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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

saptamo'dhyāyaḥ - jñāna vijñāna yogaḥ

Chapter 7

Volume 1

श्री भगवान् उवाच

śrī bhagavān uvāca

मय्यासक्तमनाः पार्थ, योगं युञ्जन् मदाश्रयः ।

mayyā saktmanāḥ pārtha - yogam yuñjan madāśrayaḥ |

असंशयं समग्रं मां, यथा ज्ञास्यसि तत् शृणु ॥

7-1

asamśayaṁ samagraṁ mām - yathā jñāsyasi tat śrīṇu || 7-1

ज्ञानं तेऽहं सविज्ञानं, इदं वक्ष्यामि अशेषतः ।

jñānam te 'haṁ savijñānam - idam vakṣyāmi aśeṣataḥ |

यत् ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यं अवशिष्यते ॥

7-2

yat jñātvā neha bhūyo'nyat - jñātavyam avāśiṣyate || 7-2

मनुष्याणां सहस्रेषु, कश्चित् यतति सिद्धये ।

manuṣyāṇām sahasreṣu - kaścit yatati siddhaye |

यततामपि सिद्धानां, कश्चित् मां वेत्ति तत्त्वतः ॥

7-3

yatatāmapi siddhānām - kaścit mām veti tatvataḥ || 7-3

भूमिरापोऽ नलो वायुः, खं मनो बुद्धिरेव च ।

bhūmirāpo' nalo vāyuḥ - kham mano buddhi reva ca |

अहंकार इतीयं मे, भिन्ना प्रकृतिरष्टधा ॥

7-4

ahamkāra itiyam meṁ - bhinnā prakṛti raṣṭadhā || 7-4

अपरेयमितसत्वन्यां, प्रकृतिं विद्धि मे पराम् ।

apare yamita satvanyām - prakṛtiṁ viddhi me parām |

जीवभूतां महाबाहो, ययेदं धार्यते जगत् ॥

7-5

jīvabhūtām mahābāho - yayedam dhāryate jagat || 7-5



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एतत् योनीनि भूतानि, सर्वाणीत्युपधारय ।

etat yonini bhūtāni - sarvāṇītyupadhāraya ।

अहं कृत्स्नस्य जगतः, प्रभवः प्रलयस्तथा ॥

7-6

ahaṁ kṛtsnasya jagataḥ - prabhavaḥ pralayastathā ॥

7-6

मत्तः परतरं नान्यत्, किञ्चिदस्ति धनञ्जय ।

mattaḥ parataraṁ nānyat - kiñcidasti dhanañjaya ।

मयि सर्वमिदं प्रोतं, सूत्रे मणिगणा इव ॥

7-7

mayi sarvamideṁ protaṁ - sūtre maṇigaṇā iva ॥

7-7

This 7th chapter of भगवत् गीता *bhagvat gītā* entitled ज्ञान विज्ञान योग *jñāna vijñāna yoga* – The Yoga of परमेश्वर ज्ञानं – ब्रह्म ज्ञानं *parameśvar jñānaṁ - brahma jñānaṁ* and The Direct Realization of That Knowledge, is entry into भक्ति योग *bhakti yoga*, which is another aspect of कर्म योग *karma yoga*, and it is in natural continuation of chapter 6 on ध्यान योग *dhyāna yoga* - The Yoga of Meditation and Contemplation on परमेश्वर *parameśvar*.

In the concluding verse of ध्यान योग *dhyāna yoga*, Sri Krishna says:

योगिनामपि सर्वेषां, मद्गतेनान्तरात्मना ।

yogināmapi sarveṣāṁ, madgatenāntarātmanā ।

श्रद्धावान् भजते यो मां, स मे युक्ततमो मतः ॥

6-47

śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ ॥

Even among all the योगीस *yogīs* who practice ध्यान योग *dhyāna yoga* as advised herein, the one who worships ME – The परमेश्वर *parameśvar*, with unqualified श्रद्धा *śraddhā*, and whose अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* is totally absorbed in, and totally committed to परमेश्वर *parameśvar*, सः युक्ततमः *saḥ yuktatamaḥ* – that person is the most exalted among योगीस *yogīs*.

