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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

दशमोऽध्यायः विभूति योगः

daśamo'dhyāyaḥ - vibhūti yogaḥ

Chapter 10

Volume 7

वृष्णीनां वासुदेवोस्मि पाण्डवानां धनञ्जयः ।

vṛṣṇīnām vāsudevosmi pāṇḍavānām dhanañjayaḥ ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥

10 – 37

munīnāmapyahaṁ vyāsaḥ kavīnāmuśanā kaviḥ ॥

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

daṇḍo damayatāmasmi nītirasmi jigīṣatām ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥

10 – 38

maunaṁ caivāsmi guhyānām jñānaṁ jñānavatāmaham ॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

yaccāpi sarvabhūtānām bījaṁ tadahamarjuna ।

न तदस्ति विना यत्स्यात् मया भूतं चराचरं ॥

10 – 39

na tadasti vinā yatsyāt mayā bhūtaṁ carācaram ॥

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।

nānto'sti mama divyānām vibhūtīnām paramtapa ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

10 – 40

eṣa tūddeśataḥ prokto vibhūtervistaro mayā ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जित मेव वा ।

yadyadvibhūtimat sattvaṁ śrīmadūrjita meva vā ।

तत्तदेवावगच्छ त्वं मम तेजोऽशं संभवम् ॥

10 – 41

tatta devā va gaccha tvaṁ mama tejoḥ śa sambhavam ॥

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

athavā bahunaitena kiṁ jñātena tavārjuna ।

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥

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viṣṭabhyāhamidaṁ kṛtsnaṁ ekāṁśena sthito jagat ॥



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इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
iti śrīmadbhgavadgītāsūpaniṣatsu brahmavidyāyām yogaśāstre
श्री कृष्णार्जुन संवादे विभूतियोगो नाम दशमोऽध्यायः ॥
śrī kṛṣṇārjuna saṁvāde vibhūtiyogo nāma daśamo'dhyāyaḥ ॥

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

वृष्णीनां वासुदेवोस्मि पाण्डवानां धनञ्जयः ।
vṛṣṇīnām vāsudevosi pāṇḍavā nām dhanañjayaḥ ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ 10 – 37
muni nāmapyahaṁ vyāsaḥ kavīnāmuśanā kaviḥ ॥

वृष्णीनां वासुदेवोस्मि *vṛṣṇī nām vāsu devosi* – Among the people who belong to वृष्णि कुल *vṛṣṇi kula* – the Yadavas – Cowherds, I am वासुदेव *vāsu deva* – son of वसुदेव *vasudeva*. वासुदेव *v āasuu deva* is another name for Krishna. Sri Krishna is now referring to Himself both as a person and as परमेश्वर *paramesvar* Itself. As a person, Krishna was easily the most well-known and the most outstanding among the Yadavas, and as such a Glory of परमेश्वर *paramesvar*. As the Avatara of महाविष्णु *mahāviṣṇu*, Sri Krishna is परमेश्वर *paramesvar* Itself.

पाण्डवानां धनञ्जयः *pāṇḍavānām dhanañjayaḥ* – Among the Pandavas, I am धनञ्जय *dhanañjayaḥ*, 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 *dharma-artha-kāma* pursuits and accomplishments. Therefore, भगवान् *bhagavān* tells Arjuna: Among Pandavas, I am You. Your name, fame and versatility in accomplishments are all Glories of परमेश्वर *paramesvar*. I being परमेश्वर *paramesvar* Itself, 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 *api muni nāmapyahaṁ vyāsaḥ* – मननशीलानां अहं व्यासः *manana śīlānām ahaṁ vyāsaḥ* – Also, among मुनिस *munis*, among ज्ञानीस *jñānīs*, among people who are endowed with Upanishad Knowledge and Wisdom, I



