

CHAPTER 10

Tenth chapter named 'Vibhuuti yoga'

[Shloka 1 to 7: Narration of the vibhuutis and power of yoga of God & the fruit of knowing them]

Shri Bhagavaanuvaa: Bhuuya eva mahaabaaho shrinu me paramam vacah. Yat te aham priiyamaanaaya vakshyaami hitakaamyayaa. (Ch.10, shloka 1)

Mahaabaaho shrinu me vacah paramam eva bhuuya	[Shri God said:] O the one with long arms {in the form of helpers}! Listen to My words excellent {than [that of]} even {the religious fathers or sages and saints} again.
aham vakshyaami yat priiyamaanaaya	I will narrate them [to you, the one] who has become {the best} affectionate {even among the knowledgeable ones in listening, understanding and explaining},
hitakaamyayaa te	with the desire of your benefit. {It is because there is benefit of the entire world tree through your seed form.}

Na me viduh suraganaah prabhavam na maharshayah.

Aham aadih hi devaanaam maharshiinaam ca sarvashah. (Ch.10, shloka 2)

Na suraganaah na maharshayah vidu me prabhavam	Neither the group of deities nor {the Copper Age saints or} great sages have realized My excellent birth {capable of divine entrance} (according to ch.11, shloka 54 of the Gita);
hi aham aadih devaanaam	because {through Mahadev*}, I am {Adishwar (the first Lord) of} the beginning of the deities,
ca maharshiinaam sarvashah	{divine sages, Brahmin sages} and great sages, in every way.

Yo maam ajam anaadim ca vetti lokamaheshvaram.

Asammuurhah sa martyeshu sarvapaapaih pramucyate. (Ch.10, shloka 3)

Yah vetti maam ajam anaadim ca	The one who knows Me, {Shivbaba} to be ajanmaa*, {agarbhaa,} eternal and {the Almighty avyaktmuurti form,}
lokamaheshvaram sa pramucyate	the great Ruler of [all] the three worlds, {[i.e. the Abode of] Happiness, [the Abode of] Sorrow and the Abode of Peace}, he is properly liberated
sarvapaapaih asammuurhah martyeshu	from all the sins, {from all [types of] sorrow for half a kalpa} after becoming {completely} free from attachment to human beings.

Buddhih gyaanam asammohah kshamaa satyam damah shamah.

Sukham dukham bhavah abhaavah bhayam ca abhayam eva ca. (Ch.10, shloka 4)

Buddhirgyaanamasammohah	Power to decide {in the form of the intellect}, entire knowledge of the world, absence of attachment {to everyone except Me},
kshamaa satyam damah shamah sukham dukham	forgiveness, truth, suppressing {the indriyaan*}, peace, happiness [and] sorrow {in the shooting of the new and old world as well},
bhavobhaavo bhayam ca abhayameva ca	{and many more worldly} creations, absence, fear {of anyone} and fearlessness, too and

Ahimsaa samataa tushtih tapah daanam yashah ayashah.

Bhavanti bhaavaa bhuutaanaam matta eva prithagvidhaah. (Ch.10, shloka 5)

Ahimsaa samataa tushtih	not to make anyone sad {through the mind, words and actions}, [to have] equal feelings, satisfaction {in whatever is obtained without effort},
tapah daanam yashah ayashah prithagvidhaah bhaavaa	tapasyaa* {in the form of remembrance of the star like soul}, donation, success, failure {and so on}, various kinds of {good and bad} qualities
bhuutaanaam bhavanti matta eva	of living beings are {originally} present through {Mahadev,} My {seed of the world} Himself.

Maharshayah sapta puurve catvaaro manavah tathaa.

Madbhaavaa maanasaa jaataa yeshaam loke imaah prajaah. (Ch.10, shloka 6)

<i>Catvaarah puurve manavastathaa sapta maharshayah</i>	{All these} four sons of the beginning born through [the thoughts of] the mind, {[i.e.] the seeds like Sanat etc.} and the group of seven great sages,
<i>madbhaavaa jaataa maanasaa</i>	are the nature of My Soul, [they] are born through [the thoughts of] the mind of Brahma.
<i>imaah yeshaam prajaah loka</i>	{All the religious sects along with} these {deity, Islam, Buddhists and so on religions} are their {variety} subjects, {[i.e.] of these 11 Rudragan} in the world {of heaven and hell}.

