



श्रीमद्भगवद् गीता

विभूति योगः

Chapter 10

Volume 5

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिं । सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥	10 – 24
महर्षीणां भृगरहं गिरामस्येकमक्षरम् । यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥	10 – 25
अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः । गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥	10 – 26
उच्चैः श्रवसमश्चानां विद्धि माममृतोद्भवम् । ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥	10 – 27
आयुधानामहं वज्रं धेनूनामस्मि कामधुक् । प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥	10 – 28
अनन्तश्चास्मि नागानां वरुणो यादसामहम् । पितृणामर्यमा चास्मि यमः संयमतामहम् ॥	10 – 29
प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् । मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥	10 – 30

भगवान् has been pointing out some of His extraordinary manifestations in this creation as His Glories, each one of which is fit for Meditation as परमेश्वर Itself.

As we may recall, in the verses we saw last time, Sri Krishna tells Arjuna:

1. Among the आदित्य देवताs, I am विष्णु Devata.
2. Among the luminous heavenly bodies, I am The Sun with its radiant rays.



3. Among the Vayu Devatas, I am Marichi – the Wind.
4. Among the heavenly bodies, which shine at night, I am the Moon.
5. Among the Vedas, I am Sama Veda.
6. Among the Devas, I am Indra.
7. Among the Organs of perception and action, I am the Mind.
8. Among the living beings, I am Pure consciousness.
9. Among the Rudras, I am Sankara.
10. Among the celestial beings, यक्षs and रक्षसs, I am Kubera.
11. Among the Vasu Devatas, I am Agni Devata, and
12. Among the mountain peaks, I am Meru – The Everest.

We must understand these statements properly. In the verses which follow also, भगवान् calls attention to His Glories in a similar manner, saying, “I am this, I am this, I am this etc. By so saying, भगवान् points out in essence, that परमेश्वर is The ONE in All; (विष्णु स्वरूपं)

In the next chapter, Chapter 11 on विश्वरूपदर्शन योग, भगवान् points out that परमेश्वर is All in ONE. (शिव स्वरूपं). Thus the messages in this chapter and the next chapter simply reinforce, in an extraordinary manner what भगवान् has said already in the earlier Chapter 9 as follows:

मया ततमिदं सर्वम् जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

9 – 4

Thus, this Chapter and the next Chapter are essentially elaborations of the first line and the second line respectively in the above verse. In addition, each of these two Chapters has Upanishad Teachings of its own, which we will see, as we progress. First, let us briefly recall the meaning of the first line in the verse quoted above, namely,

मया ततमिदं सर्वम् जगत् अव्यक्तमूर्तिना



ब्रह्मविद्या **Brahma Vidya**

इदं सर्वम् जगत् – This entire Universe is pervaded by Me, The परमेश्वर, in My अव्यक्त स्वरूप – in My Unmanifest Form. The अव्यक्त स्वरूप of परमेश्वर is – सत् चित् आनन्द स्वरूप अक्षर ब्रह्मन्, which is The Ever-existent and Unchanging पर प्रकृति स्वरूप जीवात्मा.

The इदं सर्वम् जगत् – this entire Universe, is made up of the पञ्च महाभूतs – the Five Great Elements, together with Mind, बुद्धि and अहंकार and their infinite combinations, all of which constitute the अपर प्रकृति or the माया प्रकृति of परमेश्वर, which is ever subject to change.

Therefore, this ever-changing अपर प्रकृति is pervaded by the never-changing पर प्रकृति of परमेश्वर. That is the Message in the first line.

That means, all the विभूतिस of परमेश्वर are अपर प्रकृति or माया प्रकृति of परमेश्वर, and they are pervaded by the पर प्रकृति of परमेश्वर which is the सत् स्वरूप – the Existence स्वरूप of परमेश्वर. That सत् स्वरूप – the Existence स्वरूप of परमेश्वर is in all that exist. This is not a trivial Message. It conveys the sanctity, The Divine nature of Existence, Existence Itself independent of its name, form and attributes (नाम रूप गुण). Thus anything that exists, That Very Existence Itself, is परमेश्वर.

