



श्रीमद्भगवद् गीता

विभूति योगः

Chapter 10

Volume 2

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Sri Krishna is talking about विभूति योग – the Glories of परमेश्वर as manifested in this creation. Learning to recognize and appreciate the varied Glories in this creation as the glories of परमेश्वर only, is an effective Means for learning to recognize परमेश्वर Itself in all such Glories, and ultimately, in all that exists in this creation, including oneself.

भगवान् first points out that all the commonly observed attributes of human beings come from भगवान् only. For example, attributes such as:

बुद्धि – the capacity to recognize and appreciate subtle things

ज्ञान – knowledge of every kind

असंमोह : – Freedom from delusion and confusion with respect to any aspect of life,



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क्षमा – the ability to forgive

सत्यं – the ability to be truthful at all times

दमः and शमः – Total control over one's organs of perception and action and also over one's Mind – one's ways of thinking

सुखं and दुःखं – feelings of happiness and unhappiness, feelings of pleasure and pain

भवः and अभवः – all kinds of creation and destruction, within this creation

भयं and अभयं – fear and fearlessness

अहिंसा – nonviolence in thought, word and deed

समता – equanimity in attitude under all circumstances

तुष्टिः – a sense of total contentment at least for the time-being

तपः – discipline in any pursuit

दानं – proper sharing of one's resources with others in need

यशः and अयशः – positive or negative fame of any kind

All these various human attributes come from **भगवान्** only. If so, what is it one can claim as one's own? Indeed, nothing. By learning to recognize all human attributes as the Glories of **परमेश्वर**, one ultimately learns to recognize **परमेश्वर** Itself in all of them, and also in everything else that exists in this creation, including oneself. Further, **भगवान्** continues:

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥

10 – 6

पूर्वे – Long time ago, at the beginning of this cycle of creation

महर्षयः सप्तः तथा चत्वारः मनवः – The Seven Great Rishis and similarly the four Manus.

येषां लोक इमाः प्रजाः (जाताः) – from whom have come all the various beings in this creation

मानसा जाताः – they were born directly from My Mind

Those original 7 Rishis and 4 Manus were not **कर्म**-born, but they were born directly from the Mind of **परमेश्वर**. How? As The Taittiriya Upanishad says:



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सोऽकामयत - सः अकामयत - That सत्यं ज्ञानं अनन्तं ब्रह्मन् so desired. Out of Love for the welfare and spiritual progress of the limitless creatures, currently in the unmanifest state, but soon becoming mature enough for remanifestation, in the natural cycle of creation, सोऽकामयत - that ब्रह्मन्, That परमेश्वर, so desired. From such desire,

महर्षयः सप्तः चत्वारः मनवः मानसा जाताः - The 7 Rishis and the 4 Manus were born directly from the Mind of परमेश्वर at the beginning of this cycle of creation. Being so Divine Born, they were naturally endowed with the लक्षणस of परमेश्वर Itself, which means, they were endowed with the infinite powers of परमेश्वर Itself. Therefore भगवान् says:

मद्भावाः - Being endowed with the लक्षणस of परमेश्वर - the infinite powers of परमेश्वर, these 7 Rishis and 4 Manus were born to carry out the Will of परमेश्वर. More about these 7 Rishis and 4 Manus, there are no further details in The Gita Itself. Whoever they are, these Rishis represented the different planes of consciousness, out of which have come the countless varieties of living beings at all levels of existence and evolution, and the Manus have been there, and are still there, to uphold and maintain the Rule of Law, The Eternal Law of परमेश्वर.

भगवान् says here that the original 7 Rishis and the 4 Manus from whom all living beings have come into existence, came from परमेश्वर only - which is again a Glory of परमेश्वर. भगवान् continues:

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥

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यः वेत्ति तत्त्वतः - The one who knows, who understands and appreciates clearly the Truth about

एतां मम विभूतिं - My विभूति, The परमेश्वर विभूति - The Glories of परमेश्वर indicated above and their connection with

मम योगं च - My Yoga, The परमेश्वर योग - The Truth about परमेश्वर Itself.

सः अविकम्पेन योगेन युज्यते - that person enjoys, that is blessed with अविकम्पेन योग - The unshaken and Unshakable Yoga, the surest Means for gaining uninhibited, unobstructed Vision of परमेश्वर, पूर्ण ईश्वर ज्ञानं - the totality of Knowledge about जीव, जगत् and ईश्वर.