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am व्यास vyāsa – says Sri Krishna. व्यास vyāsa, also called Badarayana and also, Krishna Dvaipayana, is well known as वेद व्यास veda vyāsa – the author of Mahabharata, the 18 Puranas, the composer of ब्रह्म सूत्राः *brahma sūtrās*, and the Editor of the Four Vedas. Being so, व्यास vyāsa is an Ever-present Glory of परमेश्वर *paramesvar*. In the Vedic Tradition, वेद व्यास veda vyaasa is considered to be the very embodiment of महा विष्णु *mahā viṣṇu*. In विष्णु सहस्र नाम स्तोत्र *viṣṇu sahasra nāma stotra*, we do नमस्कार *namaskār* to भगवान् व्यास *bhagavān vyāsa* with this verse:

व्यासाय विष्णु रूपाय व्यास रूपाय विष्णवे
vyāsāya viṣṇu rūpāya vyāsa rūpāya viṣṇave
नमो वै ब्रह्म निधये वासिष्ठाय नमो नमः ॥
namo vai brahma nidhaye vāsiṣṭhāya namo namaḥ ॥

व्यास vyāsa is विष्णु रूपं *viṣṇu rūpaṁ* – the very embodiment of महा विष्णु *mahā viṣṇu*, and महा विष्णु *mahā viṣṇu* is व्यास रूपं *vyaasa rūpaṁ*, which means व्यास vyāsa and Sri Krishna are identical, as Sri Krishna Himself confirms here, by saying मुनीनां अहं व्यास *munināṁ ahaṁ vyāsa*. Further, coming from the lineage of ब्रह्म ऋषि वासिष्ठ *brahma ṛṣi vasiṣṭha*, व्यास vyāsa is a ब्रह्म निधि *brahma nidhi* – the very Abode of ब्रह्म ज्ञानं *brahma jñānaṁ*. To That व्यास vyāsa, to That महा विष्णु *mahā viṣṇu*, in the form of भगवान् व्यास *bhagavān vyāsa*, we do नमस्कार *namaskār*, again and again. Further, from the details given in The महाभारत *mahābhārat*, we understand that व्यास vyāsa is the son of sage पराशर *parāśara* by Satyvatī, before her marriage to Santanu, and later, Pandu, born to Ambalika, is in fact the son of व्यास vyāsa, which makes व्यास vyāsa as the immediate grand father of Arjuna. It is the same व्यास vyāsa as the very embodiment of महाविष्णु *mahā viṣṇu*, in the form of Sri Krishna, is teaching ब्रह्मज्ञानं *brahma jñānaṁ* now to his grandson Arjuna and, it is again, the same व्यास *vyaasa*, as Sri Krishna, is teaching भगवत् गीता *bhagavat gītā* to all of us here, right now.

Such is the natural Flow of ब्रह्मविद्या *brahma vidyā* Knowledge, from generation to generation. That is the Glory of the Teacher, and the Teaching of भगवत् गीता



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bhagavat gītā, which we are blessed to listen to-day. So much about मुनीनामप्यहं व्यासः *muni nāma pyaham vyāsaḥ*. भगवान् *bhagavān* continues

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

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

daṇḍo damayatāmasmi nītirasmi jigīṣatām ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥

10 – 38

maunaṁ caivāsmi guhyanāṁ jñānaṁ jñānavatāmaham ॥

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

नीतिः अस्मि जिगीषताम् *nītiḥ asmi jagīṣatām*

जिगीषताम् *jagīṣatām* – means जेतुं इच्छतां *jetuṁ icchatām* – those who actively seek Victory. भगवान् *bhagavān* says, among those who actively seek Victory, I am नीतिः *nītiḥ* – Justice. Only that victory won within the framework of justice can be considered as victory. Earlier, भगवान् *bhagavān* said – जयोऽस्मि *jayo'smi* (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 *maunaṁ caivāsmi guhyanāṁ* – Among secrets, I am Silence. भगवान् *bhagavān* connects here गुह्यं *guhya*- secret and मौनं *maunaṁ* – silence. What is मौनं *maunaṁ* – silence? आत्मा *ātmā* is मौनं शान्तं शिवं सुन्दरं *maunaṁ śāntaṁ śivaṁ sundaraṁ* is मौनं *maunaṁ*. The तुरीर *turīra* State – The Fourth State, The State beyond the अ-कार *a-kār*, उ-कार *u-kār* and म-कार *ma-kār* in the ओं कार शब्द *omkār śabda*, That Fourth State is मौनं *maunaṁ*, all



