me of your divine glories by which You exist pervading all these worlds. [Chapter 10 - Verse 16]

Verse 17 :

कथं विद्यामहं योगिन्
त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु
चिन्त्योऽसि भगवन्मया ॥१०-१७॥

katham vidyām ahaṁ yōgin
tvām sadā paricintayan |
kēṣu kēṣu ca bhāvēṣu
cintyō'si bhagavān mayā || 10-17 ||

How shall I, ever-meditating, know you, O yogin? In what aspects or things, O Blessed Lord, are You to be thought of by me? [Chapter 10 - Verse 17]

a) Yoginam :

- Oh Lord of all powers.

b) Sada Parichintayan Tvam :

- Constantly thinking of You.

c) Katham Aham Vidyam :

- How can I know your true Nature?

d) Keshu Keshu Cha Bhaveshu :

- In what all objects.

e) Asi Chintayah :

- Are you to be meditated upon.

f) Maya :

- By Me.

g) Bhagawan :

- Oh Lord.
- Bhagawan called Yogi because he creates World with Maya Shakti.
- How should I constantly meditate on you, always?
- With what attitude?
- Bhagawan, one who is complete on all aspects.
- In what all forms should I meditate on You.
- What is means of acquiring Knowledge to constantly think of Bhagawan.

Verse 18 :

विस्तरेणात्मनो योगं
विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि
शृण्वतो नास्ति मेऽमृतम् ॥१०-१८॥

Vistarēṇatmanō yōgaṃ
vibhūtiṃ ca janārdana |
bhūyaḥ kathaya tṛptirhi
śṛṇvatō nāsti mē'mṛtam || 10-18 ||

Tell me again, in detail, O Janardana, of your Yoga-power and immanent glory; for I do not feel satisfied by hearing Your life giving and so nectar like speech. [Chapter 10 - Verse 18]

a) Janardana :

- Oh Krishna!

b) Kathaya :

- Tell Me.

c) Buyah :

- Again.

d) Atmanaha Yogam :

- About your power.

e) Cha Vibhutim :

- And Your manifestation.

f) Vistarena :

- In detail.

g) Hi :

- Because.

h) Asti Na Triptih Me :

- There is no satisfaction for Me.

i) Srvatah :

- Who am listening.

j) Amrtam :

- To the nectar of words.

Janardana :

- One who destroys bad people.
- One who gives sorrow to bad people for them to mature.
- One who is prayed for ultimate happiness and means for such happiness.
- One who fulfils ultimate happiness.
- Please teach me your Glories in detail again.
- I want to hear your Divine, nectarine words.
- My ears are feasting, enjoying through the words – wealth of wisdom.

- I am not satiated by your nectarine words.
- Student should again and again gain Knowledge from Teacher by enthusiastic expression.

Manu Smriti :

- “Yatha Ganam Gathri” .
- Make use of tool to break Rock, Dig well, get water, express keenly our desire to hear and acquire wealth of Jnanam from Guru.

Verse 19 :

श्रीभगवानुवाच ।
हन्त ते कथयिष्यामि
दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ
नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥

śrībhagavānuvāca
hanta tē kathayiṣyāmi
divyā hyātmavibhūtayaḥ ।
prādhānyataḥ kuruśrēṣṭha
nāstyantō vistarasya mē || 10-19 ||

The Blessed Lord said: Alas! Now I will declare to you My divine glories, immanent in their prominence; O best of the Kurus, there is no end to the details of My extent.
[Chapter 10 - Verse 19]

a) Sribhagawan Uvaca :

- The Lord replied.

b) Hanta :

- Well.

c) Kurusreshta :

- Oh Arjuna!

d) Kathayisyami Te Pradhanyatah :

- I shall tell you the main.

e) Divyah Atma Vibhutayah :

- The main glories of Mine.

f) Hi :

- Because.

g) Asti Na Antah :

- There is no limit.

h) Me Vistarasya :

- To my Manifestation.
- It is not possible for Me to list all my Glories.
- Will tell you important ones.
- There are countless Glories of past, present, future Endless

Chapter 10 – Verse 40 :

नान्तोऽस्ति मम दिव्यानां
विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो
विभूतेर्विस्तरो मया ॥१०-४०॥

nāntō'sti mama divyānām
vibhūtīnām parantapa |
ēṣa tūddēśataḥ prōktah
vibhūtērvistarō mayā || 10-40 ||

There is no end to my divine glories, O Parantapa; but, this is just a brief statement by Me of the Particulars of My divine glories. [Chapter 10 - Verse 40]

Verse 20 :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

a) Gudakesa :

- Oh Arjuna!

b) Aham Atma :

- I am the Self.

c) Sarva Bhuta Saya Sthitah :

- Residing in the heart of all beings.

d) Aham Adih Ca :

- I am the beginning.

e) Madhyam Ca :

- The middle.

f) Eva Ca Antah :

- As well as the End.

g) Bhutanam :

- Of all beings.

I) Gudakesa :

- One who has won over sleep or has curly hair.

II) Aham Sarva Buta Ashraya Sthitaha Atma Asmi :

- I am the Atma Tattvam who resides in the minds of all the bodies.

1st Vibhuti :

- Each of us identify ourself with word “I”.
- It is a great wonder, I impression we carry throughout our Life.

- **This individuality is what we call as the Jivatma.**

- Jivatma not distinct from Paramatma.

- **This Sloka is a Mahavakya.**

- **Jivatma and Paramatma are one and the same.**

- **From the point of Pure Consciousness, all Knowing Paramatma and Jiva with limited Knowledge are one and the same.**

- **Advaita Siddhanta.**

- **I am the Atma Svarupa which is the individuality “I” projected in the minds of all the bodies.**
- **Bhagawan is in the form of one who searches for him.**
- Most think they are limited Jiva and need to experience Bhagawan, attain Bhagawan.
- In the beginning, nothing wrong to think in this way.
- Later, after study, truth we are Bhagawan himself becomes clear.
- Temporarily Jiva goes through Body-Mind experience, man need not attain Bhagawan.
- Bhagawan is now having an human experience.

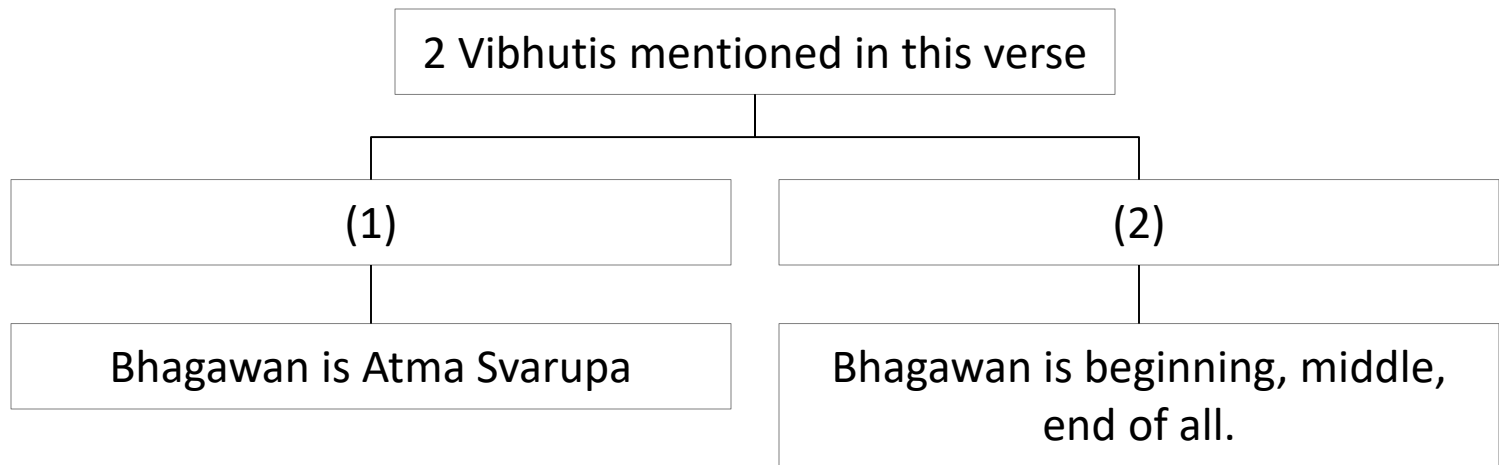
- **It is due to ignorance, power of Maya that people think of Self as a human being.**
- We foster love and hatred.

