

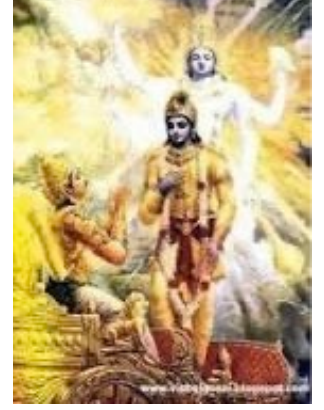
**Bhagavad Gita Chapter 7 online Part 3 dated 23/05/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**

**Subject: Chapter 7, Verses 7 - 11**

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,  
Devaki paramanandam, Krishnam vande jagat gurum**

*I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kamsa and Chanura, and who is the bliss of Devaki.*



सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।  
पार्थो वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanah |  
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

*All the Upanishads are likened to cows. The milker is Krishna, the son of Gopala. Partha is likened to a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.*

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं ।  
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**Mookam karoti vachalam pangum langhayate girim |  
Yat-krupa tamaham vande paramananda madhavam ||**

*I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.*

**Recollection:**

We are studying the seventh chapter of the Bhagavat Gita called '**Jnana-Vijnana-Yoga ज्ञान - विज्ञान योग**'.

- **Classification of the 18 chapters of the Bhagavat Gita -** (Please refer to Chapter 7 / Part 1.) We were discussing the *shatakas*.

Bhagavat Gita as we know is comprised of 18 chapters. Many of our commentators on the Bhagavat Gita have classified these 18 chapters into **3 शटका Shatkas or sections** (*Shataka* means 6) with 6 chapters in each section. Although, it does not apply very strictly, but more or less it does apply.

**First Shatka शटका or section** includes first six chapters - from 1st chapter to 6th chapter. These first six chapters describe the nature of "त्वम् *tvam*" meaning nature of the individual.

**Second Shatka** शटका **or section** includes chapters 7th -12th. In this Shatka, the nature of the Divine Lord is described and called तत् *tat*. “*tat*” means Brahman.

**Third Shatka** शटका **or section** includes chapters from 13th -18th. These chapters primarily describe that *Jivatma* and *Paramatma* are exactly the same. In the seventh chapter, the Divine Lord's glory / *mahima*, has been described very beautifully. This has been continued in the eighth, ninth, tenth and especially in the eleventh chapter -which is called '*Vishwarupa-Darshana*'. In the twelfth chapter, the Lord deals especially with '*Bhakti-Yoga*'. The *Bhakti-Yoga* is the most suitable yoga for this particular time we are living in.

- This seventh chapter is very aptly called '***Jnana-Vijnana-Yoga***'. *Jnana* means the true nature of the *Jiva or Individual soul and Parmatma or Universal Soul or God*. The Lord is telling us about Himself and also about the relationship between God, *Jiva* and this particular world. Are these three the same or different from each other?
- **Why don't the majority of human beings turn towards spirituality or God?** It is because of the Lord's peculiar power called *Maya* which is the root cause of creation, maintenance and dissolution of this world.
- We have discussed the following points in our previous classes
  - 1) There is only one reality or true *tatva* called Brahman.
  - 2) However, for some mysterious reason this Brahman has divided into two –

"I" and Everything else

or

*Drig* and *Drishya*

or

Seer and Seen

or

*Purusha* and *Prakruti*

or

Knower and Known

or

## Experiencer and Experienced.

**Both *Purusha* or Seer and *Prakruti* or 'Seen' are of opposite natures.**

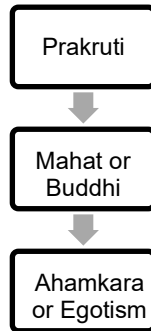
	<b>Purusha or Seer or Knower or Drig or Experiencer or Subject</b>	<b>Prakruti or Seen or Known or Drishya or Experienced or Object</b>
1	Pure Consciousness	Inert
2	One	Many
3	All knowledge	Bereft of knowledge
4	Independent	Completely dependent

