



## श्रीमद्भगवत् गीता

विभूति योगः

### Chapter 10

Volume 6

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Sri Krishna continues His Discourse on विभूति योग – The Glories of परमेश्वर, as objects or thoughts suitable for Meditation, as परमेश्वर Itself. The connection between परमेश्वर and the Glories of परमेश्वर as manifested in this creation must be clearly understood. The connection is माया – the inherent power of परमेश्वर. That माया is ब्रह्माश्रया माया, माया dependent on and inseparable from ब्रह्मन्. It is only because माया is ब्रह्माश्रया माया, one can identify माया with ब्रह्मन् Itself. One can identify माया प्रकृति with सत्-चित्-आनन्द पर प्रकृति Itself. Consequently, one can identify any ईश्वर विभूति – any Glory of परमेश्वर with परमेश्वर Itself.



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How is this connection between परमेश्वर and any ईश्वर विभूति, or all ईश्वर विभूतिस, brought about? That is an आश्चर्य – That is a Wonder, That is ईश्वर योग. भगवान् says –“पश्य मे योगमैश्वर्यम्” (9 – 5) “see and enjoy the ईश्वर योग as It is”.

Further, let us recall, भगवान् has already pointed out “अहं आत्मा”. “अहं – I, The परमेश्वर – is आत्मा, the प्रत्यग आत्मा – one’s innermost SELF”. परमेश्वर is one’s own SELF, which means Meditation on any ईश्वर विभूति – any Glory of परमेश्वर as manifested in this creation is a Means for reaching one’s own SELF. Reaching That SELF, which is independent of one’s नाम-रूप-गुण विशेषs, one’s name, forms and attributes, is reaching परमेश्वर in one’s own self. Reaching That Self, reaching That परमेश्वर in oneself is the Goal of ईश्वर ध्यानं – Meditation on परमेश्वर, Meditation on any ईश्वर विभूति as परमेश्वर itself.

Thus, with proper understanding, appreciation and attitude, a भक्त – a Devotee, depending on one’s mindset, may choose any ईश्वर विभूति for Meditation as परमेश्वर Itself, to reach परमेश्वर in one’s own self. This Chapter on विभूति योग in भगवत् गीता is enormously significant, in one’s spiritual endeavor. This significance is two-fold.

In the last 10 verses, which we have seen already, भगवान् has pointed out His Glories 38 times, each time saying “I am This, I am This, I am This....and so on, and भगवान् is going to say so, in a similar manner, another 38 times in the remaining verses of this chapter. By so doing, भगवान् points out that The पर प्रकृति of परमेश्वर is ONE, Unchanging and Unchangeable, while the अपर प्रकृति or the माया प्रकृति of परमेश्वर has infinite, and ever changing forms, names, attributes and dimensions. That ONE सत्-चित्-आनन्द स्वरूप परप्रकृति is in all माया प्रकृति रूप ईश्वर विभूति s which means, that ONE परमेश्वर is in all Glories of परमेश्वर. Such being the Truth, परमेश्वर is accessible through all ईश्वर विभूतिस, both individually and collectively.

Further, while any individual ईश्वर विभूति is ईश्वर ध्यान योग्यं, is good enough for Meditation on परमेश्वर to ultimately reach परमेश्वर Itself, it is even more effective to collectively meditate on all the ईश्वर विभूतिस as much as possible, as presented in this chapter on विभूति योग, as परमेश्वर Itself. Such collective Meditation on ईश्वर विभूतिस as परमेश्वर Itself, constitutes ब्रह्म उपासनं, which transforms स्मरणं into अनु स्मरणं –



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transforms Meditation on परमेश्वर into Contemplation on परमेश्वर, by which one transcends माया and reaches परमेश्वर in oneself, directly.

Thus the विभूति योग of भगवत् गीता is identical with विष्णु सहस्रनाम, both in content and in scope. With this understanding, let us now proceed with to-day's Gita verses.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।  
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥

10 – 31

पवनः पवतां अस्मि - पवतां means शुद्धि हेतूनां - Among those which help to purify, among the purifiers, I am पवनः - वायु the Air. Air sustains fire, converts any water into vapor and returns it as pure water, removes foul smell etc. Thus the purifying ability of air is a विभूति of परमेश्वर.