III) Aham Adhishcha, Madhyamcha, Antah Eva Cha :

- **I am the beginning, middle and end of all kinds of bodies, things, objects which come into existence, are sustained and resolved.**

Chapter 7 and 9 :

- Everything depends on Me, I don't depend upon anything in creation.
- They are all manifestations of Maya.



Technical :

- Bhagawan is Srishti, Sthithi, Laya Karanam.
- Samastha Jagat Upadana Karanam (Material cause of Universe).
- Ishvara Governs Maya.
- Maya called as Material cause.
- Take these 2 as our Nature, Absolute Reality.

Verse 21 :

आदित्यानामहं विष्णुः
ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि
नक्षत्राणामहं शशी ॥१०-२१॥

ādityānām ahaṃ viṣṇuh
jyōtiṣāṃ raviraṃśumān |
marīcirmarutām asmi
nakṣatrāṇām ahaṃ śaśī || 10-21 ||

Among the (Twelve) Adityas I am Visnu; among luminaries, the radiant sun; I am Marici among the Maruts; among asterisms, the Moon am I. [Chapter 10 - Verse 21]

a) Aham Visnuh Adityanam :

- I am Visnu among Adityas.

b) Anshuman Ravih Jyotisham :

- I am the radiant Sun among the luminaries.

c) Asmi Maricih Marutam :

- I am Marichi among Maruts.

d) Aham Sashi Nakshatranam :

- I am the Moon among the luminaries of the night.

3) Among 12 Adityas – I am Visnu

- Shakraha, Kriyaman, Mandata, Tvashta, Pusha, Vivasvan, Savita, Mitraha, Varunaha, Amshuhu, Bagcha.
- I am Vishnu who took the form of Vamana Avatara.

4) Among luminaries of the day, I am the Sun which emits bright rays.

5) Among group of Devatas called Maruts, I am Marichi.

6) Among Nakshatras, Deva Ghanas, celestial bodies, I am the Moon.

- Among the luminaries in the night I am Chandra.

Verse 22 :

वेदानां सामवेदोऽस्मि
देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि
भूतानामस्मि चेतना ॥१०-२२॥

vēdānāṃ sāmavēdō'smi
dēvānām asmi vāsavaḥ |
indriyāṇāṃ manaścāsmi
bhūtānām asmi cētanā || 10-22 ||

Among the Vedas, I am the Sama-veda; I am Vasava among the gods; among the senses, I am the mind; and I am the intelligence among living beings. [Chapter 10 - Verse 22]

a) Asmi Samavedah Vedhanam :

- I am Samaveda among the 4 Vedas.

b) Asmi Vasavah Devanam :

- I am Indra among the Gods.

c) Asmi Manah Indriyanam :

- I am the Mind among the senses.

d) Cha Asmi Chetana Bhutanam :

- And I am the intelligence in all the beings.

7) Among Vedas Lord says he is Samaveda

- **Yajur:** Prose form – How to perform Yagyas.
- **Rig:** Poetic style in praise of Lord, pleases Devas chanted in Yagyas.

- **Atharvana** : Philosophy, Mantra Shastra
- **Samaveda** : Rig Veda in musical form

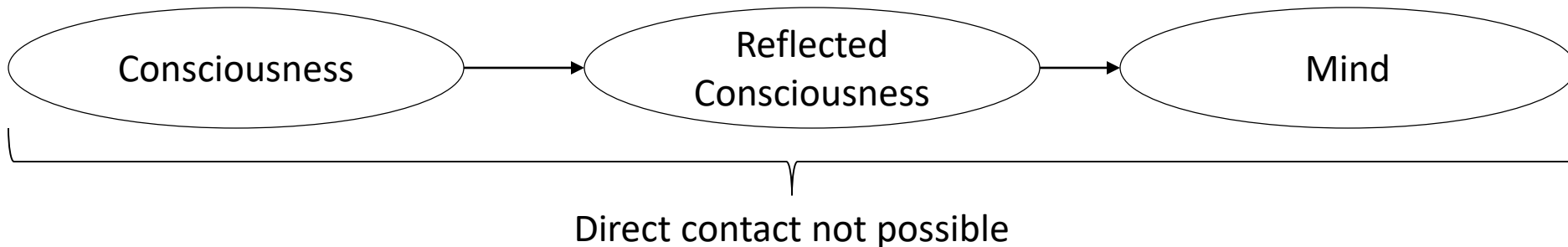
8) Among Devas – Rudra, Aditya

- Lord Is Indra – Head of Devas.

9) Among Jnana Indriyas and Karma Indriyas Lord is the Mind which receives information about World through Jnana Indriyas and acts through Karma Indriyas.

- **Mind is Master of all sense organs – Meditate on this and gain control of senses.**

10) Among Bhutas, living beings, Lord is Chetana, the Jiva, the living principle in the body, the Reflected Consciousness which knows the Mind.



- In the Body, Bhagawan is the Jiva that knows the Mind.
- I am the Substratum underlying the 'I' thought.
- In the beginning, it was said Lord is the Atma.

- **Here, he says, I am the I thought in the Mind, which is a Reflection of Atma in the Mind.**
- **Without Atma, no I thought possible.**

Verse 23 :

रुद्राणां शङ्करश्चास्मि
वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि
मेरुः शिखरिणामहम् ॥१०-२३॥

rudrāṇāṃ śaṅkaraścāsmi
vittēśō yakṣarakṣasām |
vasūnāṃ pāvakaścāsmi
mēruḥ śikhariṇāmaham || 10-23 ||

And among the Rudras I am Sankara; among the Yaksas and Raksasas I am the lord of wealth (Kubera); among the Vasus I am Pavaka (Agni); and Among the mountains I am the Meru.
[Chapter 10 - Verse 23]

a) Asmi Sankarah Rudranam :

- I am Sankara among the Rudras.

b) Vittesah Yaksharakshasam :

- I am Kubera among the Yakshas and Rakhshasas.

c) Asmi Cha Pavakah Vasunam :

- I am Agni among the Vasus.

d) Cha Aham Meruh Shikarinam :

- And I am the Meru among the peaked Mountains.

11) 11 Rudras :

- Lord is Sankara, Bhima, Vijaya, Mahadeva... in Puranas.

