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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

दशमोऽध्यायः विभूति योगः

daśamo'dhyāyaḥ - vibhūti yogaḥ

Chapter 10

Volume 5

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिं ।

purodhasāṃ ca mukhyam mām viddhi pārtha bṛhaspatim ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥

10 – 24

senānīnām ahaṃ skandaḥ sarasāmasmi sāgaraḥ ॥

महर्षीणां भृगरहं गिरामस्येकमक्षरम् ।

maharṣīṇāṃ bhṛgarahaṃ girāmasmyekamakṣaram ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥

10 – 25

yajnyānām japayajno'smi sthāvaraṇām himālayaḥ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

asvatthaḥ sarva vṛkṣāṇaam devarṣīṇām ca nāradaḥ ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥

10 – 26

gandharvāṇām citrarathaḥ siddhānām kapilo muniḥ ॥

उच्चैः श्रवसमश्वानां विद्धि माममृतोद्भवम् ।

uccaiḥ śravasamasvānām viddhi māmamṛtodbhavam ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥

10 – 27

airāvataṃ gajendraṇām narāṇām ca narādhipam ॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

āyudhānāmahaṃ vajraṃ dhenūnāmasmi kāmadhuk ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥

10 – 28

prjanascāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

anantascāsmi nāgānām varuṇo yādasāmaham ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥

10 – 29

pitṛṇāmaryamā cāsmi yamaḥ saṅyamatāmaham ॥



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प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

prahlādascāsmi daityānām kālāḥ kalayatāmaham ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥

10 – 30

mṛgāṇām ca mṛgendro'ham vinateyasca pakṣiṇām ॥

भगवान् *bhagavān* 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 *paramesvar* Itself.

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

1. Among the आदित्य देवताs *āditya devatās*, I am विष्णु *viṣṇu* 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 *yakṣas* and रक्षसs *rakṣasas*, 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 *bhagavān* calls attention to His Glories in a similar manner, saying, “I am this, I am this, I am this etc. By so saying, भगवान् *bhagavān* points out in essence, that परमेश्वर *paramesvar* is The ONE in All; (विष्णु स्वरूपं *viṣṇu svarūpam*)

In the next chapter, Chapter 11 on विश्वरूपदर्शन योग *visva rūpa darśana yoga*, भगवान् *bhagavān* points out that परमेश्वर *paramesvar* is All in ONE. (शिव स्वरूपं *śiva svarūpam*). Thus the messages in this chapter and the next chapter simply



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reinforce, in an extraordinary manner what भगवान् *bhagavān* has said already in the earlier Chapter 9 as follows:

मया ततमिदं सर्वम् जगदव्यक्तमूर्तिना ।

mayā tatamidaṁ sarvaṁ jagadvyakta mūrtinā ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 9 – 4

matsthāni sarva bhūtāni na cāhaṁ teṣvavasthitaḥ ॥

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

mayā tatamidaṁ sarvaṁ jagat avyaktamūrtinā

इदं सर्वम् जगत् *idaṁ sarvaṁ jagat* – This entire Universe is pervaded by Me, The परमेश्वर *paramesvar*, in My अव्यक्त स्वरूप *avyakta svarūpa* – in My Unmanifest Form. The अव्यक्त स्वरूप *avyakta svarūpa* of परमेश्वर *paramesvar* is – सत् चित् आनन्द स्वरूप अक्षर ब्रह्मन्, *sat cit ānand svarūp akṣar brahman*, which is The Ever-existent and Unchanging पर प्रकृति स्वरूप जीवात्मा *par prakṛti svarūpa jīvātmā*.

The इदं सर्वम् जगत् *idaṁ sarvaṁ jagat* – this entire Universe, is made up of the पञ्च महाभूतस *pañca mahabhūtas* – the Five Great Elements, together with Mind, बुद्धि *buddhi* and अहंकार *ahm̐kar* and their infinite combinations, all of which constitute the अपर प्रकृति *apara prakṛti* or the माया प्रकृति *māyā prakṛti* of परमेश्वर *paramesvar*, which is ever subject to change.

