

## Śloka 7

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

*mattaḥ parataram nānyat---kiñcidasti dhanamjaya  
mayi sarvamiḍam protam sūtre maṇigaṇā iva*

मत्तः	<i>mattaḥ</i>	than Me
परतरम्	<i>parataram</i>	higher
न	<i>na</i>	not
अन्यत्	<i>anyat</i>	other
किंचित्	<i>kiñcit</i>	anyone
अस्ति	<i>asti</i>	is
धनंजय	<i>dhanamjaya</i>	O Dhanamjaya (Arjuna)
मयि	<i>mayi</i>	in Me
सर्वम्	<i>sarvam</i>	all
इदम्	<i>idam</i>	this
प्रोतम्	<i>protam</i>	is strung
सूत्रे	<i>sūtre</i>	on a string
मणिगणाः	<i>maṇigaṇāḥ</i>	clusters of gems
इव	<i>iva</i>	like

## VERSE 7

*God is the Common Factor In All the Forms of the Universe*

7

**There is nothing whatsoever higher than Me, O Dhanamjaya (Arjuna). All this is strung on Me, as clusters of gems on a string.**

In the previous verse Lord Kṛṣṇa said “I am the cause and the end, and beside Me there is nothing else.” Just as in all clay pots there is only clay, in all ocean waves there is only water, and in all gold ornaments there is only gold; so too in all forms, shapes, and sizes of creation there is only God. In this verse the Lord says that He is the sustainer of the creation.

We see that the embodied soul appears in so many different forms, shapes, and sizes, and that each being is different from all others in activity, thought, feeling, and emotion. As a result, we mistakenly have the idea that there are different selves in different bodies. In order to address this line of thinking, this verse says that God is the ultimate reality and, consequently, there is nothing higher.

God (the Self) is the same in everything, irrespective of shape, size, form, thought, feeling, or action. Lord Kṛṣṇa uses the example of a necklace made up of diverse gems of different shapes, forms, sizes, and colors. All the forms of the universe are strung like beads on one common thread that invisibly holds them together; that thread is the Self (God).

The essence of this verse is that even though in individuals the shape, size, and form are different, and the functions of mind, body, and intellect are different, one conscious principle works through all these various created objects; and everything in life adjusts to co-exist harmoniously.

## Śloka 8

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।  
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

*raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ*  
*praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣam nṛṣu*

रसः	<i>rasaḥ</i>	sapidity, flavor
अहम्	<i>aham</i>	I
अप्सु	<i>apsu</i>	in water
कौन्तेय	<i>kaunteya</i>	O Son of Kuntī (Arjuna)
प्रभा	<i>prabhā</i>	light
अस्मि	<i>asmi</i>	am I
शशिसूर्ययोः	<i>śaśisūryayoḥ</i>	in the moon and the sun
प्रणवः	<i>praṇavaḥ</i>	the syllable Om
सर्ववेदेषु	<i>sarvavedeṣu</i>	in all the Vedas
शब्दः	<i>śabdaḥ</i>	sound
खे	<i>khe</i>	in the ether
पौरुषम्	<i>pauruṣam</i>	virility
नृषु	<i>nṛṣu</i>	in humans

## VERSES 8-9

*How Everything is Strung On God*

8

**O Son of Kuntī (Arjuna), I am liquidity in water, I am light in the moon and the sun; I am the syllable Om in the Vedas, sound in ether, and virility in humans.**

It has already been explained that God's higher nature is the source of the entire creation and there is nothing beyond this. These two verses explain the essence of the invisible, eternal thread that is holding everything together. The principle that constitutes and pervades a substance and supports it from beginning to end is the essence of that substance. In this verse Śrī Kṛṣṇa says that it is He, the Lord Himself, who is that principle.

**I am liquidity in water** - Liquidity (*rasa tanmātra*) is the essence of the water element. Hence, the water element is strung on God by its essence of liquidity.

**I am light in the moon and the sun** - Radiance (*rūpa tanmātra*) is the essence of the moon and sun. Hence, the moon and sun are strung on God by their essence of radiance.

**I am the syllable Om in the Vedas** - The sacred syllable Om is the essence of all the **Vedas**. Hence, all the **Vedas** are strung on God by their essence of Om.

**sound in ether** - The sound principle (*śabda tanmātra*) is the essence of the ether element. Hence, the ether element is strung on God by its essence of sound.

**virility in humans** - Virility here refers to *ojas*, the most subtle form of *prāṇa* in a human, and refers to both men and women. Hence, humanity is strung on God by its essence of virility.

