



श्रीमद्भगवद् गीता

विभूति योगः

Chapter 10

Volume 1

श्री भगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ 10 - 1

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ 10 - 2

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ 10 - 3

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ 10 - 4

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ 10 - 5

This 10th Chapter of भगवद्गीता, called विभूति योग, starts the second-half of the current cycle of our ब्रह्मविद्या Scripture Readings, already in progress. Sri Krishna's Discourse on ब्रह्मविद्या and योग शास्त्र in भगवद्गीता, begins, in fact, in verse 1 of chapter 1 itself, and formally in chapter 2 with Arjuna's request, asking Sri Krishna:

यत् श्रेयः स्यात् निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नं ॥ 2-7

“Krishna, please teach me in clear and unambiguous terms, what is it I should do, to gain श्रेयस् – Total Fulfillment in life; I am your Disciple; I commit myself totally to your Teachings.”

Sri Krishna answers this request at the end of Chapter 9, by saying

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥ 9 – 34

“ Arjuna, This is what you should do to gain The श्रेयस् you seek, namely,



ब्रह्मविद्या **Brahma Vidya**

मन्मना भव – Be in a perpetual State of ध्यानयोग in pursuit of ME, The परमेश्वर, already in yourself as असंग आत्मा – The Unbound SELF in yourself

मद्भक्तो भव – Be My भक्त, Be a Devotee of परमेश्वर, doing every कर्म as ईश्वर आराधन कर्म, with कर्म फल त्याग बुद्धि and ईश्वर प्रसाद बुद्धि, doing every कर्म as Worship of परमेश्वर, with the attitude of Total Renunciation of कर्म फल and welcoming the results of your actions, whatever they are, as Blessings from ME – The परमेश्वर, already in yourself

मद्याजी भव – Recognizing every component of every कर्म as परमेश्वर Itself, do every कर्म as यज्ञ कर्म, as कर्म dedicated to Me, The परमेश्वर, as कर्म whose only purpose is to gain अन्तःकरण शुद्धि – purification of Mind and clarity of बुद्धि, so that you can recognize Me, The परमेश्वर in yourself as Yourself itself, and

मां नमस्कुरु – Do नमस्कार to Me, The परमेश्वर, recognizing and appreciating the presence of परमेश्वर as The असंग आत्मा – as The Unbound SELF in yourself. Surrender your notions of doership and enjoyership at the Alter of That परमेश्वर, and cultivate the attitude of पूर्ण ईश्वर शरणागति – Total surrender to ME – The परमेश्वर, already in yourself as Yourself Itself.

By being in such a state of All-inclusive भक्ति योग, you will certainly recognize ME, you will certainly recognize Yourself, you will certainly gain the श्रेयस् – Total Fulfillment in Life that you seek.”

That is Sri Krishna’s complete answer to Arjuna’s original question in Chapter 2. All that has been said up to the end of Chapter 9 is only to unfold the basis for the above answer, together with the detailed practical Means_by which any one_can do, what needs to be done, to gain श्रेयस् – Total Fulfillment in life.

Thus, the first half of भगवद्गीता, up to the end of Chapter 9, is complete in itself, in terms of both Arjuna’s question and Sri Krishna’s answer. However, Sri Krishna continues with His Discourse on ब्रह्मविद्या and योग शास्त्र in the second half of भगवद्गीता, starting with this chapter (Chapter 10) formally concluding the Discourse in Chapter 18, where He repeats the same Message again, namely:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥

18 - 65



ब्रह्मविद्या **Brahma Vidya**

which means, all that is said in the Second-half of **भगवद्गीता** is a necessary extension and further elaboration of the same **ब्रह्मविद्या Knowledge**, for the benefit of every **ईश्वर भक्त**.

Now, one might ask – why this repetition is necessary? There are two reasons:

1. The Discourse on **ब्रह्मविद्या** and **योग शास्त्र** is Knowledge to be understood, reflected upon and absorbed – not simply a matter of entertainment, information or belief.
2. Any knowledge that needs to be understood, beyond doubt, needs repetition and elaboration from different points of view, to ensure clarity, unambiguity and certainty.

Further, The **ईश्वर तत्त्वं** – The Truth about **परमेश्वर**, is not easy to realize. The obstacles to such realization are many, and one can overcome those obstacles only through the strength of clarity of knowledge and intensity of personal experience. Therefore, the purpose of the second half of **भगवद्गीता** is to help every **ईश्वर भक्त** – every Devotee of **परमेश्वर**, to understand The Truth about **परमेश्वर**, beyond any doubt, and gain the necessary strength and inspiration born of clear knowledge, so that one can order and reorder one's daily life, to uplift oneself to the state of Total Fulfillment in Life.