***Etaam vibhuutim yogam ca mama yo vetti tattvatah.
Sah avikampena yogena yujyate na atra sanshayah. (Ch.10, shloka 7)***

<i>Yah vetti etaam vibhuutim mama ca yogam tattvatah</i>	The one who {deeply} knows these {special creations, [i.e.]} <i>vibhuuti</i> of Mine and {My} energy of yoga {in the form of Mahadev*} along with {all the 23} elements,
<i>sah avikampena yujyate</i>	he is steadily connected {to the Light of Sadaa Shiva, the Father of atom like spirits to a greater or a lesser extent (<i>nambarvaar</i>), just like Shankar}
<i>yogena na sanshayah atra</i>	through the energy of yoga. There is no doubt in this {fact}.

{In the entire world, certainly the name of Shankar Mahadev alone is combined with [that of] Shiva; [the name of] no other deity, demon, human or angel is combined [with that of Shiva]. This is why the social tradition of combining the name of children with [that of] their father is practiced in India today as well. All the good, world benefactor traditions come from the Supreme Soul Himself.}

[Shloka 8 to 11: Narration of Bhaktiyoga along with its fruit and power]

***Aham sarvasya prabhavo mattah sarvam pravartate.
Iti matvaa bhajante maam budhaa bhaavasamanvitaah. (Ch.10, shloka 8)***

<i>Aham prabhavah sarvasya sarvam pravartate</i>	I, {Shiv + baba} am the ancient Creator of the entire {physical world}. All {the good [and] bad tasks in the world} are performed
<i>mattah budhaa bhaavasamanvitaah</i>	through My {very pure feelings}. The intelligent people who are enthralled {through the heart}
<i>matvaa iti bhajante maam</i>	{always know and} believe this {in the Brahmin life of Purushottam sangamyug*} [and] remember Me {constantly in the Purushottam sangam[yug]}.

{Otherwise, foolish people just remember other male and female deities of lower categories, religious fathers, angels or ghosts and spirits etc.}

***Maccittaa madgatapraanaa bodhayantah parasparam.
Kathayantashca maam nityam tushyanti ca ramanti ca. (Ch.10, shloka 9)***

<i>Maccittaa nityam madgatapraanaa</i>	Those who engage their mind and intellect in Me, those whose life is always attached to just My {name, form etc.},
<i>tushyanti ca ramanti</i>	{they} attain satisfaction and {always} delight {in super sensuous joy}
<i>parasparam bodhayantah ca kathayantah ca maam</i>	while mutually explaining each other and conversing about just My {activities or life story}.

***Teshaam satatayuktaanaam bhajataam priitipuurvakam.
Dadaami buddhiyogam tam yena maam upayaanti te. (Ch.10, shloka 10)***

<i>Dadaami tam buddhiyogam teshaam satatayuktaanaam</i>	[I] grant that {focussed and unadulterated} connection of the intellect to those constant yogis
<i>priitipuurvakam bhajataam yena te upayaanti maam</i>	with loving remembrance, through which they reach [close to] My {representation here itself}.

***Teshaam eva anukampartham aham agyaanajam tamah.
Naashayaami aatmabhaavastho gyaanadiipena bhaasvataa. (Ch.10, shloka 11)***

<i>Eva anukampartham teshaam aham</i>	Just to have {a long-lasting} mercy on them {in the world} I, {the Father of souls, the Light of Sadaa Shiva,}
<i>gyaanadiipena bhaasvataa</i>	through the lamp of knowledge {who has become <i>Trinetri</i> * just like that} shining {Pole star [who is] always}
<i>aatmabhaavasthah</i>	stabilized in the nature of [considering himself] a star [like] soul {in the <i>Purushottam sangamyug</i> }, {I, Shiva Myself}

naashayaami tamah agyaanajam	destroy the darkness of ignorance {in the Confluence [Age] Brahmins} created {in the Copper and Iron [Age]} through the ignorance' {of Maya-Ravan}. {This is why it was said: 'rite 'gyaanaanna muktih (liberation can't be attained without [gaining] knowledge)'} .
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*{The Light of Sadaa Shiva, the intellect of the intelligent ones Himself brings corporeal (Shankar), the World Father in the path of knowledge constantly first of all. From the dualistic Copper [Age], just because of the ignorance [spread] by the *vidharmis**, the Indians have attained degradation in the path of *bhakti* full of blind faith in 2500 years. He brings out the World Father, the Father or the seed of the corporeal world alone from this degradation at first.}

[Shloka 12 to 18: Arjuna praises God and requests [Him] to describe the vibhuutis and the power of yoga]

*Arjuna uvaac: Param brahm param dhaama pavitram paramam bhavaan.
Purusham shaashvatam divyam aadidevam ajam vibhum. (Ch.10, shloka 12)*

Bhavaan param brahm param dhaama	[Arjuna said:] You, {Shivbaba Yourself} are Parambrahm*, the best abode or the Supreme Abode,
paramam pavitram shaashvatam divyam purusham vibhum	the purest, the eternal divine <i>purush</i>¹ {who never becomes extinct and [You]} are revealed in special forms {of the multifaceted one}.
ajam aadidevam	{Because of the divine entrance of You, <i>Trikaalagya</i> in me, Arjuna, because of being} the One who isn't born through the womb, [You] are the first {[and] eternal} deity.