- *Purusha* or Seer is endowed with pure consciousness. *Prakruti* or that which is seen - is completely inert. Seer is one, but 'Seen' are many. 'Seer' is with all knowledge, 'Seen' is bereft of all knowledge. 'Seer' is completely independent, 'Seen' also called 'object' is completely dependent. It seems that both these principals are totally different from each other.
- ***Jivatma* and *Paramatma* are exactly one and the same.** Why are we unable to realise this fact? The Lord is telling us, "This is because of My 'Maya'. Apparently, I have divided Myself into two principals - Me or I or *Ahm* and everything else'." *Drig* is pure consciousness or Brahman. *Drig* is also called क्षेत्रज्ञ *Kshetrajna* in the thirteenth chapter.
- **How to understand this truth?** When we enter a dream state, we create our own dream. There are two things in our dream – 'I' and the rest of the world. When we wake up then we discover that actually, we created our own dream. We divide ourselves into two in the dream - experiencer and everything else which we experience in the dream. This is exactly what the Lord is doing. सृष्टि, *sristi*, or creation means God with names and forms. (This world is like God's dream with infinite number of objects.) This happens with the medium of 'time, space and causation'. (Time itself is a production of our mind and this world.)
- **Two natures of God:** So, the Lord is telling us that I have two natures – 1) The lower nature. 2) The higher nature. The higher nature is 'One', but the lower nature appears to be almost countless or infinite.

- **Sankhya Yoga** has divided this entire universe into two principals.

1) **Purusha** is One only.

2) **Prakruti** is made up of so called 24 elements and is expressed into innumerable objects.



When *Prakruti* manifests itself or becomes gross then the first manifestation is called महत् *Mahat or Buddhi*. *Mahat* transforms into as *Ahamkara*. The second manifestation is called "अहंकार *Ahamkara* or Egoism'. However, before we go any further, I have to clarify that this 'Cosmic *Ahamkara*' has got nothing to do with our individual *ahamkara* or ego. Here, *Mahat* is universal; *Buddhi* is universal and *Ahamkara* is also universal.

- **Three Gunas of Prakruti:** *Prakruti* consists of three *gunas* - *satva*, *rajas* and *tamas*. These three *gunas* become *Mahat*; become *Buddhi*; become *Ahamkara*; become five subtle elements. It also becomes our individual *buddhi*, individual mind, individual *ahamkara*. These five subtle elements become gross through a peculiar process called 'पंचीकरना *panchikarana*'. Then, they manifest as our gross universe. The gross five elements are called 'पंच महाभूता *pancha-bhutas*'.
- **What is God's lower nature?** All these manifestations beginning from *Prakruti*, *Mahat*, *Ahamkara*, Subtle body, Gross body, are combined and are called "His lower nature' by the divine Lord.
- **What is Maya?** According to Advaita Vedanta or Non-Dualism, *Purusha* which is called pure consciousness or seer or knower or experienter or subject or whatever name we wish to give is only 'One'. The perception of 'Indivisible one God' into both subject and object is called Maya. This is called samsara (or the world of transmigration). This is where we all are. However, if we analyse it properly, then this entire universe is nothing but God and God only.

### Illustration of Clay and Clay Pots:

Let us take our favourite example of clay and clay pots.

- Uncountable number of pots with different shapes can be made from a formless lump of clay - such as a big pot, a small pot, a conical pot, a round pot and so on. These pots can be of different colours and sizes as well.
- Similarly, from a piece of gold - any number of different types of ornaments can be made.
- Similarly, from a piece of wood - any number and types of furniture can be made.
- So, *Purusha* is one, but it appears as if it has taken many names and forms. These names are given, based on the utility of the object. If we understand this then we can understand that this entire universe is nothing but Pure Brahman with names and forms. (Clay, gold or wood are inert. This is just an analogy. We should understand that Brahman is pure consciousness, it is not inert.)
- This world is a manifestation of Brahman. In this world we see two types of manifestations - living and non-living, conscious and non-conscious. However, as has been discussed earlier, there is nothing which is non-conscious.

### Why is the Divine Lord expounding this teaching to all of us?

The purpose is - we think that I am different and everything else is different. No, Sir! We are one with the whole universe and whole universe is one with us. We experience that there are two types of objects - living objects with consciousness and non-living objects without consciousness. We also think that these two types of objects are completely separate from each other. However, what appears to be non-conscious merges into the pure consciousness. This one pure consciousness is none other than 'I myself'.

