



श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

Chapter 7

Volume 6

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Sri Krishna has been talking about people who worship various अधिष्ठान देवताs – Presiding Deities with श्रद्धा – with faith and devotion, for gaining their objects of desire. By virtue of their श्रद्धा in such worship, they do gain their objects of desire.

Whatever be the देवता worshipped, the कर्म फल दाता – the ONE who gives the results of one's कर्म is only परमेश्वर, even though one may not recognize परमेश्वर because of one's अचिचेक बुद्धि – lack of appreciation of the Nature of परमेश्वर.

Talking about such अचिचेकिनः भक्ताः – the ईश्वर भक्तs who are still immature, who have not yet grown up to appreciate the True Nature of परमेश्वर – the True Nature of one's own SELF, Sri Krishna says:

- अन्तवत्तु फलं तेषां, तत् भवति अल्पमेधसाम् ।
देवान् देवयजो यान्ति, मद्भक्ताः यान्ति मामपि ॥ 7-23

Sri Krishna calls such अचिचेकिनः ईश्वर भक्ताः – immature Devotees of परमेश्वर as अल्पमेधाः – those with meager, or limited मेधा



ब्रह्मविद्या **Brahma Vidya**

मेधा means प्रज्ञा बलं – Power of Wisdom. It is more than intellectual power and memory; It is not only the ability of the mind and बुद्धि to think properly and incisively at all times to gain, absorb and appreciate ईश्वर ज्ञानं – Upanishad Knowledge, but also the ability of That Knowledge to spring forth spontaneously, and come to one's rescue, whenever one is weak, or about to be overpowered by internal or external negative forces, such as anger, or temptations of various kinds. It is only for the purpose of cultivating this मेधा or प्रज्ञा बलं that one undertakes ईश्वर जप in everyday life.

Sri Krishna here is talking about ईश्वर भक्तस who are अल्पमेधाः – those whose capacity is limited for cultivating प्रज्ञा बलं – the power of wisdom, through inquiry about प्रत्यग आत्मा – वासुदेव – The परमेश्वर. Even such भक्तस do have some चिक्वेक बुद्धि. Otherwise they will not be भक्तस. They still have some धर्म अधर्म चिक्वेक. They still recognize ईश्वर in some Form. But that is only limited चिक्वेक, because, they still do not think and inquire about the all-inclusive परमेश्वर. That is why they are content to go after धर्म, अर्थ, काम pursuits only, which, by themselves, can yield only limited results. Those who seek limited ends, through limited means, are not only limited themselves, they are also limiting themselves. That is why they are अल्प मेधा, meaning भक्तस with limited प्रज्ञा बलं. Referring to them भगवान् says:

अन्तवत् तु फलं तेषां, तत् भवति अल्पमेधसां ।

तेषां अल्पमेधसां, तत् फलं तु, अन्तवत् भवति

तेषां अल्पमेधासां – For those ईश्वर भक्तस whose प्रज्ञा बलं is limited – whose capacity to think, and inquire about परमेश्वर is limited

तत् फलं तु, अन्तवत् भवति – the result of all the कर्मस they do is also limited – limited in scope, time, place, and in every other respect. Whatever benefits they seek and gain by their prayers, rituals etc., they all come to an end ultimately.

Therefore, for ईश्वर भक्तस whose प्रज्ञाबलं is limited – whose power of wisdom is limited, the results of their देवता–worship also are limited. They all come to an end some time.

देवान् देवयजो यान्ति

देवयजः – Those who worship various अधिष्ठान देवतास, as a result of such worship,

देवान् यान्ति – they reach the respective देवतास



ब्रह्मविद्या **Brahma Vidya**

The maximum one can get from the worship of a देवता of limited powers, is to reach That देवता – reach That देव लोक and nothing more. For example, if one worships इन्द्र, the maximum one can get is to be able to enjoy the life of इन्द्र लोक, whatever that is, until one's पुण्य कर्मs which earned that life of enjoyment get exhausted. Afterwards, one has to return to where one was before, to start life all over again.

