

श्री परमात्मने नमः
Om Śrī Paramātmāne Namaḥ

अथ दशमोऽध्यायः ॥
Atha daśamo'dhyāyaḥ ।।

विभूतियोगः
Vibhūtiyogaḥ

श्रीभगवानुवाच
Śrībhagavānuvāca

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१ ॥

bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ ।

yatte'haṁ prīyamāṇāya vakṣyāmi hitakāmyayā ॥ 10-1॥

Again, O mighty-armed, listen to My Supreme word; which I, wishing your welfare, will declare to you who are delighted to hear me.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०-२ ॥

na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ ।

ahamādirhi devānāṁ maharṣīṇāṁ ca sarvaśaḥ ॥ 10-2॥

Neither the hosts of Heavens, nor the great ṛṣi-s know my origin; for in every way, I am the source of all the Devas and the ṛṣi-s.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०-३ ॥

yo māmajamanādiṁ ca veti lokamaheśvaram ।

asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate ॥ 10-3॥

He who amongst the mortals, knows Me as unborn and beginningless, as the great Lord of the worlds, he is undeluded and is liberated from all sins.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः।

सुखं दुःखं भवोऽभावः भयं चाभयमेव च ॥ १०-४ ॥

buddhirjñānamasammohaḥ kṣamā satyaṁ damaḥ śamaḥ ।

sukhaṁ duḥkhaṁ bhavo'bhāvaḥ bhayaṁ cābhayameva ca ॥ 10-4 ॥

Intellect, wisdom, non-illusion, forgiveness, truth, self-sestraint, calmness, happiness, pain, birth or death, fear and also fearlessness.

अहिंसा समता तुष्टिः तपो दानं यशोऽयशः।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०-५ ॥

ahimsā samatā tuṣṭiḥ tapo dānaṁ yaśo'yaśaḥ ।

bhavanti bhāvā bhūtānāṁ matta eva pṛthagvidhāḥ ॥ 10-5 ॥

Non-injury, equanimity, contentment, austerity, beneficence, fame, infamy (all these) different kinds of "qualities-of-beings" arise from Me alone.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।

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

maharṣayaḥ sapta pūrve catvāro manavastathā ।

madbhāvā mānasā jātāḥ yeṣāṁ loka imāḥ prajāḥ ॥ 10-6 ॥

The seven great ṛṣi-s, 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).

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०-७ ॥

etāṁ vibhūtiṁ yogaṁ ca mama yo vetti tattvataḥ ।

so'vikampena yogena yujyate nātra saṁśayaḥ ॥ 10-7 ॥

He who in truth knows these manifold manifestations of My being (Macrocosm) and (this) Yogapower of Mine (Microcosm) becomes established in the tremor-less-yoga; there is no doubt about it.

अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८ ॥

aham sarvasya prabhavaḥ mattaḥ sarvaṁ pravartate ।

iti matvā bhajante 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.

मच्चित्ता मद्गतप्राणाः बोधयन्तः परस्परम्।

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

maccittā madgataprāṇāḥ bodhayantaḥ parasparam ।

kathayantaśca mām nityaṁ tuṣyanti ca ramanti ca ॥ 10-9 ॥

With their minds wholly resting in Me, with their senses absorbed in Me, enlightening each other, and ever speaking of Me, they are satisfied and delighted.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१० ॥

teṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam ।

dadāmi buddhiyogaṁ taṁ yena māmupayānti te ॥ 10-10 ॥

To them, ever steadfast worshipping Me with love. I give the yoga "Buddhi" by which they come to me.

तेषामेवानुकम्पार्थं अहमज्ञानजं तमः।

नाशयाम्यात्मभावस्थः ज्ञानदीपेन भास्वता ॥ १०-११ ॥

teṣāmevānukampārthaṁ ahamajñānajaṁ tamaḥ ।

nāśayāmyātmabhāvasthaḥ jñānadīpena bhāsvatā ॥ 10-11 ॥

Out of mere compassion for them, I dwelling within their heart, destroy darkness born of ignorance by the luminous Lamp of Knowledge.

अर्जुन उवाच।

Arjuna uvāca ।

परं ब्रह्म परं धाम पवित्रं परमं भवान्।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०-१२ ॥

paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān ।

puruṣaṁ śāśvataṁ divyamādidēvamajaṁ vibhum ॥ 10-12॥

You are the Supreme Brahman, the Supreme Abode, the Supreme Purifier, Eternal, Divine Purusha, the God of all gods, Unborn, Omnipresent.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।

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

āhustvāmṛṣayaḥ sarve devarṣirnāradastathā ।

asito devalo vyāsaḥ svayaṁ caiva bravīṣi me ॥ 10-13॥

All the ṛṣi-s have thus declared You, as also the Deva-ṛṣi Narada; so also Asita, Devala and Vyasa; and now the same You yourself say to me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव।

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

sarvametadṛtaṁ manye yanmāṁ vadasi keśava ।

na hi te bhagavanvyaktiṁ vidurdevā na dānavāḥ ॥ 10-14॥

I believe all this that You say to me as true, O Keshava; verily, O Blessed Lord! neither the Devas nor the Danavas know Your manifestation: (identity).

