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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवद् गीता

दशमोऽध्यायः विभूति योगः

daśamo'dhyāyaḥ - vibhūti yogaḥ

Chapter 10

Volume 6

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥

10 – 31

jhaṣāṇām makarascāsmi strotasāmasmi jāhnavī ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

sargāṇāmādirantasca madhyam caivāhamarjuna ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥

10 – 32

adhyātmavidyā vidyānām vādaḥ pravadatāmaham ॥

अक्षराणामकारोऽस्मि द्वन्दः सामासिकस्य च ।

akṣarāṇāma kāro'smi dvandaḥ sāmāsikasya ca ।

अहमेवाक्षयः कालो धाताहं विश्वतो मुखः ॥

10 – 33

ahamevākṣayaḥ kaalo dhātāham visvato mukhaḥ ॥

मृत्युः सर्वहरश्चाहं उद्भवश्च भविष्यताम् ।

mṛtyuḥ sarvaharascāham udbhavasca bhaviṣyatām ।

कीर्तिः श्रीर्वक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥

10 – 34

kīrtiḥ śrīrvākca nārīṇām smṛtirmedhā dhṛtiḥ kṣamā ॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

bṛhatsāma tathā sāmnaṁ gāyatrī chandasāmaham ।

मासानां मार्गशीर्षोऽहं ऋतूनांकुसुमाकरः ॥

10 – 35

māsānām mārgaśīrṣo'ham ṛtū nāmkuṣumākaraḥ ॥

ध्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

dhyūtam chlayatāmasmi tejastejasvināmaham ।



जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥

10 – 36

jayo'smi vyavasāyo'smi sattvam sattva vatāmaham ॥

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

How is this connection between परमेश्वर *paramesvar* and any ईश्वर विभूति *īśvar vibhūti*, or all ईश्वर विभूतिस *īśvar vibhūtis*, brought about? That is an आश्चर्य *āścarya* – That is a Wonder, That is ईश्वर योग *īśvar yoga*. भगवान् *bhagavān* says – “पश्य मे योगमैश्वर्यम् *paśya me yogam aiśvaryam*” (9 – 5) “see and enjoy the ईश्वर योग *īśvar yoga* as It is”.

Further, let us recall, भगवान् *bhagavān* has already pointed out “अहं आत्मा *ahaṁ ātmā*”. “अहं *ahaṁ* – I, The परमेश्वर *paramesvar* – is आत्मा *ātmā*, the प्रत्यग आत्मा *pratyaga ātmā* – one’s innermost SELF”. परमेश्वर *paramesvar* is one’s own SELF, which means Meditation on any ईश्वर विभूति *īśvar vibhūti* – any Glory of परमेश्वर *paramesvar* 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 विशेष *nāma-rūpa-guṇa viśeṣas*, one’s name, forms and attributes, is reaching परमेश्वर *paramesvar* in one’s own self. Reaching That Self, reaching That परमेश्वर *paramesvar* in oneself is the Goal of ईश्वर ध्यानं *īśvar dhyānaṁ* – Meditation on परमेश्वर *paramesvar*, Meditation on any ईश्वर विभूति *īśvar vibhūti* as परमेश्वर *paramesvar* itself.



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

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

Further, while any individual ईश्वर विभूति *īśvar vibhūti* is ईश्वर ध्यान योग्यं *īśvar dhyāna योग्याम्*, is good enough for Meditation on परमेश्वर *paramesvar* to ultimately reach परमेश्वर *paramesvar* Itself, it is even more effective to collectively meditate on all the ईश्वर विभूतिस *īśvar vibhūtis* as much as possible, as presented in this chapter on विभूति योग *vibhūti yoga*, as परमेश्वर *paramesvar* Itself. Such collective Meditation on ईश्वर विभूतिस *īśvar vibhūtis* as परमेश्वर *paramesvar* Itself, constitutes ब्रह्म उपासनं *brahma upāsanam*, which transforms स्मरणं *smaraṇam* into अनु स्मरणं *anu smaraṇam* – transforms Meditation on परमेश्वर *paramesvar* into Contemplation on परमेश्वर *paramesvar*, by which one transcends माया *māyā* and reaches परमेश्वर *paramesvar* in oneself, directly.

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



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पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥

10 – 31

jhaṣāṇām makarascāsmi strotasāmasmi jāhnavī ॥

पवनः पवतां अस्मि *pavanaḥ pavataam asmi* – पवतां *pavatām* means शुद्धि हेतूनां *suddhi hetūnām* – Among those which help to purify, among the purifiers, I am पवनः

pavanaḥ - वायु *vāyu* 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 *vibhūti* of परमेश्वर *paramesvar*.