The above statement gives rise to two questions:



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- ✘ how does a person become **मत् गत अन्तरात्मा** *mat gata antarātmā* – one whose **अन्तःकरण** *antaḥ karaṇa* – mind and **बुद्धि** *buddhi*, is totally absorbed in, and totally committed to, **परमेश्वर** *parameśvar*? and,
- ✘ what is the Nature of **परमेश्वर** *parameśvar*?

The answers to these two questions connect **ध्यान योग** *dhyāna yoga* and **भक्ति योग** *bhakti yoga* in the sequential cultivation of **ब्रह्म ज्ञानं** *brahma jñānam* in oneself, for which **श्रद्धा** *śraddhā*, unqualified faith in **गीत उपदेश** *gīta upadeśa*, Teachings of **भगवत् गीता** *bhagvat gītā* are necessary. The **श्रद्धा** *śraddhā* here is a matter of attitude – an attitude of Sanctity in this knowledge, which makes one question only one's understanding of the knowledge, and not the knowledge itself.

श्रद्धायान् लभते ज्ञानं *śraddhāvān labhate jñānam* – The one who has this kind of **श्रद्धा** *śraddhā* gains **ब्रह्म ज्ञानं** *brahma jñānam*, assures Sri Krishna (4-39). This is how Sri Krishna introduces **भक्ति योग** *bhakti yoga* in this chapter.

श्री भगवान् उवाच

śrī bhagavān uvāca

मय्यासक्तमनाः पार्थ, योगं युञ्जन् मदाश्रयः ।

mayyā saktmanāḥ pārtha - yogaṁ yuñjan madāśrayaḥ ।

असंशयं समग्रं मां, यथा ज्ञस्यसि तत् शृणु ॥

7- 1

asamśayaṁ samagraṁ mām - yathā jñāsyasi tat śrīṇu ॥ 7-1

Through out the **भगवत् गीता** *bhagvat gītā*, Sanjaya refers to Sri Krishna as **भगवान्** *bhagvān*. **भगवान्** *bhagavān* is an **उपचार वचनं** *upacāra vacanam*, which means it is a Form of referring to a person with Divine Respect. Literally, **भगवान्** *bhagvān* is one who is endowed with the Six-fold virtues of **भग** *bhaga* – namely **ज्ञानं** *jñānam*, **चैराग्यं** *vairāgyam*, **वीर्यं** *vīryam*, **यशस्** *yaśas*, **श्री** *śrī* and **ऐश्वर्यं** *aiśvraya* – all in an absolute sense;

ज्ञानं *jñānam* is **सर्वज्ञत्वं** *sarvajñatvam* – All-Knowledge

चैराग्यं *vairāgyam* is Total Dispassion, which means one who is Ever Full – **पूर्णम्** *pūrṇam*

वीर्यं *vīryam* is All-Powerfulness – the capacity to create, sustain and resolve



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यशस् *yaśas* is Fame – intuitively recognized by every person, every being
श्री *śrī* is All-wealth – All-resources, and
ऐश्वर्य *aiśvarya* is ईश्वरत्वं *īśvaratvaṁ* – Over lordship

The one who is endowed with all the above virtues in an absolute sense, is भगवान् *bhagavān*. Sri Krishna is, of course, भगवान् *bhagavān*. He is not कर्म *karma*-born – He is an अवतार पुरुष *avatār puruṣa*, which means His appearance is by आत्म मायया *ātma māyayā* – by his own inherent infinite power – माया *māyā*. Sri Krishna has सर्वात्मकत्वं *sarvātmakatvaṁ* – He is in everything, everywhere, at all times. As long as I see Sri Krishna, He is there in That Form.

In the भगवत् गीता *bhagvat gītā*, Sri Krishna speaks as सर्वात्मक ब्रह्मन् *sarvātmaka brahman* – as परमेश्वर *parameśvar* Itself. When Sri Krishna refers to Himself as “I” or “ME” – That means परमेश्वर *parameśvar*.