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The one who understands and appreciates clearly the truth about

मम विभूति – The glories of **परमेश्वर** and their connection with **मम योग** – **परमेश्वर** Itself, that person enjoys **अचिकंपन योग** – the surest Means for gaining **पूर्ण ईश्वर ज्ञानं** – Full recognition of **परमेश्वर** as It is, so says, Sri Krishna.

Now, we must understand what is indicated by the words **मम विभूति**, **मम योग** and **अचिकंपन योग**. **भगवान्** has already talked about **मम विभूति** – My Glories, The glories of **परमेश्वर**. Any glory, anywhere in this creation, that Glory is only a manifestation of **परमेश्वर**, and as such, that Glory belongs to **परमेश्वर** only.

मम योग is **परमेश्वर योग** – the Yoga of **परमेश्वर**, which means, the connection between **परमेश्वर** and the Glories of **परमेश्वर**. That connection is the same as the connection between one's own unlimited SELF – The **प्रत्यग आत्मा**, and the limited self as one appears to be. Again, that connection is the same as the connection between **सत्यं** and **मिथ्या** – The Absolute reality and its ever changing appearance. That connection is **माया** – the inherent power of **परमेश्वर**. Therefore, **मम योग** – the Yoga of **परमेश्वर** is **माया**, which connects **परमेश्वर** and the manifested Glories of **परमेश्वर**.

The one who knows, who understands and appreciates **परमेश्वर** as **सत्यं ज्ञानं अनन्तं ब्रह्म**, and the connection between **परमेश्वर** and the Glories of **परमेश्वर** as **माया** – the inherent power of **परमेश्वर**, that person understands the Truth of Existence as It is, and hence that person gains, that person is blessed with **अचिकंपन योग**.

Now, what is **अचिकंपन योग** – the unshaken and unshakable Yoga? Any **योग** – any connection, implies the prior existence of some disconnection. For example, fixing the Mind on **परमेश्वर** during Meditation may involve withdrawal of the Mind from other things. On the other hand, if by **विवेक-वैराग्य बुद्धि** one makes one's Mind realize, that no matter where the thoughts go, the **बुद्धि** sees **परमेश्वर** in everything, everywhere at all times, then, there is no need to withdraw the Mind from anything. Such realization of the Mind is **अचिकंपन योग** – a connection involving no disconnection whatsoever.



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From what we have seen already, the all-inclusive भक्ति योग is indeed the अचिकंपन योग, which leads to संयक ईश्वर दर्शन – a Full clear Uninhibited Vision of परमेश्वर. Such vision of परमेश्वर unfolds itself as पूर्ण ईश्वर ज्ञानं, पूर्ण आत्म ज्ञानं – namely

ब्रह्मैवाहं अस्मि – I am indeed ब्रह्मन्, ईश्वर दर्शनं आत्म दर्शनं एव. Seeing परमेश्वर is indeed seeing ONESELF, and मया ततमिदं सर्वम् – ईशावास्यं इदं सर्वम्. This entire Universe is pervaded by परमेश्वर; everything in this creation is non-separate from परमेश्वर.

Such पूर्ण ईश्वर ज्ञानं is recognition of the total identity of जीव-जगत् and ईश्वर. The Means leading to such पूर्ण ईश्वर ज्ञानं is अचिकंपन योग which is another expression of the State of perpetual all-inclusive भक्ति योग unfolded in the last chapter.

Being in such अचिकंपन योग, one understands and appreciates that परमेश्वर is सत्यं ज्ञानं अनन्तं ब्रह्म. The connection between परमेश्वर and the Glories of परमेश्वर in this creation, including the creation itself, is माया – the inherent power of परमेश्वर, and seeing परमेश्वर is indeed seeing one's own Self. Therefore, being in such अचिकंपन योग, one will naturally reach परमेश्वर, one will naturally recognize परमेश्वर in oneself as ONESELF Itself;

न अत्र संशयः – there can be no doubt about That, because That is the Eternal Law of nature.