रामः शस्त्रभृतां अहं - Among those who wield weapons, I am Rama, son of Dasaratha. As one who is extraordinary in wielding weapons, Rama is a विभूति of परमेश्वर. As the Avatara of महा विष्णु, Sri Rama is परमेश्वर Itself.

झषाणां मकरश्चास्मि - Among the aquatic creatures, I am मकर - the Shark. The extraordinary power of shark is a विभूति of परमेश्वर. Indeed, the extraordinary power in any being is a विभूति of परमेश्वर.

स्रोतसां अस्मि जाह्नवी - Among the rivers, I am Ganga. जाह्नवी is another name for Ganga. Ganga has been, and continues to be, the most sacred among rivers in India. Ganga is venerated as having come from Lord Shiva. Many sages and saints have performed तपस् on the banks of Ganga. Even to-day, Ganga water has a sanctifying effect on Devotees. Further,

सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।  
अध्यात्मविध्या विध्यानां वादः प्रवदतामहम् ॥

10 – 32

अर्जुन - O! Arjuna  
अहं (अस्मि) - I am



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सर्गाणां आदिः अन्तः मध्यं एव च – सर्ग is any सृष्टि – anything that is created by anybody anywhere in this creation. For all the things, which are created in this creation, I am

आदिः अन्तः मध्यं एव च – I am the cause, I am the beginning, the end and the middle – I am the sustaining factor. Previously भगवान् said the same thing with respect to all भूताs – meaning जीवs

अहं आदिश्च मध्यं च भूतानां अन्त एव च (10 – 20)

Here भगवान् says the same thing with respect to everything, which means, I am the अभिन्न-निमित्त-उपादान कारणं – the mutually indivisible Efficient cause as well as the Material cause for everything that exists in this creation. That is the सर्वात्मकत्वं – the आत्म विभूति of परमेश्वर. That means, परमेश्वर is the SELF in all that exists.

आत्मविद्या विद्यानां – Among all disciplines of knowledge, I am आत्मविद्या – means ब्रह्मविद्या – I am that discipline of knowledge whose subject matter is आत्मा– The Self – the universal SELF. Because, आत्मविद्या – SELF-Knowledge – is मोक्ष हेतु – the Means for gaining मोक्ष – the Means for recognizing one's very nature as Immortality, Total Fullness and Freedom and Absolute Happiness – and the Means for reaching the Best and the Highest in oneself – the Means for recognizing परमेश्वर in oneself as ONESELF Itself. All other disciplines of knowledge can help you gain धर्म-अथ-काम पुरुषार्थ, but you will still find yourself wanting. आत्मविद्या, which is ब्रह्मविद्या, is the only discipline of knowledge that can give you total fulfillment in life – which is a Glory of परमेश्वर. Therefore भगवान् says – among all विद्याs , I am आत्मविद्या – ब्रह्मविद्या.

वादः प्रवदतां अहं – Among the different types of argumentative discussions, I am that mode of discussion called वाद.

वाद is अर्थ निश्चय वाद – a discussion that leads to revelation of truth as It is, or that which brings about a clarity of understanding of the matter under discussion. Generally speaking, there are three kinds of argumentative discussions; they are: जल्प वाद, वितण्डा वाद, and वाद.

In जल्प वाद, the effort is only to prove the correctness of one's own point of view, regardless of Truth. In वितण्डा वाद, the effort is only to prove that the other person,



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whatever he says, is wrong. In **वाद** (or **प्रवाद**), the effort is totally in finding the truth as It is, or in gaining a clarity of understanding of the subject-matter under discussion.

**भगवान्** says here: among the different kinds of discussions, I am **वाद** – that kind of discussion which reveals the truth or that which brings clarity of knowledge. The ability of such **वाद** to unfold the Truth as It is, and bring clarity of knowledge is a **ईश्वर विभूति** – a Glory of **परमेश्वर**.

Further,

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतो मुखः ॥

10 – 33

**अक्षराणां अकारः अस्मि** – Among the letter-sounds – vowels and consonants – I am the letter sound **अ**. **अकार** is the first letter-sound in all languages. **अकार** is the **उपादानं** – the material cause for all letter-sounds – which means, the sound **अ**, modulated by place, pronunciation, effort etc. gives rise to all other sounds. The Divine speech-sound **ओ** also starts with the letter **अ**. If one wants to meditate on **परमेश्वर** through a one-letter sound alone, **भगवान्** says, I am the letter-sound **अ**.