### To summarise:

- The Lord is telling Arjuna, "O, Arjuna, I have two natures - My lower nature and different from this lower nature is My higher nature. My higher nature is the indwelling spirit by which this entire universe is sustained. My lower nature is called the *Prakruti* which forms the womb of all beings. I am the creator, the sustainer and the cause of dissolution of this entire universe."

(Just like if we say, "I am the creator of my dream and also the cause of its dissolution. When I wake up then I destroy my entire dream world.)

- According to our Upanishads - the Lord created different forms and then Himself 'entered' inside them as their living soul. The insentient matter is sustained by the living spirit.
- However, these descriptions and words like 'entered' should be understood properly, so that these words will not create any confusion. When we pour water into a pot then water enters the pot, but the water remains separate from the pot and the pot remains separate from the water, both are separate from each other. Really speaking, the Lord is not entering anything. It is just like if we say "as if the clay has entered the pot." However, when we analyse this and think about the analogy of the clay pot then we find that the pot is nothing else, but the clay itself. When we understand this then we have the right knowledge.

The Lord is saying:

### **Bhagavat Gita: Chapter 7, Verse 7**

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ 7॥

**mattaḥ parataraṁ nānyaṭ kiñchid asti dhanañjaya**

**mayi sarvaṁ idaṁ protaṁ sūtre maṇi-gaṇā iva**

**Meaning:** O, *Dananjaya* (Arjuna), there exists nothing whatsoever higher than Me. O, *Dananjaya* all is strung on Me as a row of gems on a thread.

**Explanation:** Whenever we see a garland then what do we see? We see the most beautiful and colourful flowers or gems, but we forget that all these flowers or gems are sustained as a garland only because 'a thread' is holding them together. Who is the thread of this universe? The Lord is the thread of this entire universe. (Interestingly, we cannot see the thread, we can only see the flowers or gems as a garland.)

Similarly, this whole universe is like a beautiful painting with living, non-living, men, women, animals, insects, plants, birds, rivers, mountains etc. etc. This painting cannot be sustained unless there is a screen behind it. The painting of the entire universe is painted by the Lord and the Lord Himself is the screen of this painting.

धनञ्जय **dhanañjaya** - O' Arjuna.

मत्तः **mattaḥ** - besides Me, above Me, below Me.

परतरं **parataram** - nothing is greater other than Me.

**anānyat** - anything else, **nasti kiñchid** - nothing else is there greater than Me or other than Me. I am everything.

**sūtre maṇi-gaṇā iva, idam sarvam mayi protam** - all these objects of this whole universe are just like beautiful pearls or expensive gems or beautiful flowers and they all are strung on a beautiful thread to make the garland. The garland (means the universe) cannot be made without this thread (means the Lord). This means, without God's existence nothing else can exist; without God's knowledge nothing can function; without God's bliss nothing can be blissful. This means - The Lord is the flowers; the Lord is the thread; the Lord is the universe and the Lord is the enjoyer of all this.

### **Why are we not able to understand this fact?**

The Lord has said earlier, "Only a few among millions of people develop a sincere desire to understand the mystery of the world or develop a desire to obtain Me or develop a desire to come back to Me." We need to experience that the Divine Lord only exists, nothing else exists. If we sincerely strive for it then it may take several births, but we will surely reach God, however we may reach at different times.

### **What do we mean by time?**

Here, an interesting question comes in the mind again. What do we mean by time? We are creatures bound by time / *kala*, space / *desha* and causation / *nimitta* as a result of our ignorance. This means, all these false understandings about time are actually created by our own mind. Bondage, happiness and suffering are all related to 'time'. The moment we go beyond time, what we call as 'Maha-kala or timelessness' our memory about time disappears. There is a most beautiful poem by Swami Vivekananda called "The song of Samadhi". *Nahi surya, nahi Jyoti, nahi sashanka*, there is neither the sun, nor light nor the moon nor stars nothing is there except the divine Lord. I recommend you read this poem.

### **Brief description of God's manifestations in the seventh, tenth and eleventh chapters:**

So, the Lord is now telling us a beautiful fact, "I am the essence of everything in this world."