12) Yakshas and Rakshashas :

- Lord is Vittesha – Neither human or Devatas – Asuras.
- Kubera is their leader.
- Vittesha – one who Rules over wealth.
- Worship with love.

13) Among 8 Vasus, Lord is Pavakaha (Agni Bhagawan)

- Pavanam Karoti Pavakaha.
- Purifies Mind and Life.
- Agni is Vibhuti of Bhagawan.

14) Shikarinam :

- Meru among Mountain peaks, I am the Meru peak, Norway or Kailash Mountain.
- In Surya Namaskara Mantra, Midnight Sun is mentioned.
- One deep Meditation on this purifies the Mind.
- Krishna is telling his glories for Meditation.
- Mind becomes pure, single pointed, broadened, Mature.

Verse 24 :

पुरोधसां च मुख्यं मां
विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः
सरसामस्मि सागरः ॥१०-२४॥

purōdhasām ca mukhyaṃ mām
viddhi pārtha bṛhaspatim |
sēnānīnām ahaṃ skandhaḥ
sarasām asmi sāgaraḥ || 10-24 ||

And among the household priests, O Partha, know Me to be the chief, Brihaspati; among generals, I am Skanda; among lakes, I am the ocean. [Chapter 10 - Verse 24]

a) Partha :

- Oh Arjuna!

b) Viddhi Mam :

- Know Me.

c) Brihaspatim Mukhyam Purodhasam :

- To be Brihaspati, the foremost amongst priests.

d) Aham Skandaha Senaninam :

- I am Skanda amongst the commanders.

e) Cha Asmi Sagaraha Sarasam :

- And I am the Ocean among the reservoirs.

15) Lord is Chief among Raja Purohits

- Brihaspati Bhagawan for Deva Raja – Indra.

16) Among Army Chiefs, Lord Muruga who leads the Deva Senapati

- Indras Sena called Deva Sena.
- Lord Muruga controlled Asuras as Chief, Karthikeyan Swamy.

17) Among water bodies, reservoirs, Lord is the Ocean, Sagara

- Imagine length, breadth, depth of Ocean or Mountain peaks, space.

Verse 25 :

महर्षीणां भृगुरहं
गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि
स्थावराणां हिमालयः ॥१०-२५॥

maharṣīṇāṃ bhṛgurahaṃ
girām asmyēkam akṣaram |
yajñānāṃ japayajñō'smi
sthāvarāṇāṃ himālayaḥ || 10-25 ||

Among the great rsis, I am Bhrgu; among words, I am the one-syllabled Om; among sacrifices, I am the sacrifice of silent repetition (Japa-yajna); among immovable things, the Himalayas.
[Chapter 10 - Verse 25]

a) Aham Brugh Maharsinam :

- I am Bhrgu among the Great Sages.

b) Giram Asmi Ekam Aksharam :

- I am the word Om consisting of one syllable.

c) Asmi Japa Yajnah Yajnanam :

- I am Japa Yajna among Yajnas.

d) Himalaya Sthavaranam :

- I am the Himalayas among the Mountains.

18) Among Maharishis – Lord is Brighu

- Great in culture, Knowledge, character, expounded Mantras

19) Among words, Lord is Omkara (most important)

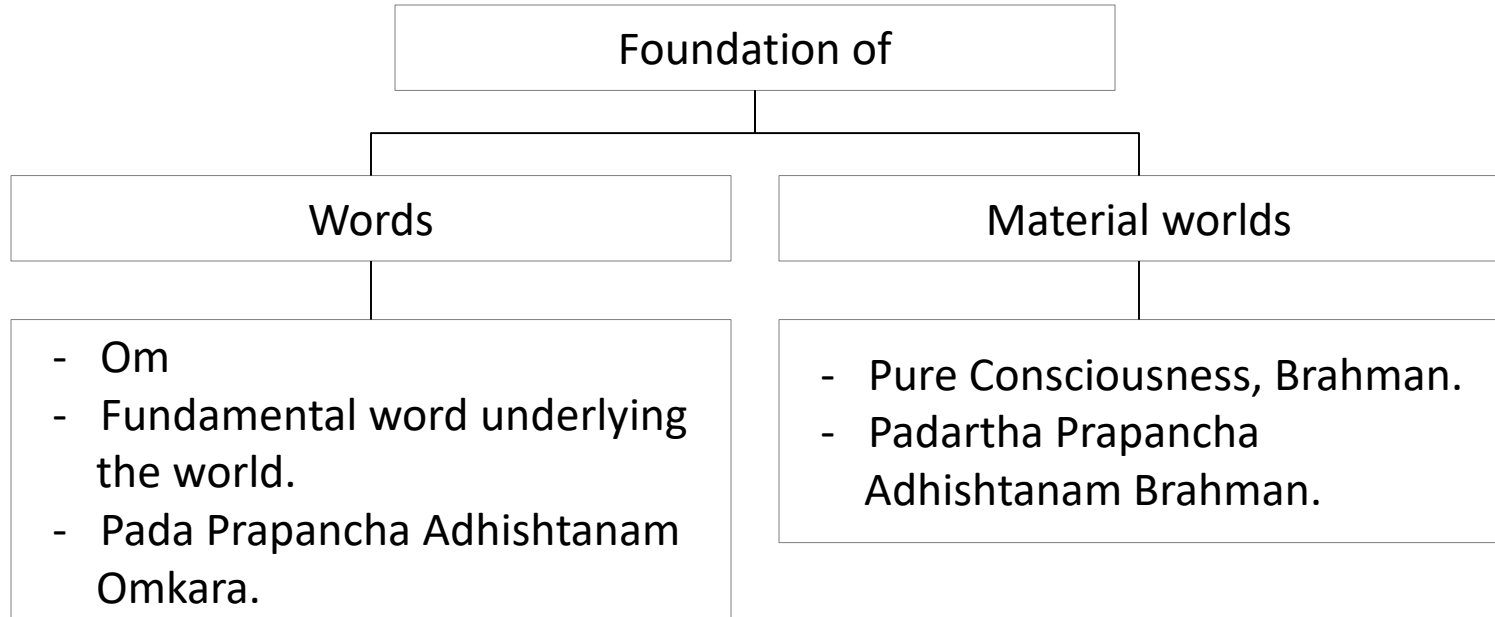
- Contains essence of Veda.

Chapter 7 – Verse 8 :

रसोऽहमप्सु कौन्तेय
प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः
खे पौरुषं नृषु ॥ ७-८ ॥

rasō'hamapsu kauntēya
prabhā'smi śaśisūryayōḥ |
praṇavaḥ sarvavēdēṣu
śabdaḥ khē pauruṣaṁ nṛṣu ||7-8||

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]



20) Among Yajnas, Lord is Japa Yagya

- **By repeating Mantras by persistent Japam, we can be free of Papas, free from cycle of Birth and Death.**
- When one internalises Mantras, one can change one's fate.
- Other Yagyas require material, priests, sacrifices, expenditure.
- Japa performed all by oneself, foremost amongst Yagyas.

21) Among stationary Mountains, Himalayas, the King of Mountains, Abode of Devas, Deva Bumi.