While नाम रूप गुण विशेषs – name, form, attributes etc. are manifestations of the माया power of परमेश्वर, the Existence Itself is the सत् स्वरूप of परमेश्वर. That Existence is ONE, and It is in all that exist in this creation, including the creation itself. That is the essential Message here in this विभूति योग.

With this understanding, let us now continue with Sri Krishna's verses on विभूति योग, where भगवान् chooses illustrations of माया प्रकृति, particularly suited to Arjuna's mind-set, by virtue of his own knowledge, experience, values and beliefs. Sri Krishna says:

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिं ।
सेनानीनां अहं स्कन्दः सरसां अस्मि सागरः ॥

10 – 24

पार्थ – O! Arjuna,
पुरोधसां च मुख्यं – Among the Chief-priests



ब्रह्मविद्या **Brahma Vidya**

मां बृहस्पतिं विद्म - please, know Me, think of ME, Meditate on Me, The परमेश्वर, as बृहस्पति. Every Vedic ritual has a Chief Priest, symbolically or in fact. Among all such Chief Priests, I am बृहस्पति, says Sri Krishna.

A priest is one who helps individuals and families to perform different Vedic rituals to gain their own desired ends. बृहस्पति is both the Chief Priest as well as गुरु, ब्रह्मविद्याचार्य for इन्द्र, the King of all Devas. Therefore बृहस्पति is considered to be a Royal Priest, the exalted Chief among all the priests.

बृहस्पति is even superior to इन्द्र in the scale of spiritual evolution as we may recall from the आनन्द मीमांस of Taittiriya Upanishad, which says:

ते ये शतं इन्द्रस्यानन्दाः
स एको बृहस्पतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥

बृहस्पति has the capacity to enjoy a 100 fold increase in आनन्द – Happiness, compared to that enjoyed by इन्द्र, because of his still superior श्रोत्रियत्वं and अकामहतत्वं. श्रोत्रियत्वं is cultivated level of God consciousness - ब्रह्म ज्ञानं, ईश्वर ज्ञानं gained through understanding, appreciation, and absorption of Upanishad knowledge; and, अकामहतत्वं is cultivated ability to overcome the destructive powers of one's own राग-द्वेष forces, forces of one's own likes and dislikes. Cultivation of श्रोत्रियत्वं and अकामहतत्वं is a continuing process in one's endeavor for spiritual progress. Therefore, भगवान् says here, I am बृहस्पति among Priests. Further,

सेनानीनां अहं स्कन्दः - सेनापतीनां अहं स्कन्दः - Among the army commanders, I am स्कन्द. स्कन्द is well-known in our Puranas as the most victorious commander-in-chief of the Deva forces against the Asura forces, the forces of Good against the forces of evil. The Glory of स्कन्द is only the Glory of परमेश्वर.

स्कन्द literally means a person of deep knowledge and wisdom. In Chandogya Upanishad, भगवान् Sanatkumara, who is the ब्रह्मविद्याचार्य for the sage Narada is referred to as स्कन्द. The name स्कन्द is also popularly associated with Lord Subramanya or Kartikeya worshipped as the very embodiment of Lord Siva, even to-



ब्रह्मविद्या **Brahma Vidya**

day. **स्कन्द** or Lord Subramanya is especially worshipped by army commanders for victory in war and for protection from any kind of fear. Therefore, **भगवान्** says – Among army-commanders, I am **स्कन्द**. Further,

सरसां अस्मि सागरः – Among the natural water-reservoirs, I am the Ocean. Ocean receives all waters and gives good waters as rain for all beings. The Ocean indicates the infinitude of **परमेश्वर**. Merging one's mind and **बुद्धि** in the vast expanse of the ocean is a form of worship of **परमेश्वर**. We worship ocean as **परमेश्वर** even to-day. Further, Sri Krishna says:

महर्षीणां भृगरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥

10 – 25

महर्षीणां भृगुः अहं – Among the great Rishis, I am Brigu. Brigu is one of the original seven Rishis born directly from the mind of **परमेश्वर** to carry out His Will in this creation (see verse 6)

गिरां अस्मि एकं अक्षरं – Among speech sounds, among words which have meaning, I am the monosyllabic Word OM, because,

ओं इति एकाक्षरं ब्रह्म – as Sri Krishna said earlier (8 – 13), - and also **तै. उ.** says, **ओं इति ब्रह्म** – **ओं इति इदं सर्वं** – **ओं** is all-inclusive. **ओं** is both symbol for **परमेश्वर**, as well as, **परमेश्वर** itself.

यज्ञानां जपयज्ञोऽस्मि – Among the various kinds of **यज्ञकर्म**s – especially Vedic rituals – I am **जपयज्ञ**. **जपयज्ञ** is mental repetition of **भगवान्**'s Name in some form, keeping the mind and **बुद्धि** focused on the Name and Form of **परमेश्वर** being meditated upon. Generally every **यज्ञकर्म** – every Vedic ritual, involves both **जप** and **होम** (Havan or some form of Worship of **परमेश्वर**). The purpose of **जप** is to gain **मेधा** – intellectual vigor and memory, which means,

- Ability to think properly
- Ability to gain knowledge
- Ability to retain that knowledge,
- Ability of that knowledge to spring forth spontaneously when you need it most, and
- The power of one's **बुद्धि** to guide and control one's actions at all times. That kind of intellectual vigor and memory is called **मेधा**.



ब्रह्मविद्या **Brahma Vidya**

The purpose of होम (Havan etc.) is to gain श्री – Wealth of some kind. Thus जप is मेधा प्राप्ति साधनं – a means for gaining intellectual vigor and memory and होम is श्री प्राप्ति साधनं – a means for gaining wealth of some kind. होम is always only after जप. First you pray for ability to think properly and then, you pray for wealth, because, without the ability to think properly, wealth is surely for self-destruction. That is why भगवान् says यज्ञानां जपयज्ञोऽस्मि – among यज्ञ कर्म, I am जप यज्ञ.

स्थावराणां हिमालयः – Among stationary objects in this creation, I am the mountain Himalaya. The Glory behind the vastness and majesty of the Himalayas is The Glory of परमेश्वर Itself.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥

10 – 26

अश्वत्थः सर्ववृक्षाणां – Among all trees, I am अश्वत्थ tree. अश्वत्थः tree belongs to the banyan-class of trees. It has been the holiest of all trees from times immemorial in the mindset of Hindus. Both कठोपनिषत् (कठ 6-1) and The Bhagavad Gita (15-1) glorify the अश्वत्थ tree as a symbol of this entire संसार – ever changing creation along with its never changing roots. Even to-day, the twigs of the अश्वत्थ tree are used in Havan rituals, and the tree itself is worshipped by people praying for progeny. Sitting under the shade of an अश्वत्थ tree is as good a choice as any other for choosing an appropriate place for Meditation on परमेश्वर. Therefore, भगवान् says, अश्वत्थः सर्ववृक्षाणां – The अश्वत्थ tree itself is Myself, The परमेश्वर.

देवर्षीणां च नारदः – Among the देव Rishis, I am Narada. Rishi Narada is famous in our Puranas. Where ever and whenever you see Narada, you see him only singing the Glory of परमेश्वर. Therefore, contacting Narada in thought, word or need, is indeed contacting परमेश्वर Itself. Therefore, Sage Narada is eminently appropriate to Meditate upon as परमेश्वर Itself. Further,

गन्धर्वाणां चित्ररथः – Among the Gandharvas, I am चित्ररथ – the King of the Gandharvas. Gandharvas are a class of celestial beings who are experts in Music, Dance, etc., they love परमेश्वर through Music, Dance etc. Even to-day, the highest



ब्रह्मविद्या **Brahma Vidya**

forms of Music and Dance bring out only The Glory of परमेश्वर, and consequently, spiritually uplifting, in addition to being beautiful to both our ears and eyes.

