
अथ दशमोऽध्यायः

Chapter 10

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

śrībhagavān uvāca

bhūya eva mahābāho
śṛṇu me paramam vacaḥ
yat te 'ham prīyamāṇāya
vakṣyāmi hitakāmyayā [1]

Translation — Lord Krishna said, "Oh Mahabaho! Now listen to My supreme words that I shall deliver to you with a desire to benefit you, as you are extremely dear to Me."

Exposition — The Stithaprajna great persons, who can focus the entire immensity of their mind in the most brilliant consciousness of the Time, get an access into the brilliance of that unbearable brilliant Time. Time Itself gives Its description to such great yogis.

न मे विदुः सुरगणाः प्रभवं महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥२॥

na me viduḥ suragaṇāḥ
prabhavam na maharṣayaḥ
aham ādir hi devānām
maharṣīṇam ca sarvaśaḥ [2]

Translation — Neither gods nor great sages know My beginning because I Myself am the originator of all gods and great sages.

Exposition — The yogis, who are established in the Conscious Void and have the entire immensity of their mind focused in the consciousness of the Time, begin to comprehend the consciousness of the Time. At this juncture they can experience that the creatures, the gods and the sages of the gross as well as the subtle worlds can not have a complete grasp of the influence of the Time, simply because they are still in the process of knowing the ultimate truth.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

yo māmajam anādim ca
vetti lokamahesvaram
asammūḍhaḥ sa martyeṣu
sarvapāpaḥ pramucyate [3]

Translation — He, who knows My reality of being without birth, without a beginning and the Supreme Lord, such a scholar among mortals is liberated from all his sins.

Exposition — Despite the limitations of the human body, the one who has been able to awaken the entire immensity of his mind by practicing this ancient yoga, and has been able to focus the entire consciousness of that awakened mind into the brilliance of the great shining Time; such a sage is able to understand that the Time has no beginning and no end. The unmanifest Time Itself is that Great Lord who manifests all these gross and subtle worlds or the various dimensions.

बुद्धिर्ज्ञानसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ।।४।।

अहिंसा समता तुष्टिसतपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ।।५।।

buddhir jñānam asammohaḥ
kṣamā satyam damaḥ śamaḥ
sukham duḥkham bhavo 'bhāvo
bhayam cā 'bhayam eva ca [4]

ahimsā samatā tuṣṭis
tapo dānam yaśo 'yaśaḥ
bhavanti bhāvā bhūtānām
matta eva pṛthagvidhāḥ [5]

Translation — Intellect, knowledge, non-delusion, forgiveness, truth, restraint, quietude, happiness, grief, presence and absence, fear and the absence of fear.

Nonviolence, equanimity, satisfaction, penance, charity, success and failure, all these different feelings of creatures originate from Me.

Exposition — The Time, that is the support of all supports, the foremost support, the brilliance of all brilliance, the unmanifest, Itself is manifested in all those abstractions that are manifested in this creation, like the intellect, the knowledge of knowledge itself, forgiveness, capacity to realize the basic character of the senses, happiness and sorrow, fear and fearlessness, violence and nonviolence, equanimity, penance in the form of fires of yoga, gracing the deserving with yoga and other disciplines, success and failure etc.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ।।६।।

maharṣayaḥ sapta pūrve
catvāro manavas tathā
madbhāvā mānasā jātā
yeṣām loka imāḥ prajāḥ [6]

Translation — Seven great sages, the four who are their ancients and Manu have originated from the innate property of My mind. All these subjects are their progeny.

Exposition — The seven sages, Sanat Kumar and others who came even earlier and Manu, were created from just one thought of the thought of all the thoughts. The entire subjects in this creation have come into being through them.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वताः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥
etām vibhūtim yogam ca
mama yo vetti tattvataḥ
so 'vikampena yogena
yujyate nā 'tra samśayaḥ [7]

Translation — He, who knows the real character of this splendor of Mine and of yoga, accomplishes this unwavering yoga. There is no doubt about this.

