



श्रीमद्भगवत् गीता

विभूति योगः

Chapter 10

Volume 7

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इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्री कृष्णार्जुन संवादे विभूतियोगो नाम
दशमोऽध्यायः ॥

ईश्वर विभूति – The Glories of परमेश्वर, continue. Sri Krishna is talking and Arjuna is listening. भगवान् says:

वृष्णीनां वासुदेवोस्मि पाण्डवानां धनञ्जयः । मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥	10 – 37
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वृष्णीनां वासुदेवोस्मि – Among the people who belong to वृष्णि कुल – the Yadavas – Cowherds, I am वासुदेव – son of वसुदेव. वासुदेव is another name for Krishna. Sri



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Krishna is now referring to Himself both as a person and as परमेश्वर Himself. As a person, Krishna was easily the most well-known and the most outstanding among the Yadavas, and as such a Glory of परमेश्वर. As the Avatara of महाविष्णु, Sri Krishna is परमेश्वर Himself.

पाण्डवानां धनञ्जयः - Among the Pandavas, I am धनञ्जय, which is another name for Arjuna. Among the Pandavas, Arjuna was the most outstanding person, in terms of excellence in Archery and a variety of many other धर्म-अर्थ-काम pursuits and accomplishments. Therefore, भगवान् tells Arjuna: Among Pandavas, I am You. Your name, fame and versatility in accomplishments are all Glories of परमेश्वर. I being परमेश्वर Himself, all your Glories are My Glories only.

So tells Sri Krishna directly to Arjuna, face to face. We can easily imagine that Arjuna should feel thrilled, and, at the same time, his ego should naturally get subdued by these words of Sri Krishna.

अपि मुनीनामप्यहं व्यासः - मननशीलानां अहं व्यासः - Also, among मुनिस, among ज्ञानीस, among people who are endowed with Upanishad Knowledge and Wisdom, I am व्यास - says Sri Krishna. व्यास, also called Badarayana and also, Krishna Dvaipayana, is well known as वेद व्यास - the author of Mahabharata, the 18 Puranas, the composer of ब्रह्म सूत्रास, and the Editor of the Four Vedas. Being so, व्यास is an Ever-present Glory of परमेश्वर. In the Vedic Tradition, वेद व्यास is considered to be the very embodiment of महा विष्णु. In विष्णु सहस्र नाम स्तोत्र, we do नमस्कार to भगवान् व्यास with this verse:

व्यासाय विष्णु रूपाय व्यास रूपाय विष्णवे
नमो वै ब्रह्म निधये वासिष्ठाय नमो नमः ॥

व्यास is विष्णु रूपं - the very embodiment of महा विष्णु, and महा विष्णु is व्यास रूपं, which means व्यास and Sri Krishna are identical, as Sri Krishna Himself confirms here, by saying मुनीनां अहं व्यास. Further, coming from the lineage of ब्रह्म ऋषि वासिष्ठ, व्यास is a ब्रह्म निधि - the very Abode of ब्रह्म ज्ञानं. To That व्यास, to That महा विष्णु, in the form of भगवान् व्यास, we do नमस्कार, again and again. Further, from the details given in The महाभारत, we understand that व्यास is the son of sage पराशर by Satyvasi, before her marriage to Santanu, and later, Pandu, born to Ambalika, is in fact the son of



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व्यास, which makes व्यास as the immediate grand father of Arjuna. It is the same व्यास as the very embodiment of महाविष्णु, in the form of Sri Krishna, is teaching ब्रह्मज्ञान now to his grandson Arjuna and, it is again, the same व्यास, as Sri Krishna, is teaching भगवत् गीता to all of us here, right now.