*Aahuh tvaam rishayah sarve devarshih naaradah tathaa.
Asito devalo vyaasah svayam caiva braviishi me. (Ch.10, shloka 13)*

Sarve rishayah devarshih naaradah	All the sages, the divine sage Narad {who travels in the three worlds},
asitah devalah tathaa vyaasah aahuh tvaam ca	[sage] Asita, [sage] Devala and {the world famous sage Kapil = Ved-} Vyas have said {this} about You, Shivbaba and
svayam eva braviishi me	You Yourself tell Me {that You are the highest authority of the entire world.}

*Sarvam etat ritam manye yat maam vadasi keshava.
Na hi te bhagavan vyaktim viduh devaah na daanavaah. (Ch.10, shloka 14)*

Keshava yat vadasi maam manye sarvam etat ritam	O {Shivbaba,} the Ruler of Brahma {and Vishnu}! Whatever [You] tell me, [I] consider all that to be true;
hi bhagavan na devaah na daanavaah	because O God! Neither the deities nor the demons
viduh te vyaktim	know Your {avyaktmuurti Mahadev and} vyakt nature {who has become the hero actor in the beginning of every [cycle of] four ages}.

*Svayam eva aatmanaa aatmaanam vettha tvam purushottama.
Bhuutabhaavana bhuutesha devadeva jagatpate. (Ch.10, shloka 15)*

Purushottama bhuutesha bhuutabhaavana	{Shivbaba,} the best among spirits! O Bhuuteshwar², the Giver of birth to {the subtle bodied part of} ghosts!
devadeva jagatpate eva tvam svayam vettha	O Deity of the deities, the Lord of the world! Just {because of being capable to enter, 'ajanmaa [and] agarbhaa,} You 'Yourself know
aatmaanam aatmanaa	the form of Your Soul through Your {permanent chariot of Arjuna, so Aadam}.

*{That Sadguru (true Guru) Himself comes and gives His introduction. (Murli dated 08.10.68, middle of pg.2) No one other than the Father can give His introduction.} *It is because everyone else [including] the deities, demons, sages [and] saints forget the previous births because of coming in the cycle of birth and death. Tulsidas, has also said the same in Ramayan: 'soyi jaanai jehi dehu janaai. Jaanat tumhahi tumhai hui jaai.' (Ayodhya kaand) {Aadam and Khuda is about both these unlimited fathers.}

¹ *Purush* means a man or a soul

² The Controller of ghosts

Vaktum arhasi asheshena divyaa hi aatmavibhuutayah.
Yaabhiih vibhuutibhih lokaan imaan tvam vyaapya tishthasi. (Ch.10, shloka 16)

Vibhuutibhih yaabhiih tvam vyaapya imaan lokaan	{The 11} vibhuutis {along with Rudra mentioned earlier in the Gita ch.10, shloka 6} through whom You spread these {three} worlds
tishthasi hi arhasi	{[like] heaven, hell etc., become subtle [and]} sit {in the Abode of Peace}, because {You, Trikaalagya, Adishwar alone} are capable
vaktum asheshena divyaa aatmavibhuutayah	to explain all {those elevated} vibhuutis in the form of divine living souls (jiivaatma).

Katham vidyaam aham yogin tvaam sadaa paricintayan.
Keshu keshu ca bhaaveshu cintyah asi bhagavan mayaa. (Ch.10, shloka 17)

Yogin katham aham vidyaam tvaam	O Lord of the yogis! {Without Your help} how can I know You, {the unimaginable, invisible form completely}
sadaa paricintayan ca bhagavan	while continuously thinking and churning and O God!
keshu-2 bhaaveshu asi cintyah mayaa	In which {elevated} natures are {You} worth to be thought of {constantly} by {the one with a dull or stone like intellect like} me?

Vistaren aatmanah yogam vibhuutim ca janaardana.
Bhuuyah kathaya triptih hi shrinvato na asti me amritam. (Ch.10, shloka 18)

Janaardana kathaya vistaren yogam aatmanah ca	O Avadhardan³ Shivbaba! Narrate in detail {this} power {of the energy of} yoga of Yours and
vibhuutim bhuuyah hi me na asti triptih	{this} *vibhuuti {of Yours} again; because I am not satisfied
shrinvatah amritam	by listening to {this saankhyayoga,} the nectar of knowledge {full of complete explanation or full of inexhaustible [and] unlimited storehouse}.

