



## श्रीमद्भगवद् गीता

विभूति योगः

### Chapter 10

Volume 4

श्री भगवानुवाच

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Sri Krishna has been talking about His विभूतिस – His glories, The Glories of परमेश्वर as manifested in this creation. Arjuna's commitment to the pursuit of ईश्वर ज्ञानं – knowledge about परमेश्वर, is so deep that Sri Krishna's words now are Nectar to his ears. The more he listens to Sri Krishna, the more he wants to hear from Sri Krishna about His Glories. Therefore, Arjuna requests Sri Krishna as follows:

वक्तुं अर्हसि अशेषेण दिव्या हि आत्म विभूतयः – Krishna, please tell me, अशेषेण – without omitting anything, all about Your Divine Glories. Further, I have two particular questions to ask, they are:

सदा परिचिन्तयन् कथं अहं त्वां विद्यां – By incessantly contemplating on which, can I recognize You, recognize Your Divine Self, directly? If I cannot recognize Your Divine Self directly, then, please tell me

केषु केषु च भावेषु मया चिन्त्यः असि – in which of Your particular manifestations in this creation, You are available for me to meditate on You, so that I can recognize Your Divine Self, ultimately.



Responding to Arjuna's above requests, भगवान् says:

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हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥

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हन्त – is just an expression of pleasure. भगवान् is pleased with Arjuna's interest and enthusiasm for the pursuit of ईश्वर ज्ञानं. भगवान् is particularly pleased with Arjuna's questions. Therefore, He says:

कुरुश्रेष्ठ – O! Arjuna

हन्त ते कथयिष्यामि – Very well, I will tell you now what you have asked about

दिव्याः हि आत्मविभूतयः – My Glories are indeed Divine; in the sense, they are supernatural and wonderful. You want ME to tell you all My Glories – अशेषेण – in full, without leaving anything. If I have to tell you everything about My Glories, not leaving anything out, even hundreds of years will not be enough because

न अस्ति अन्तः विस्तरस्य मे – there is no end, there is no limit to the details of My Glories. Even to give you a list of My Glories, the list itself is endless. Therefore, it is not possible to tell you all details of My Glories, nor is it necessary. But

दिव्याः आत्मविभूतयः – प्राधान्यतः ते कथयिष्यामि – I will tell you the most prominent ones from among a few of My Glories manifested as Beings, Objects etc. which exist in Nature, or which existed before in this creation, about which you may have heard of in Puranas etc. Before I do so, however, I will answer your two questions.

अहं आत्मा गुडाकेश सर्वभूताशयस्थितः ।

अहं आदिश्य मध्यं च भूतानां अन्त एव च ॥

10 – 20

गुडाकेश is another name for Arjuna. Literally it means “one who has mastery over one's sleep or slothfulness”. That means Arjuna could sleep well when he needs to sleep, and he could be fully awake and alert, when he needs to be fully awake and alert. By implication here, गुडाकेश is a call for Arjuna to be fully awake and alert to Absolute reality. The Absolute reality is:

अहं आत्मा सर्वभूत आशय स्थितः – अहं आत्मा is प्रत्यग आत्मा – one's Innermost SELF. Therefore, अहं आत्मा “I” – The परमेश्वर, am The SELF of oneself. परमेश्वर is one's own innermost SELF.

सर्वभूत आशय स्थितः means सर्वेषां भूतानां आशये अन्तर्हृदि स्थितः – abiding in the Heart and अन्तः करण – Mind बुद्धि of all beings. I am the प्रत्यग आत्मा – the innermost



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SELF abiding, in the same manner without undergoing any change whatsoever, in the Heart and अन्तः करण – Mind and बुद्धि, of all Beings in this creation. The सत् चित् आनन्द स्वरूप आत्मा abiding in the Heart and अन्तः करण – Mind and बुद्धि – of every person is अहं – Myself, The परमेश्वर.