Recognizing that the greatest difficulty in cultivating **भक्ति योग** lies in the difficulty in recognizing **परमेश्वर** in everything that exists, in recognizing the fact **ईशावास्यं इदं सर्वं** – this difficulty arises from the fact that the Mind and **बुद्धि** are not accustomed to such recognition in daily life – therefore, **भगवान्** starts the second half of **गीतोपदेश**, with a Discourse on **विभूति योग**, to help the Mind and **बुद्धि** of an **ईश्वर भक्त** learn to recognize **परमेश्वर** through what one sees in this very manifest creation.

विभूति means “The Glory of **परमेश्वर**; more exactly, “The glory of **ईश्वर शक्ति**” – The Glory of the Infinite Power of **परमेश्वर**”. The Glories of **परमेश्वर** are infinite. This entire creation, and everything in this entire creation, are Glories of **परमेश्वर**. Some of these glories were mentioned briefly in Chapters 7 and 9, while unfolding the very Nature of **परमेश्वर**.

In this Chapter, the focus of attention is recognition of **परमेश्वर**, through the Glories of **परमेश्वर**, as seen in this **माया** – creation. That which makes anything Glorious, anything Great, anything Beautiful, anything Extraordinary – That is a Means for



learning to recognize परमेश्वर. In fact, there is nothing in this creation which is not परमेश्वर – That is the Message in this Chapter. This is how Sri Krishna communicates This Message in this Discourse on विभूति योग.

श्री भगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥

10 -1

महाबाहो – O! Mighty-armed Arjuna! If Arjuna’s Glory is because of his extraordinary skill in archery, then that Glory also belongs to परमेश्वर only; that is why भगवान् tells a little later – “among the Pandavas, I am Dhananjaya (Arjuna).

महाबाहो – O! Arjuna

भूयः एव – Once again

शृणु मे परमं वचः – listen to My words, which reveal The Supreme Being

भूयः means “again” – it stands for repetition of the topic. The topic here is ईश्वर तत्त्वं – The Truth about परमेश्वर, which includes the Glories of परमेश्वर, some of which were mentioned in the earlier chapters.

शृणु मे परमं वचः – Listen to My words which are परमं – Supreme; the words are Supreme because, they reveal the Supreme Being.

यत् ते अहं वक्ष्यामि तत् शृणु – Listen to My words which I will tell you

प्रीयमाणाय – I am telling you these words, because you seem to love what I have been teaching you so far; you seem to enjoy learning about परमेश्वर and भक्ति योग from Me.

Arjuna’s mood has changed dramatically from what it was at the beginning of Chapter 2. Then, he was depressed, confused, and at a loss to know as to what to do. Now, after Sri Krishna’s Teachings, that mood has disappeared. His original question has also disappeared. He got the answer he sought. The All-inclusive भक्ति योग is the answer, which is both enlightening and exhilarating. If he has any question in his mind, it is only on how to do successfully what Sri Krishna has advised him to do, to gain श्रेयस्. In this respect, any further help he can get from Sri Krishna would be most welcome indeed.

That Sri Krishna knows, being a सर्वज्ञः – all knowing परमेश्वर. Therefore Sri Krishna says “Listen to My words which I will tell you. Since you are ready for this Message, I am telling you these words.



हितकाम्यया – with a desire to bring good to you; these words are beneficial to you, in understanding the Nature of परमेश्वर, beyond doubt, and gaining श्रेयस् for certain.

The greatest good that one can do to a person is to make that person recognize that he or she is परमेश्वर Itself – That is why भगवान् says here वक्ष्यामि हितकाम्यया. “The ultimate knowledge you can gain is ईश्वर तत्त्वं – The truth about परमेश्वर, for, gaining such knowledge, recognition and appreciation of ईश्वर विभूति – The Glories of परमेश्वर, is beneficial to you. It is हितं – beneficial, because, if you recognize that all Glories in this creation belong only to परमेश्वर – that recognition itself deflates your अहंकार – your ego, and releases you from very many obstacles, such as pride, jealousy, complexes of various kinds, etc. which stand in the way of your clear vision of परमेश्वर.