Here, Sri Krishna tells Arjuna

पार्थ *pārtha* – O! Arjuna, the श्रेयस् *śreyas* you are seeking is Myself, The परमेश्वर *parameśvar*. Knowing ME is gaining श्रेयस् *śreyas*. Knowing Me is reaching Me, therefore,

यथा मां समग्रं (समस्तं) ज्ञास्यसि *yathā mām samagraṁ (samastam) jñāsyasi* – how you will be able to know me, the Means by which you will be able to know my

पूर्ण स्वरूपं *pūrṇa svarūpaṁ* – Total Nature

असंशयं *asaṁśayaṁ* – beyond any doubt

तत् शृणु *tat śrīṇu* – That I will tell, please listen. This is how you should listen to what I say.

मय्यासक्तमनाः *mayyāsaktmanāḥ* means मयि एव आसक्तमनः सन् *mayi eva āsaktmanāḥ san* – detaching yourself from all other thoughts and pre-occupations, with your अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi*, totally fixed on ME, and holding on to ME – The परमेश्वर *parameśvar*, at all times, under all circumstances, with your mind and बुद्धि *buddhi* ever filled with Myself alone, listen to ME. At the same time,

योगं युञ्जन् *yogaṁ yuñjan* – practicing योग *yoga*, which means giving undivided attention to what I say, and trying to understand and absorb what I say, listen to ME. At the same time,



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मदाश्रयः *madāśrayaḥ* - means परमेश्वरः एव आश्रयः सन् *parameśvaraḥ eva āśrayaḥ san*

आश्रय *āśraya* means आधारं *ādhāraṁ* - That on which one depends entirely for the success of one's endeavor. परमेश्वर *parameśvar* is the only आश्रय *āśraya* for reaching परमेश्वर *parameśvar*. There is no other Means for reaching परमेश्वर *parameśvar*. Therefore, भगवान् *bhagavān* says:

मदाश्रयः *madāśrayaḥ* - with your mind and बुद्धि *buddhi* holding on to ME as your only आश्रय *āśraya* - as your only Means for reaching ME; with your mind and बुद्धि *buddhi* released from any sense of dependence on anything else, other than ME, for reaching your goal of श्रेयस् *śreyas*, with your conviction that परमेश्वर *parameśvar* is the only Means for reaching परमेश्वर *parameśvar*, listen to ME.

With your mind and बुद्धि *buddhi* filled with Myself, giving full attention to what I say, and holding on to ME alone as your आश्रय *āśraya*, please listen how you will be able to know, beyond any doubt, My Full Nature, knowing which, you will certainly gain श्रेयस् *śreyas* - The Freedom, Joy and Peace that you seek, says Sri Krishna.

मय्यासक्तमनाः *mayyā saktamanāḥ* is same as मन् मना भव *man manā bhava* - Be engaged in ईश्वर ध्यानं *īśvara dhyaanam* at all times, under all circumstances

मदाश्रयः *madāśrayaḥ* is same as मद्भक्तो भव *madbhakto bhava* - Be engaged in ईश्वर कैङ्कर्यं *īśvara kainkaryam* with ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi* at all times under all circumstances.

When the above two states of Existence (ईश्वरध्यानं *īśvara dhyaanam* and ईश्वर कैङ्कर्यं *īśvara kainkaryam*) are connected by योग *yoga* - योगं युञ्जन् *yogam yuñjan* - meaning listening, understanding and absorbing The गीत उपदेश *gīta upadeśa* - The Teachings of the भगवत् गीता *bhagavat gīta*, one becomes what Sri Krishna described earlier in ध्यानयोग *dhyāna yoga* as मत् गत अन्तरात्मा *mat gata antarātmā* - meaning परमेश्वर गत अन्तरात्मा *parameśvar gata antarātmā* - one totally committed to परमेश्वर *parameśvar*.

