



श्रीमद्भगवत् गीता

राज विध्या राज गुह्य योगः

Chapter 9

Volume 3

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् । तथा सर्वाणि भूतानि मत्स्थानि इति उपधारय ॥	9-6
सर्वभूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम् । कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥	9-7
प्रकृतिम् स्वाम् अवष्टभ्य विसृजामि पुनः पुनः । भूतग्रामं इमं कृत्स्नम् अवशं प्रकृतेर्वशात् ॥	9-8
न च मां तानि कर्माणि निबध्नन्ति धनंजय । उदासीनवत् आसीनं असक्तं तेषु कर्मसु ॥	9-9
मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुना अनेन कौन्तेय जगत् विपरिवर्तते ॥	9-10
मया ततं इदं सर्वम् जगत् अव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि नचाहं तेषु अवस्थितः ॥ न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृत्, न च भूतस्थः, ममात्मा भूतभावनः ॥	

That is how Sri Krishna resumed His Discourse on ब्रह्मज्ञानं

इदं सर्वम् जगत् – This entire universe is pervaded by ME, The परमेश्वर, in My अव्यक्त स्वरूप – in My Unmanifest Form

The अव्यक्त स्वरूप of परमेश्वर is सत् चित् आनन्द स्वरूप अक्षर ब्रह्मन्, the पर प्रकृति स्वरूप जीवात्मा, which is Ever-existent and Unchanging.

The इदं सर्वम् जगत् – this entire universe, is made up of the पञ्चमहाभूताs – The Five Great Elements – आकाश, वायु, अग्नि, आपः and पृथिवी, and मनः, बुद्धि, अहंकार, and all their infinite combinations, which constitute the अपर प्रकृति or the माया



प्रकृति of परमेश्वर – which, by its very nature, is ever subject to change.

Therefore, this ever-changing universe and everything in this ever-changing universe – the अपर प्रकृति of परमेश्वर, is pervaded by the never-changing, ever-existent, all-inclusive पर प्रकृति – The Unmanifest Form of परमेश्वर.

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

न च मत्स्थानि भूतानि, पश्य मे योगमैश्वरम् – In fact, all beings in this creation are NOT in ME, they are Myself only; they have no existence apart from Myself – The परमेश्वर. There is only Myself, and nothing else in Existence. All Existence is My Glory – The Glory of परमेश्वर. See and Enjoy MY Glory; see and enjoy The Glory of परमेश्वर ; पश्य मे योगमैश्वरं. Look at My Glory - The Glory of परमेश्वर, as It is. See My Unmanifest SELF, pervading this entire creation.

भूतभृत्, न च भूतस्थः, मम आत्मा भूतभावनः पश्य मे योगमैश्वरम् - I am the creator, as well as the sustainer of all beings in this creation through MY inherent माया power. I am not confined in, or limited to, any of the beings in this creation by virtue of MY all-pervasiveness. Even though all beings are in ME, and I am in all beings, still I remain unconnected and uninvolved with all of them. My connection with this creation and with every one in this creation, is extraordinary;

Every being in this creation being non-separate from Myself,

- -It is a connection with no real connection at all
- -It is an association, with no real association at all
- -It is an involvement, with no real involvement at all
- -It is an identity with no real differentiation or contamination of any kind
- -It is an Extraordinary and Inexplicable connection.
- -That is My Glory – The Glory of परमेश्वर.

पश्य मे योगमैश्वरम् – That is परमेश्वर योग. See and enjoy That परमेश्वर योग as It is. So saying, Sri Krishna resumed His Discourse on ब्रह्मज्ञानं – as भक्ति योग. All this we saw last time. In today's verses, Sri Krishna explains these verses further.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।



तथा सर्वाणि भूतानि, मत्स्थानि इति उपधारय ॥

9-6

इति उपधारय - Arjuna, please understand this clearly - what?