Further, the देवताs themselves are only जीवs, even though their limitations and time scale are of different magnitudes compared to those of human beings, which means through देवता worship, one will continue to be limited, in spite of the magnitude of the limitation. On the other hand,

मद्भक्तः यान्ति मां अपि – those ईश्वर भक्तs who worship परमेश्वर, reach परमेश्वर. They gain परमेश्वर also. Since परमेश्वर includes all the देवताs, the भक्तs gain not only their इष्ट देवताs, they gain परमेश्वर also, which means they become ज्ञानवान्. They become वासुदेव Itself. Since वासुदेव is All, they become All. They are All they want to be, and they are so for ever. There is no limitation to their enjoyment. They discover themselves as ब्रह्मानन्द – Supreme Joy and Happiness for ever.

In whatever Form and Name a भक्त worships, through such worship, whether one seeks the Grace of a देवता or the Grace of परमेश्वर, both involve efforts, and efforts of different kinds. The results of such efforts are also vastly different. The one who seeks only देवता gains अल्प फलं – limited results, finite results. The one who seeks परमेश्वर, gains अनन्त फलं – unlimited results, infinite results. That being the case, still many भक्तs go in only for अल्प फलं – why? Because such भक्तs have not yet grown mature enough to recognize the Nature of Sri Krishna – the Nature of परमेश्वर.

The Gita verses must be understood properly. Sri Krishna is NOT against देवता – worship. Dedicated and devoted worship of one's इष्ट देवता is both natural and essential for the spiritual progress of every भक्त – every Devotee. Sri Krishna has already glorified such देवता-worship by saying:

यो यो यां यां तनुं भक्तः श्रद्धया अर्चितुं इच्छति ।
तस्य तस्य अचलां श्रद्धां , तां एव विदधामि अहं ॥

7-21



and

श्रद्धायान् लभते ज्ञानं

(4-39)

Even if one worships परमेश्वर only as a देवता, remote from oneself, so long as one worships with श्रद्धा – with faith and devotion, I will make that श्रद्धा even stronger, by being the कर्म फल दाता, by responding positively to the prayers of the Devotee, so that, in time, the देवता भक्ति will mature into ईश्वर भक्ति and ईश्वर ज्ञानं. After saying that, Sri Krishna reminds us, what the उपनिषत् has been telling all the time:

सत्यं, ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान् सह ।

(तै. 2-1)

The one who worships one's इष्ट देवता as परमेश्वर – as सत्यं ज्ञानं अनन्तं ब्रह्म in ones own heart, through one's own विवेक बुद्धि, that person gains experiences, and enjoys fulfillment of all desires, at will, forever. Such इष्ट देवता – worship is परमेश्वर–worship and the results of such worship is unlimited अनन्तं. That is the Message of Sri Krishna here.

In the next few verses, Sri Krishna tells why most भक्तस do not recognize Sri Krishna, as परमेश्वर.

अव्यक्तं व्यक्तिम् आपन्नं, मन्यन्ते मां अबुद्धयः ।
परं भावम् अजानन्तः, मम अव्ययं अनुत्तमम् ॥

7-24

अबुद्धयः – Those who have inadequate बुद्धि. Here, बुद्धि is only with reference to ईश्वर ज्ञानं. Therefore, अबुद्धयः means those who have inadequate capacity to recognize परमेश्वर

मां मन्यन्ते – they think of ME, they consider ME

अव्यक्तं व्यक्तिम् आपन्नं – as one who was unmanifest before, and is manifest now, meaning I was born just as any other human being and after birth I am manifest in this Form and Name. In other words, I am just one Mr. Krishna, and nothing more. They consider ME that way, because



ब्रह्मविद्या **Brahma Vidya**

अज्ञानन्तः – not knowing My real nature

मम परं भावम् अज्ञानन्तः – not knowing My परमात्म स्वरूपं – not knowing My Limitless Nature

मम अव्यक्त भावम् अज्ञानन्तः – not knowing My व्यय रहित भावम् -not knowing MY Changeless and immutable Nature