## Śloka 9

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

*puṇyo gandhaḥ pṛthivyām ca tejaścāsmi vibhāvasau*  
*jīvanam sarvabhūteṣu tapaścāsmi tapasviṣu*

पुण्यः	<i>puṇyaḥ</i>	sweet, pure
गन्धः	<i>gandhaḥ</i>	fragrance
पृथिव्याम्	<i>pṛthivyām</i>	in earth
च	<i>ca</i>	and
तेजः	<i>tejaḥ</i>	brilliance
च	<i>ca</i>	and
अस्मि	<i>asmi</i>	am (I)
विभावसौ	<i>vibhāvasau</i>	in fire
जीवनम्	<i>jīvanam</i>	life
सर्वभूतेषु	<i>sarvabhūteṣu</i>	in all beings
तपः	<i>tapaḥ</i>	austerity
च	<i>ca</i>	and
अस्मि	<i>asmi</i>	am (I)
तपस्विषु	<i>tapasviṣu</i>	in ascetics

9

**I am the sweet fragrance in earth, brilliance in fire, the life in all beings, and austerity in the austere.**

**I am the sweet fragrance in earth** - Odor (*gandha tanmātra*) is the essence of the earth element. Hence, the earth element is strung on God by its essence of odor.

**brilliance in fire** - Luminosity (*rūpa tanmātra*) is the essence of the fire element. Hence, the fire element is strung on God by its essence of luminosity.

**the life in all beings** - Without life energy, everything is dead. Hence, all animate and inanimate beings are strung on God by their essence of life.

**austerity in the austere** - The essence of ascetics is austerity. Austerity is that power through which an ascetic attains equanimity of mind, which is conducive to God-realization. Hence, all ascetics are strung on God by their essence of austerity.

## Śloka 10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्  
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

*bijaṁ mām sarvabhūtānām vidधि pārtha sanātanam  
buddhirbuddhimatāmasmi tejastejasvināmaham*

बीजम्	<i>bijaṁ</i>	seed
माम्	<i>mām</i>	Me
सर्वभूतानाम्	<i>sarvabhūtānām</i>	of all beings
विद्धि	<i>vidधि</i>	know
पार्थ	<i>pārtha</i>	O Pārtha (Arjuna)
सनातनम्	<i>sanātanam</i>	eternal
बुद्धि	<i>buddhi</i>	intelligence
बुद्धिमताम्	<i>buddhimatām</i>	of the intelligent
अस्मि	<i>asmi</i>	am (I)
तेजः	<i>tejaḥ</i>	splendor
तेजस्विनाम्	<i>tejasvinām</i>	of the splendid
अहम्	<i>aham</i>	I

**VERSES 10-11**

*More Examples to Show All Things Are Strung on God by  
Their Essence*

10

**Know Me, O Pārtha (Arjuna), as the eternal seed of all beings. I am the intelligence of the intelligent; the glory of the glorious am I.**

In this verse the Lord gives more examples that are easy to grasp, demonstrating how everything is strung on God.

**the eternal seed of all beings** - All animate and inanimate creation starts from God, is sustained by God, and is annihilated by God. The same cycle repeats eternally. Hence, God (Īśvara) alone is the eternal seed (source).

**I am the intelligence of the intelligent** - The intellect is a derivation of *prakṛti* in which *puruṣa* (conscious principle) reflects. That reflection of *puruṣa* in the intellect is the consciousness that expresses itself as intelligence. In an intelligent person's thoughts, actions, and feelings, there is a greater expression of the divine principle than in others. For that reason the Lord says, "I am the faculty of intellect in the intelligent."

**the glory of the glorious am I** - Those who have the inner power of the Self in abundance are called glorious. Anyone who comes in the proximity of such a radiant person is influenced. That is why the Lord says that He is that inner power or glory in glorious people.

God's (Īśvara's) nature is defined by three qualities: 1) omnipresence, the seed of all creation; 2) omniscience, the seed of all knowledge; and 3) omnipotence, the seed of all vigor or glory.

## Śloka 11

बलं बलवतां चाहं कामरागविवर्जितम्  
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

*balam balavatām cāham kāmārāgavivarjitam*  
*dharmāviruddho bhūteṣu kāmō'smi bharatarṣabha*

बलम्	<i>balam</i>	strength
बलवताम्	<i>balavatām</i>	of the strong
अस्मि	<i>asmi</i>	am (I)
काम राग विवर्जितम्	<i>kāma rāga vivarjitam</i>	devoid of desire and attachment
धर्माविरुद्धः	<i>dharmāviruddhaḥ</i>	unopposed to dharma
भूतेषु	<i>bhūteṣu</i>	in beings
कामः	<i>kāmaḥ</i>	desire
अस्मि	<i>asmi</i>	am (I)
भरत ऋषभः	<i>bharata ṛṣabhaḥ</i>	O Lord of the Bharatas (Arjuna)

## 11

**O Bharataṛṣabha (Arjuna), of the strong, I am strength, free from desire and attachment; and in beings, I am the desire unopposed to dharma.**

In verses 9-10 the Lord gave examples that were simple and easy to understand. In this verse the Lord provides examples indicative of a more subtle philosophy for those who are capable of subtle reflection.