Such is the natural Flow of ब्रह्मविद्या Knowledge, from generation to generation. That is the Glory of the Teacher, and the Teaching of भगवत् गीता, which we are blessed to listen to-day. So much about मुनीनामप्यहं व्यासः. भगवान् continues

कवीनामुशना कविः - Among कविःs - among seers, among people who are far sighted with respect to both past and future, I am Usana Kavi. उशना कवि is another name for Sukracharya - the गुरु of the Asuras. Sukracharya is well known for his spiritual and ethical knowledge. Further,

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥

10 – 38

दण्डः दमयतां अस्मि - Among those whose duty it is to enforce discipline and give punishment to those who transgress propriety in behavior, I am दण्डः - I am That Punishment Itself. Any proper punishment given by the proper authority is called दण्डः. दण्डः is what is earned by a person for improper conduct. Even though the nature of दण्डः is determined by the laws of the State, it is really a कर्मफल. As कर्मफल धाता - as the Giver of कर्मफल, परमेश्वर is दण्डः Itself.

नितिः अस्मि जिगीषताम्

जिगीषताम् - means जेतुं इच्छतां - those who actively seek Victory. भगवान् says, among those who actively seek Victory, I am नीतिः - Justice. Only that victory won within the framework of justice can be considered as victory. Earlier, भगवान् said - जयोऽस्मि (10 – 36) - among the Victorious, I am Victory. Here He tells where That Victory lies, namely Justice. That Justice I am, says Sri Krishna.

मौनं चैवास्मि गुह्यानां - Among secrets, I am Silence. भगवान् connects here गुह्यं - secret and मौनं - silence. What is मौनं - silence? आत्मा is मौनं शान्तं शिवं सुन्दरं is मौनं. The तुरीय State - The Fourth State, The State beyond the अ-कार, उ-कार and



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म-कार in the ओं कार शब्द, That Fourth State is मौनं, all of which means, परमेश्वर is मौनं. That मौनं, That परमेश्वर is a गुह्यं – secret. It is indeed an OPEN SECRET – राज गुह्यं, because, even though That परमेश्वर is in everything everywhere at all times, we seldom recognize It, and It continues to remain an amazing Public Secret. Therefore, भगवान् says: Among Secrets I am मौनं.

One can understand मौनं – Silence, in a pragmatic way also, in our daily life. We know only too well, how मौनं avoids many problems in daily life. मौनं is of course the best means for keeping any secret, and मौनं is far more than that. It is well known that मौनं is सर्वार्थ साधनं. मौनं is a great aid, a great help for gaining all accomplishments in life, including मोक्ष. मौनं does not mean that one should not talk, मौनं simply means do not talk unnecessarily. Talk only when necessary, and that too, keeping क्षेम in view. As the Taittiriya Upanishad says, क्षेम इति वाचि – talk only when such talk is mutually beneficial. मौनं is वाक् तपस् – a discipline in talking, discipline at the वाक् level, gives more opportunity to listen and think, and thus naturally brings greater clarity at the mind level, which is a great help in gaining all accomplishments in life.

Therefore मौनं is an ईश्वर विभूति – a Glory of परमेश्वर. Cultivating मौनं as a Discipline is an appreciation of ईश्वर विभूति, and as such It is परमेश्वर Itself.

ज्ञानं ज्ञानवतामहम् – In the language of Upanishads, ज्ञानं usually refers to ब्रह्मज्ञानं – knowledge of ब्रह्मन्. भगवान् says: For those who have ब्रह्मज्ञानं, I am ब्रह्मज्ञानं Itself. There is no distance between ब्रह्मन् and ब्रह्मज्ञानं, because, as the Upanishad says: ब्रह्मचित् आप्नोति परं – The knower of ब्रह्मन्, which means, the one who has ब्रह्मज्ञानं – gains ब्रह्मन्, reaches ब्रह्मन्, recognizes ब्रह्मन् as It is. Therefore भगवान् says: for those who have ब्रह्मज्ञानं, I am That ब्रह्मज्ञानं Itself, which means, ब्रह्मज्ञानं and ब्रह्मन् are identical.

