



श्रीमद्भगवत् गीता

राज विद्या राज गुह्य योगः

Chapter 9

Volume 2

श्री भगवान् उवाच

- इदं तु ते गुह्यतमं , प्रवक्ष्यामि अनुसूयवे ।
ज्ञानं विज्ञान सहितं, यत् ज्ञात्वा मोक्षयसे अशुभात् ॥ 9 -1
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- मया ततमिदं सर्वम् जगत् अवयक्त मूर्तिना ।
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भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 9-5

In order to re-focus Arjuna's attention, and also our attention, to the main subject matter of this discourse, namely ब्रह्मज्ञानं, Sri Krishna begins this chapter with a general statement on the Extraordinary Nature of ब्रह्मज्ञानं. In the first two verses, which we saw in detail last time, भगवान् says:

ब्रह्मज्ञानं is गुह्यतमं – The Greatest Secret, meaning It is the most precious and valuable Knowledge

विज्ञानसहितं ज्ञानं – It is Knowledge which can be experienced by you directly and immediately

शुभं – It is Knowledge which is all-auspicious. It uplifts you from all obstructions to your happiness. It yields Total Fulfillment in life

राजविद्या – It is ब्रह्मज्ञानं – It is Knowledge which is Self-shining, All-inclusive and Total Knowledge without a division, and hence, It is King among all disciplines of Knowledge



ब्रह्मविद्या **Brahma Vidya**

राजगुह्यं – Because of Its inscrutability, inexplicability, and sanctity, It is King among all secrets

उत्तमं पवित्रं – It is Knowledge which is the most exalted Purifier of one's mind and बुद्धि. Because of Its purifying power, one recognizes one's inherent Freedom and Immortality, and naturally gains मोक्ष – total fulfillment in life

प्रत्यक्ष अवगमं – It is available for direct and immediate experience and realization

धर्म्यम् – It is always in keeping with धर्म. Indeed, It is धर्म Itself

सुसुखं कर्तुम् – Gaining ब्रह्मज्ञानं is both easy and enjoyable, if you are ready for It

अव्ययम् – It is अक्षरं – नित्यं – Imperishable and Eternal. The object of the above description of ब्रह्मज्ञानं is only to make Arjuna listen to Sri Krishna with श्रद्धा.

श्रद्धा in ब्रह्मज्ञानं is not only enlightened and unqualified faith and interest in the Knowledge, Its result, and The Teacher who unfolds That Knowledge, but it is also far more than that. It is Superior Faith in oneself, Faith in the infinite power lodged in oneself. It is Faith in the ultimate meaningfulness of life. It is Faith, in the totality of all positive attitudes. It is Faith in the impelling force behind one's search for Truth. It is complete absence of any cynical attitude. It is such kind of श्रद्धा that is conducive to gaining ब्रह्मज्ञानं.

Now, what happens if one does not have That kind of श्रद्धा in ब्रह्मज्ञानं ? भगवान् says:

अश्रद्धधानाः पुरुषाः धर्मस्यास्य परंतप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥

9-3

परंतप – O! Arjuna

अस्य धर्मस्य अश्रद्धधानाः पुरुषाः – People who have cultivated in themselves a firm disposition of No श्रद्धा in this धर्म, in this ब्रह्मज्ञानं, which means, we are not talking about people who are just not interested in ब्रह्मज्ञानं. Every one of us has many things in which one is not interested. If ब्रह्मज्ञानं is one of those things, be it so. In fact, one cannot be interested in ब्रह्मज्ञानं unless one is ready for such knowledge. In due course of time, as one matures, one will certainly like to know a little more about oneself, and, at that time, one will naturally get interested in ब्रह्मज्ञानं. We are not talking about such people.