Therefore, if you want to recognize ME, My Divine SELF directly, contemplate on ME at all times, which means, contemplate on Your SELF at all times, because I am Yourself – That Yourself, independent of your नाम रूप गुण – your name, form and attributes. Your name-form-attribute complex is only an उपाधि – a vehicle born of कर्मफल. You exist, independent of your नाम रूप गुण complex, and That – You is your प्रत्यग आत्मा – your innermost SELF, your true SELF. That प्रत्यग आत्मा – your innermost SELF, your True SELF, is My SELF, My Divine Self – The परमेश्वर. Therefore, contemplate on Your own SELF – your प्रत्यग आत्मा – your innermost SELF, your True SELF; and when you do so, you will recognize My SELF, My Divine SELF, directly in your own SELF, because I am all pervasive. That is the answer to your first question. (This answer is further elaborated in Chapters 13 and 15, which we will see later).

On the other hand, if you find that it is difficult for your बुद्धि to recognize your True Self, to reach your True Self, which is independent of your नाम रूप गुण विशेषs – your name, form and body attributes, then you can meditate on ME, The परमेश्वर by appreciating any object you choose, or any being you choose in this creation as Myself, as परमेश्वर Itself, because,

अहं आदिश्य मध्यं च भूतानां अन्त एव च – I am the Beginning, I am the Middle, and I am the End of everything that exists in this creation. As the Tattvriya Upanishad says:

यतो वा इमानि भूतानि जायन्ते

येन जातानि जीवन्ति

यत् प्रयन्ति अभिसंविशन्ति – तत् ब्रह्म इति

I am That, from which all that exist in this creation are born. That by which, those which are born live and grow, and That into which all that live and grow ultimately go back, giving up all their forms, names and attributes, and become ONE with That from which they came.

Thus, everything in this creation, including the creation itself, is an effect for which I am the cause. The cause is ONE, namely Myself, The परमेश्वर, and the effects are infinite, all beings in this creation, including the creation itself. Since the cause is always already



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in the effect, every effect is only a manifestation of the cause Itself, which means, every object in this creation is a manifestation of *Myself* - The परमेश्वर.

Therefore, with proper attitude on your part, I am available to you to Meditate on ME, as परमेश्वर Itself, in any object, in any form, in any Name you may choose in this creation. By so meditating, you will recognize My Divine Self, you will recognize परमेश्वर in your chosen object of Meditation, and ultimately in your own self, as your own SELF. That is the answer to your second question.

Having thus answered Arjuna's two questions, भगवान् now proceeds to point out some of His extraordinary manifestations in this creation as His Glories, each one of which is fit for Meditation as परमेश्वर Itself.

In the verses that follow, Sri Krishna identifies Himself with a number of beings of different kinds in this creation. The basis for such identification is सर्वात्मकत्वं - of ब्रह्मन् - ईशावास्यं इदं सर्वं ज्ञानं - the Knowledge that ब्रह्मन् The परमेश्वर is The Self in all that exists in this creation. This message is going to be communicated repeatedly in different ways, throughout the remaining chapters of The भगवत् गीता.

In this chapter, Sri Krishna chooses different groups of beings in this creation, just for illustration, and identifies Himself with the most prominent member in each group. Of course, भगवान् is in every member of every group of beings in this creation, but, for purposes of Meditation as the Glory of परमेश्वर and as परमेश्वर itself, the most prominent member in any group of beings is naturally the most effective choice, simply because of its extraordinary nature, and its consequent impact on one's Mind and बुद्धि.

Sri Krishna begins this part of His विभूति योग as follows:

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥

10 – 21

आदित्यानामहं विष्णुः - Among the Adityas, I am Vishnu. Among the आदित्य देवताs, I am विष्णु देवता

आदित्य is a general term indicating सूर्य - The Sun; the Sun being the nourisher of all forms of life on earth, is naturally the most glorious manifestation of परमेश्वर, and as such, परमेश्वर Itself. That is why we worship SUN as सूर्य देवता - as सूर्य नारायण. We may recall that in the उपासन part of the ईशावास्य उपनिषत्, the object of Meditation is



सूर्य – The SUN. Endowed with Upanishad Knowledge, the Meditator ecstatically exclaims:

यः असौ असौ पुरुषः सोऽहमस्मि – The पुरुष – The परमेश्वर, behind all the Glory of The Sun, He I am, He, That परमेश्वर, is Myself, The आत्मा. In the last verse, भगवान् says:

अहं आत्मा गुडाकेश सर्व भूत आशय स्थितः – I, The परमेश्वर, is the आत्मा in all beings in this creation, which means परमेश्वर is The आत्मा of सूर्य as a जीव, thus showing the identity of परमेश्वर and जीवात्मा.