मम अनुत्तमम् भावम् अज्ञानन्तः – not knowing My most Exalted Nature, not knowing My Nature as ब्रह्मन् Itself

Not knowing My real Nature as

परं – Limitless

अव्यक्तं – Changeless, and

अनुत्तमम् ब्रह्मन् Itself,

People do not recognize ME as परमेश्वर. They are unable to recognize My real Nature because,

नाहं प्रकाशः सर्वस्य योगमाया समावृतः ।

मूढोऽयं न अभिजानाति लोको मां अजमव्ययं ॥

7-25

नाहं प्रकाशः सर्वस्य – I am not lighted up for all people

सर्वस्य अहं न प्रकाशः – My true nature is not recognizable for all people

मम अव्यक्त भावम् अज्ञानन्तः – All people cannot recognize ME as परमेश्वर, which means, only those people who seek परमेश्वर alone and nothing else, and who have the necessary अन्तः करण शुद्धि – purity of mind and बुद्धि to recognize परमेश्वर, can recognize ME as परमेश्वर. Others cannot, because

योग माया समावृतः – totally covered and hence obstructed by योग माया, meaning the आवरण शक्ति of the माया गुणs, by the concealing power of the माया गुणs and their effects.

Previously it was said (7-13)

त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् मोहितं – this entire world is मोहितं – deluded, confused and misled, by the power of the three माया गुणs and their products which create a variety of likes, dislikes, values etc. The मोह – delusion and confusion created by



ब्रह्मविद्या **Brahma Vidya**

the योग – the union of the three माया गुणs, and their products, is indicated here by the expression योग माया

योग माया समावृत : – totally obstructed by such योग माया. Who is obstructed? लोकः – लोकः means, people in general; लोकः also means any individual person capable of recognizing any object. Therefore, लोकः योग माया समावृत : – people in general, being totally obstructed by योग माया – by the concealing power of the combination of the three माया गुणs

Now, what is it in a person which is totally obstructed by योग माया? It is obvious that आत्मा cannot be obstructed by योग माया for two reasons:

आत्मा is शुद्ध चैतन्यं – Pure Awareness, because of which alone awareness of anything is possible. If आत्मा is totally obstructed, no awareness of anything, no cognition of anything is possible, which is contrary to experience. Therefore, आत्मा is not समावृतः – आत्मा is not obstructed. Further, आत्मा is ब्रह्मन्. आत्मा is परमेश्वर. परमेश्वर wields माया. माया is under the control of परमेश्वर. For one who wields माया, माया is only an उपाधि – a vehicle under one's operation and control. Consequently, परमेश्वर is not obstructed in any way by योग माया, just as a magician is not obstructed by the spell of his own magic. Therefore, the आत्मा in a person is not obstructed by योग माया. Then, what is obstructed?

It is only the अन्तःकरण – mind and बुद्धि of a person which is obstructed by the मोह – the delusions and confusions arising from the combined interactions and powers of one's माया गुणs – the concealing power of योग माया.

आत्म ज्ञानं – Self-Knowledge has to take place only in one's बुद्धि. So long as the मोह obstructions of माया गुणs are there, आत्म ज्ञानं is not possible. One cannot recognize ONESELF, which means, one cannot reach ONESELF.

Among the various kinds of knowledge, आत्म ज्ञानं is unique. आत्म ज्ञानं is The Knower knowing the Knower Itself – I knowing Myself. Consequently, there is no distance between the Knower – the subject, and the Knower - the object. Every other kind of knowledge is object-knowledge. The knower knowing an object, in which case, there is always a distance between the subject – The Knower – and the object to be known.



ब्रह्मचिद्या **Brahma Vidya**

Therefore the usual means of gaining object knowledge are naturally inadequate for gaining आत्म ज्ञानं.

Then how does one get आत्म ज्ञानं ? आत्म ज्ञानं is possible only in one's own self, through one's own self. Such possibility, however, is facilitated by the pointer and suggestive sounds and the words of our Upanishads which serve as शब्द प्रमाणं for आत्म ज्ञानं. What exactly the sounds and words of the Upanishad do?