Further explaining अचिकंपन योग, Sri Krishna says:

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

10 - 8

The devotees of परमेश्वर who are in अचिकंपन योग, which means those who are firmly established in the perpetual State of भक्ति योग

बुधाः – they are wise people, people of wisdom, because, they are

भाव समन्विताः means भाव संयुक्ताः – endowed with, blessed with the भाव, the natural attributes of such ईश्वर भक्तः



ब्रह्मचिद्या **Brahma Vidya**

The भाव – the natural attribute of an ईश्वर भक्त in अविकंपन योग is परमार्थ तत्त्व अभिनिवेश भाव. परमार्थ तत्त्व is Nature of Absolute Reality namely ब्रह्मन् अभिनिवेश is अहं ब्रह्म इति निश्चय ज्ञानं – doubt-free definite knowledge that I am ब्रह्मन् – the true nature of oneself is ब्रह्मन्. Therefore,

बुधा भावसमन्विता: means The ईश्वर भक्तs in अविकंपन योग are wise people, because their Mind and बुद्धि enjoy firm and doubt-free knowledge that one's true nature is ब्रह्मन् Itself – परमेश्वर Itself. With such natural disposition of Mind and बुद्धि

मां भजन्ते – they worship Me, The परमेश्वर. How?

इति मत्वा means इति ज्ञात्वा – knowing fully, recognizing and appreciating fully, through श्रवणं, मननं and निदिध्यासनं of Upanishad knowledge

अहं सर्वस्य प्रभवः

अहं – what is indicated by the word अहं – I, namely वासुदेवाख्यं परं ब्रह्म

The सत्यं ज्ञानं अनन्तं ब्रह्म already in oneself as वासुदेव, as one's own Innermost Self, abiding in one's own heart as The Self in oneself in the form of Pure Consciousness. That अहं – That I, The SELF in oneself.

सर्वस्य जगतः प्रभवः – उत्पत्ति कारणं is the cause, The material cause for this entire creation, and,

मत्तः सर्वं प्रवर्तते

मत्तः – from that “I”, The SELF in oneself alone, from That ब्रह्मन्, The परमेश्वर alone सर्वं प्रवर्तते – this entire जगत् – this entire world of transient reality, continues its ever-changing forms of existence, sustenance and resolution or destruction with respect to the individual as well as the total. इति मत्वा. With such full realization of the nature of जीव, जगत् and ईश्वर

मां भजन्ते – they worship Me, they seek Me, they endeavor to reach Me, The परमेश्वर.

What exactly do they do to seek परमेश्वर – to reach परमेश्वर? भगवान् says:

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

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ब्रह्मविद्या **Brahma Vidya**

Sri Krishna is talking about बुधाः – the wise people who are blessed with अचिकंपन योग, भक्ति योग in its entirety, being in a perpetual state of such भक्ति योग. They are मच्चिन्ताः and मदतप्राणाः. Here चित्त includes all functions of अंतःकरण, and प्राण includes all इन्द्रियs and life itself. Therefore,

मच्चिन्ताः means

- their thoughts are always about Me, The परमेश्वर
- their minds are never away from परमेश्वर
- their बुद्धिs are always trying to reach Me, The परमेश्वर
- their egos are totally subdued to परमेश्वर
- their memories do not distract them away from परमेश्वर. Further,

मदतप्राणाः – their इन्द्रियs – their organs of perception and action are always trying to reach Me, The परमेश्वर. They always love to see, to hear, and to sing the glories of परमेश्वर. They lead their lives entirely committed to the pursuit of परमेश्वर

बोधयन्तः परस्परम् – they spend their times, in the company of other like-minded people, mutually teaching, listening and learning more about परमेश्वर and the Glories of परमेश्वर, and thereby gaining a greater appreciation of परमेश्वर and also of themselves

कथयन्तः च मां नित्यं – when they talk to each other, the topic of conversation is always about Me – The परमेश्वर and The Glories of परमेश्वर. How long do they talk like that?

नित्यं – everyday, endlessly. There is no end to talking about परमेश्वर and the Glories of परमेश्वर. By being so, and doing so,

तुष्यन्ति च रमन्ति च – they enjoy themselves socially as well being in the company of like-minded people.

That is how बुधाः मां भजन्ते – the wise people endowed with अचिकंपन योग Worship Me, seek Me, The परमेश्वर. Such worship of परमेश्वर is ब्रह्म अभ्यास – an exercise in the pursuit of ब्रह्मानन्दं in every day life. Continuing, भगवान् says:

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

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ब्रह्मचिद्या **Brahma Vidya**

तेषां सततयुक्तानां - For those ईश्वर भक्तस who are totally committed to the pursuit of परमेश्वर in the manner described above, and
भजतां प्रीतिपूर्वकम् - who worship परमेश्वर with Love and Devotion for परमेश्वर for the Glories of परमेश्वर and also for the knowledge of परमेश्वर, for such ईश्वर भक्तस
ददामि बुद्धियोगं - I give them बुद्धियोग - which means, by My Grace they gain बुद्धियोग.
Since I am already in them, all that they need to reach Me, The परमेश्वर, is only बुद्धियोग, and that I give them through My Grace.