[As we may recall, it is this identity that is unfolded by the three कठोपनिषत् verses (3 – 9, 10, 11) where it is shown how तत् विष्णोः परमं पदं – The परमेश्वर, is सा परागतिः, The जीवात्मा ]

According to our पुराणा s, the आदित्य – The SUN, is called by different names in each month of the year, for purposes of Worship and Meditation as परमेश्वर itself. Thus there are 12 names for आदित्य – The SUN. For example, in धनुर मास (Dec. – Jan) the Sun is called मित्र and worshipped as मित्र देवता; in कटक मास (July – August), the Sun is called अर्यमा and worshipped as अर्यमा देवता. The invocations: शं नो मित्रः and शं नो भवत्वर्यमा are already familiar to us. Similarly in the मकर मास (Jan – Feb), the SUN is called विष्णु (we may recall the Invocation शं नो विष्णुः उरुक्रमः)

For the agricultural communities in the tropical regions of earth, the मकर मास is the most prosperous and happy time of the year, because of the harvest season. Correspondingly the recognition of SUN as विष्णु देवता is the most popular form of worship and Meditation as परमेश्वर. Therefore, भगवान् says:

आदित्यानामहं विष्णुः – Among the 12 आदित्य देवताs, I am विष्णु देवत, supremely fit for Meditation as परमेश्वर. Every Glory of परमेश्वर is माया, which is ब्रह्माश्रया माया – माया inseparable from ब्रह्मन्. Therefore, any Meditation on any Glory of परमेश्वर is Meditation on ब्रह्मन्, and as such, a Means of recognition of ब्रह्मन् in oneself. The Glory of the SUN is not limited to the Glory of the SUN in मकर मास. The SUN is the most glorious manifestation of परमेश्वर at all times. Therefore, भगवान् says,



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ज्योतिषां रविः अंशुमान् - Among the luminous heavenly bodies, I am रविः - The SUN with its rays, - which means आदित्य at all times. Further,

मरीचिः मरुतां अस्मि - I am Marichi among the Marut Devatas, which means वायु देवता - the Presiding Deities for Nature in the form of gases, such as air. Our पुराणs say that there are 49 Marut Devatas, the most prominent among them being Marichi, which is the name for “wind”, most beneficial to life. Therefore, भगवान् says I am Marichi Devata among the Marut Devatas. Further,

नक्षत्राणां अहं शशि - Among the नक्षत्रs, I am the Moon. नक्षत्र ordinarily means “star”.; Of course, Moon is not a star. भगवान् knows that. Here the word नक्षत्र refers to bodies which shine at night in the sky. The Moon being closest to earth, the moonlight is the brightest among the lights seen at night. Therefore, भगवान् says: Among the heavenly bodies which shine at night, I am the Moon. The luminary of the day-time is SUN, the foremost among the luminaries at night is the Moon. Therefore, these two heavenly bodies are ध्यान योग्यं - fit for Meditation as परमेश्वर itself. भगवान् continues:

वेदानां सामवेदोऽस्मि देवानां अस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानां अस्मि चेतना ॥

10 – 22

वेदानां सामवेदोऽस्मि - Among the four Vedas, I am सामवेद. All the Vedas talk about ईश्वर, but there is something special about सामवेद. In सामवेद all the मन्त्रs are sung, which means they are recited in a simple musical form. This singing is more than mere recitation. The sound and flow of the मन्त्रs are so enchanting that they themselves induce God-consciousness spontaneously in the Mind and बुद्धि of both the reciter and the hearer. Thus, the Power of the Sounds of सामवेद. is a Glory of परमेश्वर. Further,

देवानां अस्मि वासवः - Among the Devas, the celestial beings like Agni Devata, Vayu Devata etc., I am वासव, which is another name for Indra, the Lord of all Devas. As we may recall, in the केनोपनिषत् story, इन्द्र was the first to learn that the unknown यक्ष was ब्रह्मन् Itself. Therefore, the Upanishad declared (केन 4-3):

तस्मात् वा इन्द्रः अतितराम् इव अन्यान् देवान् - Therefore, indeed, Indra did excel the other Devas. Likewise, भगवान् says here: Among the Devas, I am Indra. Further,