Verse 26 :

अश्वत्थः सर्ववृक्षाणां
देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः
सिद्धानां कपिलो मुनिः ॥१०-२६॥

aśvatthaḥ sarvavṛkṣāṇām
dēvarṣīṇām ca nāradaḥ |
gandharvāṇām citrarathaḥ
siddhānām kapilō muniḥ || 10-26 ||

Among all trees (I am) the Asvattha-tree; among divine rsis, Narada; among Gandharvas, Citraratha; among perfected ones, the Muni Kapila. [Chapter 10 - Verse 26]

a) Ashvattaha Sarva Vrikshanam :

- I am the fig tree among all the trees.

b) Naradah Devarisinam :

- I am Narada among the Divine sages.

c) Chitrarthaha Gandharvanam :

- I am Chitratha among Ghandharvas.

d) Cha Munih Kapilah Siddhanam :

- And I am Sage Kapila among the Siddhas.

22) Ashvatta Peepal tree – among the trees

Vishnu Sahasranama :

Nirgudha	Audumbara...	Ashvatta
Banyan	Fig	Peepal

- All 3 considered as Bhagawan.
- Retain lot of water and give more oxygen.
- We do Pradakshina and offer respect.
- Worship Root as form of Brahma, Middle – Vishnu, Tip – Maheswara.

23) Among all Deva Rishis, Lord is Narada

- General view – Narada creates confusion.
- Actually Narada makes us contemplate upon Reality of Life and gives us Knowledge.
- Triloka Sanchari, Jnana Upadesa to 3 Worlds.
- Deva Rishi spreads Ishvara Bhakti and Divine Music to all by singing Ishvara Namas and understand truth.
- Rishi – comprehends what eyes can't see and Mind can't understand.

24) Among Gandharvas (Artists + Musicians + Dancers), Lord is Chitra Ratha – Gandharva Veda

25) Among Siddhas – Kapila Muni

- Mentioned in Bhagavatam.
- One who is at Birth righteous, intelligent, unattached, has self-mastery, rules others, has Jnanam.
- We meditate and develop unseen powers and also for betterment of our lives.

Verse 27 :

उच्चैःश्रवसमश्वानां
विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां
नराणां च नराधिपम् ॥१०-२७॥

uccaiḥśravasam aśvānām
viddhi māmamṛtōdbhavam |
airāvataṃ gajāṇḍrāṇām
narāṇām ca narādhipam || 10-27 ||

Know Me among horses as Uccaihsravas, born of Amṛta; among lordly elephants, the Airavata and among men, the king. [Chapter 10 - Verse 27]

a) Ashvanam – Vidhi Mam Ucchaisravasam :

- Among horses know me to be Ucchaisravas.

b) Amrtodbhavam :

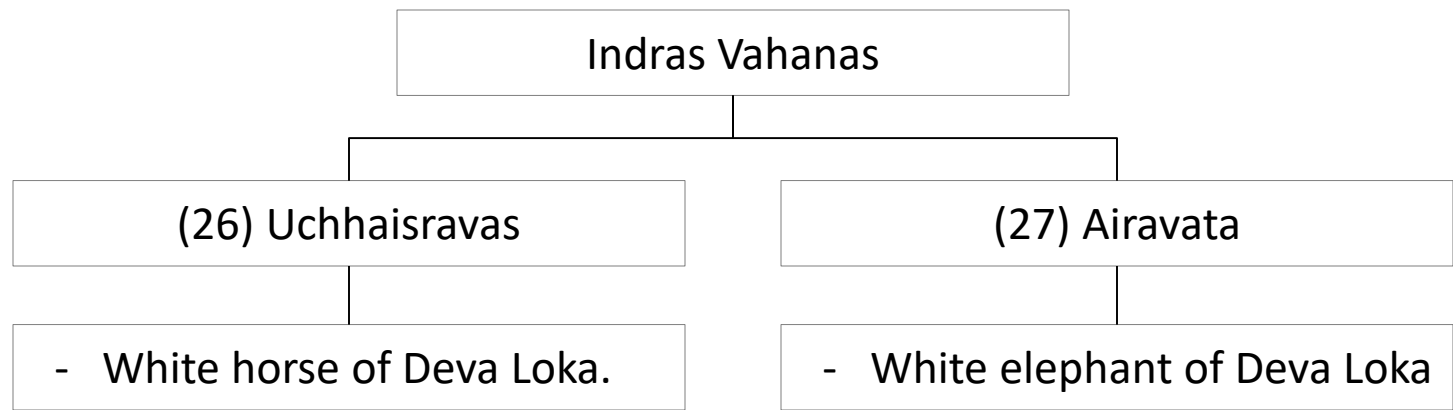
- Which emerged during the churning of the milky Ocean for nectar.

c) Airavatam Gajendranam :

- Airavatam among the great elephants.

d) Cha Naradhipam Naranam :

- And to be the King among human beings.
- When Devas and Asuras churned milky Ocean in the event called Samudramanthanam for Amrutham, eternity.



28) Among healthy Kings, I am Maha Vishnu.

Verse 28 :

आयुधानामहं वज्रं
धेनूनामस्मि कामधुक ।
प्रजनश्चास्मि कन्दर्पः
सर्पाणामस्मि वासुकिः॥ १०-२८॥

āyudhānām ahaṃ vajraṃ
dhēnūnām asmi kāmadhuk ।
prajanaścāsmi kandarpaḥ
sarpāṇām asmi vāsukiḥ || 10-28 ||

Among weapons, I am the thunderbolt; among cows, I am Kamadhuk; I am Kandarpa, the cause for offspring; among serpents I am Vasuki. [Chapter 10 - Verse 28]

a) Aham Vajram Ayudhanam :

- I am Indra's thunderbolt among weapons.

b) Asmi Kamadhuk Dhenunam :

- I am the Kamadhenu among cows.

c) Asmi Prajanaha Kandarpaha :

- I am the productive person.

d) Cha Asmi Vasukih :

- I am Vasukhi among the serpents.

29) Among weapons, I am Vajram – Devendras weapon

- Made out of backbone of Dadichi Muni which was used to kill Vriddha Asura – demon.

30) Among those that supply milk, I am cow belonging to Vasishta Rishi

- Kalpa Vriksha tree can give all that one asks for.
- Cow facilitates food and milk.

31) Among Kandarpa devotees

- I am Kama deva, Manmatha, to produce Dharmic children

32) Among serpents, Reptiles, I am Vasukhi – which lies around Shivas neck.

- Devas and Asuras churned the Ocean with Vasukhi

Verse 29 :

अनन्तश्चास्मि नागानां
वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि
यमः संयमतामहम् ॥१०-२९॥

anantaścāsmi nāgānām
varuṇō yādasām aham ||
pitṛṇām aryamā cāsmi
yamaḥ saṁyamatām aham || 10-29 ||

I am Ananta among Nagas; I am Varuna among water deities; I am Aryama among the ancestors; and I am Yama among controllers. [Chapter 10 - Verse 29]

a) Asmi Cha Anantah Naganam :

- I am Ananta among the snakes.

b) Aham Varunah Yadasam :

- I am Varuna among the water deities

c) Asmi Aryama Pitnam :

- I am Aryama among the Ancestors

d) Cha Aham Yamah Samyamatam :

- And I am Yama among controllers.

33) Among snakes, I am Vasukhi, King of Snakes.

34) Among Devatas of water, I am Varuna.

35) Among ancestors, Pitrus, I am Aryama, their King, Leader.

36) Among controllers of physical life, I am Yama.