- The essence of human beings is Me; the essence of fire is Me; the essence of the sun, stars, the moon, mountains, rivers, trees, animals, insects and everything which we can perceive or not perceive is Me only.
- The Lord gives us nearly fourteen examples of His manifestations in the seventh chapter which we experience in our day-to-day life.
- When we come to the tenth chapter called '**Vibhuti-Yoga**', there we get even more enumerations of His manifestations. He says at the end of this chapter, "Whatsoever exists in this universe is nothing else other than Me. I have only mentioned a few examples for you so that you can contemplate upon Me and you can understand My glories." In this chapter The Lord

mentions the very best objects as the manifestations of His glory. So that whenever we encounter those objects, then we can understand that the essence of greatness of that particular object is none other than the Divine Lord Himself. The Lord manifests as this world - so that we can look upon this world as none other than the Lord Himself.

- The above idea attains its peak in the eleventh chapter of this middle *Shatka* which is called '**Vishvarupa Darshana-Yoga**' - looking upon this whole universe as the manifestation of God with all these names and forms.

### **The greatness of the Lord is not equally manifested in various objects. Why?**

Before we proceed any further, I would like to make an important point. The greatness of the Lord is manifested in every object, but His greatness is not equally manifested. For example, there are so many rivers, but some rivers are small and some are big, some are considered very pure; some are not so pure.

- In this world we see the manifestation of three *gunas* as mentioned earlier - *satvaguna*, *rajoguna* and *tamoguna*. (There is no appropriate English translation of these *gunas*.)
- When the manifestation of the Lord is the lowest then this is called as *tamoguna*.
- When there is little more manifestation in the form of activities, energy, enthusiasm, joy, knowledge etc. then we call this as the manifestation of the *rajoguna*.
- When the Lord manifests in the subtlest form of His true glory which is true knowledge, discrimination, devotion, dispassion, mind control, body control etc. This is called as the manifestation of His *satvaguna*.
- What are we discussing here? The Lord manifests as *Prakruti*. This *Prakruti* consists of three *gunas* - *satva*, *rajas* and *tamas*. The entire universe (body, mind, outside, inside or anything) is made up of these three *gunas*. However, we see many variations and differences in this world. For example, we see - a beautiful, majestic mountain, a small mountain, a beautiful person, a not so beautiful person etc. We experience many more differences all around us. These different objects manifest these three *gunas* in different proportions at different times and in different ways.
- Even an ordinary person is endowed with more *satva-guna* in the morning, as the day progresses, he expresses more *rajoguna* in the forms of various activities; in the night the *tamoguna* dominates and he goes to sleep which is also a necessary component of our life.

God is now telling us - My glory is manifested in so many great things in this world. (The Lord will mention a few here, more in the tenth chapter and much more in the eleventh chapter.) Now, we are going to take the next three verses - eighth, ninth, and tenth.



रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ 8॥

**raso 'ham apsu kaunteya prabhāsmi śhaśhi-sūryayoḥ**

**praṇavaḥ sarva-vedeṣhu śhabdaḥ khe pauruṣhaṁ nṛiṣhu**

**Meaning:** O, Arjuna, I am the saver of water, radiance of the sun and the moon. I am the syllable Om in all the Vedas. I am the sound in the ether and the manliness in the man.

रसोऽहमप्सु **raso 'ham apsu** - Whenever we taste food, this taste comes from water. What is the connection between taste and water? This is called '*rasa*' in Sanskrit. '*Rasa*' is the essence of water. That is why, the memory of tasty food or sight of tasty food or smell or touch of a with our tongue produces water (saliva).

Before we go any further, let me clarify something here - we are not talking about any gross taste or gross sound or gross smell etc. We are talking about the subtlest elements; when these subtlest elements become gross then they are more easily perceived. Whenever we taste something delicious then we express that experience in the form of '*rasa*'.

I will give you another scenario to explain this point. We all know that without the sun and the moon, this world cannot go on. However, there is nothing called 'moonlight' in the true sense. As we know, moonlight is nothing, but reflected sunlight. According to the Ayurveda - medicinal plants or food plants cannot grow without sunlight and without moonlight. A scientist has expressed it so beautifully - whenever a man eats a piece of bread then he is actually eating a piece of the sun (and a piece of the moon as well).