What is बुद्धियोग? बुद्धियोग is सम्यक् आत्म दर्शनं, सम्यक् ईश्वर दर्शनं - clear unobstructed Vision of ONESELF, Vision of परमेश्वर in oneself. For such vision to take place, one has to go through intellectually, experientially and emotionally an integrated sequence of कर्म योग and ज्ञान योग; all that Sri Krishna said as ज्ञान कर्म संन्यास योग in Chapter 4. That alone is not enough.

Between one's बुद्धि and the vision of परमेश्वर in oneself, the योग - the union has to take place, which means, the connection has to be established. That happens only through ईश्वर अनुग्रहं - The Grace of परमेश्वर. Therefore, That ईश्वर अनुग्रहं - That grace of परमेश्वर is the बुद्धियोग here. That ईश्वर अनुग्रहं comes in different forms, such as, the Devotee's

- ❖ Proper attitude
- ❖ Appropriate efforts
- ❖ Appropriate knowledge-base
- ❖ Appropriate Teacher at the appropriate time etc. - all of which, together, constitute, ज्ञाननिष्ठा - बुद्धियोग.

येन तं बुद्धियोगं तेन - By that बुद्धियोग

ते मां उपयान्ति - they come to Me, they reach Me, they recognize Me, The परमेश्वर in themselves

Thus, those who seek परमेश्वर through अविकंपन भक्ति योग are assured of ईश्वर अनुग्रहं - the Grace of परमेश्वर they need to reach परमेश्वर, to recognize परमेश्वर in themselves. Why and how does भगवान् give this बुद्धि योग to His Devotees established in अविकंपन भक्ति योग ? Sri Krishna says:



तेषां एव अनुकम्पार्थम् अहं अज्ञानजं तमः ।

नाशयामि आत्मभावस्थः ज्ञानदीपेन भास्वता ॥

10 – 11

तेषां – For those ईश्वर भक्तs described above, why does भगवान् give बुद्धि योग to them? The reason is

अनुकम्पार्थम् एव – purely out of दया – compassion for them, sympathy for them. What is the sympathy about? While भगवान् is sitting in every person at all times, the भक्त is making extraordinary efforts to reach भगवान्, searching for भगवान् all over! How is the भक्त going to reach भगवान् ? So long as one is searching, one is not going to reach भगवान्. The only way to reach भगवान् is by reaching भगवान् through बुद्धि योग, for which ईश्वर भक्ति alone is not sufficient. ईश्वर दया – compassion of परमेश्वर, ईश्वर अनुग्रहं – the Grace of परमेश्वर is also necessary.

By the Grace of परमेश्वर, the ईश्वर भक्त gains बुद्धि योग, by which the भक्त reaches परमेश्वर. भगवान् 's Grace is spontaneous, and it is available for every body, if only the person seeks परमेश्वर, and is ready for such Grace. भक्ति योग makes the person ready for the Grace of परमेश्वर.

This is how भगवान् 's Grace operates: The ईश्वर भक्त is struggling to reach परमेश्वर, because he is in darkness

अज्ञानजं तमः – He is in darkness, born of ignorance, which is lack of चित्तेक बुद्धि. That darkness is the delusion about the nature of oneself, the misconception that one's body, mind etc. is oneself. भगवान् says:

अहं अज्ञानजं तमः नाशयामि – I destroy, which means, भगवान् destroys that darkness born of ignorance. How?

ज्ञानदीपेन भास्वता – By ज्ञानदीपं – by the shining Light of the Lamp of Knowledge and Wisdom, which leaves no shadows of ignorance about oneself in one's अन्तःकरण – Mind and बुद्धि.

आत्मभावस्थः – That ज्ञानदीपं – अधूमक ज्योति – that Shinning Light of the Lamp of Knowledge and Wisdom which leaves no shadows of ignorance is the बुद्धि योग that reveals spontaneously the clear unobstructed Vision of परमेश्वर as आत्मभावस्थः – as the ONE who is already in one's own self, as the True Nature of oneself, as प्रत्यग



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ब्रह्मचिद्या **Brahma Vidya**

आत्मा - one's own Pure Consciousness Itself, as परमेश्वर Itself. Such revelation of ONESELF as परमेश्वर Itself is only by the very Grace of परमेश्वर which takes the form of बुद्धि योग and ज्ञानदीपं.

More about this ज्ञानदीपं we will see next time.