सिद्धानां कपिलो मुनिः - सिद्धाs are people who are born with already well-developed Divine Virtues and Spiritual Knowledge; among such सिद्धाs, कपिल is the most well-known often referred as कपिल मुनि, कपिल ऋषि or कपिलाचार्य. Even at birth, Kapila was endowed with qualities and virtues of धर्म, ज्ञान, वैराग्य, and ऐश्वर्य. Naturally, the person कपिल evolved into a person of extraordinary knowledge and wisdom, having mastered the words and content of all the 4 Vedas. In time, He became ब्रह्मविद्याचार्य, particularly with respect to शुद्ध आत्म तत्त्व विज्ञानं, otherwise called सांख्य योग, and ultimately he became recognized as the very embodiment of महा विष्णु. That is why in विष्णु सहस्रनाम, we worship परमेश्वर as ओ ँ महर्षये कपिलाचार्याय नमः. Therefore, भगवान् says here: सिद्धानां कपिलो मुनिः - among सिद्ध पुरुषाs, I am Kapila Muni, मह ऋषि कपिल.

उच्चैः श्रवसमश्चानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥

10 – 27

अश्चानां अमृतोद्भवं उच्चैः श्रवसं मां विद्धि

मां विद्धि – Please understand – please consider

अश्चानां अमृतोद्भवं उच्चैः श्रवसं - among the horses, I am the nectar-born Uchcharasravas. There is a famous Puranic story in which the Devas and Asuras churn the ocean of Milk to extract nectar (अमृतं). During this churning process, many things came out, one of which was a particular horse, called Uchcharasravas, with some extraordinary powers. भगवान् here identifies Himself as the Power behind the Uchcharasravas Horse.

ऐरावतं गजेन्द्राणां - Among the Superior class of elephants, I am Airavata. Airavata also emerged during the above churning of the Ocean of Milk. Being an extraordinary one of its kind, Airavata became the vehicle for Indra.

नराणां च नराधिपम् - Among human beings, I am the Ruler, the King who rules the Kingdom in accordance with धर्म at all times. The power and pomp of such a King belong to परमेश्वर only.



ब्रह्मचिद्या **Brahma Vidya**

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥

10 – 28

आयुधानां अहं वज्रं – Among the weapons, I am the weapon Vajra of Indra. There is a Puranic story, which tells how Indra got an extraordinarily destructive weapon, called Vajra, specially made for him to combat wickedness of the Asuras, by the Grace of Sage Dadhichi. भगवान् is there wherever a weapon to combat wickedness is there. Therefore, भगवान् says, आयुधानां अहं वज्रं – among the weapons, I am the weapon Vajra of Indra.

धेनूनां अस्मि कामधुक् – Among the cows, I am the Divine cow capable of fulfilling all desires. The most famous Divine cow is कामधेनु of वसिष्ठ– the ब्रह्मऋषि. The Divine Power of कामधेनु is a manifestation of the Glory Of परमेश्वर.

प्रजनश्चास्मि कन्दर्पः – कन्दर्प is काम देवता (cupid) also called मन्मत – The Lord of काम, धर्माचिरुद्धो भूतेषु कामोऽस्मि (7-11) – The Lord of That काम – The Lord of Love, Love of सत्यं and धर्मः, Love of परमेश्वर. Therefore,

प्रजनश्चास्मि कन्दर्पः means for the couples with the Divine urge to beget children through legitimate means and proper conduct, I am कन्दर्प – The Lord of Love, The Lord of Love of सत्यं and धर्मः – Love of परमेश्वर, and being so, such Love is a Glory of परमेश्वर Itself.