Sri Krishna is talking about people who are



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अश्रद्धधानाः पुरुषाः अस्य धर्मस्य – people who have cultivated in themselves a definite mental disposition of अश्रद्धा – disbelief and disinterest in ब्रह्मज्ञानं. They are नास्तिकाः – atheists. For them, there is no परमेश्वर or मोक्ष. For them, gaining Freedom, Happiness and Total Fulfillment in Life through ब्रह्मज्ञानं is simply absurd. For them Godlessness is not just a matter of belief, it is a matter of philosophy of life. For such people, there is no such thing as पुण्य or पाप, or धर्म or अधर्म, even though they may have their own code of ethical behavior, which they easily give up, or ignore, if it stands in the way of one's immediate purpose, or sensory demands of perceived happiness. In course of time, such people become पापकारिणः – addicted to improper actions to satisfy their body-demands of transient happiness. Such people are अस्य धर्मस्य अश्रद्धधानाः पुरुषाः – people who have cultivated in themselves a firm disposition of अश्रद्धा – disbelief and disinterest in ब्रह्मज्ञानं, in परमेश्वर, in मोक्ष. Such people, भगवान् says

मां अप्राप्य – not reaching ME, not ever reaching परमेश्वर. For such people, there is no परमेश्वर, and hence, there is no question of reaching परमेश्वर, or reaching the inner most Self of oneself. For them, “Self” means देह – the physical body, and the only object of life is to satisfy every demand of the body for perceived happiness of various kinds. They do not have even भेद बुद्धि with respect to परमेश्वर – which means, they do not even think that परमेश्वर may exist, and if so, परमेश्वर is different from oneself. Even that भेद बुद्धि – the notion that परमेश्वर, if It exists, is different from oneself, even that notion is not there for them. Consequently, for such people, the question of reaching परमेश्वर as the ultimate destination of human life, does not arise. Therefore,

मां अप्राप्य – such people never reaching ME – never reaching परमेश्वर

निवर्तन्ते मृत्युसंसारवर्त्मनि – they return again and again to the path of the ever-changing, never-ending संसार – the world of transient existence, which means they are born again and again in this संसार, only to die again and again (see कठ .U.2-5 and 6).

Therefore, the people who have cultivated in themselves a नास्तिक बुद्धि – a firm disposition of disbelief and disinterest in ब्रह्मज्ञानं have no means of reaching परमेश्वर, no means of gaining मोक्ष, and hence no means of recognizing their true identity. Consequently such people get firmly stuck in this ever changing, never-ending cycle of worldly existence.



ब्रह्मविद्या **Brahma Vidya**

With this Introduction, Sri Krishna resumes His Discourse on ब्रह्मज्ञानं, wherein the focus of attention is परमेश्वर – the तत् पद in the वेद महावाक्य, तत् त्वं असि – the focus of attention is on the word तत् – “That” in the Upanishad Teaching तत् त्वं असि – “That You Are!”

मया ततमिदं सर्वम् जगत् अव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेषु अवस्थितः ॥ 9-4

न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरं ।
भूतभृन्न च भूतस्थः ममात्मा भूतभावनः ॥ 9-5

These two verses are among the famous verses in the भगवत् गीता, and they have been explained in very many different ways. Let us try to understand them as well as we can, just as they are. भगवान् says:

मया ततमिदं सर्वम् जगत् अव्यक्तमूर्तिना
मया अव्यक्तमूर्तिना, इदं सर्वम् जगत्, ततं
मया अव्यक्तमूर्तिना – By ME, the परमेश्वर, in My Unmanifest Form
इदं सर्वम् जगत् this entire universe, ततं is pervaded. This entire universe is pervaded by ME, The परमेश्वर – in My Unmanifest Form. That is the simple meaning. It is same as telling ईशावास्यं इदं सर्वम् यत् किञ्च जगत्यां जगत्. भगवान् explains this statement a little further here

Sri Krishna, with a particular Name and Form is standing before Arjuna, and says:

मया अव्यक्तमूर्तिना – By ME, The परमेश्वर, in My unmanifest Form, which means, परमेश्वर has a मूर्ति, a स्वरूप – a Form which is अव्यक्त – Formless. By saying that परमेश्वर has a मूर्ति – a Form, the शून्यत्वं – the अभाव – the nonexistence of परमेश्वर is negated. Sri Krishna calls our attention here to His अव्यक्त स्वरूप – Unmanifest Form.