Verse 30 :

प्रह्लादश्चास्मि दैत्यानां
कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं
वैनतेयश्च पक्षिणाम् ॥ १०-३० ॥

prahlādaścāsmi daityānām
kālah kalayatām aham |
mṛgāṇām ca mṛgēndrō'ham
vainatēyaśca pakṣiṇām || 10-30 ||

I am Prahalad among Daityas; Time among reckoners; the lord of beasts (lion) among animals, and Vainateya (Garuda) among birds. [Chapter 10 - Verse 30]

a) Asmi Cha Prahaladah Daityanam :

- I am Prahlada among the Daityas.

b) Aham Kalah Kalayatam :

- I am time among computers

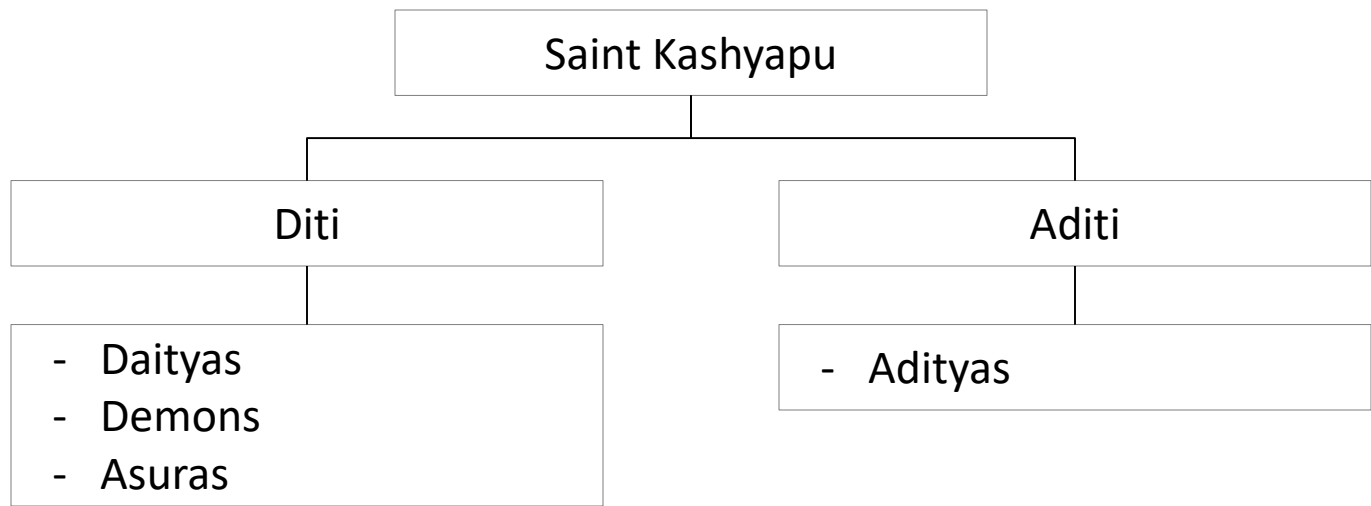
c) Aham Cha Mrgendrah Mrganam :

- I am the Lion among animals.

d) Cha Vainateyah Paksinam :

- Among birds, I am Garuda.

37) Among Daityas, I am Prahlada, devotee of Vishnu born to Hiranyakashyapu (Praised in Bhagavatam).



38) Among calculators of time, who cast Panchagam, I am Kala – concept of Time.

39) Among animals, I am Mrigendra, Lion

40) Among Birds, I am Garuda

Verse 31 :

पवनः पवतामस्मि
रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि
स्रोतसामस्मि जाह्नवी ॥१०-३१॥

pavanaḥ pavatām asmi
rāmaḥ śastrabhṛtāmaham |
jhaṣāṇāṃ makaraścāsmi
srōtasāmasmi jāhnavī || 10-31 ||

Among purifiers, I am the wind; among warriors, I am Rama; among fishes, I am the Shark; among rivers, I am the Ganges. [Chapter 10 - Verse 31]

a) Asmi Pavanah – Pavatam :

- Among purifiers, I am the Wind.

b) Aham Ramah Sastrabhrtam :

- I am Rama among the weapon wielders.

c) Asmi Cha Makarah Jhasanam :

- I am the Makara among fish.

d) Asmi Jahnavi Srotrasam :

- I am the Ganges among the Rivers

41) I am the Air among all purifiers

42) Among warriors who carry weapons, I am Rama.

43) Among fishes, I am the shark – Makara.

44) Among profusely flowing Rivers, I am Ganga manifested by grace of Jahnu Mahrishi.

- Penance of Bhagiratha brought Ganga to Lord Shiva and then flowed on earth.
- It passed through Brahma's Kamandala, Vishnu's holy feet, Shiva's hair locks.
- Jahnu Maharishi disturbed in Meditation, drank Ganga and brought it later through his ears.

Verse 32 :

सर्गाणामादिरन्तश्च
मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां
वादः प्रवदतामहम् ॥१०-३२॥

sargāṇām ādirantaśca
madhyaṃ caivāham arjuna |
adhyātmavidyā vidyānām
vādaḥ pravadatāmaham | | 10-32 | |

Among creations, I am the beginning, the middle and also the end; O Arjuna, among sciences, I am the science of the self and I am the logic in all arguments. [Chapter 10 - Verse 32]

a) Arjuna :

- Oh Arjuna.

b) Aham Adhi :

- I am the beginning.

c) Madhyam Cha Eva Cha Antah :

- The middle and the end.

d) Sarganam :

- Of all creations.

e) Adhyatma Vidya Vidyanam :

- Among all branches of Knowledge, I am self-Knowledge.

f) Aham Vedah Pravadatam :

- I am the constructive discussion among discussions.

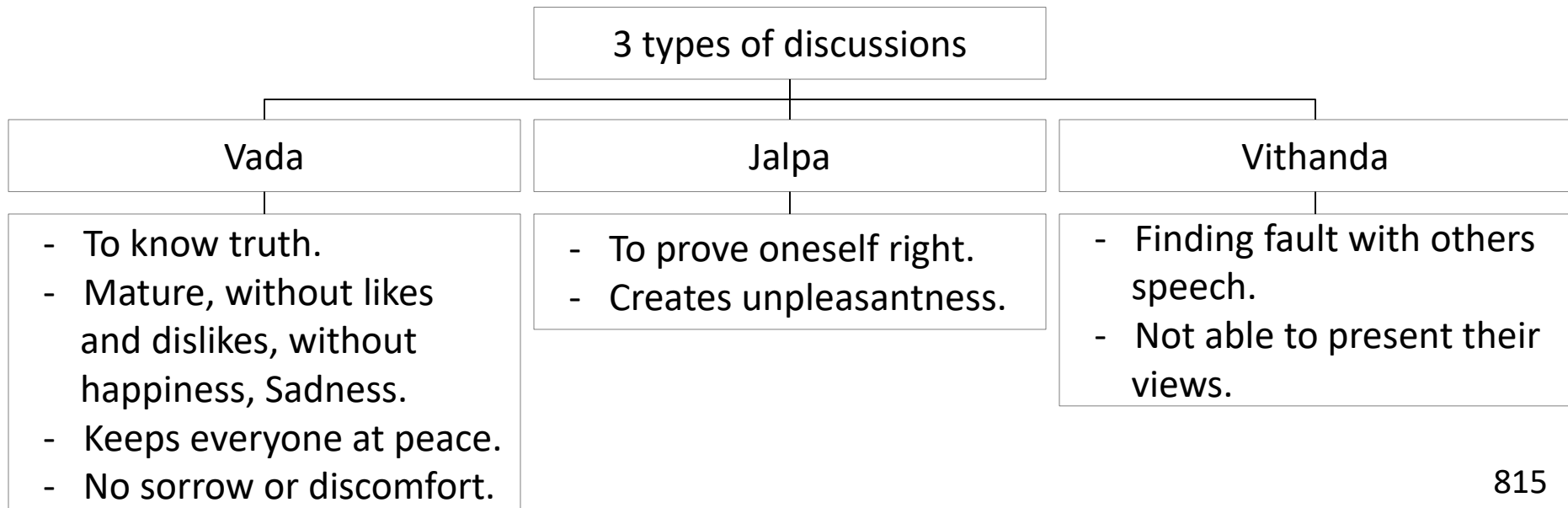
45) Among cycles of creations, I am Pure Existence which is in the beginning, middle and end.