On the other hand, ज्ञानं can also refer to any kind of knowledge, in that case, भगवान् says: For those who enjoy any kind of knowledge, I am That knowledge Itself. That explains why we worship every kind of knowledge as Saraswati, as परमेश्वर Itself. Further भगवान् says:

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।



न तदस्ति विना यत्स्यात् मया भूतं चराचरं ॥

10 – 39

अर्जुन – O! Arjuna,

यत् च अपि सर्वभूतानां बीजं तत् बीजं अहं अस्मि – That which is the seed, that which is the cause of all भूताः – of all Beings, that cause I am. I am the cause of the पञ्च महा भूताः – the Five Great beings: आकाश, वायु, अग्नि, आपः and पृथ्वी, which are themselves the cause of all beings in this creation. Thus I am बीजानां बीजं – I am the cause of all causes, I am जगत् कारणं. I am the ultimate cause for this entire Universe.

Since the immediate cause for this entire universe is माया, I am माया. The माया – the glory of परमेश्वर, is परमेश्वर, which means every manifestation of माया in this creations is a means to reach परमेश्वर, to recognize परमेश्वर, directly, with all His infinite Glories.

Having thus pointed out His glories 76 times in the foregoing verses in this chapter, भगवान् now sums up all of them in one sentence.

न तदस्ति विना यत् स्यात् मया भूतं चराचरं

भूतं चराचरं यत् स्यात्, यत् भवेत् – Any being, anything, whether it is moving or unmoving, sentient or insentient, that exists in this creation, or that can exist in this creation.

तत् मया विना न अस्ति – that does not exist without Me. Without me The परमेश्वर, there is nothing that exists, or can exist, in this creation, which means, सर्वं मदात्मकं – the Self of everything is Myself, The परमेश्वर. That is संक्षेप विभूति – The Glory of परमेश्वर in Brief.

Summing up His Divine Glories in this manner, भगवान् concludes His Discourse on विभूति योग in the next 3 verses.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

10 – 40

परंतप – O! Arjuna

मम दिव्यानां विभूतीनां न अन्तः अस्ति – There is no end, there is no limit to My Divine glories, My Extraordinary Manifestations in this creation.



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एष तु विभूते : विस्तरः मया उद्देशतः प्रोक्तः – But the details of ईश्वर विभूतिs that I have just told you, are उद्देशतः – they are partial and selective. They are meant only to point out the Nature and Scope of the Glories of परमेश्वर, and परमेश्वर Itself.

The Glories of परमेश्वर, as detailed by Sri Krishna, both individually and collectively, point out a Means for reaching परमेश्वर, for recognizing परमेश्वर in everything every were, at all times, by Meditation and/or contemplation. That is the purpose of विभूति योग, and this purpose is stated explicitly in the next verse.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जित मेव वा ।

तत्तदेवावगच्छ त्वं मम तेजो शंसंभवम् ॥

10 – 41

भगवान् says: From all that I have said on ईश्वर विभूति – The glories of परमेश्वर अवगच्छ त्वं – this is all that you need to understand

यत् यत् सत्त्वं – Anything in Existence in this creation

विभूति मत् – that brings out the Divine Expressions of any Glory of परमेश्वर, and/or

श्रीमत् – that brings out the Divine Expressions of Wealth, beauty and happiness of any kind, and/or

ऊर्जितं एव वा – that brings out the Divine Expressions of उध्योगं and उत्साहं – effort and Enthusiasm for common good.

त्वं अवगच्छ – please understand that

तत् तत् एव मम तेजः अंश संभवं – each one of them is indeed born of an अंश – a ray of, a minute part of My तेजस् – My Infinite splendor, Effulgence.

Please understand that anything in Existence in this creation, which brings out the Divine expressions of any glory of परमेश्वर, and/or wealth, beauty and happiness of any kind, and/or effort and enthusiasm for common good, each one of them is indeed born of an अंश of My Infinite तेजस् – a minute part of My Infinite splendor.

That Infinite Splendor of भगवान्, that तेजस् of भगवान्, manifesting Itself in this creation is six-fold, namely,

श्री (wealth), ऐश्वर्य (over lordship), यशस् (fame), चैराग्यं (dispassion), ज्ञानं (knowledge) and वीर्य (power) all in absolute terms, in infinite measure. All Glories of परमेश्वर manifested in this creation are born of this six-fold affluence of परमेश्वर. These Glories



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– संभवं, coming into existence in a particular name and form in this creation is only मम तेजः अंशं – a ray of My तेजस् says भगवान्.