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम।

भूतभावन भूतेश देवदेव जगत्पते ॥ १०-१५ ॥

svayamevātmanātmānaṁ vettha tvaṁ puruṣottama ।

bhūtabhāvana bhūteśa devadeva jagatpate ॥ 10-15॥

Verily, You Yourself know Yourself by Yourself, O Puruṣottama (Supreme Puruṣa). O Source of beings, O Lord of beings, O God of gods, O Ruler of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।

याभिर्विभूतिभिर्लोकान् इमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६ ॥

vaktumarhasyaśeṣeṇa divyā hyātmavibhūṭayaḥ |

yābhirvibhūtibhirlokān imāṁstvaṁ vyāpya tiṣṭhasi || 10-16||

You should indeed, without reserve, tell me of your Divine glories by which you exist pervading all these worlds.

कथं विद्यामहं योगिं त्वां सदा परिचिन्तयन्।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०-१७ ॥

kathaṁ vidyāmaḥṁ yogiṁ tvāṁ sadā paricintayan |

keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā || 10-17||

How shall I, ever meditating, know You, O Yogin? In what aspects or forms, O blessed Lord, are You to be thought of by me?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन।

भूयः कथय तृप्तिर्हि शत्रुण्वतो नास्ति मेऽमृतम् ॥ १०-१८ ॥

vistareṇātmano yogaṁ vibhūtiṁ ca janārdana |

bhūyaḥ kathaya tṛptirhi śarṇvato nāsti me'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.

श्रीभगवानुवाच।

Śrībhagavānuvāca |

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥

hanta te kathayiṣyāmi divyā hyātmavibhūṭayaḥ |

prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me || 10-19||

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.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२० ॥

ahamātmā guḍākeśa sarvabhūṭāśayasthitaḥ |

ahamādiśca madhyaṁ ca bhūtānāmanta eva ca || 10-20||

I am the Self, O Guḍākeśa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings.

आदित्यानामहं विष्णुः ज्योतिषां रविरंशुमान्।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०-२१ ॥

ādityānāmahaṁ viṣṇuḥ jyotiṣāṁ raviraṁśumān |

marīcirmarutāmasmi nakṣatrāṇāmahaṁ śāśī || 10-21||

Among the (twelve) Adityas I am the Viṣṇu: among the Luminaries, the radiant Sun; I am Marīchi among the Maruts; among asterisms the moon am I.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०-२२ ॥

vedānāṁ sāmavedo'smi devānāmasmi vāsavaḥ |

indriyāṇāṁ manaścāsmi bhūtānāmasmi cetanā || 10-22||

Among the Vedas, I am the Sāma Veda; I am Vāsava among the Gods; among the senses I am the mind: and I am the intelligence among living beings.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम्।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०-२३ ॥

rudrāṇāṁ śaṅkaraścāsmi vitteśo yakṣarakṣasām |

vasūnāṁ pāvakaścāsmi meruḥ śikhariṇāmahaṁ || 10-23||

And among the Rudras I am Śaṅkara; among the Yakṣas and Rakṣasas the Lord of wealth (Kubera): among the Vasus I am Pavak (Agni); and among the mountains I am the Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०-२४ ॥

purodhasāṁ ca mukhyaṁ mām viddhi pārtha bṛhaspatim |

senānīnāmahaṁ skandaḥ sarasāmasmi sāgaraḥ || 10-24||

And among the household priests, O Pārtha, know Me the chief, Brihaspati, among generals, I am Skanda, among lakes, I am the ocean.

महर्षीणां भृगुरहं गिरामस्येकमक्षरम्।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०-२५ ॥

maharṣīṇāṃ bhṛgurahaṃ girāmasmyekamakṣaram ।

yajṣānām japayaḥso'smi sthāvarāṇām himālayaḥ ॥ 10-25 ॥

Among the great ṛṣi-s I am Bhṛgu; among words I am one syllable "OM"; among sacrifices I am the sacrifice of silent repetition (Japa-Yajṣa): among immovable things, the Himalayas.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०-२६ ॥

aśvatthaḥ sarvavṛkṣāṇām devarṣīṇām ca nāradaḥ ।

gandharvāṇām citrarathaḥ siddhānām kapilo munīḥ ॥ 10-26 ॥

Among all trees (I am) the Pipal-tree; among Divine ṛṣi-s, Narada; among Gandharvas, Chiraratha; among the Perfected ones, the Muni Kapila.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०-२७ ॥

uccaiḥśravasamaśvānām viddhi māmamṛtodbhavam ।

airāvataṃ gajendraṇām narāṇām ca narādhipam ॥ 10-27 ॥

Know Me among horses as Uccaiḥśravas, born of Amṛta, among lordly elephants, the Airāvata, and among men, the King.

