



## श्रीमद्भगवत् गीता

### सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

### Chapter 7

### Volume 3

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Revealing Himself as the ultimate cause, The पर प्रकृति for this entire creation, Sri Krishna says:

अहं कृत्स्नस्य जगतः प्रभवः - I am the source from which this entire creation has emerged  
प्रलयः च - I am also the ONE into which this entire creation ultimately disappears and  
मया इदं जगत् धार्यते - in between the प्रभव and प्रलय, this entire creation is sustained  
by ME

मत्तः परतरं, अन्यत् किञ्चित्, न आस्ति - Other than ME, The परमेश्वर, there is nothing  
else in this creation



## ब्रह्मविद्या **Brahma Vidya**

As we saw last time, ब्रह्मन् – The परमेश्वर, is both the निमित्त कारणं as well as the उपादान कारणं – the efficient-cause, as well as the material-cause for this entire creation. This entire creation arises from ब्रह्मन् through its माया उपाधि – vehicle of माया, which is constituted of the three गुणs - the सत्त्व, रजस् and तमस् गुणs, and their infinite combinations and interactions. Thus, पर प्रकृति is ब्रह्मन् – the ultimate cause, and, अपर प्रकृति is माया – the inherent power of ब्रह्मन् – which is the immediate cause for every change in this creation.

The entire creation then is an expression of माया, or मिथ्या, the ever existent inherent power of ब्रह्मन् and its ever changing manifestation. Wherever there is मिथ्या – the creation, there is माया – the power, and ब्रह्मन् – the source of that power. In everything in this creation, ब्रह्मन् and माया are naturally and inseparably together. One needs to be able to recognize That ब्रह्मन् in order to uplift oneself from the power of माया.

How can one recognize That ब्रह्मन् in this माया-powered मिथ्या जगत् – in everything in this ever changing world, including oneself? That is what Sri Krishna tells in today's verses through various pointers.

रसोऽहमप्सु कौन्तेय, प्रभास्मि शशि सूर्ययोः ।

प्रणवः सर्व वेदेषु, शब्दः खे पौरुषं नृषु ॥

7-8

कौन्तेय – O! Arjuna,

रसोऽहमप्सु – अहं अप्सु रसः – I am the रस – the natural taste in water. I am That because of which the natural taste of water is uniquely what it is. That natural taste in water is the very manifestation of ब्रह्मन्. The कल्याण गुण विशेष of water –That quality of the माया powered मिथ्या water, which reveals its identity with ब्रह्मन् – is its रस – its unique natural taste. Thus the natural taste in water is a manifestation of ब्रह्मन्

Likewise, the पञ्चमहाभूताs – the five great elements, namely आकाश, वायु, अग्नि, आपः and पृथिवी – are themselves creations of माया. But their respective कल्याण गुण विशेषाs, namely शब्द, स्पर्श, रूप, रस and गन्ध are manifestations of ब्रह्मन्. A manifestation is a manifestation only when one recognizes what is manifested. If what is manifested is not recognized, it simply remains spiritually inconsequential. That is what happens most of the times. Even though we experience the natural taste of water everyday, for most of us, water remains just tasteless, and spiritually inconsequential. If



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one is in भक्ति योग, committed to the pursuit of ब्रह्मज्ञानं, then, every time one experiences the natural taste of water, one's mind and बुद्धि spontaneously project and propel themselves to the ultimate source of the natural taste in water, leading finally to the direct recognition of ब्रह्मन् in one's own heart, and indeed in the heart of everyone – सर्वस्य चाहं हृदि संनिविष्टः, as Sri Krishna says (15-15)

Continuing, Sri Krishna says:

**प्रभास्मि शशिसूर्ययोः**

शशि - सूर्ययोः, अहं प्रभा अस्मि - I am the Light in the Sun, and the Light in the Moon. There is no Sun without Sun-light, and there is no Moon-light without Sun-Light. The Light in the Sun, and the Light in the Moon are the कल्याण गुण विशेषाs for the Sun and the Moon and as such, they are manifestations of ब्रह्मन्. Further,

प्रणवः सर्व वेदेषु - The प्रणव मन्त्र - The Word of the Glory of परमेश्वर - is ॐ. Therefore,

सर्व वेदेषु अहं प्रणवः means I am the प्रणव मन्त्र ॐ in all the Vedas. When Sri Krishna says "I am ॐ", that means ॐ is ब्रह्मन्, not simply a symbol for ब्रह्मन्. The word ॐ, The Sound ॐ, has ब्रह्म लक्षणं, and being so, It is the very manifestation of ब्रह्मन्. Contemplation on ब्रह्मन् through The Word ॐ, The Sound ॐ, leads one ultimately to ब्रह्मन् - The Destination. Further,

अहं शब्दः खे - I am the Sound in space (आकाश) - the ability to carry sound (शब्द) is the कल्याण गुण विशेष of आकाश - The Space. Just as I am रस in Water, I am शब्द in Space. Further,

अहं पौरुषं नृषु - I am पौरुषं - Greatness in human quality - Excellence in action in all human beings. Wherever there is Greatness of any kind in human quality, where ever there is Excellence in any kind of human action - That is manifestation of ब्रह्मन् - The परमेश्वर.