The Sounds and Words of the Upanishads create an appropriate वृत्ति ज्ञानं in one's mind and बुद्धि, which means they unlock the mind and बुद्धि sufficiently to initiate a thought-process. This thought process, when properly cultivated, grows powerful enough to uplift, re-order, and re-direct one's mind and बुद्धि, avoiding, overcoming and/or incapacitating the मोह obstructions to gaining आत्म ज्ञानं. Ultimately, the mind and बुद्धि gain a clear, complete, direct and immediate vision of ब्रह्मन् in oneself. Until such time That happens, one's mind and बुद्धि remain योग माया समावृत्त : – totally obstructed by the spell of योग माया – the concealing power of the three माया गुणs bound together, which makes a person मोहितः – deluded and confused.

Such a मोहितः लोकः is a मूढ : – such a person is a मूढ : a deluded and confused person. Therefore, Sri Krishna says:

अयं मूढ : मां न अभिजानाति – Such a deluded person does not know ME properly, does not recognize My true nature, as

अजं – Unborn, Ever-existent, Eternal, and

अव्ययम् – Changeless, Immutable

Thus, one does not recognize ME as परमेश्वर, because one's mind and बुद्धि are obstructed from the Vision of परमेश्वर by the मोह – delusion and confusion created by माया गुण युक्ति घटनं – the exertions of the three माया गुणs bound together.

Ordinarily, every person has all the three माया गुणs – the सत्त्व, रजस् and तमस् गुणs to different extents at all times. One must be able to recognize them, and deal with them, individually and separately, to order and re-order one's actions in daily life, which can be done only through commitment to the Basic Vedic Teachings and Self-discipline.



ब्रह्मविद्या **Brahma Vidya**

If one cannot do that, then the **माया गुण**s get mixed up and bound together, pulling and pushing the mind and **बुद्धि** in different directions simultaneously, which causes only mental confusions and delusion, often resulting in **मूढत्व** – stupidity in action.

That is **माया गुण युक्ति घटनं** – the **आवरण शक्ति** or the **अज्ञान शक्ति** – the concealing power or the ignorance power of **माया गुण**s, which is what Sri Krishna refers here as **योग माया**. Continuing, Sri Krishna says:

वेदाहं समतीतानि वर्तमानानि च अर्जुन ।
भविष्याणि च भूतानि, मां तु वेद न कश्चन ॥

7-26

अर्जुन O! Arjuna

वेदाहं – अहं वेद – I know, not only Myself, but also

समतीतानि भूतानि – सम् अतीतानि भूतानि – each and every being, each and every thing that had gone before

वर्तमानानि भूतानि च – all beings and all things which exist now

भविष्याणि च भूतानि – all beings and all things which are yet to come, which means,

अहं सर्वज्ञः, सर्ववित् – I am the Knower of every being and everything that existed in the past, that exist now, and that will ever exist in the future. I am the Knower of all of them, in all details

मां तु वेद न कश्चन

तु – On the other hand

न कश्चन मां वेद – no one at all, except, of course **ज्ञानी**s, know Me as **परमेश्वर**. Therefore, even from very birth, every one is

योगमाया समावृतः मोहितः – deluded and confused by the powers of one's **माया गुण**s.

Only those who have **प्रत्यग आत्मज्ञानं** have **ईश्वर ज्ञानं**. Others do not have **ईश्वर ज्ञानं**.

For simply getting the **कर्म फल** – the fruits of one's actions, no **ईश्वर ज्ञानं** is necessary.

You do the **कर्म**, you get the **कर्म फलः**. If you do the appropriate prayers and rituals with **श्रद्धा** and **भक्ति**, you will certainly get the **कर्म फल** you seek. But you do not get **ईश्वर ज्ञानं**. Gaining **ईश्वर ज्ञानं** is possible only when the **योग माया** generated **मोह** – delusions and confusions in one's mind and **बुद्धि** totally disappear.

We must understand some thing more about **योग माया** – which we will see next time.