

moving or non-moving; *yat*, which; *syāt*, can exist; *vinā mayā*, without Me. For whatever is rejected by Me, from whatever I withdraw Myself will have no substance, and will become a non-entity. Hence the meaning is that everything has Me as its essence.

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

40. O destroyer of enemies, there is no limit to My divine manifestations. This description of (My) manifestations, however, has been stated by Me by way of illustration.

Parantapa, O destroyer of enemies; *asti*, there is; *na*, no; *antah*, limit; to *mama*, My; *divyānām*, divine; *vibhūtīnām*, manifestations. Indeed, it is not possible for anyone to speak or know of the limit of the divine manifestations of the all-pervading Bhagavān. *Esah*, this; *vistarah*, description; *vibhūteh*, of (My) manifestations; *tu*, however; *proktah*, has been stated; *mayā*, by Me; *uddeśatah*, by way of illustration, partially.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम्॥४१॥

41. Whatever object (36) is verily endowed with majesty, possessed of prosperity, or is energetic, you know for certain each of them as having a part of My power as its source.

Yat yat, whatever; *sattvam*, object in the world; is *eva*, verily; *vibhūtimat*, endowed with majesty; *Shrimad*, possessed of prosperity; *vā*, or; is *ūrjitam*, energetic, possessed of vigour; *tvam*, you; *avagaccha*, know; *eva*, for certain; *tat tat*, each of them; as *mama tejorṁśa-sambhavam*, having a part (*arṁśa*) of My (*mama*), of Bhagavān's, power (*teja*) as its source (*sambhavam*).

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्॥४२॥