प्रजायै गृहमेधिनां and प्रजातन्तुं मा व्यवच्छेत्सी : – these are basic Vedic teachings. They bring out the Glory and sanctity of गृहस्थाश्रम धर्म whose very basis is सत् संधानं – Divine Union of the partners involved, which means the overriding Mission of family life is only to preserve and protect सत्यं and धर्म through children, in terms of सनातन धर्म – The Eternal order. Again, भगवान् continues:

सर्पाणामस्मि वासुकिः – Among the one-headed poisonous serpents, I am वासुकि – The Divine Serpent. In our पुराणाs, the serpent वासुकि was utilized as the rope to rotate the Mount Meru in the process of churning the Ocean of Milk. भगवान् speaks of the Power of वासुकि as a glorious manifestation of the Power of परमेश्वर Itself. All these Puranic stories have their own significance and lessons to teach; but there is no need



for us to dwell on them here, to understand and appreciate the Glories of परमेश्वर, and परमेश्वर Itself. भगवान् continues

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः सं यमतामहम् ॥

10 – 29

अनन्तश्चास्मि नागानां - Among the Nagas, I am अनन्त. Nagas are many-headed nonpoisonous snakes. The King of Nagas, the नागराज, is called अनन्त or आदिशेष, who is a great भक्त of विष्णु. महा विष्णु is often depicted in the form of अनन्त शयनं - reclining on the coils of आदिशेष.

वरुणो यादसां अहम् - यादसां means अब्देवतानां. Among the Devatas in the form of water, such as rivers, lakes, oceans etc., I am Varuna Devata समुद्र राज - The King of all Oceans.

पितृणां अर्यमा च अस्मि - Among the departed ancestors, I am अर्यमा - the King of पितृलोक, which is one of the several देव लोकs - world of celestial beings.

यमः संयमतामहम् - Among those who are entrusted with the responsibility of enforcing and maintaining justice in society, I am Lord यम, यम धर्म राज - The Lord of Justice.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं चैनतेयश्च पक्षिणाम् ॥

10 – 30

प्रह्लादश्चास्मि दैत्यानां - Among the दैत्याs, I am प्रह्लाद.

दैत्याs are Asuras, some of whom were so much intoxicated with their own extraordinary powers that they challenged the supremacy of परमेश्वर Itself. According to our Puranas, Hiranyakasipu was one such Asura who could never accept Sri Narayana as the Supreme Being. His son Prahlada was just the opposite of his father. प्रह्लाद was a great Devotee of महाविष्णु as Sri Narayana. Thanks to प्रह्लाद's deep rooted devotion to परमेश्वर, Hiranyakasipu got redemption from his arrogance at the hands of भगवान् Narayana Himself in the form of Narasimha - that is the story of Narasimha Avatara of महा विष्णु. प्रह्लाद was such a great ईश्वर भक्त - Devotee of परमेश्वर, that भगवान् says here, among the Asuras, I am Prahlad.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

कालः कलयतां अहम् - कलयतां means गणनं कुर्यतां - doing counting. Among all methods of counting, I am काल - the TIME. Without any effort on its part, TIME goes on ticking the longevity of everyone, including Brahmaji is decided by TIME. TIME witnesses all changes in time. Such is the extraordinary nature of time. Therefore भगवान् says, I am TIME.

मृगाणां मृगेन्द्रोऽहं -

वैनतेयश्च पक्षिणाम् - Among the birds, I am वैनतेय which is the name for गरुड who is a विष्णु भक्त. Garuda looks like an eagle with a white band around its neck and sighting it is considered to be a good omen. Garuda flies very high and also very beautifully. In our Puranas, Garuda is depicted as a vehicle for महा विष्णु. Therefore, भगवान् says - I am Garuda.

Sri Krishna's विभूति योग continues - we will see more of भगवान् Glories next time.