The manifestations of ब्रह्मन् - The परमेश्वर, is in every ईश्वर शृष्टि - in every one of God's creations, as their कल्याण गुण. The recognition of कल्याण गुण in any ईश्वर शृष्टि offers a Means of recognition of ब्रह्मन् in everything in this creation, including oneself. In the next few verses, Sri Krishna gives a few more illustrations of the manifestations of परमेश्वर in ईश्वर शृष्टि.



पुण्यो गन्धः पृथिव्यां च, तेजश्चास्मि विभावसौ ।  
जीवनं सर्वभूतेषु, तपश्चास्मि तपस्विषु ॥

7-9

पृथिव्यां अहं पुण्यो गन्धः अस्मि – In the earth, I am sweet fragrance or pure fragrance. Sweet fragrance or pure fragrance – पुण्य गन्धः, is the कल्याण गुण for the Earth – पृथिवी in its original form – तन् मात्र form – i.e. before grossification. Just as रस is for Water, शब्द is for Space, पुण्य गन्धः is for Earth. All sweet fragrance, wherever it is, has its origin in earth. Such पुण्य गन्धः – sweet fragrance, is a manifestation of ब्रह्मन्.

What about the different kinds of bad odors which also exist on earth – they are due to अपर प्रकृति – the माया-गुण interactions.

विभावसौ अहं तेजः अस्मि – In Fire, I am तेजस् – meaning Heat, Light, Energy, Brilliance etc. The nature तेजस् in fire is manifestation of ब्रह्मन्.

सर्वभूतेषु अहं जीवनं अस्मि – In all beings, I am जीवनं – Life support such as प्राण, अन्न etc. The natural Means by which all beings live is a manifestation of ब्रह्मन् .

तपस्विषु अहं तपः अस्मि – In all तपस्विन्s – ascetics, those who live a life of austerity, discipline, prayer, meditation etc., in all such people, I am the very तपस्. I am both the process and the accomplishment of तपस्. Power of concentration, understanding, absorption, चित्त शुद्धि, चित्त बुद्धि, etc. – the means and ends of तपस् are all manifestations of ब्रह्मन्, परमेश्वर Itself . Further,

बीजं मां सर्वभूतानां, विद्धि पार्थ सनातनम् ।

बुद्धिः बुद्धिमतां अस्मि, तेजः तेजस्विनां अहम् ॥

7-10

पार्थ, विद्धि – O! Arjuna, please understand this

सर्वभूतानां सनातनं मां बीजं विद्धि – In all beings, please recognize Myself – The Eternal परमेश्वर, as the बीजं – as the seed, as the biological source because of which one is what one is. The biological law that causes the sprouting of the seed is a manifestation of ब्रह्मन्.

बुद्धिमतां अहं बुद्धिः अस्मि – Among those who have चित्त बुद्धि – I am That चित्त बुद्धि – that capacity to discriminate between नित्यं and अनित्यं, कर्म and अकर्म, धर्म and अधर्म etc. Ability to discriminate between eternal and transient, what is to be done and what is



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not to be done, proper and improper etc. is चिवेक बुद्धि – such चिवेक बुद्धि is manifestation of ब्रह्मन्

तेजस्विनां अहं तेजः अस्मि – Among the तेजस्विस, I am their तेजस्; तेजस् denotes ethical and spiritual splendor. तेजस् also indicates cultivated excellence in some aspect of human endeavor, devoid of ego. Beside being blessed with चिवेक बुद्धि, one has to have the necessary efforts, self-discipline and training to acquire brilliance in some aspect of human endeavor. The Means and Ends of such brilliance is manifestation of ब्रह्मन्.

Again,

बलं बलवतां अस्मि काम- राग, चिवर्जितम् ।

धर्माचिरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

7-11

भरतर्षभ – O! Arjuna

काम, राग चिवर्जितं बलवतां अहं बलं अस्मि – Among people who are free from काम and राग, and are physically strong, I am बलं – I am the physical strength in such people. काम means a longing for objects which are not with you, and which are away from you, and therefore to be gained by you. राग means attachment to objects already gained by you. Such काम and राग are centered on अहंकार – ego “I”. That which is devoid of अहंकार is naturally a manifestation of ब्रह्मन्. Therefore, भगवान् says that बलं, not contaminated with अहंकार is a manifestation of ब्रह्मन्.