Ring	Creation
<ul style="list-style-type: none">- Originates, subsists, resolves into Gold.	<ul style="list-style-type: none">- Originates, subsists, resolve into pure existence, Bhagawan.- Bhagawan is Srishti Sthithi Laya Karanam, Upadana Karanam, Material cause.

46) Among all fields of education, I am Atma Vidya which gives Mukti, liberation. It is Vibhuti of Bhagawan.

47) Among conversations between the learned who know the truth, I am Vedah – constructive discussion.

- Speech which is meant to bring out the truth.



Verse 33 :

अक्षराणामकारोऽस्मि
द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालः
धाताहं विश्वतोमुखः ॥ १०-३३ ॥

akṣarāṇām akārō'smi
dvandvaḥ sāmāsikasya ca |
aham ēvākṣayaḥ kālah
dhātāhaṁ viśvatōmukhaḥ | | 10-33 | |

Among letters I am the letter 'A'; among all compounds I am the dual (Co-ordinates); I am verily the inexhaustible or the everlasting time' I am the (All-faced) dispenser (Of fruits of actions), having faces in all directions. [Chapter 10 - Verse 33]

a) Asmi Akarah Aksharanam :

- I am the letter "A" among letters.

b) Cha Dvandvah Samasikasya :

- I am the Dvandva among the compounds.

c) Aham Eva Akshayah Kalah :

- I alone am the eternal time.

d) Aham Dhatah Vishwatomukah :

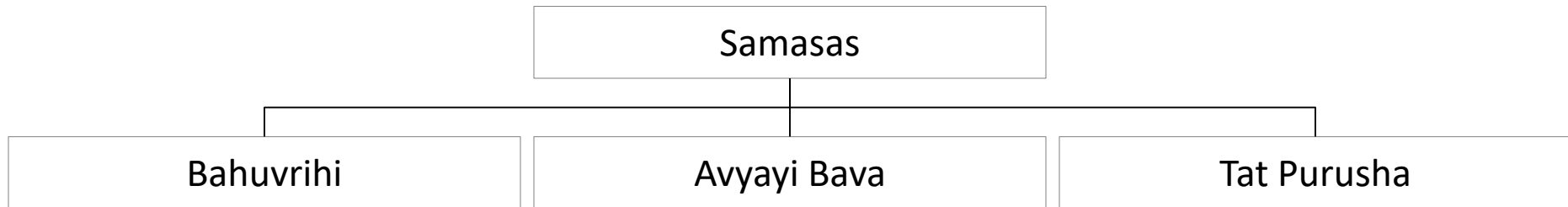
- I am the dispenser facing all the directions.
- In Sanskrit there are 45 alphabets, single letter words.

48) Lord says I am the first letter “Akara”.

49) Among compound words, Samasas, I am Dvanda Samasa, in which both words are important.

Example :

- Rama Lakshmanau.



50) Among Kala, time principles, Minute, second, month, Muhurtha, Dinam, Samvatsara, I am Akshayaha – Eternal time.

- Incomprehensible, but everyday experience, ever present, ever lasting, like flow of Ganges, ever flowing.
- Can't question beginning or end of Time = Bhagawan.
- Make use of Time purposefully for worship, good thoughts, Dharmic activity.
- Bhagawan is Karmaphala Dhata, Vishvatomukaha, facing all 4 directions.
- Bhagawan awards happiness or sorrow based on good, bad deeds done by a person.
- By whichever organ we do good, we reap benefit by same organ.
- Bhagawan is ruler and Master.

Verse 34 :

मृत्युः सर्वहरश्चाहम्
उद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् नारीणां
स्मृतिर्मेधा धृतिः क्षमा ॥ १०-३४॥

mr̥tyuḥ sarvaharaścāham
udbhavaśca bhaviṣyatām |
kīrtiḥ śrīrvāk ca nārīṇāṃ
smṛtirmēdhā dhṛtiḥ kṣamā | | 10-34 | |

And I am all-devouring death and the prosperity of those who are to be prosperous; among the feminine qualities (I am) Fame, prosperity, speech, memory, intelligence, firmness and forgiveness. [Chapter 10 - Verse 34]

a) Aham Mrtyuh Sarvaharah Cha :

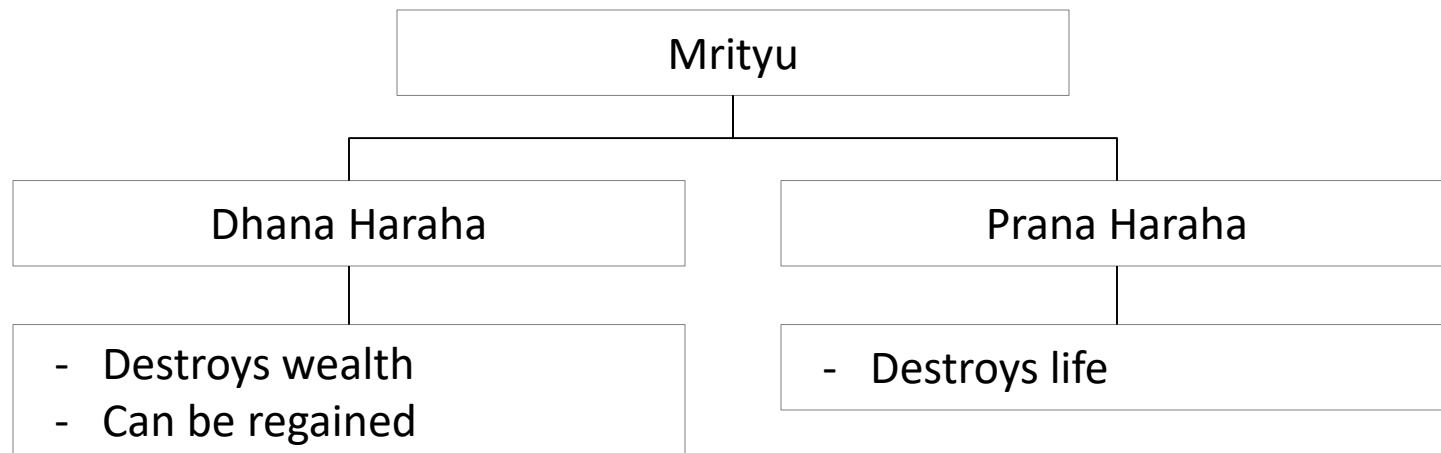
- I am Death, the destroyer of everything.

b) Udhbavah Cha Bhavisyatam :

- I am the source of future prosperity.

c) Narinam Kirtih (fame), Shrih (prosperity), Vak (speech), Smrtih (memory), Medha (intelligence), Drithi (fortitude), Cha Kshama and patience.