**द्वन्द्वः सामासिकस्य च** – Among compound-words involving two or more words, I am the **द्वन्द्वः** -compound. In Sanskrit, there are mainly 4 types of compound words; they are: **अव्ययी भाव**, **तत् पुरुष**, **बहुव्रीहि** and **द्वन्द्व**.

In the first three types of compound words, one word is relatively more important, or more critical, for the meaning than the other, or others, as the case may be.

In the **द्वन्द्व**, only two words are involved, and both words are equally important for the meaning of the compound word. For example, in a word like **रामलक्ष्मणौ**, both the words **राम** and **लक्ष्मण** are equally important.

What **भगवान्** tells here is: “I am equally present in everything – **समोऽहं सर्वभूतेषु** (9-29) – I am equal in all beings – as it is in a **द्वन्द्व** – compound”.

**अहं एव अक्षयः कालः** – I am indeed **अक्षयः कालः** – **अक्षीणः कालः** I am indeed the inexhaustible Flow of Time; I am TIME which is eternally perennial. I am The Truth of Time, the very creator of Time, and beyond TIME.



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धाताहं विश्वतो मुखः - Being विश्वतो मुखः, being सर्वतो मुखः - being with faces everywhere – being all-pervasive, seeing everything everywhere at all times as सर्वात्मा – as the SELF in all beings and being the very Law of कर्म in this entire creation, धाताहं - अहं कर्म फल धाता - I am the Giver of कर्म फल – fruit of action for all beings in this creation.

मृत्युः सर्वहरश्चाहं उद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥

10 – 34

अहं सर्वहरः मृत्युः - I am मृत्युः, being सर्वहरः. मृत्यु signifies any change – all changes – including death. सर्वहरः is ONE who takes away everything, including one's life; which means, the ONE who brings about any change and all changes. I am the ONE into whom all manifestations in this transient world disappear at the time of प्रलय – Total dissolution – in each cycle of creation.

Even after the disappearance of all manifestations at the time of प्रलय in each cycle of creation, what remains is the Ever Existent विभूति of परमेश्वर.

It is That विभूति that is represented by the विभूति प्रसाद we receive at temples. We may recall.

पूर्णस्य पूर्णम् आदाय, पूर्णम् एव अवशिष्यते - It is that पूर्णम् which remains – when all its manifestations disappear – and it is That पूर्णम् which is represented by the विभूति we receive at Temples.

उद्भवः च भविष्यताम् - In terms of धर्म-अर्थ-काम pursuits in this worldly life, people do कल्याण कर्मs, शुभ कर्मs - proper actions, good actions and auspicious actions now in order to gain great accomplishments and prosperity in the future as a result of such कर्मs.

भगवान् says here:

भविष्यतां means भवि कल्याणानां – among people who do कल्याण कर्मs, शुभ कर्मs – proper good and auspicious actions now, because of which they will enjoy in future, उद्भवः means उत्कर्ष अभ्युदयः - great accomplishments and prosperity अहं – those are Myself – meaning those कल्याण कर्मs are Myself; and, those उद्भवः accomplishments and prosperity arising from such कर्मs are also Myself.



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अहं उद्भव प्राप्ति हेतुः - I am both the कर्मs leading to the gain of accomplishments and prosperity in the future, and also those accomplishments and prosperity themselves.

कीर्तिः श्रीः वाक् च नारीणां स्मृतिः मेधा, धृतिः क्षमा - नारीणां - Among the देवताs worshipped in the Feminine Form,

कीर्तिः - I am कीर्ति देवता, Goddess of Worldly Fame.

श्रीः - I am श्री देवता, I am Lakshmi – Goddess of Wealth.

वाक् - I am वाक् देवता, means विद्या देवता, I am Saraswati – Goddess of Knowledge.

स्मृतिः - I am स्मृति देवता, I am Goddess of Memory.

मेधा - I am मेधा देवता, which means ग्रन्थ धारण शक्ति देवता – I am Goddess for gaining knowledge, retaining knowledge, and ever being protected by knowledge.

धृतिः - I am धृति देवता or धैर्य देवता – I am Goddess of Courage.