बलं associated with अहंकार is dangerous both to oneself and to others. Everyone needs बलं – physical strength, to maintain one’s शरीर. The body gets its strength from the mother, but the original बलं is ईश्वर शृष्टि. Such ईश्वर शृष्टि बलं – which is naturally free from अहंकार – is the कल्याण गुण of बलं, and hence a manifestation of ब्रह्मन्. On the other hand, the strength cultivated for purposes of acquiring and/or experiencing objects of enjoyment is माया गुण शृष्टि – which means it is powered by the combinations of माया गुणs only.

While the कल्याण गुण of ईश्वर शृष्टि is never binding, the creations of माया गुणs always tend to bind the individuals. The कर्म योग way of life, uplifts the individual from the binding tendencies of माया गुण creations, and hence काम and राग. Further,



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धर्म अविर्द्धः भूतेषु, अहं कामः अस्मि – In all beings, I am काम that is not opposed to धर्म. This is a beautiful statement from Sri Krishna. काम simply means desire. Desire, as such, is not a vice. To desire is natural to every conscious being, including ब्रह्मन्. To be able to desire is a Divine Blessing. Desire is a power. By itself, desire is never binding. But improper desire is binding and self-destructive. Therefore, भगवान् says: “Desire not opposed to धर्म, is a manifestation of ब्रह्मन्.

Continuing, Sri Krishna says:

ये चैव सात्त्विकाभावा, राजसास्तामसाश्च ये ।  
मत्त एवेति तान्विद्धि, न त्वहं तेषु, ते मयि ॥

7-12

ये सात्त्विकाः राजसाः तामसाः च भावाः – Whatever beings are there in this creation, whether they are predominantly of सात्त्विक गुण, राजस गुण or तामस गुण तान् ये, मत्त एव , इति विद्धि – please understand that all of them have their origin in ME – The परमेश्वर only; all of them are born only from ME.

न तु अहं तेषु ते मयि – But I am not in them; they are in ME. The cause for the birth of any person is two-fold: - परमेश्वर is the ultimate cause for the birth of all beings in this creation. This is the General Cause for the birth of the entire creation. Together with this General Cause, each person has a particular cause, peculiar to oneself, for being what he or she is, at any particular time, and that particular cause is स्वकर्म – one’s own actions.

While the particular cause cannot override the General cause, the General cause is totally independent of the particular cause.

The माया शक्ति of परमेश्वर provides the सूक्ष्म शरीर and स्थूल शरीर – the subtle body and the gross physical body for the स्वकर्मs of a person to manifest and exhaust themselves. Therefore, भगवान् says:

न त्वहं तेषु, ते मयि

न त्वहं तेषु – I am not in them, I am not under their control – I do not depend on the माया गुण-generated beings in this creation. Just as clay does not depend on the pot, and the ocean does not depend on the waves, so too, I do not depend on this creation. On the other hand,



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ते मयि – all beings in this creation depend entirely on ME for their birth, and for their subsequent existence. The air, water, food etc. on which they depend, are all Myself only. That is the meaning of न त्वहं तेषु, ते मयि.

Even though manifestations of परमेश्वर are everywhere in Nature, still people do not generally recognize परमेश्वर. परमेश्वर is परम ईश्वर; ईश्वर is Over lordship of everything in this entire creation; परम is the लक्षण – the exclusive characteristic of That ईश्वर. लक्षण is not a गुण; a गुण is always subject to change; लक्षण is never subject to change. The लक्षण of परमेश्वर is

नित्य-शुद्ध-बुद्ध-मुक्त स्वभावः

नित्य is Eternal – That which always is, which negates everything that is time-bound

नित्य शुद्ध is Ever Pure, which negates all impurities like राग, द्वेष, पुण्य, पाप, कर्म etc.

नित्य बुद्ध is Ever Enlightened – which negates all ignorance and inertness; and

नित्य मुक्त is Ever-Free, which negates all bondages of any kind

When one uplifts oneself from all worldly bondages, one recognizes one's true nature as नित्य, शुद्ध, बुद्ध, मुक्त आत्मा – The परमेश्वर Itself.

Sri Krishna now points out why people do not recognize परमेश्वर as It is.

त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमच्ययम् ॥

7-13

त्रिभिः गुणमयैः भावैः – But the very nature of the power of the three गुणs – सत्य, रजस् and तमस् गुणs, and their combinations and interactions, which produce a variety of likes and dislikes, false values etc.