Therefore, total commitment to परमेश्वर *parameśvar* means being with an अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, ever filled with the Glory of परमेश्वर



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parameśvar; being with a mind and बुद्धि *buddhi* ever holding on to परमेश्वर *parameśvar* as one's ONLY आश्रय *āśraya* – as one's only Means for reaching परमेश्वर *parameśvar*, for recognizing ब्रह्मन् *brahman* in oneself as ONESELF Itself; and assiduously cultivating ब्रह्मज्ञानं *brahma jñānaṁ* through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsanam* – listening and understanding, reflecting and absorbing the content of गीत उपदेश *gīta upadeśa* – The Teachings of The भगवत् गीता *bhagavat gītā*.

Such commitment to परमेश्वर *parameśvar* simply means total commitment to the Best and the Highest in one's own self at all times, which commitment is a never-failing source of Strength to oneself under all circumstances of life. That is the कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* of भक्ति योग *bhakti yoga* – The Ever Auspicious Nature of भक्ति योग *bhakti yoga* (The word कल्याण *kalyāṇa* indicates जीव-ब्रह्म ऐक्यं *jīva-brahma aikyaṁ*, in Vedanta).

Having introduced भक्ति योग *bhakti yoga* in the above manner, Sri Krishna extends His Introduction in the next two verses as follows:

ज्ञानं तेऽहं सविज्ञानं इदं वक्ष्यामि अशेषतः ।
jñānaṁ te 'haṁ savijñānaṁ idam vakṣyāmi aśeṣataḥ ।
यत् ज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यं अवशिष्यते ॥ 7-2
yat jñātvā neha bhūyo 'nyat jñātavyaṁ avaśiṣyate ॥

ते अहं वक्ष्यामि *te ahaṁ vakṣyāmi* – I will tell you
अशेषतः *aśeṣataḥ* – completely, without omitting anything

इदं ज्ञानं *idam jñānaṁ* – इदं ईश्वर ज्ञानं *īśvara jñānaṁ* – this knowledge about परमेश्वर *parameśvar*

सविज्ञानं *savijñānaṁ* meaning विज्ञान सहितं *vijñāna sahitam* – as the directly experienced immediate knowledge

What Sri Krishna is going to tell about परमेश्वर *parameśvar* is not some second hand information. It is विज्ञानं ज्ञानं *vijñānaṁ jñānaṁ*, विशेष ईश्वर ज्ञानं *viśeṣa īśvara jñānaṁ*. It is अपरोक्ष ज्ञानं *aparokṣa jñānaṁ*. It is स्व अनुभव ज्ञानं *sva anubhava jñānaṁ*. It is परमेश्वर ज्ञानं *parameśvar jñānaṁ* – Knowledge of परमेश्वर



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parameśvar as directly and immediately recognized and experienced by Sri Krishna Himself.

Who can give authoritative ईश्वर ज्ञानं *īśvara jñānam* – knowledge of परमेश्वर *parameśvar*, completely and beyond doubt? Only परमेश्वर *parameśvar* can give such knowledge. Sri Krishna, being परमेश्वर *parameśvar* Himself, imparts ईश्वर ज्ञानं *īśvara jñānam* here, in its most direct, authoritative, complete and unambiguous form. The one who listens, understands and absorbs that knowledge and the one who becomes the embodiment of that knowledge, gains That knowledge likewise. That person becomes a ब्रह्मवित् *brahmavit*, ब्रह्मवित् आप्नोति पर *brahmavit āpnoti param*. The ब्रह्मवित् *brahmavit* reaches ब्रह्मन् *brahman*, gains श्रेयस् *śreyas*. Therefore, Sri Krishna says:

यत् ज्ञात्वा *yat jñātvā* – gaining this ईश्वर ज्ञानं *īśvara jñānam* – listening, understanding and absorbing the knowledge about परमेश्वर *parameśvar* that I am going to tell you

इह *iha* – in this world of plurality

अन्यः भूयः ज्ञातव्यं न अवशिष्यते *anyaḥ bhūyaḥ jñātavyam na avaśiṣyate* – there is nothing more for you to know for the purpose of gaining the श्रेयस् *śreyas* you seek for the purpose of realizing ब्रह्मन् *brahman* in yourself, as Yourself.