As we may recall, Sri Krishna explained this अव्यक्त स्वरूप of परमेश्वर – this Unmanifest Existence of परमेश्वर as अन्यः अव्यक्तः (8-20) “Another अव्यक्त” to distinguish It from the unmanifest existence of embodied जीवs during प्रलय. Sri



ब्रह्मविद्या **Brahma Vidya**

Krishna explained this अन्यः अव्यक्तः – the अव्यक्त स्वरूप of परमेश्वर – the Unmanifest Existence of परमेश्वर, as

भावः – It exists always everywhere

सनातनः – It is Eternal, not bound by time

नचिनश्यति – It never changes, never decays and never perishes; and such अव्यक्त स्वरूप of परमेश्वर was called अक्षरं ब्रह्म परमं in Chapter 8 (8-3) and पर प्रकृति and जीवात्मा in Chapter 7 (7-5). Therefore मया अव्यक्तमूर्तिना means By ME, The परमेश्वर in My Unmanifest Form as

अक्षरं ब्रह्म परमं पर प्रकृति स्वरूप जीवात्मा, इदं सर्वम् जगत् ततं – this entire universe is pervaded. Therefore, what pervades this entire universe is not the particular Name and Form of Sri Krishna standing before Arjuna, but It is Sri Krishna's अव्यक्त स्वरूप, अक्षरं ब्रह्म स्वरूप, पर प्रकृति स्वरूप. In addition to being the पर प्रकृति, Sri Krishna also described Himself in Ch. 7 as (7-45). अपर प्रकृति or माया प्रकृति, which is the inherent power of परमेश्वर, non-separate from परमेश्वर, and available for limitless manifestation, objectification and perception. Let us understand this properly. There are not two परमेश्वरs. There is only ONE परमेश्वर with two स्वरूपs - two forms. These two forms arise from the two-fold Nature of परमेश्वर as the निमित्त कारण – the Efficient cause (or the Instrumental cause), as well as, the उपादान कारण – the Material cause, for all existence.

The पंचमहाभूताs – The Five Great Elements: आकाश, वायु, अग्नि, आपः, पृथिवी together with मनः बुद्धि and अहंकार, and their infinite combinations go to make up the व्यक्त स्वरूप or the अपर प्रकृति – the माया power – of परमेश्वर, manifested as the entire visible world of ever-changing plurality. Thus, इदं सर्वम् जगत् – this entire universe, is the व्यक्त स्वरूप or the अपर प्रकृति of परमेश्वर. Therefore, मया अव्यक्तमूर्तिना इदं सर्वम् जगत् ततं means, by My पर प्रकृति, this entire अपर प्रकृति is pervaded, and this अपर प्रकृति is for ever non-separate from ME – The परमेश्वर .

Every embodied जीव, including Arjuna, you and I, that exist now, that existed before, and that will ever exist hereafter – every embodied जीव, with no exception, is pervaded by the अव्यक्त स्वरूप of Sri Krishna.



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So, Sri Krishna tells Arjuna: By My unchanging Ever Existent, अव्यक्त स्वरूप you are pervaded. You are Myself. You are परमेश्वर, in every fiber of your body. That is the meaning of मया ततं इदं सर्वम्. Having said that, He goes on to the next line:

मत्स्थानि सर्वभूतानि, न चाहं तेषु अवस्थितः - मत् स्थानि सर्वभूतानि means सर्वभूतानि मयि अव्यक्तमूर्तौ स्थितानि - All beings in this creation have their existence in ME - in My अव्यक्त स्वरूप - in the Unmanifest Form of परमेश्वर, whereas, अहं तेषु न अवस्थितः - I am not in them, which means, I am not confined to anything in this creation. I do not depend on जगत् - this creation or anything in this creation for My Existence. While I lend the reality of existence to all the नाम रूपs - Names and Forms in this creation, My own existence is totally independent of all of them, and also apart from all of them.