Exposition — Those great persons, who were able to offer their body as an oblation in the fires of yoga ignited by a fierce practice, are able to focus their consciousness with their entire yogic strength upon the unmanifest Time, the Supreme Lord. Thereby they unite with the Time by Its blessings and know Its true character.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥
aham sarvasya prabhavo
mattaḥ sarvam pravartate
iti matvā bhajante mām
budhā bhāvasamanvitāḥ [8]

Translation — The devoted wise worship Me with an understanding that I am the very originator of every thing and that everything is happening only through Me.

Exposition — Availled of equanimity, a Sthitaprajna great soul can understand that it is the Unmanifest Itself that causes the creation of the entire visible world, and that by manifesting Itself, It is sporting with Itself only. The great souls who take this experience are surrendered to the Time and they end the journey of their life by becoming Time-Conscious.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥
maccittā madgataprāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityam
tuṣyanti ca ramanti ca [9]

Translation — Those who have their mind committed to Me and those who have placed their life upon Me, they explain and narrate to each other and they live satisfied.

Exposition — The yogis, who are enthused to practice this ancient yoga to know the unmanifest reality that causes life and death, successfully pass the second stage of hṛidaya-granthi-bheda of yoga, and are established in the consciousness

of the Void. When they start with the practice of the last stage of yoga to know the consciousness of the Time that is imbued in the consciousness of the Void, they sit steady in yonimudra and while observing the great brilliant form of the Time, they concentrate their entire consciousness into It, and by means of Omkar kriya they place their pran upon the pran of the pran, the Time. Thereby knowing the Time, they become Time-Conscious and remain charmed in the Time. By concentrating their awakened immense consciousness in the unbearable brilliance of the Time, they remain satisfied while having a conversation with themselves, which is the same thing as having a conversation with the brilliant Time.

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

ṭeṣām satatayuktānām
bhajatām prītipūrvakam
dadāmi buddhiyogam tam
yena mām upayānti te [10]

Translation — To those who are forever attuned, who worship Me with fondness, I bestow Buddhi-Yoga¹, whereby they verily reach Me.

Exposition — Those who, out of their fondness for the Time, have offered their life as an oblation in the immense brilliance of the Time by means of Omkar kriya, to such great persons Time Itself bestows the knowledge of Time.

तेषामेवानुकम्पार्थमहमज्ञानजन्तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

ṭeṣām evā `nukampārtham
aham ajñānajakam tamah
nāśayāmy ātmabhāvastho
jñānadīpena bhāsvatā [11]

Translation — As an act of compassion for them, I myself remove the darkness of ignorance in their self-consciousness by the torch of shining wisdom.

Exposition — Those great persons, who, for the sake of knowing the ultimate truth, have offered their whole life as an oblation in the fires of yoga ignited by their practice of yoga, upon such great persons the Time Itself bestows compassion and gives them a direct darshan of Its immense unbearable shining form.

अर्जुन उवाच
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषिमे ॥१३॥

¹ Union with intellect

arjuna uvāca
param Brahma param dhāma
pavitram paramam bhavān
puruṣam śāśvatam divyam
ādidevam ajam vibhum [12]

āhus tvām ṛṣayaḥ sarve
devarṣir nāradas tathā
asito devalo vyāsaḥ
svayam cai `va bravīṣi me [13]

Translation — Arjuna said, "You are the ultimate Brahma, the ultimate Destiny, the ultimate Holiness. All sages recognize You as the Eternal Divine Creator, the primal Deity, the Unborn and the omnipresent. This same truth is narrated to me by Nārada, the sage of gods, Asita, Devala, the great sage Vyasa, and also Yourself."

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ।।१४।।
sarvam etad ṛtam manye
yan mām vadasi keśava
na hi te bhagavan vyaktim
vidur devā na dānavāḥ [14]

Translation — Oh Keśava! Now I trust as truth all that You say to me. Oh Lord! Neither demons nor deities know Your personality.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ।।१५।।
svayam evā `tmanā `tmānam
vettha tvam puruṣottama
bhūtabhāvana bhūteśa
devadeva jagatpate [15]

Translation — Oh the favorite of the creatures! Oh the Lord of the creatures, the God of the gods, the Universal Lord, Purushottam²! You Yourself know Yourself through Yourself.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ।।१६।।
vaktum arhasy aśeṣeṇa
divyā hy ātmavibhūtayaḥ
yābhir vibhūtibhir lokān
imāms tvam vyāpya tiṣṭhasi [16]

Translation — Only You have the competence to narrate those divine splendid creations of Yours with completeness by which You are occupying all the worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

² Best among the purusha.