I will tell you everything that you need to know about परमेश्वर *parameśvar*, so that you can uplift yourself, discover yourself, and gain the status of परमेश्वर *parameśvar* yourself, which is what gaining श्रेयस् *śreyas* means.

The भगवत् गीता *bhagavat gītā* gives both complete knowledge about परमेश्वर *parameśvar*, and also the Means of uplifting oneself to the realization of That Knowledge in oneself as ONESELF Itself – which is सिद्धि *siddhi* in Life – Total Fulfillment in Life. Gaining such सिद्धि *siddhi* – Total Fulfillment in Life, is however not easy, because,

मनुष्याणां सहस्रेषु कश्चित् यतति सिद्धये ।

manuṣyāṇāṃ sahasreṣu kaścit yatati siddhaye ।

यततामपि सिद्धानां कश्चित् मां वेत्ति तत्वतः ॥

7-3

yatatāmapi siddhānāṃ kaścit mām veti tatvataḥ ॥



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मनुष्याणां सहस्रेषु, कश्चित् यतति सिद्धये *manuṣyāṇāṁ sahasreṣu, kaścit yatati siddhaye* – Among the thousands of people, only some particular person makes the necessary efforts to gain सिद्धि *siddhi* in life – to gain मोक्ष *mokṣa* in life

यततामपि सिद्धनां सहस्रेषु *yatatāmapī siddhanāṁ sahasreṣu* – even among the thousands of those who make the necessary efforts to gain सिद्धि *siddhi* – to gain मोक्ष *mokṣa* in life, only some particular person comes to know My True Nature – My स्वरूप *svarūpa* in Full, comes to know ME as I am, and becomes a ब्रह्मवित् *brahmivat* – Knower of ब्रह्मन् *brahman*.

Gaining सिद्धि *siddhi*, gaining श्रेयस् *śreyas*, gaining मोक्ष *mokṣa*, becoming ब्रह्मवित् *brahmavit* is difficult for two reasons:

- ✘ It is rare to find people seeking मोक्ष *mokṣa*, because most people are either unaware, or only inconsequentially and superficially aware of मोक्ष *mokṣa*. Therefore, most people go in for धर्म *dharma*, अर्थ *artha*, काम *kāma* pursuits only in their worldly life. These pursuits, by themselves, do not include मोक्ष *mokṣa* even though the pursuit of मोक्ष *mokṣa* includes the benefits of धर्म *dharma*, अर्थ *artha*, काम *kāma* pursuits.

Even among those who are striving for मोक्ष *mokṣa*, only very few succeed because of the difficulties associated in overcoming one's internal obstacles for gaining मोक्ष *mokṣa*. The तपस् *tapas* – the discipline, and the कर्म योग *karma yoga* way of life needed for gaining मोक्ष *mokṣa* are difficult to cultivate for most people. Therefore, for those who are not ready for तपस् *tapas* and कर्म योग *karma yoga* way of life, gaining सिद्धि *siddhi* – gaining मोक्ष *mokṣa* is difficult – दुर्लभं *durlabham*.

On the other hand, for those who are ready for तपस् *tapas* and कर्म योग *karma yoga* way of life, gaining सिद्धि *siddhi*, gaining मोक्ष *mokṣa* is easy - सुलभं *sulabham*, because, सिद्धि *siddhi* (or मोक्ष *mokṣa*) itself is not the result of any action. It is already an accomplished fact. Everyone is already FREE. The effort here is only to overcome one's internal obstacles to recognize That Freedom. Everyone who makes the necessary efforts is bound to gain मोक्ष *mokṣa* – it is only a matter of time. The one who strives for



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मोक्ष *mokṣa* is a कल्याण कृत् *kalyāṇa kṛt*. Such a person never loses one's way to मोक्ष *mokṣa* – so assured Sri Krishna earlier:

न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥ (6-40)
na hi kalyāṇakṛt kaścit durgatiṁ tāta gacchati ॥