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

That means, all the विभूतिस *vibhūtis* of परमेश्वर *paramesvar* are अपर प्रकृति *apara prakṛti* or माया प्रकृति *māyā prakṛti* of परमेश्वर *paramesvar*, and they are pervaded by the पर प्रकृति *para prakṛti* of परमेश्वर *paramesvar* which is the सत् स्वरूप *sat svarūp* – the Existence स्वरूप *svarūp* of परमेश्वर *paramesvar*. That



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सत् स्वरूप – the Existence स्वरूप *svarūp* of परमेश्वर *paramesvar* 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 *nāma rūpa guṇa*). Thus anything that exists, That Very Existence Itself, is परमेश्वर *paramesvar*.

While नाम रूप गुण विशेषs *nāma rūpa guṇa viśeṣas* – name, form, attributes etc. are manifestations of the माया power of परमेश्वर *paramesvar*, the Existence Itself is the सत् स्वरूप *sat svarūp* of परमेश्वर *paramesvar*. 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 *vibhūti yoga*.

With this understanding, let us now continue with Sri Krishna's verses on विभूति योग *vibhūti yoga*, where भगवान् *bhagavān* chooses illustrations of माया प्रकृति *māyā prakṛti*, 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 ।

purodhasām ca mukhyam mām viddhi pārtha bṛhaspatiṁ ।

सेनानीनां अहं स्कन्दः सरसां अस्मि सागरः ॥

10 – 24

senānīnām ahaṁ skandaḥ sarasāmasmi sāgaraḥ ॥

पार्थ *pārtha* – O! Arjuna,

पुरोधसां च मुख्यं *purodhasām ca mukhyam* – Among the Chief-priests

मां बृहस्पतिं विद्धि *mām bṛhaspatiṁ viddhi* – please, know Me, think of ME,

Meditate on Me, The परमेश्वर *paramesvar*, as बृहस्पति *bṛhaspati*. Every Vedic ritual has a Chief Priest, symbolically or in fact. Among all such Chief Priests, I am बृहस्पति *bṛhaspati*, says Sri Krishna.

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



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

ते ये शतं इन्द्रस्यानन्दाः *te ye śataṃ indrasyānandaḥ*
स एको बृहस्पतेरानन्दः । *sa eko br̥hspaterānandaḥ* ।
श्रोत्रियस्य चाकामहतस्य ॥ *śrotriyasya cākāmahatasya* ॥

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

सेनानीनां अहं स्कन्दः *senānīnāṃ ahaṃ skandaḥ* - सेनापतीनां अहं स्कन्दः *senāpatīnāṃ ahaṃ skandaḥ* - Among the army commanders, I am स्कन्द *skanda*. स्कन्द *skanda* 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 *skanda* is only the Glory of परमेश्वर *paramesvar*.

स्कन्द *skanda* literally means a person of deep knowledge and wisdom. In Chandogya Upanishad, भगवान् *bhagvan* Sanatkumara, who is the ब्रह्मविद्याचार्य *brahma vidyācārya* for the sage Narada is referred to as स्कन्द *skanda*. The name स्कन्द *skanda* is also popularly associated with Lord Subramanya or Kartikeya worshipped as the very embodiment of Lord Siva, even to-day. स्कन्द *skanda* or Lord Subramanya is especially worshipped by army commanders for victory in war and for protection from any kind of fear. Therefore, भगवान् *bhagavān* says – Among army-commanders, I am स्कन्द *skanda*. Further,



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सरसां अस्मि सागरः *sarasām asmi sāgaraḥ* – 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 *paramesvar*. Merging one's mind and बुद्धि *buddhi* in the vast expanse of the ocean is a form of worship of परमेश्वर *paramesvar*. We worship ocean as परमेश्वर *paramesvar* even to-day. Further, Sri Krishna says:

महर्षीणां भृगरहं गिरामस्म्येकमक्षरम् ।

maharṣīṇām bhṛgarahaṁ girāmasmyekamakṣaram ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥

10 – 25

yajnyānām japayajno'smi sthāvaraṇām himālayaḥ ॥

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

गिरां अस्मि एकं अक्षरं *girām asmi ekaṁ akṣaram* – Among speech sounds, among words which have meaning, I am the monosyllabic Word OM, because, ओं इति एकाक्षरं ब्रह्म *om̐ iti ekakṣaram brahma* – as Sri Krishna said earlier (8 – 13), - and also तै. उ. says, ओं इति ब्रह्म *om̐ iti brahma* – ओं इति इदं सर्वं *om̐ iti idaṁ sarvaṁ* – ओं *om̐* is al-inclusive. ओं *om̐* is both symbol for परमेश्वर *paramesvar*, as well as, परमेश्वर *paramesvar* itself.