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of which means, परमेश्वर *paramesvar* is मौनं *maunam*. That मौनं *maunam*. That परमेश्वर *paramesvar* is a गुह्यं *guhyam* – secret. It is indeed an OPEN SECRET – राज गुह्यं *rāja guhyam*, because, even though That परमेश्वर *paramesvar* is in everything everywhere at all times, we seldom recognize It, and It continues to remain an amazing Public Secret. Therefore, भगवान् *bhagavān* says: Among Secrets I am मौनं *maunam*.

One can understand मौनं *maunam* – Silence, in a pragmatic way also, in our daily life. We know only too well, how मौनं *maunam* avoids many problems in daily life. मौनं *maunam* is of course the best means for keeping any secret, and मौनं *maunam* is far more than that. It is well known that मौनं *maunam* is सर्वार्थ साधनं *sarvārtha sādhanam*. मौनं *maunam* is a great aid, a great help for gaining all accomplishments in life, including मोक्ष *mokṣa*. मौनं *maunam* does not mean that one should not talk, मौनं *maunam* simply means do not talk unnecessarily. Talk only when necessary, and that too, keeping क्षेम *kṣema* in view. As the Taittiriya Upanishad says, क्षेम इति वाचि *kṣema iti vāci* – talk only when such talk is mutually beneficial. मौनं *maunam* is वाक् तपस् *vāk tapas* – a discipline in talking, discipline at the वाक् *vāk* 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 *maunam* is an ईश्वर विभूति *īśvar vibhūti* – a Glory of परमेश्वर *paramesvar*. Cultivating मौनं *maunam* as a Discipline is an appreciation of ईश्वर विभूति *īśvar vibhūti*, and as such It is परमेश्वर *paramesvar* Itself..

ज्ञानं ज्ञानवतामहम् *jnānam jnānavatāmaham* – In the language of Upanishads, ज्ञानं *jnānam* usually refers to ब्रह्मज्ञानं *brahma jñānam* – knowledge of ब्रह्मन् *brahman* भगवान् *bhagavān* says: For those who have ब्रह्म ज्ञानं *brahma jñānam*, I am ब्रह्मज्ञानं *brahma jñānam* Itself. There is no distance between ब्रह्मन् *brahman* and ब्रह्मज्ञानं *brahma jñānam*, because, as the Upanishad says: ब्रह्मवित् आप्नोति परं *brhmavit āpnoti param* – The knower of ब्रह्मन् *brahman*, which means, the one who has ब्रह्मज्ञानं *brahma jñānam* – gains ब्रह्मन् *brahman*, reaches ब्रह्मन् *brahman*, recognizes ब्रह्मन् *brahman* as It is. Therefore भगवान् *bhagavān* says: for those who have ब्रह्मज्ञानं *brahma jñānam*, I am That ब्रह्मज्ञानं *brahma*



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jñānam Itself, which means, ब्रह्मज्ञानं *brahma jñānam* and ब्रह्मन् *brahman* are identical.