एभिः – because of them

सर्वं इदं जगत् मोहितं – this entire world is मोहितं – all people are deluded, all people get entangled in the माया गुणs. As a result, people lose their विवेक बुद्धि – their power of discrimination between नित्य and अनित्य, आत्मा and अनात्मा – what is oneself and what is not oneself. So, deluded under the spell of माया गुणs,

मां न अनुजानाति – people do not know ME properly. People do not recognize ME, even though I am themselves. People do not recognize ME as I am, namely,



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एभ्यः परं , एभ्यः गुणेभ्यः परं – I am entirely distinct from all the गुणs. I am free from all the गुण-limitations.

अव्ययं – I am immutable. I am changeless. I am free from all changes like birth, death and all the changes in-between.

Being under the spell of the माया – powered गुणs, people are busy trying to fulfill their राग-द्वेष generated desires, and are suffering from their assumed inadequacies, all the time failing to recognize their own true nature which is Myself.

How can one uplift oneself from the power of the माया powered गुणs, and reach परमेश्वर within oneself? भगवान् says:

दैवी ह्येषा गुणमयी, मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते, मायामेतां तरन्ति ते ॥

7-14

हि – Indeed

एषा गुणमयी माया दैवी – this माया power, which is saturated with गुणs, their combinations and their interactions, is दैवी – Divine, because, it is मम माया – My माया – It is माया associated with परमेश्वर. माया has no existence independent of परमेश्वर ; therefore it is दैवी – Divine. “Divine” means, it has both आवरण शक्ति or अज्ञानं – which means, it has the power to cover, conceal, obscure, or shield knowledge, and keep the mind and बुद्धि in ignorance, and also, विक्षेप शक्ति or विचार शक्ति – which means, it has the power for Self-enquiry and consequently it has the power to dispel ignorance.

Thus, माया has both अज्ञान शक्ति and विचार शक्ति – power of ignorance and the power of enquiry to reveal. That is why, even while we are under the spell of माया, we are able to dispel ignorance through enquiry, through research.

Unfortunately, however, since we are so much under the spell of माया गुणs and their extraordinary creations, we only try to dispel ignorance through the power of enquiry with respect to those areas of knowledge, which are still within the scope of माया गुणs. We seldom extend our power of enquiry to transcend माया गुणs and reach परमेश्वर, who is the very source and controller of माया.





## ब्रह्मविद्या **Brahma Vidya**

In any case, if **माया** is a problem for us, it is also the solution to the problem, by the very fact that **माया** is **दैवी** – Divine.

We are blessed with the faculty of free-will to choose what we do. We can either get entangled in the **अज्ञान शक्ति** of **माया**, in which case we will continue to remain under the spell of **माया**, or, we can use the **विचार शक्ति** of **माया** to transcend **माया** and reach **परमेश्वर** through Self-enquiry and Self-discipline – **विचार** and **तपस**. The choice is one's own.

The world of human beings being what it is, **भगवान्** says:

**मम माया दुरत्यया** – My **माया** is difficult to cross; It is not impossible, but it is very difficult to cross – to transcend My **माया**. By continuously trying to fulfill one's **राग-द्वेष** demands, one is not going to transcend **माया**, because, **राग**, **द्वेष**s – likes and dislikes themselves are born of **माया**. By trying to cross one set of **राग द्वेष**s, one merely gets into another set of **राग द्वेष**s. This is a never ending process.

**माया** can be transcended only through **विचार** – enquiry on the nature of oneself, and realizing that what one really needs is **परमेश्वर** Itself, and not any of the transient creations of the **माया गुणा**s.

Therefore, **भगवान्** says:

**मां एव ये प्रपद्यन्ते, मायां एताम् तरन्ति ते**  
**ये मां एव प्रपद्यन्ते, ते एतां मायां तरन्ति** – Only those who seek ME alone – **मां एव** – seek **परमेश्वर** alone and nothing else. They cross with this **माया** and ultimately reach **परमेश्वर**.

**माया** is always there, but one need not be under the spell of **माया** all the time. People seek **परमेश्वर** alright, but they seek **परमेश्वर** only for gaining something in this world of **माया**. Of course, they do get what they want, but they still find themselves wanting something more, or some thing different; and therefore their wanting tendencies never end. Consequently, they continue to remain under the spell of **माया** and all its endless creations.



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## ब्रह्मविद्या **Brahma Vidya**

The only way to cross माया, to transcend माया to is to seek प्रमेश्वर and परमेश्वर only सर्वभावेन - by every possible means, realizing वासुदेवः सर्वं इति ज्ञानं that परमेश्वर is everything and that परमेश्वर is already in one's own self as ONESELF Itself.

With such firm knowledge, one must take the steps necessary to recognize that परमेश्वर is oneself, through ईश्वर ध्यानं and ईश्वर कैङ्कर्यं, contemplation on परमेश्वर and service to परमेश्वर at all times, under all circumstances, which means one must take immediate steps to be in भक्ति योग at all times.

More about भक्ति योग we will see next time.