As we hear in नारायण सूक्तम्

यच्च किञ्चित् जगत् सर्वम् दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वम् व्याप्य नारायणःस्थितः ॥

Sri Narayana, as the अव्यक्त स्वरूप of परमेश्वर, exists pervading IN and OUT of all that is seen or heard, in this entire universe. Consequently,

मत्स्थानि सर्वभूतानि न चाहं तेषु अवस्थितः - While all beings in this creation have their abode in ME - The परमेश्वर, I am not confined to any of them, because I am both Inside and Outside of all of them, including आकाश - the Space.

So saying, Sri Krishna hastens to add in the next verse:

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरं ।
भूतभृन्न च भूतस्थः ममात्मा भूत भावनः ॥

Sri Krishna just said मत्स्थानि सर्वभूतानि - all beings in this creation exist in ME. Now He says: न च मत्स्थानि भूतानि - at the same time, all beings in this creation do not exist in ME - which means, all beings in this creation are, in fact, Myself only; There is only Myself and nothing else in all existence.

Just as from the point of view of the Ocean, the waves are not in the ocean. The waves are are, in fact, ocean only. The waves do not have any separate existence apart from the



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ocean, and therefore, there is only Ocean. Similarly, all beings in this जगत् – the creation, have no separate existence apart from ME – The परमेश्वर. There is ONLY परमेश्वर and nothing else. All existence is My Glory – The Glory of परमेश्वर – ईश्वर विभूति.

Thus, in the vision of an ईश्वर भक्त – a Devotee of परमेश्वर, there is ONLY परमेश्वर and nothing else. Therefore, Sri Krishna tells Arjuna – a Devotee of परमेश्वर, O! Arjuna पश्य मे योगमैश्वरं – See and Enjoy My Glory, see and Enjoy The Glory of परमेश्वर. See and Enjoy योगमैश्वरं, The ईश्वर योग – the Extraordinary connection between ईश्वर and जगत् – the creation; the extraordinary connection between परमेश्वर and all beings in this creation. Look at My Glory as IT is, The Glory of ईशावास्यं इदं सर्वम्. Again,

पश्य ममात्मा – See and recognize My अव्यक्त स्वरूप आत्मा. See My Unmanifest SELF pervading this entire creation

भूतभृत् – I am the Sustainer of all the भूतs – of all Beings in this creation, and at the same time

न भूतस्थः – I am not located in, or confined in, any of the भूतs – any of the beings in this creation, by virtue of my all-pervasiveness – Inside and Outside of all beings, which means,

मम आत्मा असंगः – I am unconnected and uninvolved with all the beings in this creation, but, still, I am

भूतभावनः – I am the creator of all beings in this creation, by My माया-power, inherent in ME; consequently, I am सत्यं, and everything else in this creation is मिथ्या. I am The Truth behind every Name and Form in this transient creation. Therefore, what is the connection between ME – the परमेश्वर and all the भूताs – all the beings, all the names and forms in this creation?

परमेश्वर Itself being in fact, everything in this creation, the connection between परमेश्वर and anything in this creation is like the connection between the ocean and the waves. It is like the connection between two identities, which means, it is a connection, with only an appearance of connection between two entities, but, in fact, no connection at all, because, there being no two entities available for connection.

It is an association with only an appearance of association between two entities, but in fact, no association at all, because, there being no two entities available for association.



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ब्रह्मविद्या **Brahma Vidya**

It is an involvement, with only an appearance of involvement between two entities, but, in fact no involvement at all, because, there being no two entities available for involvement; and thus the connection between परमेश्वर and any thing in this creation is an Extraordinary and Inexplicable one. That is My Glory, That is the Glory of परमेश्वर. पश्य मे योगमैश्वरं. This is परमेश्वर योग.

See and Enjoy This परमेश्वर योग as It is. So saying, Sri Krishna unfolds परमेश्वर योग as ब्रह्मज्ञानं. Sri Krishna explains This परमेश्वर योग a little further, in the next few verses, which we will see next time.