On the other hand, ज्ञानं *jñānam* can also refer to any kind of knowledge, in that case, भगवान् *bhagavān* 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 *paramesvar* Itself. Further भगवान् *bhagavān* says:

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

yaccāpi sarva bhūtānām bījam tadaham arjuna ।

न तदस्ति विना यत्स्यात् मया भूतं चराचरं ॥

10 – 39

na tadasti vinā yatsyāt mayā bhūtaṁ carā caram ॥

अर्जुन *arjuna* – O! Arjuna

यत् च अपि सर्वभूतानां बीजं तत् बीजं अहं अस्मि *yat ca api sarva bhūtānām bījam tat bījam aham asmi* – That which is the seed, that which is the cause of all भूताः *bhūtās* – of all Beings, that cause I am. I am the cause of the पञ्च महा भूताः *pañca mahā bhūtās* – the Five Great beings: आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथ्वी *pṛthavī*, which are themselves the cause of all beings in this creation. Thus I am बीजानां बीजं *bījānām bījam* – I am the cause of all causes, I am जगत् कारणं *jagat kāraṇam*. I am the ultimate cause for this entire Universe.

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

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

न तदस्ति विना यत् स्यात् मया भूतं चराचरं

na tadasti vinā yat syāt mayā bhūtaṁ carācaram



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भूतं चराचरं यत् स्यात् *bhūtaṁ caracāraṁ yat syāt*, यत् भवेत् *yat bhavet* – 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 *tat mayā vinā na asti* – that does not exist without Me. Without me The परमेश्वर *paramesvar*, there is nothing that exists, or can exist, in this creation, which means, सर्व मदात्मकं *sarvaṁ madātmakaṁ* – the Self of everything is Myself, The परमेश्वर *paramesvar*. That is संक्षेप विभूति *saṁkṣepa vibhūti* – The Glory of परमेश्वर *paramesvar* in Brief.

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

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।

nānto'sti mama divyānām vibhūtinām paraṁtapa ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

10 – 40

eṣa tūddeśataḥ prokto vibhūtervistaro mayā ॥

परंतप – O! Arjuna *paraṁtapa*

मम दिव्यानां विभूतीनां न अन्तः अस्ति *mama divyānām vibhūtinām na antaḥ asti* – There is no end, there is no limit to My Divine glories, My Extraordinary Manifestations in this creation.

एष तु विभूतेः विस्तरः मया उद्देशतः प्रोक्तः *eṣa tu vibhūteḥ vistaraḥ mayā uddeśataḥ proktaḥ* – But the details of ईश्वर विभूतिसु *īśvar vibhūtis* that I have just told you, are उद्देशतः *uddeśataḥ* – they are partial and selective. They are meant only to point out the Nature and Scope of the Glories of परमेश्वर *paramesvar*, and परमेश्वर *paramesvar* itself.

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

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जित मेव वा ।



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yadyaddhi bhūtimat sattvam śrīmadūrjita meva vā |

तत्तदेवावगच्छ त्वं मम तेजोऽंशसंभवम् ॥

10 – 41

tatta devāvagaccha tvam mama tejoṁśa sambhavam ||

भगवान् *bhagavān* says: From all that I have said on ईश्वर विभूति *īśvar vibhūti* – The glories of परमेश्वर *paramesvar* अवगच्छ त्वं *avagaccha tvam* – this is all that you need to understand

यत् यत् सत्त्वं *yat yat satvam* – Anything in Existence in this creation

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

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

ऊर्जितं एव वा *ūrjitam eva vaa* – that brings out the Divine Expressions of उद्योगं *udhyogaṁ* and उत्साहं *utsāhaṁ* – effort and Enthusiasm for common good.

त्वं अवगच्छ *tvam avagaccha* – please understand that

तत् तत् एव मम तेजः अंश संभवं *tat tat eva mama tejaḥ aṁśa sambhavaṁ* – each one of them is indeed born of an अंश *aṁśa* – a ray of, a minute part of My तेजस् *tejas* – My Infinite splendor, Effulgence.

Please understand that anything in Existence in this creation, which brings out the Divine expressions of any glory of परमेश्वर *paramesvar*, 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 *aṁśa* of My Infinite तेजस् *tejas* – a minute part of My Infinite splendor.