रामः शस्त्रभृतां अहं *rāmaḥ śastrabhṛtām aham* – Among those who wield weapons, I am Rama, son of Dasaratha. As one who is extraordinary in wielding weapons, Rama is a विभूति *vibhūti* of परमेश्वर *paramesvar*. As the Avatara of महा विष्णु *mahā viṣṇu*, Sri Rama is परमेश्वर *paramesvar* itself.

झषाणां मकरश्चास्मि *jhaṣāṇām makarascāmi*– Among the aquatic creatures, I am मकर *makara* – the Shark. The extraordinary power of shark is a विभूति *vibhūti* of परमेश्वर *paramesvar*. Indeed, the extraordinary power in any being is a विभूति *vibhūti* of परमेश्वर *paramesvar*.

स्रोतसां अस्मि जाह्नवी *strotasaam asmi jāhnavī* – Among the rivers, I am Ganga. जाह्नवी *jāhnavī* 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 *tapas* on the banks of Ganga. Even to-day, Ganga water has a sanctifying effect on Devotees. Further,

सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

sargāṇāmādirantasca madhyam caivāhamarjuna ।

अध्यात्म विद्या विद्यानां वादः प्रवदतामहम् ॥

10 – 32

adhyātma vidyā vidyānām vādaḥ pravadatāmaham ॥

अर्जुन *arjuna* – O! Arjuna

अहं *aham* (अस्मि *asmi*) – I am



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सर्गाणां आदिः अन्तः मध्यं एव च *sargāṇām ādiḥ antaḥ madhyam eva ca* - सर्ग *sarga* is any सृष्टि *śiṣṭi* – 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 *ādiḥ antaḥ madhyam eva ca* - I am the cause, I am the beginning, the end and the middle – I am the sustaining factor. Previously भगवान् *bhagavān* said the same thing with respect to all भूताः *bhūtās* – meaning जीवः

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

aham ādiśca madhyam ca bhūtānām anta eva ca

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

आत्मविद्या विद्यानां *ātma vidyā vidyānām* – Among all disciplines of knowledge, I am आत्मविद्या *ātma vidyā* – means ब्रह्मविद्या *brahma vidyā* – I am that discipline of knowledge whose subject matter is आत्मा *ātmā* – The Self – the universal SELF. Because, आत्मविद्या *ātma vidyā* – SELF-Knowledge – is मोक्ष हेतु *mokṣa hetu* – the Means for gaining मोक्ष *mokṣa* – 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 *paramesvar* in oneself as ONESELF Itself. All other disciplines of knowledge can help you gain धर्म-अथ-काम पुरुषार्थ *dharma-artha-kāma puruṣārtha*, but you will still find yourself wanting. आत्मविद्या *ātma vidyā*, which is ब्रह्मविद्या *brahma vidyā*, is the only discipline of knowledge that can give you total fulfillment in life – which is a Glory of परमेश्वर *paramesvar*. Therefore भगवान् *bhagavān* says – among all विद्याः *vidyās*, I am आत्मविद्या *ātma vidyā*– ब्रह्मविद्या *brahma vidyā*.

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

वाद *vaad* is अर्थ निश्चय वाद *artha niścaya vād*– a discussion that leads to revelation of truth as It is, or that which brings about a clarity of understanding of the



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matter under discussion. Generally speaking, there are three kinds of argumentative discussions; they are: जल्प वाद *jalpa vād*, वितण्डा वाद *vitaṇḍā vād* and वाद *vād*.

In जल्प वाद *jalpa vād*, the effort is only to prove the correctness of one's own point of view, regardless of Truth. In वितण्डा वाद *vitaṇḍā vād*, the effort is only to prove that the other person, whatever he says, is wrong. In वाद *vāaad* (or प्रवाद *pravād*), 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 *bhagavān* says here: among the different kinds of discussions, I am वाद *vād* – that kind of discussion which reveals the truth or that which brings clarity of knowledge. The ability of such वाद *vād* to unfold the Truth as It is, and bring clarity of knowledge is a ईश्वर विभूति *īśvar vibhūti* – a Glory of परमेश्वर *paramesvar*. Further,

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

akṣarā ṇāma kāro'smi dvandvaḥ sāmāsikasya ca ।

अहमेवाक्षयः कालो धाताहं विश्वतो मुखः ॥

10 – 33

ahamevākṣayaḥ kālo dhātāhaṁ visavato mukhaḥ ॥

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

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

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.