प्रभास्मि **prabhāsmi** - that beautiful illumining light which we perceive in the sun and in the moon. They are My manifestations.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ [Kathaupanishad 2, 2,15]

**na tatra sūryo bhāti na candratāraḥ nemā vidyuto bhānti kuto'yamagniḥ |**

**tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidam vibhāti ||**

Only by His light all other lights manifest themselves.

प्रणवः सर्ववेदेषु **praṇavaḥ sarva-vedeṣhu** - essence of all Vedas is Om. We will discuss this subject in a greater detail later on.

This idea has been expressed by Shri Ramakrishna so beautifully.

**When 'M' visited Shri Ramakrishna for the first time.**

He (M) heard for the first time from the mouth of Shri Ramakrishna, "All rituals end in Gayatri; Sandhya merges into Gayatri; Gayatri merges in Om." प्रणव *Pranava* means ओंकार *Omkaara*. *Omkaara* is the essence of all the scriptures.

शब्दः खे **śhabdaḥ khe- khe** means 'akasha or space'. The special property of 'akasha or space' is sound. The vibrations of sound cannot travel without the medium of *akasha*.

पौरुषं नृषु **pauruṣaṁ nṛiṣhu - nriṣhu** means human beings. The Lord is saying, "O, Arjuna if you see a human being who is endowed with extraordinary manliness or with tremendous power and great qualities then you should understand that - I am manifesting in him as his manliness and power." For example, in the presence of a powerful King, all subordinates work automatically and to the best of their capacity.

This does not mean that the Lord is manifesting only in these special human beings. As a matter of fact, each one of us are endowed with some power and some qualities - this may be only in a very small quantity. Power of will, power of understanding, physical health, mental health, moral health, aesthetic health, and spiritual health (however small it may be) are also a manifestation of the Divine Lord. God is manifesting in each one of us.

This means, if a person is endowed with more *tamoguna*, then in him the Lord is manifesting very little; if a person is endowed with more *rajoguna* then the Lord is manifesting more in him and if a person is endowed more with *satvaguna* then the Lord is manifesting the most in him. When a spiritual aspirant becomes 'गुणातीता *gunatita*' means when he goes beyond all three *gunas* then he attains God. How to attain this state of *gunatita*? This is beautifully described in the fourteenth chapter of the Bhagavat Gita.

ओंकार **Omkara** or प्रणवः **praṇavaḥ** - very briefly,

- **Name and form:** This entire universe consist of various objects. Each object has got a form; every form has a special name such as small table, big table, yellow table, green table, round table, square table and so on and on. Even within one human body there are so many parts with different names and forms such as hands, legs, head, neck etc. So, there are millions and millions of objects in this world.
- **Name, form and idea:** All these objects are nothing but a combination of three things. What are these three things? Form, name and idea, idea belongs to mind, form and name belong to objects. Of course, name is given to an object to make our communication easier. Suppose there are a few different types of tables and I want the small green table, then I have to specify and say that I want small green table to avoid any confusion with any other table.
- **Sound-Box:** Now, we understand that every object has a form and has a name. Every name has to be sounded. This sound must pass through our physical 'sound-box'. This sound box begins at the throat and ends at the lips.
- **Shabda-prapancha** शब्दप्रपंचा **is from** आ **A to** मा **M or** उम **or** मकारा **Makara:** Whatever types of sounds this entire sound-box can produce - its beginning sound is 'आ A' [produced at the throat] and ending sound is 'मा M or Um or

makara' [produced at the lips] that is why we cannot utter the word Rama without closing our lips. The whole '*shabda-prapancha*' consists of 'अ A' to 'म M or Um'.

- अ A + ऊ U + म M: Our ancient Rishis discovered this amazing fact - our sound box can be divided into three components - sound starts with 'A' progresses into 'U' and ends with 'M or Um' A-U-M.
- OM: A+U becomes O by Sanskrit grammatical rules, and when joined with M it becomes OM. This was the greatest discovery. Why? Because by uttering OM means we are uttering every single object which ever existed, is existing and will exist in future in this *jagat* or universe. Every single object in this universe is nothing, but God Himself. That is why - this OM is so highly praised in *upanishads*, in the Bhagavat Gita and other scriptures. Therefore, combination of these three syllables - A+U+M which becomes OM represents every single object in this world.
- All sounds are contained in A+U+M or OM. Because these three sounds are the very material of the sound box. It applies to all sound boxes, whether it is an animal's sound box or a human's sound box or a cricket's sound box or a thunder's sound box, whatever it is.