क्षमा - I am क्षमा देवता or समचित्त देवता – I am Goddess of Even-mindedness both in praise and in censure. If one has even a very little bit of worldly fame, wealth of any kind, knowledge of any kind, memory power, मेधा power, courage and/or even-mindedness all that is by the Grace of परमेश्वर only, all that is a Glory of परमेश्वर. Further,

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहं ऋतूनांकुसुमाकरः ॥ 10 – 35

तथा - In a similar manner,

अहं साम्नां बृहत्सामः -The समवेद मन्त्र s are sung in different styles, one of which is called बृहत् – The Great, which is the most melodious style of Vedic Chanting. Only certain Mantras are recited in बृहत् style. Those Mantras, together with their style of chanting are called बृहत् साम.

भगवान् has already said “वेदानां समवेदोऽस्मि (10-22) – Among Vedas, I am साम वेद”; Here He says “Even in साम वेद, I am बृहत्साम”. The extraordinary effectiveness of the Sounds of बृहत् साम is a Glory of परमेश्वर.

गायत्री छन्दसां अहं - Among छन्दस् – the meter and prosody of Vedic Mantras, I am Gayatri, says Sri Krishna. There are many छन्दस् – forms of structure and chanting of Vedic Mantras. Among them, the गायत्री छन्दस् is great, because, as a prayer seeking





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the Grace of परमेश्वर for The Blessings of ज्ञान दीपः, बुद्धि योग which we talked about earlier.

यज्ञानां जप यज्ञोस्मि (10 -25)]

As we all know, the गायत्री मन्त्र is:

ओं भूर्भुवस्सुवः  
तत् सवितुर्वरेण्यं  
भर्गो देवस्य धीमहि ॥  
धियो यो नः प्रचोदयात् ॥

This simple sounding गायत्री मन्त्र is a great जप मन्त्र, and It really involves a progressively deeper and deeper understanding, appreciation and absorption of आत्म ज्ञानं – Self-Knowledge. Here भगवान् is not talking about the गायत्री मन्त्र Itself; He is talking about गायत्री छन्दस्, which means, in chanting Vedic Mantras, the style and manner of chanting are as important as the Mantras themselves. When the Mantras are chanted properly, the very Sound of the Vedas becomes शब्द प्रमाणं – a direct Means of inducing, maintaining and sustaining God- Consciousness.

मासानां मार्गशीर्षोऽहं – Among the Months of the year, I am the month of मार्ग शीर्ष – December-January. The time before sun-rise during this month is considered ब्रह्म मुहूर्त which is especially auspicious for परमेश्वर पूजा, भजन्, meditation and other spiritual practices like तपस्, etc. Therefore भगवान् says, I am the Month of मार्ग शीर्ष.

ऋतूनां कुसुमाकरः अहं – Among the seasons, I am वसन्त ऋतु – the Spring Season, when life on earth is especially beautiful.

ध्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥

10 – 36

ध्यूतं छलयतां अस्मि – ध्यूतं means dice. छल means anything that has an element of deception. Therefore, भगवान् says here: Among the Means adopted by people who deceive others, I am Dice.





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We must understand the above statement properly. भगवान् is not glorifying gambling with dice, or deceiving others by any other means; what is pointed out here is this. Knowing the extraordinary power of dice to deceive, people should refrain from gambling with dice. We all know what happened to Pandavas as a result of gambling with dice.

तेजस्तेजस्विनामहम् - Among people who are brilliant in any field of knowledge, I am That Brilliance. That which makes them brilliant, That brilliance, I am.

जयोऽस्मि - Among the victorious, I am That Victory Itself – all victories belong only to परमेश्वर. There is no such thing as “my victory”, whatever is that victory, It is the Glory of परमेश्वर. Being so, It is परमेश्वर Itself.

व्यवसायोऽस्मि - Among people who put forth great effort for the common good, I am That Effort. Also, among people who strive for clarity of understanding of any knowledge, I am That Clarity of Understanding. All efforts for the good, and all clarity of knowledge are Glories of परमेश्वर.

सत्त्वं सत्त्वतामहम् - For those in whom सत्त्व गुण is predominant, I am That सत्त्व गुण. Every one has a mixture of सत्त्व गुण, रजस् गुण and तमस् गुण. सत्त्व गुण accounts for contemplative temperament, knowledge, inquiry and cheerful disposition, which are conducive to gaining ईश्वर ज्ञानं. Therefore भगवान् says: I am सत्त्व गुण among the मायागुणs.

There are a few more verses in this Chapter, which we will see next time.