यज्ञानां जपयज्ञोऽस्मि *yajnyānām japa yajno'smi*- Among the various kinds of यज्ञकर्म's *yajna karmas* – especially Vedic rituals – I am जपयज्ञ *japa yajna*. जपयज्ञ *japa yajna* is mental repetition of भगवान्'s *bhagavān's* Name in some form, keeping the mind and बुद्धि *buddhi* focused on the Name and Form of परमेश्वर *paramesvar* being meditated upon. Generally every यज्ञकर्म *yajna karmas* – every Vedic ritual, involves both जप *japa* and होम *homa* (Havan or some form of Worship of परमेश्वर *paramesvar*). The purpose of जप *japa* is to gain मेधा *medhā* – 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



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- The power of one's बुद्धि *buddhi* to guide and control one's actions at all times. That kind of intellectual vigor and memory is called मेधा *medhā*.

The purpose of होम *homa* (Havan etc.) is to gain श्री *śrī* – Wealth of some kind. Thus जप *japa* is मेधा प्राप्ति साधनं *medhā prāpti sādhanam* – a means for gaining intellectual vigor and memory and होम *homa* is श्री प्राप्ति साधनं *śrī prāpti sādhanam* – a means for gaining wealth of some kind. होम *homa* is always only after जप *japa*. 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 *bhagvān* says यज्ञानां जपयज्ञोऽस्मि *yajñānām japa yajno'smi* – among यज्ञ कर्म *yajna karmas*, I am जप यज्ञ *japa yajna*.

स्थावराणां हिमालयः *sthāvaraṇām himālayaḥ* – 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 *paramesvar* Itself.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

asvatthaḥ sarvav ṛkṣāṇām devarṣī ṇām ca nāradaḥ ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥

10 – 26

gandharvā ṇām citrarathaḥ siddhā ṇām kapilo muniḥ ॥

अश्वत्थः सर्ववृक्षाणां *asvatthaḥ sarva ṛkṣāṇām* – Among all trees, I am अश्वत्थ *asvattha* tree. अश्वत्थः *asvatthaḥ* 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 *kāthopaniṣat* (कठ *kāṭha* 6-1) and The Bhagavad Gita (15-1) glorify the अश्वत्थ *asvattha* tree as a symbol of this entire संसार *samsaar* – ever changing creation along with its never changing roots. Even to-day, the twigs of the अश्वत्थ *asvattha* tree are used in Havan rituals, and the tree itself is worshipped by people praying for progeny. Sitting under the shade of an अश्वत्थ *asvattha* tree is as good a choice as any other for choosing an appropriate place for Meditation on परमेश्वर *paramesvar*. Therefore, भगवान् *bhagavān* says, अश्वत्थः सर्ववृक्षाणां *asvatthaḥ sarva ṛkṣāṇām* – The अश्वत्थ *asvattha* tree itself is Myself, The परमेश्वर *paramesvar*.



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देवर्षीणां च नारदः *devarṣī ṇām ca nāradaḥ* - Among the देव *deva* 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 *paramesvar*. Therefore, contacting Narada in thought, word or need, is indeed contacting परमेश्वर *paramesvar* Itself. Therefore, Sage Narada is eminently appropriate to Meditate upon as परमेश्वर *paramesvar* Itself. Further,

गन्धर्वाणां चित्ररथः *gandharvāṇām citrarthaḥ* - Among the Gandharvas, I am चित्ररथ *citrartha* - the King of the Gandharvas. Gandharvas are a class of celestial beings who are experts in Music, Dance, etc., they love परमेश्वर *paramesvar* through Music, Dance etc. Even to-day, the highest forms of Music and Dance bring out only The Glory of परमेश्वर *paramesvar*, and consequently, spiritually uplifting, in addition to being beautiful to both our ears and eyes.