This is what the Lord is telling us:

- Vedas contain the knowledge of the entire universe, both spiritual knowledge and worldly knowledge.
- All knowledge can be expressed only through names.
- All names can only be expressed through sounds.
- All sounds are contained in this 'Omkaara' and Omkaara is consisting of A + U + M; that is Om.
- That is why the Lord is saying प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु **praṇavaḥ sarva-vedeṣhu śhabdaḥ khe pauruṣaṁ nṛiṣhu** - whenever you hear any sound then you should relate it to Om or Omkaara.

### Is there a so-called bad word?

Now the question comes - If every word is a manifestation of the Divine Mother then is there a so-called bad word?

There is no bad word in any language especially in Vedanta. Even if the word is the most disgusting or obscene word - that is also contained in this Omkaara only. However, by hearing some words if lower or negative ideas arise in someone's mind then it is his misfortune and that is not the fault of the word. To explain this, I will give you two examples.

### Shri Ramakrishna and two words 'कारण *Karana*' and 'योनि *Yoni*':

This subject has been dealt with in considerable detail in "*Tantras*". For example, there is a word in Sanskrit called '*Karana*'. This word '*Karana*' has two

connotations – i) an alcoholic drink and ii) cause of something. This word '*Karana*' is used for alcoholic drinks (wine) in *Tantras*. An alcoholic drink creates intoxication. However, whenever Shri Ramakrishna used to hear the word '*Karana*', immediately his mind will remember the Divine Mother - She is the '*Jagat-Karana*' (cause of this universe). He used to go into ecstasy.

There is a beautiful song in Bengali "*Ami sura pan kori ney* (I do not drink ordinary wine.) *Ami sudha khai* (I drink the immortal nectar.) *Jai Kali Bole* (salutations to the Divine Mother.)

What I am trying to explain to you - **there is no 'bad word'**. Every word is a manifestation of the Divine Mother. There is a word called 'योनि *yoni*' which brings up animal feelings in many people (because people relate this word to the female reproductive parts), actually '*yoni*' means cause, a mother is the cause of her child. This entire universe has come out of God or the Divine Mother. *Prakruti* is the '*yoni* or female principal' or the cause of this universe. The Divine Lord or *Purusha* is like the '*beeja* or seed or the father or the male principal'. Whenever Shri Ramakrishna used to hear this word '*yoni*', immediately the glory of the Divine Mother used to flash in his mind - the Divine Mother is the '*Jagat -Karana* or *Jagat-Janani* or the cause of this universe'.

Here, Vedas does not only mean Vedas of Hinduism, but it also means the *Tripitakas* of Buddhism, the Bible, the Koran, Guru-Granth-Saheeb and every other holy scripture. Because, Veda means true knowledge and true knowledge is the realisation of a sage or a rishi or a seer. Veda means true knowledge and this true knowledge is contained in the beautiful divine word - Omkara or OM or *Pranavah*.

There is a most beautiful explanation of **Omkara** in the 'Bhakti-Yoga' book of Swami Vivekananda. I would like to recommend you to read this.

Next verse:

### **Bhagavat Gita: Chapter 7, Verse 9**

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ 9॥

**punyaṁ gandhaḥ pṛthivyāṁ cha tejaśh chāsmi vibhāvasau**

**jīvanam sarva-bhūteṣhu tapaśh chāsmi tapasviṣhu**

### **Bhagavat Gita: Chapter 7, Verse 10**

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ 10॥

**bījam māṁ sarva-bhūtānām viddhi pārtha sanātanam**

**buddhir buddhimatām asmi tejas tejasvinām aham**

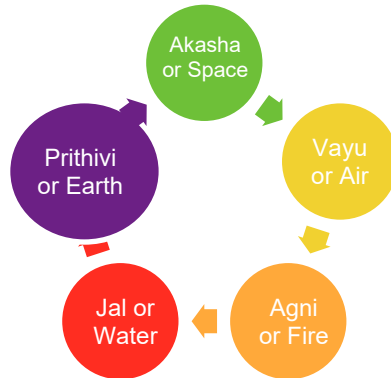
**Meaning:** Know Me, O, Son of Pritha to be the eternal seed of all things that exists. I am the Intelligence of intelligent, and the daring (power) of braves.