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

श्री *śrī* (wealth), ऐश्वर्यं *aiśvaryaṁ* (over lordship), यशस् *yaśas* (fame), वैराग्यं *vairāgyaṁ* (dispassion), ज्ञानं *jñānaṁ* (knowledge) and वीर्यं *vīryaṁ* (power) all in absolute terms, in infinite measure. All Glories of परमेश्वर *paramesvar* manifested in this creation are born of this six-fold affluence of परमेश्वर *paramesvar*. These Glories - संभवं *sambhavaṁ*, coming into existence in a particular name and form in this creation is only मम तेजः अंशं *mama tejaḥ aṁśaṁ* – a ray of My तेजस् *tejas* says भगवान् *bhagavān*.



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

Therefore भगवान् *bhagavān* says: “Arjuna, please understand that everything in this creation, without exception, is born only of a minute part of My तेजस् *tejas* – My Infinite Splendor.” That means Any Glory anywhere in this creation is only a Glory of परमेश्वर *paramesvar*, and there is nothing in this creation which is not a Glory of परमेश्वर *paramesvar*. 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 *paramesvar* and as such, परमेश्वर *paramesvar* itself. This meaning becomes clear in Sri Krishna's concluding verse.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

athavā bahunaitena kim jñātena tavārjuna ।

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥

10 – 42

viṣṭabhyāhamidaṁ kṛtsnam ekaṁśena sthito jagat ॥

अर्जुन *arjuna* – O! Arjuna

अथवा *athavā* – In other words

बहुना एतेन किं ज्ञातेन तव *bahunā etena kim jñātena tava* – 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 *kim tava* – 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 *vāsudevaḥ sarvam iti* (7 – 19) – I, The वासुदेव *vāsudeva*, The परमेश्वर *paramesvar* is Everything. That is the meaning of all that I told you on



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My विभूतिs *vibhūtis*, 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)
vaktuṁ arhasi aśeṣeṇa divyā hi ātma vibhūtayaḥ

“I request you to tell me, अशेषेण *aśeṣeṇa* – 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
viṣṭabhyāham̐ idam̐ kṛtsnam ekāṁśena sthito jagat
इदं कृत्स्नं जगत् एकांशेन विष्टभ्य
idam̐ kṛtsnam jagat ekāṁśena viṣṭabhya

अहं स्थितः विष्टभ्य *aham̐ sthitaḥ viṣṭabhya* means स्तम्भनं कृत्वा *stambhanam̐ kṛtvā*, दृढं कृत्वा *dr̥ḍham̐ kṛtvā* – solidifying, grossifying My माया *māyā* Power into सर्वभूतस्वरूप नाम रूप गुण विशेषs *sarva bhūta svarūpa nāma rūpa guṇa viśeṣas* – this perceptible multifarious world of beings with different names, forms and attributes. Therefore, इदं कृत्स्नं जगत् विष्टभ्य *idam̐ kṛtsnam jagat viṣṭabhya* means, thus pervading and supporting this entire universe of multifarious beings.

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

इदं कृत्स्नं जगत् एकांशेन विष्टभ्य *idam̐ kṛtsnam jagat ekāṁśena viṣṭabhya* means pervading and supporting this entire universe by grossifying My माया *māyā* 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 *aham̐ sthitaḥ* – I remain, as the Unmanifest, Unchanging, Ever Existent सत्यं ज्ञानं अनन्तं ब्रह्म *satyam̐ jñānam̐ anantam̐ brahma*. I remain as the सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūp ātmā*. That is the पूर्ण विभूति *pūrṇa vibhūti* – The all-inclusive Glory of परमेश्वर *paramesvar*.



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विष्टभ्याहं इदं कृत्स्नं एकांशेन स्थितो जगत् *viṣṭbhyāhaṁ idaṁ kṛtsnam ekaṁśena sthito jagat* - With this beautiful Statement, on the पूर्ण विभूति *pūrṇa vibhūti* of परमेश्वर *paramesvar*, Sri Krishna concludes His Discourse on विभूति योग *vibhūti yoga*.

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

We will go to Chapter 11, next time.