यथा नित्यं वायुः सर्वत्रगो महान्

यथा - Just as, in this creation

महान् वायुः - this great voluminous body of air

नित्यं सर्वत्रगः - always moves from place to place, without any attachment or involvement or association with

आकाश - the space

आकाशस्थितः नित्यं - and still exists in आकाश - in space at all times

तथा - similarly

सर्वाणि भूतानि मत्स्थानि नित्यं - all beings in this creation, with their ever-changing forms and names, exist in ME, The परमेश्वर, at all times, without any attachment, involvement, or association with ME

Just as this great volume of air mass, moving from place to place, always exists in Space, without any association or involvement with Space which itself remains motionless, similarly, all beings in this creation with their ever-changing forms and names, always exist in ME - The परमेश्वर, without any association or involvement with परमेश्वर, which itself does not move, because of its all-pervasiveness.

The illustration here is simply to point out that आत्मा is असंगः. The आत्मा - The परमेश्वर - The पर प्रकृति - The सत् चित् आनन्द स्वरूप अक्षर ब्रह्मन् is असंगः - is unconnected, uninvolved and unassociated with all the happenings in its अपर प्रकृति, इदं सर्वम् जगत् - with all beings in this entire creation

When भगवान् says मत्स्थानि सर्वभूतानि - "all beings exist in Me", भगवान् is talking about the period of time when beings exist and are being sustained in this creation. This is स्थिति काल.

There are three कालs - periods of time for any created being, namely, श्रुष्टि, स्थिति and लय - the periods of creation, sustenance and dissolution. When I wake up in the morning, there is श्रुष्टि - creation; when I am awake and active, there is स्थिति - sustenance, and when I go to sleep, there is लय - dissolution. If these concepts are



extended cosmically to the entire creation, then, we have the शृष्टि, स्थिति and लय or प्रलय काल for the entire creation.

If the created beings exist in परमेश्वर during स्थिति काल – period of sustenance, where did they exist before creation, and where will they exist on dissolution?

The answer is, they exist in परमेश्वर only, both before creation, and on dissolution, just as:

- the pot came from clay
- the pot exists in clay, and
- the pot goes back to clay ultimately

That is essentially what भगवान् says in the next verse.

सर्वभूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

9-7

सर्वभूतानि, मामिकाम् प्रकृतिम् यान्ति, कल्पक्षये
कौन्तेय – O! Arjuna,

सर्वभूतानि – all beings in this creation

मामिकाम् प्रकृतिम् यान्ति – go to My प्रकृति, My अपर प्रकृति, My माया प्रकृति

कल्पक्षये – at the time of Dissolution

प्रलय काल – in each cycle of creation

पुनः कल्पादौ, तानि अहं विसृजामि

पुनः – again

कल्पादौ – at the beginning of the next cycle of creation

तानि अहं विसृजामि पूर्ववत् उत्पादयामि – I create them, as they were before Dissolution

The created world came from MY माया प्रकृति, has its existence in My माया प्रकृति, and on dissolution merges back into My माया प्रकृति

भगवान् 's माया प्रकृति is where the created world resolves. The inherent power of ब्रह्मन् is माया; माया has no existence apart from ब्रह्मन्. If we look at ब्रह्मन् as the cause of this



ब्रह्मविद्या **Brahma Vidya**

creation, then there is **माया**. From the standpoint of **ब्रह्मन्** itself, there is no **माया**, there is ONLY **ब्रह्मन्**. That is why Sri Krishna can say:

मत्स्थानि सर्वभूतानि – All beings exist in ME

न च मत्स्थानि भूतानि – All beings are NOT in ME, they are Myself only

In the next verse, **भगवान्** points out that He is the Efficient cause – the **निमित्त कारणं**, for this creation through His inherent Power – **माया**, which is the Material Cause – the **उपादान कारणं** for this creation.

प्रकृतिम् स्वां अवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्रामं इमं कृत्स्नं अवशं प्रकृतेः वशात् ॥

9-8

स्वां प्रकृतिम् means **मामिकाम् प्रकृतिम्**

My **अपर प्रकृति** or **माया प्रकृति**, also called **माया उपाधि** – My Vehicle of **माया** Power

प्रकृतिम् स्वां अवष्टभ्य – Keeping the Vehicle of My **माया** Power under My Own Control

That is the difference between individual **जीव**s and **परमेश्वर**. **परमेश्वर** keeps His **माया** Power under His own control; whereas, the individual **जीव**s come under the spell of His **माया** Power.