51) Mrityu Devata – God of Death – brings everything to an End.



Sarvaharaha :

- Brings everyone to Pralaya Kala.
- I am power of destruction, resolution.

52) Udbavah Bavishyatam:

- I am source of future wealth, prosperity.

53) I am 7 great qualities of wife :

- All feminine gender.
- Bhagawan is all 7 qualities in both Male and female gender.

Kirtihi :

- Fame earned by performing Dharmic deeds

Srihi :

- Wealth earned Dharmically.

Vak :

- Words of love and Dharma, clarity in thinking.

Smriti :

- Good principles, memory.

Medha :

- Ability to grasp great thoughts shared by exponents.

Dritih :

- Being perseverant and steadfast in Dharma amidst all troubles.

Kshamaha :

- Forebearance, patience, not retaliate by thoughts, words, deeds when shouted.

Verse 35 :

बृहत्साम तथा साम्नां
गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहम्
त्रतूनां कुसुमाकरः ॥ १०-३५ ॥

bṛhatsāma tathā sāmnaṃ
gāyatrī chandasām aham |
māsānāṃ mārگاśīrṣō'ham
ṛtūnāṃ kusumākaraḥ || 10-35 ||

Among hymns also, I am the Brhatsama; among metres, Gayatri am I; among months, I am Margasirsa (Parts of December-Janauary); among seasons, I am the flowery spring.
[Chapter 10 - Verse 35]

a) Tatha :

- Moreover.

b) Brhatsama Samnam :

- I am the Brhatsama among the Sama – mantras.

c) Aham Gayathri Chandasam :

- I am the Gayathri among Vedic metres.

d) Aham Marga Sirsah Masanam :

- I am the Margasirsa among months.

e) Kusumakarah Ritunam :

- I am the spring among seasons.

54) Among Rig Mantras in musical form – Sama Mantras, I am Brihat Sama Mantra

- Svara of Rig.
- Indra praised as Sarva Ishvara.

55) Among different metres of chanting, I am Gayathri

- 108 Chandas are there.
- Gayathri – 24 letters, 3 Padas.

56) Among months, I am Margha Sirsa – when most trees mature, ripen

- Poornima occurs in Chitra Nakshatram.

57) Among Seasons, I am spring when flowers blossom

- Vasantha Ritu.
- In Autumn, leaves wither out.

Verse 36 :

द्यूतं छलयतामस्मि
तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि
सत्त्वं सत्त्ववतामहम् ॥ १०-३६ ॥

dyūtaṃ chalayatām asmi
tējastējasvinām aham |
jayō'smi vyavasāyō'smi
sattvaṃ sattvavatām aham || 10-36 ||

I am the gambling of the fraudulent; I am the splendour of the splendid; I am victory; I am the determination (In those who are determined); I am the goodness in the good.
[Chapter 10 - Verse 36]

a) Asmi Dhyutam Chalayatam :

- I am gambling among deceivers.

b) Aham Tejah Tejasvinam :

- I am the brilliance in the brilliant.

c) Asmi Jayah Asmi Vyavasayah :

- I am the victory in all efforts.

d) Aham Sattvam Sattvavatam :

- I am the virtue of the virtuous.

58) Among deceivers, I am the gambling.

- One needs skill to even gamble.
- Bhagawan gives sorrow to gamblers.

59) I am Brilliance in the brilliant, Intelligence, shine, benevolence, welfare activities

60) In all determinations, efforts, I am the success Vyavasayah.

61) I am Sattva Guna, Goodness in Good.

Verse 37 :

वृष्णीनां वासुदेवोऽस्मि
पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः
कवीनामुशना कविः ॥ १०-३७ ॥

vṛṣṇīnām vāsudēvō'smi
pāṇḍavānām dhanañjayaḥ |
munīnām apyahaṁ vyāsaḥ
kavīnām uśanā kaviḥ | | 10-37 | |

Among the Vrsnis I am Vasudeva; among the Pandavas (I am) Dhananjaya; also among the Munis I am Vyasa; and among the poets, I am Usana, the great seer. [Chapter 10 - Verse 37]

a) Asmi Vasudevah Vrsninam :

- I am Krishna among the Vrsnis.

b) Dhananjayah Pandavanam :

- Among 5 Pandavas, I am Arjuna who has won a lot of wealth for doing good deeds.

c) Aham Vyasah Muninam :

- I am Vyasa among the sages.

d) Api Kaviḥ Usana Kavīnam :

- I am Sage Sukra among the seers.

62) Among Yadavas, Vrisnis, I am Vasudeva, Krishna

63) Among Pandavas, I am Arjuna

- Raja Suyas Yaga was performed by Yudhishtira.

64) Among sages, Munis, who have ability to think deeply, I am Veda Vyasa, who explained greatness of this Universe.

- Mind becomes repository of values when you meditate on Mahatmas.

65) Among Kavis, visionaries, learned, I am Adhi Guru Sukracharya, Mushana.

Verse 38 :

दण्डो दमयतामस्मि
नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां
ज्ञानं ज्ञानवतामहम् ॥१०-३८॥

daṇḍō damayatām asmi
nītirasmi jigīṣatām |
maunaṃ caivāsmi guhyānāṃ
jñānaṃ jñānavatām aham || 10-38 ||

Among punishers, I am the sceptre; among those who seek victory, I am statesmanship; and also among secrets, I am silence; and I am the knowledge among knowers.
[Chapter 10 - Verse 38]

a) Asmi Dandah Damayatam :

- I am the rod of the Punishers.

b) Asmi Nitih Jigisatam :

- I am diplomacy of those desirous of Victory.

c) Asmi Mounam Guhyanam :

- I am the silence among secrets.

d) Cha Eva Aham Jnanam Jnanavatam :

- I am the wisdom of the wise.

66) Among Punishers, Sama (request), Dama (compensation), Bheda (warning), Danda (punishment) to restore Dharma, to remove Papas, I am Dandah.

67) Among those who want victory, I am Nitihi, Justice.

68) I am silence of renunciate, who has clear Knowledge of scriptures

- Renounce external Joys for inner happiness.
- I am of the Nature of Munis who listen, contemplate on scripture, get clear Knowledge but don't publicize themselves, less popular in society.

69) I am the Knowledge in learned, wise people.

- Know essence of World and Self.

Verse 39 :

यच्चापि सर्वभूतानां
बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्याद्
मया भूतं चराचरम् ॥ १०-३९ ॥

yaccāpi sarvabhūtānām
bījaṃ tadahamarjuna |
na tad asti vinā yat syād
mayā bhūtaṃ carācaram || 10-39 ||

And whatsoever is the seed of all beings, that also am I, O Arjuna; there is no being, whether moving or unmoving that can exist without Me. [Chapter 10 - Verse 39]

Conclusion of Vibhutis :

a) Arjuna :

- Oh, Arjuna!

b) Aham Tat Yat Cha Api Bijam :

- I am that which is the seed.

c) Sarvabutanam :

- Of all beings.

d) Asti Na Tad Bhutam Chara Acharam Yat Syat Vina Maya :

- There is no such being, moving or stationary which can exist without Me.
- I am the seed of all that exists in Creation, inert, non-living, sentient living beings.
- I am the seed for Growth of everyone.