इन्द्रियाणां मनश्चास्मि - Among the इन्द्रियs - among the organs of perception and action, I am the Mind. The इन्द्रियs are 11 in number: the 5 ज्ञानेन्द्रियs (organs of perception),



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the 5 कर्मन्द्र्यs (organs of action) and the Mind. All the organs of perception and action depend on the Mind for their proper function. Therefore भगवान् says, among the इन्द्रियs, I am the Mind. Further,

भूतानां अस्मि चेतना – Among the living beings, I am Pure Consciousness, the faculty of cognition. The more evolved the living being, the clearer and greater is the power of cognition. Ultimately, for a mature person, by बुद्धि योग, The Pure Consciousness reveals Itself as आत्मा – The परमेश्वर. Further,

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्ष-रक्षसाम् ।  
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥

10 – 23

रुद्राणां शङ्करश्चास्मि – Among the Rudras, I am Sankara. Rudras are Devatas – Presiding Deities in charge of accomplishing changes of any kind. If one desires some change in one's situation, one seeks the Grace of one of the Rudra Devatas for the accomplishment of the desired change. According to our पुराणs, there are 11 Principal Rudras. Among them, Sankara Devata is मंगल रूपं – Doer of Good. Therefore, भगवान् says “Among the Rudras, I am Sankara”. Further,

वित्तेशो यक्ष-रक्षसाम् – I am Vitesha, another name for Kubera, among यक्षs and रक्षसs. यक्षs and रक्षसs are also celestial beings. The यक्षs are known for their ability to acquire wealth, and रक्षसs are known for the ability to protect wealth. Both यक्षs and रक्षसs serve their king Kubera. Therefore, भगवान् says here, among यक्षs and रक्षसs, I am Kubera. Whoever strives for wealth by proper means, that person will ultimately become a Kubera in one's own terms of values. Though it is only of a transient nature, wealth wields power in its own way, and as such, that power is a Glory of परमेश्वर.

वसूनां पावकश्चास्मि – Vasus are also celestial beings, and they are 8 in number. भगवान् says, among the 8 वसु देवताs, I am अग्नि देवता whom we invoke as परमेश्वर in all our Vedic rituals, Havans etc. Further,

मेरुः शिखरिणामहम् – Among the Mountain Peaks, I am मेरु – the Everest; being the tallest and the most majestic, Mount Everest is a Glory of परमेश्वर.

The विभूति योग continues – we will see more of the Glories of परमेश्वर next time.

Recently, some one raised a question, and wanted an answer. The person said:



“In the भगवत् गीता words like अर्जुन उवाच, श्री भगवान् उवाच, occur often. My books on भगवत् गीता always translate those words as Arjuna said, भगवान् said –The Lord said etc., whereas, you always translate as – Arjuna says, भगवान् says, Sri Krishna says etc. Now, the question is: why do you always use the present tense, when the books on भगवत् गीता always use the past tense for the word उवाच, which literally means “said”?

That is the question. That question never occurred in my mind; but it is a valid question in terms of the literal meaning of the word उवाच.

My brief answer is – it all depends on how one reads The भगवत् गीता. The भगवत् गीता is both a स्मृति as well as a श्रुति – an Upanishad. As a स्मृति – as an event in human history, it is a report on a past event and it is naturally correct to say – Arjuna said, भगवान् said etc. But, we are reading The भगवत् गीता here, not as a स्मृति, but as a श्रुति – as an Upanishad, as Ever-present Knowledge.

As an Upanishad, the Gita dialogue is between my ever-changing self and my never-changing Pure Self – between Arjuna in me, as I am from time to time, and Sri Krishna in me, as my Pure consciousness at all times, and this dialogue involves no other person – other than myself.

The Gita dialogue is an ever present one, happening within every self, within every person, every moment and every day of one’s life.

That being so, in The भगवत् गीता as an Upanishad, अर्जुन उवाच means Arjuna says, right now, at this very moment, and श्री भगवान् उवाच means भगवान् says – Sri Krishna says, right now, at this very moment. Such is the content of the Messages involved in the भगवत् गीता. Only when the content of the Gita – Messages are so understood, appreciated and absorbed, Reading The भगवत् गीता becomes Scripture Reading, at least, it is so for me. That is the answer.