{The Supreme Soul isn't omnipresent in the vibhuutis described in ch.10, shloka 6 of the Gita; the yogic energy of Mahadev or Aadam who has become equal to that Light of Sadaa Shiva, the Supreme Father itself is present in them to a greater or a lesser extent (nambarvaar). All the living beings of the world are small or big batteries who acquire the power of yoga appropriately according to the purusharth, respectively, from the World Father, the Supreme Soul, the powerhouse in the shooting of Purushottam sangamyug at the end of the kalpa.}

(See 'the Supreme Soul', the powerhouse [in] ch.15, shloka 17; ch.6, shloka 7; ch.13, shloka 22, 31 of the Gita) The naked ling idol of Mahadev, the Lord of yogis, the resident of Kashi [and mount] Kailash is said to be the remembrance of this very high stage of yoga that has become the Universal Authority of the entire world.

[Shloka 19 to 42: God describes His vibhuutis and the power of yoga]

Shri Bhagavaanuvaac: Hanta te kathayishyaami divyaa hi aatmavibhuutayah.
Praadhaanyatah kurushreshtha na asti antah vistarasya me. (Ch.10, shloka 19)

Kurushreshtha hanta kathayishyaami	[Shri God said:] {O My permanent chariot,} the elevated one among Kurus! To sympathize [with you I] will narrate
praadhaanyatah divyaa aatmavibhuutayah te	{these} main divine vibhuutis of Mine {that haven't been narrated before to anybody,} to you, {the one who is eager to obtain knowledge deeply};
hi na asti antah me vistarasya	because there is no end of My extended [form] {Mahadev or Aadam, the seed form of the banyan tree}.

Aham aatmaa gudaakesha sarvabhuutaashayasthitah.
Aham aadishca madhyam ca bhuutaanaam antah eva ca. (Ch.10, shloka 20)

Gudaakesha aham aatmaa	O Arjuna, the conqueror of sleep! I, the Soul, {the Light of Shiva, the living Treasurer of the light of knowledge just like the inert sun,}
sarvabhuutaashayasthitah ca ahameva	am present through {the energy of yoga of Mahadev, the Lord of yogis,} the support of all the living beings and I Myself am
aadiah madhyam ca antah bhuutaanaam	the beginning, middle and the destroyer of {the personalities of} living beings {every time, during the great destruction at the end of the kalpa}.

³ Lit. means a generous donor; a name of Shiva

**Aadityaanaam aham vishnuh jyotishaam ravih anshumaan.
Mariicah marutaam asmi nakshatraanaam aham shashi. (Ch.10, shloka 21)**

Jyotishaam ravih anshumaan	Among the radiant things [I] am the {living} Sun {of Knowledge} with rays {in the form of the light of soul}.
aadityaanaam aham vishnuh marutaam	Among {the 12 Suryavanshi} Aadityaas ⁴ , [I] am Vishnu. Among the {7x7 = 49} Maruts (deities of wind) {of the seven vidharmis},
asmi mariicah nakshatraanaam aham shashi	I am Marici ⁵ , {the ray of sunlight}. Among the constellations {illuminated with knowledge and yoga}, I am the Moon.

**Vedaanaam saamavedah asmi devaanaam asmi vaasavah.
Indriyaanaam manashca asmi bhuutaanaam asmi cetanaa. (Ch.10, shloka 22)**

Vedaanaam asmi saamavedah devaanaam asmi	Among {all the four} Vedas, [I] am {placid knowledge of the Gita in the form of} Saamaveda. Among the Vasudevas [I] am
vaasavah indriyaanaam asmi	Vaasava ⁶ or Vaasudeva {Mahendra, the chief Vasu = the son of Shiva}. Among {the eleven powerful} indriyaan [*] {in the form of Rudra,} [I] am {Hanuman,
manah ca asmi cetanaa bhuutaanaam	the inconstant <i>kapidhvaj</i> in the form of} the mind and {I alone} am the living force {in the form of the energy of yoga} in the living beings {of different communities}.

{‘Because of being *ajanmaa*, the Light of *Sadaa Shiva*, the Treasurer of the inexhaustible wealth of knowledge, Himself is Vasu; His elder child the deity Indra himself is ‘Vaasava’.