Most of भगवान् 's तेजस् remains Unmanifest. Only a minute part of it, only a ray of it manifests itself as the infinite Glories of परमेश्वर in this creation. That means, only a part of ब्रह्म तेजस् is manifest as ईश्वर विभूति in this creation. This entire creation is only an अंश of परमेश्वर – a partial manifestation of परमेश्वर. We must understand the word अंश properly. भगवान् does not exist divided as many parts. भगवान् is always पूर्णम् – ONE Whole. But because of माया, परमेश्वर appears divided, just as space is one but it appears divided as different looking spaces. Everything in this creation is माया कल्पितं – a transient appearance of माया.

Therefore भगवान् says: “Arjuna, please understand that everything in this creation, without exception, is born only of a minute part of My तेजस् – My Infinite Splendor.” That means Any Glory anywhere in this creation is only a Glory of परमेश्वर, and there is nothing in this creation which is not a Glory of परमेश्वर. Whether or not one recognizes it to be so, every thing in this creation, even simply by virtue of its very existence – is a Glory of परमेश्वर, and as such, परमेश्वर Itself. This meaning becomes clear in Sri Krishna's concluding verse.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥

10 – 42

अर्जुन – O! Arjuna

अथवा – In other words

बहुना एतेन किं ज्ञातेन तव – By knowing all the varied descriptions of My Glories – Such as “ I am this; I am this; I am this” and so on,

किं तव – what does it all mean to you? Meaning, What you need to understand from all that I have said, is simply this, namely,

वासुदेवः सर्वम् इति (7 – 19) – I, The वासुदेव, The परमेश्वर is Everything. That is the meaning of all that I told you on My विभूतिस, that is what you should understand clearly. Not only that, Let Me now return to your earlier request when you said:

वक्तुं अर्हसि अशेषेण दिव्या हि आत्म विभूतयः (10 – 16)



“I request you to tell me, अशेषेण – in full, without omitting anything, all your Divine Glories”. That is what you asked; let me answer that request in one sentence.

विष्टभ्याहं इदं कृत्स्नं एकांशेन स्थितो जगत्

इदं कृत्स्नं जगत् एकांशेन विष्टभ्य
अहं स्थितः

विष्टभ्य means स्तम्भनं कृत्वा, दृढं कृत्वा – solidifying, grossifying My माया Power into सर्वभूतस्वरूप नाम रूप गुण विशेष s – this perceptible multifarious world of beings with different names, forms and attributes. Therefore, इदं कृत्स्नं जगत् विष्टभ्य means, thus pervading and supporting this entire universe of multifarious beings.

एकांशेन – Such grossification of माया into this perceptible universe, is a manifestation of only a minute aspect, a minute fraction of My स्वरूप विभूति – My Natural glory as It is, which means, the माया प्रकृति – the perceptible creation as it is, is only a minute fraction of the mostly Unmanifest ईश्वर विभूति. Therefore,

इदं कृत्स्नं जगत् एकांशेन विष्टभ्य means pervading and supporting this entire universe by grossifying My माया power into perceptible, multifarious world of beings with different names, forms and attributes, only by a minute fraction of My Inherent Glory which largely is Unmanifest.

अहं स्थितः – I remain, as the Unmanifest, Unchanging, Ever Existent सत्यं ज्ञानं अनन्तं ब्रह्म. I remain as the सत् चित् आनन्द स्वरूप आत्मा. That is the पूर्ण विभूति – The all-inclusive Glory of परमेश्वर.

विष्टभ्याहं इदं कृत्स्नं एकांशेन स्थितो जगत् – With this beautiful Statement, on the पूर्ण विभूति of परमेश्वर, Sri Krishna concludes His Discourse on विभूति योग.

As pointed out earlier, both in content and in scope, विभूति योग is identical with विष्णु सहस्रनाम स्तोत्र. Reading this Chapter in भगवत् गीता again and again, with understanding and appreciation, can help one enormously to uplift oneself closer and closer to The परमेश्वर already in oneself.

We will go to Chapter 11, next time.