**of the strong, I am strength** - Generally, all people express their strength (might) under the influence of desire and attachment. Without the motivating cause of desire and attachment, people have no need to express their strength because there is no reason to do so. When something needs to be obtained (desire), strength is used in the pursuit of that object. When the object is achieved, the mind creates ownership, which is attachment. To maintain the ownership of the object (attachment), strength is used. However, in this verse the Lord follows the statement, "I am strength in the strong" with the statement, "free from desire and attachment."

**free from desire and attachment** - This is not the usual strength that is an expression of desire and attachment; rather it is the strength that is acknowledged within and is an expression of the Self that is felt when all desires and attachments are removed. In other words, it is the strength of God, free from any worldly desire or attachment.

**in beings, I am the desire unopposed to dharma** - Here the Lord says that He is the desire in all beings, but that He is desire that is within the laws of *dharma*, or law of beingness. The law of beingness (*dharma*) means that existence in which all actions, thoughts, desires, and feelings are in conformity with nature, rather than opposed to nature. This is also termed "righteousness." When the activities of the mind and intellect are not in conformity with nature, then an individual is selfish in actions, thoughts, desires, and feelings. This is a state of unrighteousness. Here the Lord says that He is the righteousness (desire unopposed to *dharma*) that leads an individual to achieve perfection.

## Śloka 12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।  
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

*ye caiva sāttvikā bhāvā rājasāstāmasāśca ye  
matta eveti tān vidधि na tvaham teṣu te mayi*

ये	<i>ye</i>	whatever
च	<i>ca</i>	and
एव	<i>eva</i>	even
सात्त्विकाः	<i>sāttvikāḥ</i>	pure
भावाः	<i>bhāvāḥ</i>	natures
राजसाः	<i>rājasāḥ</i>	active
तामसाः	<i>tāmasāḥ</i>	inert
च	<i>ca</i>	and
ये	<i>ye</i>	what
मत्तः	<i>mattaḥ</i>	from Me
एव	<i>eva</i>	even
इति	<i>iti</i>	thus
तान्	<i>tān</i>	them
विद्धि	<i>vidधि</i>	know
न	<i>na</i>	not
तु	<i>tu</i>	but
अहम्	<i>aham</i>	I
तेषु	<i>teṣu</i>	in them
ते	<i>te</i>	they
मयि	<i>mayi</i>	in Me

## VERSE 12

*The Lord is All-Pervasive and the Root Cause of Creation*

12

**And whatever beings that are sattva (pure), rajas (active), and tamas (inert), know them as evolved from Me; yet I am not in them, they are in Me.**

Verses 7-11 explained that everything in creation, from gross to subtle, is strung on God. Like jewels of a necklace, all objects are strung on the unseen and eternal thread of super-consciousness (God). This verse completes this topic by saying that whatever beings and objects are born of *sattva*, *rajas*, and *tamas guṇas* **know them as evolved from Me**.

Mind, intellect, ego, the senses, the objects of the senses, the subtle and gross states of the elements, and all good and evil qualities, actions, thoughts, ideas, and feelings are born of the three *guṇas*. All are within the lower nature of God (eight-fold *prakṛti*). However, the lower nature of God carries out its function of creation, sustenance, and annihilation only by being superimposed on the higher nature of God, which is the Self or super-consciousness. This reality is the substratum that comprises God's higher nature (*puruṣa*).

Even though nature is entirely dependent in all its functions on God or the Self, the Self is neither polluted by the modifications that take place in nature, nor does the Self experience bondage due to the qualities of the *guṇas* or to desires and attachment. Although the Self is the substratum of the evolutes of *prakṛti*, neither do the three *guṇas* exist in the Self, nor does the Self exist in the three *guṇas*. The relationship between the Self and *prakṛti* is not one of cause and its effect but rather is a superimposition of matter upon the Self.

**they are in Me** - This means that the existence of the matter principle depends entirely upon the Self, or the pure conscious principle.

**I am not in them** - This statement of the Lord is understood by the example of a solar cooker. The solar cooker has no heat of its own so it is entirely dependent on the sun's heat. Yet the sun does not exist in the solar cooker.

## Śloka 13

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

*tribhirguṇamayairbhāvarebhiḥ sarvamidam jagat  
mohitam nābhijānāti māmēbhyaḥ paramavyayam*

त्रिभिः	<i>tribhiḥ</i>	by three
गुणमयैः	<i>guṇamayaiḥ</i>	composed of guṇas
भावैः	<i>bhāvaiḥ</i>	by natures
एभिः	<i>ebhiḥ</i>	by these
सर्वम्	<i>sarvam</i>	all
इदम्	<i>idam</i>	this
जगत्	<i>jagat</i>	world
मोहितम्	<i>mohitam</i>	deluded
न	<i>na</i>	not
अभिजानाति	<i>abhijānāti</i>	knows
माम्	<i>mām</i>	Me
एभ्यः	<i>ebhyaḥ</i>	from them
परम्	<i>param</i>	higher
अव्ययम्	<i>avyayam</i>	immutable, imperishable