Gita - Chapter 9 – Verse 18 :

गतिर्भर्ता प्रभुः साक्षी
निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं
निधानं बीजमव्ययम् ॥ ९-१८ ॥

gatirbhartā prabhuḥ sākṣī
nivāsaḥ śaraṇaṁ suhṛt |
prabhavaḥ pralayaḥ sthānaṁ
nidhānaṁ bījamavyayam || 9-18 ||

I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house and the seen imperishable.
[Chapter 9 – Verse 18]

- Material and Intelligent cause.
- There is nothing other than Me.
- All are none other than Me.

Verse 40 :

नान्तोऽस्ति मम दिव्यानां
विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो
विभूतेर्विस्तरो मया ॥१०-४०॥

nāntō'sti mama divyānām
vibhūtīnām parantapa |
ēṣa tūddēśataḥ prōktah
vibhūtērvistarō mayā || 10-40 ||

There is no end to my divine glories, O Parantapa; but, this is just a brief statement by Me of the Particulars of My divine glories. [Chapter 10 - Verse 40]

a) Parantapa :

- Oh, Arjuna! Destroyer of enemies!

b) Asti Na Antah Mama Divyanam Vibhutinam :

- There is no limit to my divine Glories.

c) Tu :

- However.

d) Esah Vistarah Proktah Maya Uddesatah :

- This detail of glories has been mentioned only as an Illustration.
- Mobiles, electricity are all Lord's glories.
- Glories can be told only briefly not elaborately.
- Adisheshah with 1000 tongues can't speak of glories of Bhagawan.
- Even God himself can't comprehend his Glories.
- Only minimal said from Verse 20 - 40.

Verse 41 :

यद्यद्विभूतिमत्सत्त्वं
श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं
मम तेजोऽशसम्भवम् ॥१०-४१॥

yad yad vibhūtimat sattvaṃ
śrīmad ūrjitam ēva vā |
tat tad ēvāvagaccha tvam
mama tejoṃśasambhavam || 10-41 ||

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 - Verse 41]

a) Yad Yat Sattvam Vibhutimat :

- Whatever being is there which is glorious.

b) Srimat :

- Rich.

c) Eva Va Urjitam :

- Or powerful.

d) Tvam Avagachha Tad Eva Mama Tejo Sa Sambhavam :

- May you recognize that to be born out of a portion of my splendour.

For Uttama Adhikari :

- Verse 20 – Aham Atma Gudakesha – for Uttama Adhikari.
- Verse 21 – 39 –For Madhyama Adhikaris

- Verse 40 – No end to divine Glories.
- Verse 41 – Means to perceive Bhagavans glory.
- We must equip ourself to identify Bhagavan everywhere.
- Don't envy others talents.
- Talented should not be proud of their own talent, it is Bhagavan's glory.
- Swiss mountains is Ishvaras glory.
- Shed jealousy and pride by Vibhuti Yoga.
- How to know his Vibhuti?
- Whichever thing, being (Sattvam) appears to be great in the World, among animals, Manushya, is his glory.
- If glory of Sri Lakshmi Devi is there it inspires, motivates to know Bhagavan's omnipotence.
- Diamond among all stones is Ishvaras glory.
- All things praised by all is Ishvara's glory.

<ul style="list-style-type: none"> • All that we see, hear, taste, touch, smell is Bhagavan's Glory.
--

- View them from order of Dharma without being influenced by likes and dislikes, without Jealousy and pride.
- This bestows on us benefit of Vibhuti Darshanam.
- Simple means of Vibhuti Darshanam is to note all perceptions as the magical World of Bhagavan, Pure Chaitanyam.

Verse 42 :

अथवा बहुनैतेन
किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नम्
एकांशेन स्थितो जगत् ॥१०-४२॥

athavā bahunaitēna
kiṃ jñātēna tavārjuna ।
viṣṭabhyāham idaṃ kṛtsnam
ēkāṃśēna sthitō jagat || 10-42 ||

But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of Myself. [Chapter 10 - Verse 42]

a) Athava :

- Or

b) Kim Tava :

- What use do you have?

c) Jnatena Bahuna Etena :

- By knowing all these.

d) Arjuna :

- Oh, Arjuna!

e) Aham Sthitah Vistabhya Idam Krtsnam Jagat Ekamsena :

- I remain supporting this entire Universe with a portion of Mind.
- Whole Universe is Bhagavan's Vibhuti.

- Taking one by one is one method, will create good impression and form Samskara in our Mind.
- Good, bad in between , a speck in Ishvaras Vibhuti.
- Sun, Moon, galaxies are Manifestation of Ishvaras Vibhutis.

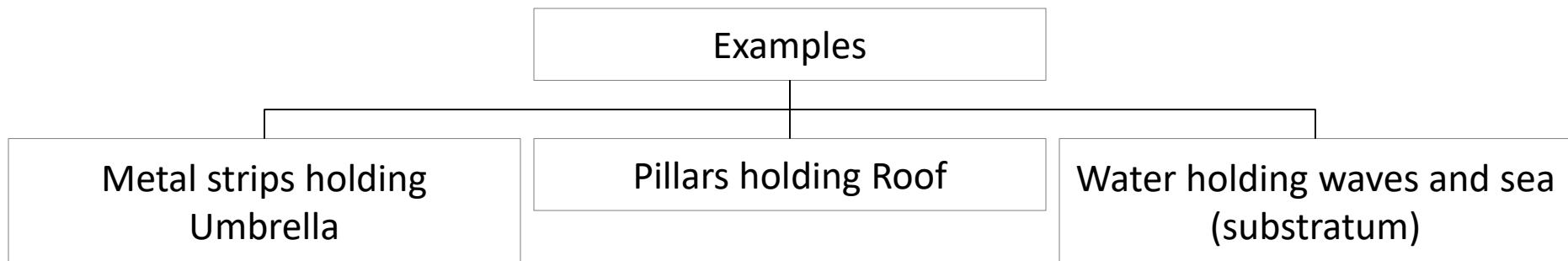
Purusha Suktam :

एतावानस्य महिमा । अतो ज्यायांश्च पूरुषः ।
पादो ऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि । ३

ēthā-vā-nasya mahimā | athō-jyā-yā-gash-cha pū-ru-shah(a)
pāthō-sya vishvā būtāni | tri-pā-das-yām ritam-divi 1-3

This Purusha is much greater, than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond. [1 – 3]

- Universe is ¼ of Bhagavan's visible glory, ¾ is unmanifest, invisible, unknown.
- What we know is figurative.
- Whole is unknown, how can we define quarter?
- There is no limit to one's learning because there is no limit to Bhagavan's glories.



- I hold entire Universe, small part of Bhagavan to broaden our Mind.
- This verse is seed verse for next chapter.
- Meditate entire Universe as Vishwaroopā Ishvara.
- Many particles fall through sun's rays in one room, there are many heavenly bodies larger than earth revolving in outer space.
- We broaden our vision of the Universe with the help of Chapter 10.