**Rudraanaam shankarashca asmi vittesho yaksharakshasaam.
Vasuunaam paavakashca asmi meruh shikharinaam aham. (Ch.10, shloka 23)**

Aham shankarah rudraanaam ca asmi vittesha	I, {the Light of Shiva, Myself} am Shankar, the great Rudra among {the 11} Rudragan and [I] am Kubera ⁶ {of the North} of the wealth {of knowledge in practice,
yaksharakshasaam asmi paavakah	among the protectors and stealers of wealth (<i>Yaksha-raakshas</i>), [I] am fire, the purifier {that generally purifies through knowledge and yoga}
vasuunaam ca meruh shikharinaam	among the eight <i>Vasus</i> ⁷ and {Shankar Mahadev, the highest topknot Brahmin in the form of} the {symbolic} Everest ⁸ peak among the peaks.

{‘In the floods during *pralay* at the end of the *kalpa*, the Everest peak, the remembrance of the imperishable corporeal Shankar will survive. “*Himagiri ke uttung shikhar par, baith shilaa kii shiital chaah. Ek purush bhiige nainon se dekh rahaa tha prabal pravaah* (while sitting in the cool shade of a rock on the topmost peak of the Himalayas, a man was seeing the mighty flow with moist eyes).” - (Jai Shankar Prasad)

**Purodhasaam ca mukhyam maam viddhi paartha brihaspatim.
Senaaniinaam aham skandah sarasaam asmi saagarah. (Ch.10, shloka 24)**

Paartha viddhi maam brihaspatim	Lord of the Earth! Know Me as the deity Brihaspati ⁸ , {the Sadguru, the Husband of the husbands,}
mukhyam purodhasaam aham asmi skandah	the chief of everyone among the family priests. I am Kartikeya ⁹ , {who is nurtured by six Kritikaas ¹⁰ of the seven sages (<i>saptarishi</i>)}
senaaniinaam ca saagarah sarasaam	among the army chiefs {equipped with the weapons of knowledge} and {the vast} ocean {of the water of knowledge in the form of the earth’s husband} among the large lakes.

**Maharshiinaam bhriguh aham giraam asmi ekam aksharam.
Yagyaanaam japayagyah asmi sthaavaraanaam himaalayah. (Ch.10, shloka 25)**

Aham bhriguh maharshiinaam asmi ekam aksharam	I [am] Bhrigu among the great sages [and] I am the single syllable ‘Om ¹¹ ’, {the combination of the three deities = ‘a’ + ‘u’ + ‘ma’}
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⁴ Sons of Aditi (wife of sage Kashyap)

⁵ A prominent deity among the *maruts*; name of one of the ten Prajapatis

⁶ The deity of wealth

⁷ Name of a class of Vedic gods; lit. means wealth

⁸ The guru of deities

⁹ The army-chief of deities; the elder son of Shiva and Parvati

¹⁰ The six mothers (wives of the seven sages) who nurtured Kartikeya, the elder son of Shiva and Parvati

¹¹ The sacred and mystical syllable *Om*

giraam yagyaanaam japayagyah	among words. Among the {imaginary} yagyas, [I] am chanting {of real concentration of remembrance of the point soul through the mind}
sthaavaraanaam asmi himaalah	{and} among the immovable mountains {with high altitude}, [I] am Himalayaraj or Himavaan {in the form of yudhi + sthir (i.e. stable in war)}.

Ashvatthah sarvavrikshaanaam devarshiinaam ca naaradah.

Gandharvaanaam citrarathah siddhaanaam kapilo munih. (Ch.10, shloka 26)

Ashvatthah sarvavrikshaanaam	[I] am {the huge world tree in the form of} the banyan tree among all the trees, {the most famous, excellent devotee,
naaradah devarshiinaam	but always unstable} Naara + da among the divine sages,
citrarathah gandharvaanaam ca	Citrarath among gandharvas ¹² , {the semi-deity singers} and
munih kapilo siddhaanaam	sage Kapil, {the knower of 'saankhya' belonging to the city of Kampilya settled by [sage] Kapil himself} among the {thinker} accomplished ones {who have attained all the prosperities}.

Uccaihshravasam ashvaanaam viddhi maam amritodbhavam.

Airaavatam gajendraanaam naraanaam ca naraadhipam. (Ch.10, shloka 27)

Viddhi maam uccaihshravasam	Consider Me [to be] Uccaihshravaa ¹³ {[who is] focussed through yoga, whose body consciousness has turned into ashes in the Rudra yagya and is}
amritodbhavam ashvaanaam airavatam	born from churning of the nectar {of knowledge,} among the horses {in the form of mind}, Airavat ¹⁴ , {the son of Iravan ¹⁵ }
gajendraanaam ca naraadhipam naraanaam	among {the fellow great warriors with the roar of Varun (the deity of water) in the form of body conscious} elephants and the emperor {Kashi Vishwanath (Controller of the world) or the World Emperor Narayan} among human beings.

Aayudhaanaam aham vajram dhenuunaam asmi kaamadhuk.