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In the द्वन्द्व *dvandva*, 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 *rma lakṣmaṇau*, both the words राम *rāma* and लक्ष्मण *lakṣmaṇa* are equally important.

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

अहं एव अक्षयः कालः *ahaṁ eva akṣayaḥ kālaḥ* – I am indeed अक्षयः कालः *akṣayaḥ kālaḥ* – अक्षीणः कालः *akṣiṇaḥ kālaḥ* 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.

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

मृत्युः सर्वहरश्चाहं उद्भवश्च भविष्यताम् ।

mṛtyuḥ sarvahascahāṁ udbhavasca bhaviṣyatām ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥

10 – 34

kīrtiḥ śrīrvākca nārīṇāṁ smṛtirmedhā dhṛtiḥ kṣamā ॥

अहं सर्वहरः मृत्युः *ahaṁ sarvahaḥ mṛtyuḥ* – I am मृत्युः *mṛtyu*, being सर्वहरः *sarvahaḥ*. मृत्यु *mṛtyu* signifies any change – all changes – including death. सर्वहरः *sarvahaḥ* 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 *pralaya* – Total dissolution – in each cycle of creation.



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

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

पूर्णस्य पूर्णम् आदाय, पूर्णम् एव अवशिष्यते *pūrṇasya pūrṇam ādāya, pūrṇam eva avaśiṣyate* - It is that पूर्णम् *pūrṇam* which remains - when all its manifestations disappear - and it is That पूर्णम् *pūrṇam* which is represented by the विभूति *vibhūti* we receive at Temples.

उद्भवः च भविष्यताम् *udbhavaḥ ca bhaviṣyatām* - In terms of धर्म-अर्थ-काम *dharma-artha-kāma* pursuits in this worldly life, people do कल्याण कर्मस *kalyāṇa karmas*, शुभ कर्म *śubha karmas* - proper actions, good actions and auspicious actions now in order to gain great accomplishments and prosperity in the future as a result of such कर्मस *karmas*.

भगवान् *bhagvān* says here:

भविष्यतां *bhaviṣyatām* means भवि कल्याणानां *bhavi kalyāṇānām* - among people who do कल्याण कर्मस *kalyāṇa karmas*, शुभ कर्मस *śubha karmas* - proper good and auspicious actions now, because of which they will enjoy in future, उद्भवः *udbhavaḥ* means उत्कर्ष अभ्युदयः *utkarṣa abhyudayaḥ* - great accomplishments and prosperity अहं *aham* - those are Myself - meaning those कल्याण कर्मस *kalyāṇa karmas* are Myself; and, those उद्भवः *udbhavaḥ* accomplishments and prosperity arising from such कर्मस *karmas* are also Myself.

अहं उद्भव प्राप्ति हेतुः *aham udbhava prāpti hetuḥ* - I am both the कर्मस *karmas* 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 *kīrtiḥ śrīḥ vāk ca nārīṇām smṛtiḥ medhā* - धृतिः क्षमा *dhṛtiḥ kṣamā* - नारीणां *nārīṇām* - Among the देवतास *devatās* worshipped in the Feminine Form,

कीर्तिः *kīrtiḥ* - I am कीर्ति देवता *kīrti devatā*, Goddess of Worldly Fame.

श्रीः *śrīḥ* - I am श्री देवता *śrīḥ devatā*, I am Lakshmi - Goddess of Wealth.



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वाक् *vāk* - I am वाक् देवता *vāk devatā*, means विद्या देवता *vidyā devatā*, I am Saraswati – Goddess of Knowledge.

स्मृतिः *smṛtiḥ* - I am स्मृति देवता *smṛti devatā*, I am Goddess of Memory.

मेधा *medhā* - I am मेधा देवता *medhā devatā*, which means ग्रन्थ धारण शक्ति देवता *grantha dhāraṇa śakti devatā* – I am Goddess for gaining knowledge, retaining knowledge, and ever being protected by knowledge.

धृतिः *dhṛti* - I am धृति देवता *dhṛti devatā* or धैर्य देवता *dhairya devatā* – I am Goddess of Courage.