Now, who is qualified to tell the Glories of परमेश्वर? Only परमेश्वर Itself is really qualified, because, Sri Krishna says:

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

10 - 2

सुरगणाः न महर्षयः – Even the whole host of Devas like Indra, Vayu, Varuna etc., and not even the Great Sages

न विदुः मे प्रभवं – do not know all My glories and Powers

हि – because

अहं आदिः देवानां महर्षीणां च सर्वशः – I have been there before all of them. I am the cause of all the Devas and Sages. Everything they know came from ME – The परमेश्वर, and naturally everything I know they cannot know.

Being परमेश्वर Himself, Sri Krishna is naturally the most qualified person to tell ईश्वर विभूति – The Glories of परमेश्वर. If even the Devas and Maha Rishis do not know the full Glory of परमेश्वर, how can an ordinary human being recognize and appreciate परमेश्वर? Sri Krishna says:

यो मां अजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते

10 - 3



ब्रह्मविद्या **Brahma Vidya**

मर्त्येषु – Among human beings

यः असंमूढः – The one who, being free from delusions, the one who is free from the notions of doership, enjoyership, etc., and also

यः मां वेत्ति – the one who recognizes Me, The परमेश्वर as

अजं अनादिं लोकमहेश्वरम् च – Unborn, Uncaused, and The Lord of all worlds, all beings and all experiences; recognizes Me as Unborn, Causeless and the Lord of all worlds.

सः सर्वपापैः प्रमुच्यते – that person is released from all पापs and पुण्यs alike. That person is released from all bondages and obstructions to the vision of the full Glory of परमेश्वर and hence to the vision of परमेश्वर Itself.

भगवान् is अजः and अनादि. अजः means, Unborn, which means not कर्म-born. अनादि means, having no cause. भगवान् is the Ultimate cause for everything and for भगवान् Itself, there is no cause. Therefore, for भगवान्, causelessness is the cause for being unborn.

How भगवान् is लोकमहेश्वरम् – Lord of all that we experience in nature, is told in the next two verses.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमव च ॥

10 - 4

अहिंसा समता तुष्टिस्तपोदानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥

10 - 5

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः

पृथक् विधाः भूतानां भावाः, मत्त एव भवन्ति – The many and varied (पृथक् विधाः) natural attributes of living beings (भूतानां भावाः), are only from ME – The परमेश्वर (मत्त एव भवन्ति)

The भावाs – the natural attributes are many, but the source of all of them is only ONE and That is परमेश्वर. भूतानां भावाः means the natural attributes of all living beings – the qualities, dispositions etc. with which living beings are endowed. They are many and Sri Krishna lists some of them here. They are: बुद्धिः, ज्ञानं, असंमोहः, क्षमा, सत्यं, दमः, शमः, सुखं, दुःखं, भवः, अभावः, भयं, अभयं, अहिंसा, समता, तुष्टिः, तपः, दानं, यशः, अयशः. All these are भावाःs – some of the commonly experienced human attributes and all of them are Glories of परमेश्वर. By learning to recognize all of them as Glories of



ब्रह्मविद्या **Brahma Vidya**

परमेश्वर, one ultimately recognizes परमेश्वर Itself in all of them, and also in every other such human attribute, and ultimately in everything including oneself.

Let us now briefly understand the 20 human attributes mentioned here:

1. बुद्धि: refers to सूक्ष्म बुद्धि – the capacity to recognize and appreciate things which are subtle, and more and more subtle, in nature. Even though such subtle things may not be available for direct perception, the capacity to recognize them and appreciate them, is बुद्धि. Whatever बुद्धि one has is from परमेश्वर only. Hence, one's बुद्धि, as it is, is a manifestation of परमेश्वर.

2. ज्ञानं is knowledge, which is the product of बुद्धि. Knowledge is gained by बुद्धि. Whether it is objective knowledge or spiritual knowledge, the source of all knowledge is only परमेश्वर, because परमेश्वर is सर्वज्ञः - all-knowledge. Anytime any one gains any knowledge about anything, that knowledge has come only from परमेश्वर.

Since the Omniscience (सर्वज्ञत्वं) of परमेश्वर is ever existent, knowledge is never created, only ignorance – which is the obstacle to knowledge, is removed. The faculty of knowing anything is from भगवान्, and the source of any knowledge is also भगवान्. If this fact is recognized and appreciated, one's अहंकार – ego naturally diminishes and ultimately disappears.

3. असंमोह : is Freedom from delusion and confusion resulting from the ability of one's Mind and बुद्धि to see, understand and appreciate things as they really are. Such ability is rooted in विवेक बुद्धि and प्रज्ञाबलं – discriminative knowledge and mental strength.