Prajanashca asmi kandarpah sarpaanaam asmi vaasukih. (Ch.10, shloka 28)

Aayudhaanaam aham vajram dhenuunaam asmi kaamadhuk	Among the weapons, I am {the firm purusharthi*} Vajra ¹⁶ , among the cows, [I] am Kamdhenu ¹⁷ , {the black and white} cow
ca prajanah asmi kandarpah	{in the form of the earth that fulfills desires} and among the excellent giver of birth to offsprings, [I] {Myself} am Kaamdev ¹⁸ , {Nandi in the form of a bull}
sarpaanaam asmi vaasukih	{and} among the serpents {that creep}, [I] am {the extremely adulterous snake} Vasuki ¹⁹ {who drinks poison}.

Anantashca asmi naagaanaam varuno yaadasaam aham.

Pitrinaam aryamaa ca asmi yamah sanyamataam aham. (Ch.10, shloka 29)

Naagaanaam aham asmi anantah ca	Among the snakes, I am {the endless destroyer} Anantanaag ²⁰ {that hangs around the neck of Shivbaba} and
varunah yaadasaam pitrinaam	the deity Varun ²¹ {of western country} among the {huge} aquatic creatures. Among the ancestors, {the eight deities, the seeds of the eight religions,}
aham asmi aryamaa ca yamah sanyamataam	I am Aryama ²² , {Vivasvat or the Sun of Knowledge} and Yamaraj ²³ , {Yudhishtir, the king of religion} among the makers of all the rules of self-control.

Prahlaadashca asmi daityaanaam kaalah kalayataam aham.

Mrigaanaam ca mrigendrah aham vainateyashca pakshinaam. (Ch.10, shloka 30)

Aham asmi prahlaadah daityaanaam ca kaalah	I am {the Giver of} Pra + aahlaad ²⁴ among {the vidharmi} demons {of the dualistic age} and Mahaakaal (the greatest death) {of the deaths}
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¹² Celestial musicians in heaven

¹³ A mythological white horse of deity Indra

¹⁴ A mythological white elephant of deity Indra

¹⁵ The king of the ocean

¹⁶ The thunderbolt of deity Indra

¹⁷ A cow produced during the churning of ocean and supposed to yield whatever is requested to her

¹⁸ The deity of lust

¹⁹ Name of the snake around Shankar's neck and was used as a churning rope during the churning of ocean

²⁰ A thousand headed mythological snake on which Vishnu sleeps

²¹ Deity of water

²² One of the Aadityaas and king of the ancestors

²³ Hindu god of death; The Chief Justice

²⁴ 'Pra' means in an excellent way and 'aahlaad' means happiness

<i>kalayataam ca aham</i> <i>mrigendrah mrigaanaam</i>	among those who count time. And [I] am lion among {the ones with animal like intellect} equal to animals {in the forest like world of thorns}
<i>ca vainateyah</i> <i>pakshinaam</i>	and {Suparna ²⁵ or Naagaashan ²⁶ } peacock among the birds {that dance with the tail of body consciousness}.

Pavanah pavataam asmi raamah shastrabhritaam aham.

Jhashaanaam makarashca asmi srotasaam asmi jaanhavi. (Ch.10, shloka 31)

<i>Asmi pavanah pavataam</i> <i>aham raamah</i>	[I] am the deity wind, {the friend of deity fire like Sita-Ram, the Purifier of the impure} among the purifiers [and I] am Ram {himself in the form of Kartikeya}
<i>shastrabhritaam</i> <i>jhashaanaam asmi makarah</i>	among the ones who bear weapons {of knowledge}. Among the fishes, [I] am crocodile, {the fish incarnation}
<i>ca asmi jaanhavi</i> <i>srotasaam</i>	and {I Myself} am [the river] Ganga, {the Purifier of the impure [and] Kaveri too}, among {[all] the Indian and foreign} rivers {of the entire world}.

Sargaanaam aadih antashca madhyam caiva aham arjuna.

Adhyaatmavidyaa vidyaanaam vaadah pravadataam aham. (Ch.10, shloka 32)

<i>Arjuna aham eva</i> <i>aadih madhyanca</i>	O Arjuna! I alone am {Adidev ²⁷ ,} the beginning, {Aadam of the people of Islam [who come in]} the middle and
<i>antah sargaanaam</i> <i>adhyaatmavidyaa</i>	{Mahaakaal, i.e.} the end of {all} the creations. [I] am Raja yoga, {the highest} knowledge {of} aadhyaatmik* {university}
<i>vidyaanaam ca aham</i> <i>vaadah pravadataam</i>	among [all] the knowledges and [I] am the {true} argument of those who debate {on truth and falsity as well}.

Aksharaanaam akaarah asmi dvandvah saamaasikasya ca.