क्षमा *kṣamā* - I am क्षमा देवता *kṣamā devatā* or समचित्त देवता *samacitta devatā* – 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 *medhā* power, courage and/or even-mindedness all that is by the Grace of परमेश्वर *paramesvar* only, all that is a Glory of परमेश्वर *paramesvar*. Further,

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

bṛhatsāma tathā sāmnaṁ gāyatrī chandasāmaham ।

मासानां मार्गशीर्षोऽहं ऋतूनांकुसुमाकरः ॥ 10 – 35

māsānāṁ mārga śīrṣo'haṁ ṛtūnāṁ kusumākaraḥ ॥

तथा *tathā* – In a similar manner,

अहं साम्नां बृहत्सामः *ahaṁ sāmnaṁ bṛhatsāmaḥ* –The समवेद मन्त्र *sāma veda mantras* are sung in different styles, one of which is called बृहत् *bṛhat* – The Great, which is the most melodious style of Vedic Chanting. Only certain Mantras are recited in बृहत् *bṛhat* style. Those Mantras, together with their style of chanting are called बृहत् साम *bṛhat sāma*.

भगवान् *bhagvān* has already said “वेदानां समवेदोऽस्मि *vedānāṁ samavedo'smi* (10-22) – Among Vedas, I am साम वेद *sāma veda*”; Here He says “Even in साम वेद *sāma veda*, I am बृहत्सम *bṛhatsam*”. The extraordinary effectiveness of the Sounds of बृहत् साम *bṛhat sāma* is a Glory of परमेश्वर *paramesvar*.

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



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परमेश्वर *paramesvar* for The Blessings of ज्ञान दीपं *jñāna dipam*, बुद्धि योग *buddhi yoga* which we talked about earlier.

यज्ञानां जप यज्ञोस्मि *yajñānām japa yajñosmi* (10 -25)]

As we all know, the गायत्री मन्त्र *gāyatrī mantra* is:

ओं भूर्भुवस्सुवः *om bhūr bhuvassuvaḥ*
तत् सवितुर्वरेण्यं *tat savitur vareṇyam*
भर्गो देवस्य धीमहि ॥ *bhargo devasya dhimahi* ॥
धियो यो नः प्रचोदयात् ॥ *dhiyo yo naḥ pracodayāt* ॥

This simple sounding गायत्री मन्त्र *gāyatrī mantra* is a great जप मन्त्र *japa mantra*, and It really involves a progressively deeper and deeper understanding, appreciation and absorption of आत्म ज्ञानं *ātma jñānam* – Self-Knowledge. Here भगवान् *bhagavān* is not talking about the गायत्री मन्त्र *gāyatrī mantra* itself; He is talking about गायत्री छन्दस् *gāyatrī chandas*, 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 *śabda pramāṇam* – a direct Means of inducing, maintaining and sustaining God-Consciousness.

मासानां मार्गशीर्षोऽहं *māsānām mārgaśirṣo'ham*– Among the Months of the year, I am the month of मार्ग शीर्ष *mārga śirṣa* – December-January. The time before sunrise during this month is considered ब्रह्म मुहूर्त *brahma muhūrtaṁ* which is especially auspicious for परमेश्वर पूजा *paramesvar pūjā*, भजन् *bhajan*, meditation and other spiritual practices like तपस् *tapas*, etc. Therefore भगवान् *bhagavān* says, I am the Month of मार्ग शीर्ष *mārga śirṣa*.

ऋतूनां कुसुमाकरः अहं *ṛtūnām kusumākaraḥ aham* – Among the seasons, I am वसन्त ऋतु *vasant ṛtu* – the Spring Season, when life on earth is especially beautiful.

ध्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
dhyūtam chalayatāmasmi tejas tejasvi nāmaham ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्वचतामहम् ॥

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jayo'smi vyavasāyo'smi sattvam sattva vatāmaham ||

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

We must understand the above statement properly. भगवान् *bhagavān* 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 *tejas tejasvi nāmaham* - Among people who are brilliant in any field of knowledge, I am That Brilliance. That which makes them brilliant, That brilliance, I am.

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

व्यवसायोऽस्मि *vyavasāyo'smi* - 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 *paramesvar*.

सत्त्वं सत्त्ववतामहम् *sattvam sattvavatāmaham* - For those in whom सत्त्व गुण *satva guṇa* is predominant, I am That सत्त्व गुण *satva guṇa*. Every one has a mixture of सत्त्व गुण *satva guṇa*, रजस् गुण *rajas guṇa* and तमस् गुण *tamaṣa guṇa*. सत्त्व गुण *satva guṇa* accounts for contemplative temperament, knowledge, inquiry and cheerful disposition, which are conducive to gaining ईश्वर ज्ञानं. Therefore भगवान् *bhagavān* says: I am सत्त्व गुण *satva guṇa* among the मायागुणसु *māyā guṇas*.

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