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ।।१७।।

katham vidyām aham yogims
tvām sadā paricintayan
keṣu-keṣu ca bhāveṣu
cintyo `si bhagavan mayā [17]

Translation — Oh Great Yogi! Continuously reflecting upon You, how should I know You? And how should I reflect upon You in Your very many forms?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ।।१८।।

vistareṇā `tmano yogam
vibhūtim ca janārdana
bhūyaḥ kathaya tṛptir hi
śṛṇvato nā `sti me `mṛtam [18]

Translation — Oh Janārdan! Please narrate once again at length Your yoga and Your splendid creations, because I am not getting satisfied in hearing these immortal words.

Exposition — A great person who has focused the entire immensity of his mind into that infinite imperishable Supreme Time, by knowing the Time and duly settled in the Time, he asks a question to the Time Itself. And, that flame of all flames, the support of all supports, the immensity of the immense itself, the Time Itself reveals Itself to such a sadhak.

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ।।१९।।

śrībhagavān uvāca
hanta te kathayisyāmi
divyā hy ātmavibhūtayāḥ
prādhānyataḥ kuruśreṣṭha
nā `sty anto vistarasya me [19]

Translation — Lord Śṛkṛisna said, "Oh Kuruśreṣṭha! Now I will narrate for your cause only the pre-eminent among my divine splendid creations because there is no end to my extent."

Exposition — The Time, the ultimate Lord, the support of all supports, the shine of all that shines, the Soul of the soul, the Void of the Void itself, the consciousness of consciousness, now Itself explains itself. Who else can know It completely if It doesn't Itself gives an exposé on Itself? He, who has appeared in the form of Srikrishna, has bestowed this knowledge for the entire future mankind by giving an indication towards Himself, through the medium of Arjuna.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ।।२०।।

aham ātmā guḍākeśa

sarvabhūtāśayasthitāḥ
aham ādiś ca madhyam ca
bhūtānām anta eva ca [20]

Translation — Oh Gudākeśa! I am the feeling of 'I' consciousness that is present in the mind of every creature. I am the beginning, the middle and also the end of all creatures.

Exposition — Oh the conqueror of sleep! I am the essence of all the constituents - earth, water, fire, air and sky which make the basic matter of this creation. I am the beginning, the middle and the end, or, the past, the present and the future of this all.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ।।२१।।
ādityānām aham viṣṇur
jyotīśāṃ ravir amśumān
marīcir marutām asmi
nakṣatrāṇām aham śaśī [21]

Translation — I am Visnu among the Adityas, the sun among the radiant, Marichi among the Marutas and the moon among the constellations.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ।।२२।।
vedānām sāmavedo `smi
devānām asmi vāsavaḥ
indriyāṇām manaś cā `smi
bhūtānām asmi cetanā [22]

Translation — I am Sāmveda in the ancient knowledge, Indra among the gods, the conscious mind among the senses and the consciousness of all creatures.

रुद्राणां शंकरश्चास्मि वित्तशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ।।२३।।
rudrāṇām śamkaraś cā `smi
vitteśo yakṣarakṣasām
vasūnām pāvakaś cā `smi
meruḥ śikharīṇām aham [23]

Translation — I am Shankar among the Rudras, Kuber³ among the yakshas and the demons, and the fire among the Vasus. I am Meru among the mountain peaks.

Exposition — I am Śankar among the rudras, Kuber among the yakśas and the demons, and the fire among the Vasus. I am Meru among the mountain peaks.