Aham eva akshayah kaalo dhaataa aham vishvatomukhah. (Ch.10, shloka 33)

<i>Asmi akaarah aksharaanaam</i> <i>ca dvandvah</i>	[I] am {aham + daa + baadi ²⁸ } letter 'a' among a + kshars ²⁹ and conjunction {of} the dual {war between the great opponent Kauravas + Pandavas}
<i>saamaasikasya aham</i> <i>kaalah akshayah</i>	among the conjunctions. [I] am Mahaakaal, {the death of the deaths who is always present in} the imperishable {cycle of time}
<i>ahameva dhaataa</i> <i>vishvatomukhah</i>	[and] I alone {am Mahadev*, the upward facing [or]} Parambrahma* {with five heads} in {all the ten} directions {as well}.

Mrityuh sarvaharashca aham udbhavashca bhavishyataam.

Kiirtih shriih vaak ca naariinaam smritih medhaa dhritih kshamaa. (Ch.10, shloka 34)

<i>Aham</i> <i>sarvaharah ca udbhavah</i>	[I] am the great death that makes the entire {world} vanish, {[i.e.] the One who brings about pralay} and [I] am the origin
<i>bhavishyataam ca</i> <i>kiirtih naariinaam</i>	{of those who are born as inert [or] living [beings]} in {the near} future and fame of females {in the form of Lakshmi}
<i>shriih vaak</i> <i>smritih</i>	in Ardhanaariishwar* or jyoti (light) + ling*, Shri Vaakdevi ³⁰ , {Saraswati in the form of the intellect,} the remembrance of the soul {of Trinetri* Shankar},
<i>medhaa dhritishca</i> <i>kshamaa</i>	the power to understand {in the form of the eye of Shiva}, patience {of Dharmaraj Yudhishtir} and {I, the Light of Sadaa Shiva Myself} am forgiveness.

Brihatsaama tathaa saamnaam gaayatri chandasaam aham.

Maasaanaam maargashiirshah aham rituunaam kusumaakarrah. (Ch.10, shloka 35)

<i>Tathaa</i> <i>saamnaam gaayatri aham</i>	Similarly, [I] am Brihatsaam ³¹ in the {sweet} Saamaveda {originated from Vivasvat, the Sun}. I am Gayatri mantra ³² {of the three female deities}
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²⁵ Lit. means the one with beautiful feathers; another name of Garuda (Eagle), the vehicle of Vishnu

²⁶ The destroyer of snakes

²⁷ The first deity

²⁸ 'Aham' means ego, 'daa' means to give and 'baad' means later on; the one who gives up his ego later on

²⁹ 'Akshar' lit. means a letter; 'a' means not and 'kshar' means perish, i.e. the one who doesn't perish

³⁰ The goddess of speech

³¹ Certain mantras of the Saamaveda (sung in the *brihati* meter); *brihati*: name of a particular metre of thirty-six syllables

³² A sacred verse from the Rigveda

<i>chandasaam maasaanaam aham maargashiirshah</i>	among the verses of the Vedas. Among the months, [I] am [the month of] Maargashirsha ³³ {of the full moon that is the best guide like the head}
<i>kusumaakarah rituunaam</i>	[and] the spring season {that always gives uniform happiness in the form of Shivbaba, the evergreen hero actor} among the seasons.

Dyuutam chalayataam asmi tejah tejasvinaam aham.

Jayah asmi vyavasaayah asmi sattvam sattvavataam aham. (Ch.10, shloka 36)

<i>Aham dyuutam chalayataam asmi tejah tejasvinaam</i>	I am gamble of {the multifaceted} cheaters, [I] am brilliance {in the form of the Sun of Knowledge} of the brilliant ones {like Vivasvat},
<i>jayosmi vyavasaayah</i>	[I] am the victory {of the only ever victorious Narayan}, {[I] am} firmly determined {for world renewal}
<i>aham asmi sattvam sattvavataam</i>	[and] I am <i>saatviktaa</i> ³⁴ of {the soul in} the <i>saatvik</i> men {belonging to the time even before the Golden Age complete with 16 celestial degrees}.

Vrishniinaam vaasudevah asmi paandavaanaam dhananjayah.