आयुधानामहं वज्रं धेनूनामस्मि कामधुकु।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०-२८ ॥

āyudhānāmahaṃ vajraṃ dhenūnāmasmi kāmadhuk ।

prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ ॥ 10-28 ॥

Among weapons, I am the thunderbolt; among cows I am kāmadhuk: I am Kandarpa, the Cause for off-springs; among serpents I am Vāsuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम्।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ १०-२९ ॥

anantaścāsmi nāgānām varuṇo yādasāmaham ।

pitṛṇāmaryamā cāsmi yamaḥ saṃyamatāmaham ॥ 10-29 ॥

I am the Ananta among Nāgas; I am Varuna among water-deities; I am Aryama among pitṛus or ancestors; I am Yama among controllers.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०-३० ॥

prahlādaścāsmi daityānāṃ kālaḥ kalayatāmaham ।

mṛgāṇāṃ ca mṛgendro'haṃ vainateyaśca pakṣiṇām ।। 10-30 ।।

I am Prahlāda among Daityas, Time among reckoners, the Lord ! of beasts (Lion) among beasts and Vainateya (Garuda) among birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम्।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०-३१ ॥

pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham ।

jhaṣāṇāṃ makaraścāsmi srotasāmasmi jāhnavī ।। 10-31 ।।

Among purifiers, I am the wind; among warriors, I am Rāma; among fishes, I am the shark; among rivers, I am the Ganges.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०-३२ ॥

sargāṇāmādirantaśca madhyaṃ caivāhamarjuna ।

adhyātmavidyā vidyānāṃ 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.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च।

अहमेवाक्षयः कालः धाताहं विश्वतोमुखः ॥ १०-३३ ॥

akṣarāṇāmakāro'smi dvandvaḥ sāmāsikasya ca ।

ahamevākṣayaḥ kālaḥ dhātāhaṃ viśvatomukhaḥ ।। 10-33 ।।

Among letters I am the letter 'A', among all compounds and the dual (co-ordinates), I am verily, the inexhaustible or the everlasting-time; I am the (All-faced) Dispenser (of fruits of action) having faces in all directions.

मृत्युः सर्वहरश्चाहं उद्भवश्च भविष्यताम्।

कीर्तिः श्रीर्वाक् नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०-३४ ॥

mṛtyuḥ sarvaharaścāham udbhavaśca bhaviṣyatām |
kīrtiḥ śrīrvākca nārīṇām smṛtirmedhā 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.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम्।

मासानां मार्गशीर्षोऽहं ऋतूनां कुसुमाकरः ॥ १०-३५ ॥

bṛhatsāma tathā sāmnaṁ gāyatrī chandasāmaham |
māsānām mārḡasīrṣo'ham ṛtūnām kusumākaraḥ | | 10-35 | |

Among hymns also I am the Brihat Saman: among metres Gayatri am I; among months I am parts of December-January (mārḡa śīrṣa); among seasons I am the flowery spring.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम्।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०-३६ ॥

dyūtaṁ chalayatāmasmi tejastejasvināmaham |
jayo'smi vyavasāyo'smi sattvaṁ sattvavatāmaham | | 10-36 | |

I am the gambling of the fraudulent; I am the splendour of the splendid; I am victory, I am determination (of those who are determined), I am the goodness of the good.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०-३७ ॥

vṛṣṇīnām vāsudevo'smi pāṇḍavānām dhanañjayaḥ |
munīnāmapyahaṁ vyāsaḥ kavīnāmuśanā kaviḥ | | 10-37 | |

Among the Vṛṣṇīs I am Vāsudeva; among the Pāṇḍavas, (I am) Dhanañjaya; also among the Munis I am Vyāsa: and among the poets I am Uśana, the great Seer.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम्।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०-३८ ॥

daṇḍo damayatāmasmi nītirasmi jigīṣatām |
maunaṁ caivāsmi guhyānām jñānaṁ jñānavatāmaham | | 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.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।

न तदस्ति विना यत्स्यात् मया भूतं चराचरम् ॥ १०-३९ ॥

yaccāpi sarvabhūtānām bījaṁ tadahamarjuna ।

na tadasti vinā yatsyāt mayā bhūtaṁ 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.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप।

एष तूद्देशतः प्रोक्तः विभूतेर्विस्तरो मया ॥ १०-४० ॥

nānto'sti mama divyānām vibhūtīnām parantapa ।

eṣa tūddeśataḥ proktaḥ vibhūtervistaro mayā ॥ 10-40 ॥

There is no end to My Divine Glories, O Parantapa; but; this is but a brief statement by Me of the particulars of My Divine Glories.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ १०-४१ ॥

yadyadvibhūtimatsattvaṁ śrīmadūrjitameva vā ।

tattadevāvagaccha tvaṁ mama tejoṁ'śasambhavam ॥ 10-41 ॥

Whatever that is glorious, prosperous or powerful in any being, that know you to be a manifestation of a part of My splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२ ॥

athavā bahunaitena kiṁ jñātena tavārjuna ।

viṣṭabhyāhamidaṁ kṛtsnamekāṁśena sthito 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.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

om tatsat iti śrīmadbhagavadgītāsu upaniṣatsu

brahmavidyāyām yogasāstre śrīkṛṣṇārjunasaṁvāde

vibhūtiyogo nāma daśamo'dhyāyaḥ ॥ 10 ॥