सर्वभूतानां मां बीजं **sarva-bhūtānām mām bījaṁ** - I am the seed of all beings. Because all beings are the products of the Divine Lord in the form of these पंच-महाभूत *pancha-bhutas* (five cosmic elements).

### How did the Macro - Cosmos / the universe came into existence?

From the Vedantic point of view -

- Atman became gross and manifested as आकाश *akasha* or space.
- Akasha आकाश or space has further degenerated and became more gross as वायु *vayu* or air.
- Air became furthermore degenerated or became more gross as fire or अग्नि *agni*.
- अग्नि *agni* or fire became still more grosser and it became as water or जल *jala*.
- Water or जल *jala* became even more grosser and became पृथ्वी *prithvi* or earth



### Pancha-Mahabhutas

- The entire universe, whether it is our galaxy or cosmos or other galaxies are made up of these five cosmic elements or पंच-महाभूत *panch-bhutas*.

Now, if we proceed to trace back our own origin - where did we all come from? Then sequence will be -

- We came from पृथ्वी *prithvi* or earth.
- Earth or पृथ्वी *prithvi* came from water or जल *jala*.
- Water or जल *jala* came from अग्नि *agni* or fire.
- Fire or अग्नि *agni* came from वायु *vayu* or air.
- Air or वायु *vayu* came from आकाश *akasha* or space and

➤ Space or आकाश akasha came from the Atman.

Therefore, the entire universe is nothing, but the manifestation of Atman or God by the process of generations after generations –from father to child and child becomes father in his own turn and so on. So, if we trace back to our origin or trace back to our ancestors then we will find that it is none other than God. This entire universe is nothing but the manifestation of God and we all are children of God.

We are also like seeds and produce other beings. This is called evolution - human beings give birth; animals give birth; insects give birth; Corona gives birth and so on and on. In nutshell, everybody in this universe comes from God and in its turn becomes the cause of something else. We all originated from God or Atman and everything is the manifestation of God only.

पार्थ विद्धि सनातनम् | **pārtha viddhi sanātanam** - *Sanatanam* means eternal. The Lord is saying, "From Me everything has come, therefore everything is Me only. I am the creator; I am the sustainer and I take everything back in Myself. We must remember that whatever we see, is none other than God.

बुद्धिर्बुद्धिमतामस्मि **buddhir buddhimatām asmi** – the divine Lord is saying, "Whenever you see an extra ordinary intelligent person in any field of life then know that It is Me manifesting in that particular form."

**God is manifesting in the form of people with extra-ordinary qualities.**

**Examples:**

Whenever we see an extraordinarily intelligent person such as Einstein, his extraordinary scientific knowledge is due to his extraordinary Intelligence. This scientific knowledge of Einstein is none other than the knowledge of God which is manifesting in him. Here, Einstein is just a 'scientific utensil'. If we pour water in a square tumbler then water will appear square; if we pour the same water in a round tumbler then it will appear round; if we pour the same water in a red glass then it will appear red. Note: Here, water is same, but tumblers are different.

Now we can understand, when the eternal knowledge of the Lord (which we call 'Goddess Saraswati' in the *puranic* or scriptural language) is poured into various types of vessels which have been prepared for a long time such as - a musician's vessel (or a scientist's vessel or a cook's vessel or a carpenter's vessel or a goldsmith's vessel or a spiritual teacher's vessel etc) then God's eternal knowledge will take up the form of the vessel and will be expressed in the form of a musician's musical knowledge (or a scientist's scientific knowledge or a cook's cooking knowledge and so on).

This is what the Lord is telling us - whenever we see an extraordinary intelligent person in any field of life then know that it is Me manifesting in that particular form. Suppose there is an extraordinarily intelligent stock market broker. He intuitively understands the market and knows very well about the rise and fall of the stock market. The broker's knowledge is God's gifted knowledge, and this knowledge will make him a very successful and wealthy person.