Therefore, **प्रकृतिम् स्वां अवष्टभ्य** means wielding My own inherent **माया** Power, and keeping it totally under My control

विसृजामि पुनः पुनः – I create (this entire universe) again and again, at the beginning of each cycle of creation. There is no division between Myself and My inherent power to create, through the **माया उपाधि** – the Vehicle of **माया**.

While My **पर प्रकृति** – The **सत्यं**, **ज्ञानं**, **अनन्तं ब्रह्मन्**, is independent of my **त्रिगुणत्मिका माया प्रकृति**, the **माया प्रकृति** is not independent of ME. Therefore, I am both the **निमित्त कारणं** – the Efficient Cause (the instrumental cause) as well as the **उपादान कारणं** – the Material Cause for this creation. Being so,

विसृजामि पुनः पुनः – I create again and again, at the beginning of each cycle. I create what?

भूतग्रामं इमं कृत्स्नं means **इदं समस्त भुतसमुदायं** – this entire society of beings, as they are in this creation. Why do I create these beings?



ब्रह्मविद्या **Brahma Vidya**

अवशं प्रकृतेः वशात्, स्वाभावात् - The very nature of त्रिगुणत्मिका माया is to create, through the interaction of the गुणs. अवशं indicates the necessity – the inevitability
अवशं प्रकृतेः वशात् - creation has to take place, and it takes place inevitably, because the entire भूत समुदाय – all beings in this creation are under the spell of the three माया गुणs, their combinations and interactions. Consequently, all beings are under the spell of their own अविद्या काम कर्म दोषा, meaning their ignorance of the true nature of Existence, and their own पुण्य पाप कर्मs – धर्म अधर्म कर्मs, and it becomes inevitable for them to go through cycles of existence, to experience the fruit of their own actions, until finally they redeem themselves through gaining आत्मज्ञानं – Self-Knowledge.

Since the कर्मs of beings are many and varied, so are the differences in the nature of the beings in this creation. Thus, while परमेश्वर is the ultimate cause of all Existence – including the existence of every being in this creation, it is only one's own ignorance about the true nature of oneself, and the results of one's own पुण्य, पाप कर्मs – धर्म, अधर्म कर्म s, and प्रारब्ध कर्मs – which account for one's current existence, as one is.

If so, how do the कर्मs of the individuals in this creation affect परमेश्वर ? भगवान् says, in the next verse:

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवत् आसीनं असक्तं तेषु कर्मसु ॥

9-9

धनञ्जय - O! Arjuna

तानि कर्माणि मां न निबध्नन्ति

तानि कर्माणि – Those कर्मs, those पुण्य-पाप कर्मs which are the causes for the differences in the nature and quality of beings in this creation, मां न निबध्नन्ति they do not bind ME at all, because

उदासीनवत् आसीनं, असक्तं तेषु कर्मसु

आसीनं – I am seated, I exist in all those actions as a

उदासीनवत् – like an indifferent witness (साक्षी)

असक्तं तेषु कर्मसु – totally unconnected, uninvolved, unattached in those actions



आत्मा is उदासीनवत्. The all-pervasive, ever-present आत्मा is like a witness to all actions which take place in one's body-mind-intellect complex – all actions in terms of thought, word and deed. It is also असक्तं – not involved in the कर्म in any way. आत्मा has no sense of कर्तृत्वं and भोक्तृत्वं – Doership or Enjoyership in the कर्मs of the beings involved in the creation

आत्मा has neither फल आसंग or अभिमान आसंग in all the कर्मs of the जीवs. आत्मा has neither attachment to the fruits of actions, nor has any notion of Doership for the actions involved.