4. क्षमा is forgiveness – a state of Mind in which one does not internalize an external abuse to the point of retaliation. The ability to handle an abuse with understanding, kindness and generosity is a Divine quality, and That is क्षमा.

5. सत्यं is total identity between what you speak and what you know to be true, the word being totally faithful to the thought and deed. As the शान्ति मन्त्र says:

वाङ् मे मनसि प्रतिष्ठिता
मनो मे वाचि प्रतिष्ठितम्

That is सत्यं.



ब्रह्मविद्या **Brahma Vidya**

6. **दमः** is बाह्य इन्द्रिय निग्रहं – Total control of external organs of perception and action.
7. **शमः** is मनो निग्रहं – Total control over one's ways of thinking, maintenance of tranquility of Mind under all situations.

सत्यं, दमः and शमः are all भगवान्'s creations of a moral order for a meaningful life in this transient world. When one has them, one is in harmony with the entire creation and one is with भगवान् Itself. Further,

8. **सुखं** is चित्त प्रसादं – cheerfulness, joy and inner feelings of comfort, pleasure or happiness. The source of all such सुखं is only भगवान्, whatever be its apparent cause. So is the case also with

9. दुःखं, pain, sorrow, distress etc. That is also from भगवान्. All सुख and दुःख, are in accordance with the Eternal Law of कर्म which is भगवान् Itself.

10. **भवः** means “birth or creation”. Any creation, within this creation, is also from भगवान्. The popular notion of “invention” as one's own creation is absolutely meaningless for an ईश्वर भक्त.

11. **अभावः** is the opposite of भवः. Therefore, अभावः means destruction of something that is created. There is a law that governs life. Because of that law, life continues and because of the same law, life terminates. The law here is from भगवान्. Therefore both creation and destruction are from भगवान् only.

12. **भयं** is fear. भगवान् says, Fear also is from Myself only. Fear arises from the vast and multitudinous nature of this creation, which itself is from भगवान्. Therefore, भगवान् is भयकारणं.

13. **अभयं** is Fearlessness. The same भगवान् is also अभयकारणं. If one recognizes one's total identity with परमेश्वर, there is अभयं – Fearlessness.

14. **अहिंसा** is Nonviolence in thought, word and deed. Not hurting any living being, deliberately, is अहिंसा. अहिंसा exists as an integral part of the moral order, which is part of this creation. This moral order is universal, not man-made. Consequently, अहिंसा as Universal Moral Order for life in this world is from भगवान् only.



ब्रह्मचिद्या **Brahma Vidya**

15. समता is समचित्तता – Equanimity in attitude towards things and situations, whether they are desirable or undesirable. समत्वं योग अच्यते as भगवान् said earlier (2 - 4) – Such attitude of समत्वं leads one ultimately to the recognition of परमेश्वर in everything.

16. तुष्टिः means संतोषः लाभेषु पर्याप्त बुद्धि – A sense of full satisfaction, total contentment, अलं बुद्धि – a sense of what one is blessed with is “enough” is called तुष्टिः and that is अलं बुद्धि. Such अलं बुद्धि keeps a person cheerful, and that State of Mind is a Glory of परमेश्वर.

17. तपः is तपस् – Any act of self-discipline in the pursuit of परमेश्वर is तपस्. Any practice of austerity undertaken for gaining अन्तः करण शुद्धि – purification of Mind and clarity of बुद्धि is तपस्. As we have already seen, the all-inclusive भक्ति योग is तपस् – a Means for reaching परमेश्वर.

18. दानं is यथा शक्ति संविभागः – proper sharing of one’s resources with others in need, upto one’s capacity, is called दानं. Such giving, sharing requires a certain culture, maturity and humility. People who have that quality Give and continue to Give. Such Giving is the very Glory of परमेश्वर.

19. यशः is धर्म निमित्ता कीर्ति – Fame born of धर्म-activities which are proper, is called यशस्. The source of all such Fame is only भगवान्.

20. अयशः is अधर्म निमित्ता अकीर्ति – Even notorious fame born of improper activities is also from भगवान् only, because both fame and shame arise from the eternal Law of कर्म, which is भगवान् Itself.

Thus, all the various भावs mentioned above are भूतानां भावs – they are connected to human beings, and they are पृथक् विधाः - many and varied. By learning to recognize all of them as Glories of परमेश्वर, one ultimately recognizes परमेश्वर Itself in all of them and also in everything else that exists in this creation, including oneself.

More on this topic – we will see next time.