सिद्धानां कपिलो मुनिः *siddhanām kapilo muniḥ* - सिद्धा *siddhas* are people who are born with already well-developed Divine Virtues and Spiritual Knowledge; among such सिद्धाs *siddhas*, कपिल *kapil* is the most well-known often referred as कपिल मुनि *kapila muni*, कपिल ऋषि *kapila ṛṣi* or कपिलाचार्य *kapilācārya*. Even at birth, Kapila was endowed with qualities and virtues of धर्म *dharma*, ज्ञान *jnāna*, वैराग्य *vairāgya* and ऐश्वर्य *aiśvarya*. Naturally, the person कपिल *kapil* 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 *brahma vidya acārya*, particularly with respect to शुद्ध आत्म तत्त्व विज्ञानं *śuddha ātma tattva vijñānaṁ*, otherwise called सांख्य योग *sāṅkhya yoga*, and ultimately he became recognized as the very embodiment of महा विष्णु *viṣṇu*. That is why in विष्णु सहस्रनाम *viṣṇu sahsr a nāam*, we worship परमेश्वर *paramesvar* as ओं महर्षये कपिलाचार्याय नमः *om maharṣaye kapila acāryāya namaḥ*. Therefore, भगवान् *bhagavān* says here: सिद्धानां कपिलो मुनिः *siddhānām kapilo muniḥ* - among सिद्ध पुरुषाs *siddha puruṣaas*, I am Kapila Muni, मह ऋषि कपिल *maha ṛṣi kapila*.

उच्चैः श्रवसमश्चानां विद्धि माममृतोद्भवम् ।

uccaiḥ śravasamasvānām viddhi māmamṛtodbhavam ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥

10 – 27

airavatam gajendraṇām naraṇām ca narādhipam ॥



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ब्रह्मविद्या Brahma Vidya

अश्वानां अमृतोद्भवं उच्चैः श्रवसं मां विद्धि

asvānām amṛtodbhvaṁ uccaiḥ śravasaṁ maṁ viddhi

मां विद्धि *mām viddhi* – Please understand – please consider

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

ऐरावतं गजेन्द्राणां *airāvataṁ gajendrāṇām* – 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 *narāṇām ca narādhipam* – Among human beings, I am the Ruler, the King who rules the Kingdom in accordance with धर्म *dharma* at all times. The power and pomp of such a King belong to परमेश्वर *paramesvar* only.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

āyudhānām ahaṁ vajraṁ dhenū nāmasmi kāmadhuk ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ 10 – 28

prajanascāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ ॥

आयुधानां अहं वज्रं *āyudhānām ahaṁ vajraṁ* – 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 *bhagavān* is there wherever a weapon to combat wickedness is there. Therefore, भगवान् *bhagavān* says, आयुधानां अहं वज्रं *āyudhānām ahaṁ vajraṁ* – among the weapons, I am the weapon Vajra of Indra.

धेनूनां अस्मि कामधुक् *dhenūnām asmi kāmadhuk* – Among the cows, I am the Divine cow capable of fulfilling all desires. The most famous Divine cow is कामधेनु *kāmadhenu* of वसिष्ठ *vasiṣṭ* – the ब्रह्मर्षि *brahmaṛṣi*. The Divine Power of कामधेनु *kāmadhenu* is a manifestation of the Glory of परमेश्वर *paramesvar*.



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ब्रह्मविद्या Brahma Vidya

प्रजनश्चास्मि कन्दर्पः *prajanascāsmi kandarpaḥ* - कन्दर्प *kandarpaḥ* is काम देवता *kāma devatā* (cupid) also called मन्मत *manmata* – The Lord of काम *kama*, धर्माविरुद्धो भूतेषु कामोऽस्मि *dharmā viruddho bhūteṣu kāmo'smi* (7-11) – The Lord of That काम *kama* – The Lord of Love, Love of सत्यं *satyaṁ* and धर्मः *dharmaṁ*, Love of परमेश्वर *paramesvar*. Therefore,