The same holds true with respect to the शृष्टि, स्थिति, लय कर्मs – the actions of creation, sustenance and dissolution involved in every cycle of creation. Such actions do not bind परमेश्वर at all, because, in all those कर्मs, परमेश्वर is उदासीनवत् – uninvolved, unattached, unchanging, ever-present witness. By the very presence of परमेश्वर, the माया उपाधि is alive and active, and thereby all activities in this creation take place, naturally and inevitably. All such activities and their results belong entirely to the जीवs who consider themselves as doers and enjoyers of their कर्मs and कर्मफलs.

Therefore, from the point of view of the beings in this creation, भगवान् can say “I perform the actions of शृष्टि, स्थिति and लय through My माया उपाधि. Since माया उपाधि Itself is non-separate from परमेश्वर, from the point of view of His own SELF, भगवान् can also say “I perform no action”.

In this connection, let us briefly recall what Sri Krishna said in Chapter 4, in the context of ज्ञान-कर्म-संन्यास योग

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां यो अभिजानाति, कर्मभिः न स बध्यते ॥

4-14

The कर्मs in this creation do not touch Me at all. They do not taint Me in any way, because, there is no notion of Doership or Enjoyership in ME for such कर्मs. I am the Law of all laws, governing all actions in this creation. There is no कर्म involved on My part. Every जीव is endowed with a Free Will. With this Free Will, whatever कर्म a जीव does, कर्मफल – the fruit of action occurs inevitably, automatically without any action on My part.



ब्रह्मविद्या **Brahma Vidya**

One's गुण is the result of one's own कर्म. In this गुण, कर्म, विभाग – the nature of one's गुण at birth, and its continuing changes because of the succession of one's कर्मs and कर्मफलs, परमेश्वर remains untouched either by the कर्मs or by the कर्मफलs.

Therefore we cannot, and we need not, blame परमेश्वर for our गुणs at any time. They are our own making. We can, and we must, upgrade our गुणs by our own efforts, through ज्ञानकर्मसंन्यास योग – which is same as ज्ञान-लक्षण भक्तियोग.

भगवान् says further – the one who recognizes one's identity with My True Nature, the one who realizes जीव इश्वर ऐक्यं, the one who is totally free from any sense of Doership or Enjoyership in all actions in this creation, that person is not bound by actions; that person is as Free as Myself, The परमेश्वर.

The relationship between the Actionless परमेश्वर and the Actionfull माया प्रकृति – which is non-separate from परमेश्वर needs to be understood. It is just like the relationship between the actionless Sun in the sky, and the creative power of the Sun's rays which are non-separate from the Sun itself. भगवान् explains this relationship in this manner:

मयाध्यक्षेण प्रकृतिः सृजते सचराचरम् ।
हेतुना अनेन कौन्तेय जगत् विपरिवर्तते ॥

9-10

मया अध्यक्षेण – Under My overlordship, being under My control, presided over by ME, The परमेश्वर, owing its creative power entirely to ME, The परमेश्वर

प्रकृतिः – the माया प्रकृति, माया उपाधि

सृजते (=सृजते) सचराचरम् (= इदं जगत्) - the माया उपाधि – the vehicle of माया Power, creates this world of moving and unmoving beings, naturally;

कौन्तेय – O! Arjuna

अनेन हेतुना – it is by this Means

जगत् विपरिवर्तते – this entire world revolves By My very presence, the माया उपाधि gets activated to create this entire world of never ending changes, naturally. No activity takes place without being presided over by Pure consciousness, Which is Myself, The परमेश्वर.



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ब्रह्मविद्या **Brahma Vidya**

Yet, I myself do not perform any action. In My presence, by My presence – all actions take place in this creation, and the creation itself revolves around such actions. Thus the connection between परमेश्वर and जगत् is an Extraordinary ONE. It is

-मया ततं इदं सर्वम् जगत्

-मत्स्थानि सर्वभूतानि

-न च मत्स्थानि भूतानि

-पूर्णम् अदः पूर्णम् इदं

-ईशावास्यं इदं सर्वम्

पश्य मे योगमैश्वरम् – That is परमेश्वर योग.

Just think about It. By the Grace of Sri Krishna, let all of us gain the ability to recognize, see and enjoy, everyday, this Extraordinary परमेश्वर योग as It is.

We will continue, next time.