**Goddess Saraswati and Goddess Lakshmi:**



As we know, in Hinduism - knowledge is called Goddess Saraswati and wealth is called Goddess Lakshmi. So, where there is Saraswati, there will be Lakshmi as well. Sometimes, there is a curious belief that Saraswati and Lakshmi do not exist together - this is absolute rubbish. There are two explanations for this. 1) Suppose a person is very knowledgeable but he is not a practical person. This person may not become a rich person. Whereas there is another person who is less knowledgeable but highly practical. There are more chances for him to become rich. 2) Second explanation is - if a person is very selfish and has never done any meritorious deeds, then as a result of his selfishness, he may lose everything in his future births.

**Important point:** Whenever we see an intelligent or talented person, even if we don't like that person, but we should salute him and say to ourselves, "He is a very knowledgeable person, his knowledge is God's knowledge, therefore I bow down to him."

### Shri Ramakrishna and his teachings:

Whenever Shri Ramakrishna used to hear about a great person with extraordinary qualities such as a great musician or a great philanthropist or a great politician or a great spiritual person then he would always like to visit the person and meet him/her. Many times, it so happened that when he visited them then they fail to give him proper respect or the deserved acknowledgment. People used to question Shri Ramakrishna and ask him, "Why do you want to visit them, they do not give you proper respect or the deserved acknowledgement?"

Shri Ramakrishna's reply was absolutely wonderful, a great lesson and very uplifting for all of us. He said, "I do not care whether they give me proper respect or not or what they think about me. I see my Divine Mother's glory is manifesting in them much more than in many other people. I salute to my Divine Mother."

### Essence of Verse 10:

This is what the Divine Lord is telling us: बुद्धिर्बुद्धिमतामस्मि **buddhir buddhimatām asmi** – the Lord Himself is the knowledge of a wise person. Therefore, when we bow down to a wise person then actually, we are bowing down to the Lord's knowledge. The greatness of a wise person belongs to the Lord only. Sometimes, such a person might misuse his power, but he will get the result of his karma.

Next Verse:

### Bhagavat Gita: Chapter 7, Verse 11

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ 11॥

**balam balavatām chāham kāmā-rāga-vivarjitam**

**dharmaṁviruddho bhūteṣhu kāmō 'smi bharatarṣhabha**

**Meaning:** O, Bharatarshabha (Mighty among the Pandavas) when you see tremendous strength (physical, mental, intellectual, moral, spiritual etc. ) then recognise it as My manifestation in that particular form.

कामरागविवर्जितम् | **kāma-rāga-vivarjitam** – a person with tremendous power but has no desire; he only wants welfare of the people; he is also devoid of raga or attachments. O, Arjuna, you should recognise the strength of such a person as My manifestation.

**Essence:** Whenever we see greatness in the form of strength (physical, mental, intellectual, moral, spiritual etc.) then we must understand that the strength belongs to the Lord only and it is His manifestation. However, the Lord is even more manifested in a person with spiritual strength.

As we have discussed, Shri Ramakrishna used to say that If we see a person who can sing beautifully or play extremely well or is a great scholar then we should know that God is manifesting more in such a person.”

### **Coming back to Verse 11:**

The Lord is saying, “I am strength of the strong, free from longing and attachments. O, mighty among the Pandavas, I am the desire of all beings that is not contrary to Dharma.”

The Lord is also telling us that *kama* or desire is also My manifestation. How can *kama* or desire be the manifestation of God? This universe cannot run without desires. We are alive today because of our desires. However, a desire can be a selfish desire or an unselfish desire or a worldly or a spiritual desire. Or it can be an intellectual or a moral desire or an aesthetic desire. It could be any type of desire. We need to understand that the Lord is manifesting in the form of all these types of desires.

However, if we see in anybody strong *kama* or desire which is **dharmāviruddha** / unopposed to dharma (means dharmic, righteous and conducive to the welfare of the whole universe.) then the Lord is especially manifested there.

We will discuss these beautiful ideas in our future classes. To be cont'd

**Vasudeva sutham devam kamsa Chanoora mardhanam,**

**Devaki paramanandam Krishnam vande Jagat Gurum.**

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.**

**Om Shanti Shanti Shanti.**

**With kind regards**

**Mamta Misra**