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

प्रजायै गृहमेधिनां *prajāyai gṛhamedhinām* and प्रजातन्तुं मा व्यवच्छेत्सीः *prajā tantuṁ mā vyavacchetsih* – these are basic Vedic teachings. They bring out the Glory and sanctity of गृहस्थाश्रम धर्म *gṛhasthāśram dharma* whose very basis is सत् संधानं *sat saṁdhānaṁ* – Divine Union of the partners involved, which means the overriding Mission of family life is only to preserve and protect सत्यं *satyaṁ* and धर्म *dharma* through children, in terms of सनातन धर्म *sanātana dharma* – The Eternal order. Again, भगवान् *bhagavān* continues:

सर्पाणामस्मि वासुकिः *sarpāṇāmasmi vāsukiḥ* – Among the one-headed poisonous serpents, I am वासुकि *vāsuki* – The Divine Serpent. In our पुराणाः *purāṇās*, the serpent वासुकि *vāsuki* was utilized as the rope to rotate the Mount Meru in the process of churning the Ocean of Milk. भगवान् *bhagavān* speaks of the Power of वासुकि *vāsuki* as a glorious manifestation of the Power of परमेश्वर *paramesvar* 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 *paramesvar*, and परमेश्वर *paramesvar* Itself. भगवान् *bhagavān* continues

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
anantascāsmi nāgānām varuṇo yādasāmaham ।

पितृणामर्यमा चास्मि यमः सं यमतामहम् ॥

10 – 29

pitṛṇāmaryamā cāsmi yamaḥ saṁ yamatāmaham ॥



ब्रह्मविद्या **Brahma Vidya**

अनन्तश्चास्मि नागानां *anantascāsmi nāgānām* - Among the Nagas, I am अनन्त *ananta*. Nagas are many-headed nonpoisonous snakes. The King of Nagas, the नागराज *nāgarāja*, is called अनन्त *ananta* or आदिशेष *ādīśeṣa*, who is a great भक्त *bhakta* of विष्णु *viṣṇu*. महा विष्णु *mahā viṣṇu* is often depicted in the form of अनन्त शयनं *ananta śayanam* - reclining on the coils of आदिशेष *ādīśeṣa*.

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

पितृणां अर्यमा च अस्मि *pitṛṇām aryamā ca asmi* - Among the departed ancestors, I am अर्यमा *aryamā* - the King of पितृलोक *pitṛlaok*, which is one of the several देव लोकाः *deva lokās* - world of celestial beings.

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

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

prahlādascāsmi daityānām kālah kalayatāmaham ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥

10 – 30

mṛgāṇām ca mṛgendro'ham vainateyasca pakṣiṇām ॥

प्रह्लादश्चास्मि दैत्यानां *prahlādascāsmi daityānām* - Among the दैत्याः *daityās*, I am प्रह्लाद *prahlād*.

दैत्याः *daityās* are Asuras, some of whom were so much intoxicated with their own extraordinary powers that they challenged the supremacy of परमेश्वर *paramesvar* Itself. According to our Purnas, 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 *prahlād* was a great Devotee of महाविष्णु *mahā viṣṇu* as Sri Narayana. Thanks to प्रह्लाद's *prahlād's* deep rooted devotion to परमेश्वर *paramesvar*, Hiranyakasipu got redemption from his arrogance at the hands of भगवान् *bhagavān* Narayana Himself in the form of Narasimha - that is the story of Narasimha Avatara of महा विष्णु *mahā viṣṇu*. प्रह्लाद *prahlād* was such a great



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ईश्वर भक्त *īśvar bhakta* – Devotee of परमेश्वर *paramesvar*, that भगवान् *bhagavān* says here, among the Asuras, I am Prahlad.

कालः कलयतां अहम् *kālah kalayatām aham* – कलयतां *kalayatām* means गणनं *gaṇanam kurvatām* – doing counting. Among all methods of counting, I am काल *kāla* – 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 *bhagavān* says, I am TIME.

मृगाणां मृगेन्द्रोऽहं *mṛgāṇām mṛgendro'haṁ*

चैनतेयश्च पक्षिणाम् *vaisnateyasca pakṣiṇām* – Among the birds, I am चैनतेय *vaisnateya* which is the name for गरुड *garuḍa* who is a विष्णु भक्त *viṣṇu bhakta*. 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 *mahā viṣṇu*. Therefore, भगवान् *bhagavān* says – I am Garuda.

Sri Krishna's विभूति योग *vibhūti yoga* continues – we will see more of भगवान्'s *bhagavān's* Glories next time.