Lord Shrikrisna has described Himself as Meru among the mountain peaks. There has been for too long a mystery about Meru. In my opinion, 'Aurora Borealis' near

³ Lord of wealth

the north pole that looks like a peak or the shining aura of the earth itself, should be considered as Meru. Attempts were made to discover Meru by assuming that it could be a mountain peak but a mountain peak of its description is not found any where. If we ponder in view of the available description of the peak of Meru, we find that the golden peak of Meru on which deities and several para-human beings reside could be the shining brilliance of Aurora Borealis that appears near the North Pole, and which may possibly be the aura of our planet - earth. We also read in ancient scriptures that the gods have their one day that lasts six months and one night that also lasts six months, which holds true for the northern polar region.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामाहं स्कन्दः सरसामस्मि सागरः ॥२४॥

purodhasām ca mukhyam mām
viddhi pārtha br̥haspatim
senānīnām aham skandah
sarasām asmi sāgarah [24]

Translation — Know Me as Br̥haspati, the chief among the priests; Skandha among the warriors and an ocean among the lakes.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि सीवराणां हिमालयः ॥२५॥

maharṣīṇām bhṛgur aham
girām asmy ekam akṣaram
yajñānām japayajño `smi
sthāvarāṇām himālayah [25]

Translation — I am Bhṛigu among the great sages, a letter in the spoken words, yajna of Japa among the yajnas, and the Himalaya among the immovable.

Exposition — I am Bhṛigu among the great sages, I am the letter – the foundation of the word, yajna of Japa among the yajnas, and the Himalaya among the immovable.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणाम्, चित्ररथः, सिद्धानाम्, कपिलो मुनिः ॥२६॥

aśvatthah sarvavr̥kṣāṇām
devarṣīṇām ca nāradah
gandharvāṇām citrarathah
siddhānām kapilo munih [26]

Translation — I am the holy Ashvattha⁴ tree among the trees, Nārada among the sages of gods, Chitraratha among the celestial musicians and Kapila among the Siddhas⁵.

उच्चैःश्रवसमश्वानां विद्धि मामृतोद्भवम् ।

⁴ Fig tree

⁵ Accomplished of yoga

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ।।२७।।

uccaiḥśravasam aśvānām
viddhi mām amṛtodbhavam
airāvatam gajendrāṇām
narāṇām ca narādhipam [27]

Translation — I am Uccāśrava, the horse that originated from Ambrosia (the nectar of immortality) among horses, Airavata among the great elephants, and the King among the human beings.

आयुधानामहं वज्रं धेनूनामास्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ।।२८।।

āyudhānām aham vajram
dhenūnām asmi kāmadhuk
prajānaś cā 'smi kandarpaḥ
sarpāṇām asmi vāsukīḥ [28]

Translation — I am Vajra among the weapons, Kamadhenu among the cows, Kamadeva⁶ who is the progenitor, and Vāsuki among the serpents.

Exposition — I am Vajra among the weapons, Kamadhenu among the cows; I am the passion of love which is the basis of reproduction, and Vāsuki among the serpents.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ।।२९।।

anantaś cā 'smi nāgānām
varuṇo yādasām aham
pitṛṇām aryamā cā 'smi
yamaḥ samyamatām aham [29]

Translation — Among the snakes, I am Ananta (Sesanaga), the god of water Varuṇa is Me, Aryamā among the manes and Yamaraj⁷ that controls the creatures, is Me.

प्रल्हादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ।।३०।।

prahlādaś cā 'smi daityānām
kālaḥ kalayatām aham
mṛgāṇām ca mṛgendro 'ham
vainateyaś ca pakṣiṇām [30]

Translation — I am Prahlāda among the demons, time among the measures, lion among the animals, and eagle among the birds.

⁶ God of love

⁷ God of death

Exposition — I am Prahlāda among the demons, and the time that is felt in the beings that are conscious of the past, the present and the future. I am the Lord of animals - Mrugendra among the animals, and eagle among the birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवि ।।३१।।

pavanāḥ pavatām asmi
rāmāḥ śastrabhṛtām aham
jḥṣāṇām makarāś cā `smi
srotasām asmi jāhnavī [31]

Translation — I am the wind among the swift, Ram among the warriors, alligator among the fish, and the Ganges among the rivers.

Exposition — I am the vital air that sanctifies the mortal body with life, among the warriors I am Rama, alligator among the fish, and among the rivers, I am the Ganges.

सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ।।३२।।

sargāṇām ādir antaś ca
madhyam cai `vā `ham arjuna
adhyātmavidyā vidyānām
vādāḥ pravadatām aham [32]

Translation — Oh Arjuna! I am the beginning, and the end, and the middle of the creation. Among the disciplines, I am the spiritual and ancient yoga. I am the argument of the debaters.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ।।३३।।

akṣarāṇām akāro `smi
dvandvaḥ sāmāsikasya ca
aham evā `kṣayaḥ kālo
dhātā `ham viśvatomukhaḥ [33]

Translation — I am the letter 'A' among the letters, and the duel among the compounds. I am the imperishable Time and the Creator of the creation.