Muniinaam api aham vyaasah kaviinaam ushanaa kavih. (Ch.10, shloka 37)

<i>Asmi vaasudevah</i>	[I] am {bam-bam ³⁵ Mahadev, the father of even the Yadavas} = Vaasudeva, {the son of Vasudeva Shiva, the Giver of the wealth of knowledge}
<i>vrishniinaam dhananjayah</i>	among {the European Yadavas} belonging to the dynasty of Vrishni, {who shower the rain of knowledge, but don't imbibe it}. [I] am Arjuna, the conqueror of the wealth of knowledge,
<i>paandavaanaam aham vyaasah muniinaam</i>	the son of Pandu in the form of Panda {who guides to the path of <i>Brahmalok</i> *}, I am [sage] Vyas, {the soul of [sage] Kapil} among {the thinker} sages {of the Copper Age}
<i>kavih ushanaa kaviinaam api</i>	and [I] am} poet Ushana (Shukracarya), {the guru of violent [and] lustful demons and the teacher of the knowledge of sperms} among the poets, too.

Dando damayataam asmi niitih asmi jigiishataam.

Maunam caiva asmi guhyaanaam gyaanam gyaanavataam aham. (Ch.10, shloka 38)

<i>Asmi dandah damayataam asmi niitih jigiishataam</i>	[I] am the right to punish {in the form of Yama or Dharmaraj} among those who enforce discipline, [I] am the politics of those who desire victory {like Adinarayan (the first Narayan)},
<i>asmi maunam guhyaanaam ca</i>	[I] am silence, {the protector of self-respect} of the <i>gops</i> and <i>gopis</i> ³⁶ {who establish a secret relation [with Me]} and
<i>ahameva gyaanam gyaanavataam</i>	I, {Shivbaba} alone {am} the philosopher of the knowledgeable ones {like sage Kapil, the knower of elements [like] the earth etc.}.

Yat ca api sarvabhutaanaam bijam tat aham arjuna.

Na tat asti vinaa yat syaat mayaa bhutam caraacaram. (Ch.10, shloka 39)

<i>Caarjuna aham tat yadapi bijam sarvabhutaanaam</i>	And O Arjuna! I am that {form of <i>iyotirling</i> ³⁷ equal to Shiva} which is the seed {in the form of eternal Father} of every living being {among the 84 lakh species}.
<i>naasti caraacaram bhutam</i>	There isn't {even a single} movable or immovable living being {in the world}
<i>tat yat syaat vinaa mayaa</i>	like that which is devoid of {Vishwanath, Jagannath ³⁸ or Yogishwar Sanatkumar,} My {human seed}.

{There is nothing in the world that isn't applicable to you, (the seed form). (Murli dated 11.04.74, end of pg.3)} {Just like the power of electricity runs the non-living machines, Yogishwar's power of yoga obtained in the shooting of *Purushottam sangamyug* through [the thoughts of] the mind runs the machine in the form of inert bodies of living beings to a greater or a lesser extent according to the *purusharth*.}

³³ The Hindu month corresponding to November-December

³⁴ The quality of *sattva*: true, genuine, honest

³⁵ Greetings in Shiva's name

³⁶ Cowherds and herdgirls

³⁷ The form of light

³⁸ The Controller of the world

**Na antah asti mama divyaanaam vibhuutiinaam parantapa.
Esha tu uddeshatah prokto vibhuuteh vistaro mayaa. (Ch.10, shloka 40)**

Parantapa naasti antah mama divyaanaam vibhuutiinaam	O the one who burns enemies {like lust etc.}! There is no end to My divine vibhuutis {one higher than the other}.
mayaa tu prokta esha vistarah vibhuuteh uddeshatah	I have just narrated this expansion of {the above mentioned} vibhuutis in brief.

**Yat yat vibhuutimat sattvam shriimat uurjitam eva vaa.
Tat tat eva avagaccha tvam mama tejonshasambhavam. (Ch.10, shloka 41)**

Vaa yadyadeva sattvam vibhuutimat shriimaduurjitam	Or any living being who is {perfect with the specialty of [being]} prosperous, the one with the best intelligence [and] energetic,
tvam avagaccha tat tat mama tejonshasambhavam eva	consider it to have originated from My part of brilliance or energy of yoga itself {in the Purushottam sangamyug}.

{In the Confluence Age shooting, the batteries in the form of point soul receive energy of yoga according to their purushaarth through Yogishwar's vibrations full of yoga.}

**Athavaa bahunaa etena kim gyaatena tava arjuna.
Vishtabhya aham idam kritsnam ekaanshena sthito jagat. (Ch.10, shloka 42)**

Athavaa arjuna kim tava gyaatena etena bahunaa	Or O Arjuna! What {is the need} for you to know this much {in detail from the ocean like immense treasure of the water of knowledge}?
aham sthitah vishtabhya idam kritsnam jagat	I, {the Light of Sadaa Shiva} am stable {even in Purushottam sangam[yug]} after stabilizing this entire world
ekaanshena	just through one part {[in the form] of Mahadev, My treasurer of the energy of yoga}.

Note: The meanings of * marked words are available in the Hindi-English glossary.