Exposition — I am letter 'A' among the letters. I am the duel among the crowds, and I myself am the imperishable immense Time that fosters all.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ।।३४।।

mṛtyuḥ sarvaharāś cā `ham
udbhavaś ca bhaviṣyatām
kīrtiḥ śrīr vāk ca nārīṇām
smṛtir medhā dhṛtiḥ kṣamā [34]

Translation — I am the Death that claims everybody, and also the cause of future prospects. Among the women, I am the fame, the prosperity, the speech, the memory, the intellect, the courage and the compassion.

बृहत्साम् तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥
br̥hatsāma tathā sām̥nām
gāyatrī chandasām aham
māsānām mār̥gasīr̥ṣo 'ham
tūnām kusumākaraḥ [35]

Translation — I am the music of the musicians, Gayatri among the metres. I am Margaśirṣa among the months and Vasanta (the spring) among the seasons.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥
dyūtamchalayatām asmi
tejas tejasvinām aham
jayo 'smi vyavasāyo 'smi
sattvam sattvavatām aham [36]

Translation — I am the gamble of the deceitful, brilliance of the brilliant, and the victory of the victors. I am the trade of the traders, and the reality of the real.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कविनामुशना कविः ॥३७॥
vr̥ṣṇīnām vāsudevo 'smi
pāṇḍavānām dhanamjayaḥ
munīnām apy aham vyāsaḥ
kavīnām uśanā kavīḥ [37]

Translation — I am Vasudeva in the lineage of Vṛṣṇi, Dhananjaya among the Pandavas, Vyasa among the sages and also the poet Śukracārya among the poets (the wise).

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥
daṇḍo damayatām asmi
nītir asmi jigīṣatām
maunam cai 'vā 'smi guhyānām
jñānam jñānavatām aham [38]

Translation — I am the scepter of the conquerors, the strategy of the desirers of victory. I am the silence of the secret feelings, and the wisdom of the wise.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥
yac cā 'pi sarvabhūtānam

bījam tad aham arjuna
na tad asti vinā yat syān
mayā bhūtam carācaram [39]

Translation — And, oh Arjuna! I am also the seed of the origin of all the creatures. There is no moveable and immoveable creation that is without Me.

Exposition — I am the seed of all the creatures. There is no moveable or immoveable creature that is not created by Me; everywhere it is only I and I alone.

नान्तोऽस्मि मम दिव्यानां विभूतीनां परंतप ।
एषः तूद्देशतः प्राक्तो विभूतेर्विस्तरो मया ॥४०॥
nā 'nto 'sti mama divyānām
vibhūtīnām paramtapa
ēsa tū 'ddeśataḥ prokto
vibhūter vistaro mayā [40]

Translation — Oh Parantapa, there is no end to My divine splendid creations. I have briefly described the extent of My splendid creations.

Exposition — I am the Infinite; My divine splendid creations are endless. I have narrated these splendid creations for your cause.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥४१॥
yad-yad vibhūtimat sattvam
śrīmad ūrjitam eva vā
tat-tad evā 'vagaccha tvam
mama tejomśasambhavam[41]

Translation — My special brilliance gets expressed in every reality in this creation that is imbued with splendor, is shining, and is full of vigor.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥
athavā bahunai 'tena
kim jñātena tavā 'rjuna
viṣṭabhyā 'ham idam kṛtsnam
ekāmsēna sthito jagat [42]

Translation — And what is your interest in knowing all this, oh Arjuna! I remain established retaining this entire world by a small quantum of Mine.

Exposition — And what use is knowing all this, oh Arjuna! I retain this entire world by a small quantum of Mine.

The great soul who has been able to focus the entire immensity of his mind into the great flame, the brilliance of the Time, and has united his consciousness with It, is able to understand that this entire creation is very much a manifestation of that Kāl, yet among all these manifestations, the most eminent divine splendid

ones imbued with glory and vigor are a direct indication towards that immense Time.

Thus ends the tenth chapter named Vibhuti Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.