That is why Sri Krishna uses the word सिद्धि *siddhi* here both for the one who has already gained सिद्धि *siddhi*, and for the one who is still striving to gain सिद्धि *siddhi*. This is Sri Krishna's Introduction to भक्ति योग *bhakti yoga*. In this brief Introduction, Sri Krishna has pointed out to Arjuna that: total commitment to श्रेयस् *śreyas* is necessary for gaining ईश्वर ज्ञानं *īśvara jñānaṁ* – for gaining मोक्ष *mokṣa*. What He will be telling about Himself is authoritative ईश्वर ज्ञानं *īśvara jñānaṁ* – direct, complete and unambiguous knowledge, knowing which one can gain श्रेयस् *śreyas* – one can gain मोक्ष *mokṣa*, and though it is difficult for most people to gain मोक्ष *mokṣa*, it is really within the reach of every person who is committed to the pursuit of मोक्ष *mokṣa*. With this Introduction, Sri Krishna starts His Discourse on परमेश्वर ज्ञानं *parameśvar jñānaṁ*.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
bhūmirāpo'nalo vāyuh khaṁ mano buddhireva ca ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 7-4
ahaṁkāra itiyāṁ me bhinnā prakṛtirāṣṭadhā ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
apareyamitastvanyāṁ prakṛtiṁ viddhi me parām ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ 7-5
jīvabhūtāṁ mahābāho yayedaṁ dhāryate jagat ॥

In these two verses, Sri Krishna reveals Himself as the entire cause – as both the Material cause, as well as, the Efficient cause – for this entire creation.

The word प्रकृति *prakṛti* is introduced here. प्रकृति *prakṛti* means that which has the essential capacity to create. Thus प्रकृति *prakṛti* is the cause for everything that exists. Sri Krishna as ब्रह्मन् *brahman*, as परमेश्वर *parameśvar*, is the abode of two kinds of



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causes, called पर प्रकृति *para prakṛti* and अपर प्रकृति *apara prakṛti*. पर प्रकृति *para prakṛti* is the Supreme Cause, the ultimate Cause.

ब्रह्मन् *brahman*, without itself undergoing any change, appears as this ever-changing universe. As such, That ब्रह्मन् *brahman* is the ultimate cause, The Supreme Cause – the पर प्रकृति *para prakṛti* of everything that exists. Being the unchanging TRUTH in everything that exists, ब्रह्मन् *brahman* is the subject “I” in every being there is, in every object there is. Consequently, the पर प्रकृति *para prakṛti* has the लक्षण *lakṣaṇa* of क्षेत्रज्ञ *kṣetrajña* – The Knower in every one and everything there is.

On the other hand, अपर प्रकृति *apara prakṛti* is the immediate cause for all the changes taking place in this phenomenal world; these changes arise from the माया शक्ति *māyā śakti* or माया *māyā* Power which is inherent in ब्रह्मन् *brahman*. माया *māyā* is the inherent power associated with ब्रह्मन् *brahman*. ब्रह्माश्रया माया *brahmāśrayā māyā* owes its existence to, and derives its power entirely from ब्रह्मन् *brahman*. Just as sunlight is associated with Sun, माया *māyā* is associated with ब्रह्मन् *brahman*.

The nature of माया *māyā* is the three-fold गुण *guṇas* - सत्व *satva*, रजस् *rajas* and तमस् *tamas* गुण *guṇa* about which Sri Krishna talks later (chapter 14). These गुण *guṇas* account for all the changes encountered in this creation. Thus, this entire creation is only an expression of माया *māyā* or अपर प्रकृति *apara prakṛti* of ब्रह्मन् *brahman*.

In the opening verse, Sri Krishna says:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
bhūmirāpo'nalo vāyuh kham mano buddhireva ca ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 7-4
ahaṁkāra itiyam me bhinnā prakṛtiraṣṭadhā ॥

मे प्रकृतिः अष्टधा भिन्ना *me prakṛti aṣṭadhā bhinnā* – My प्रकृति *prakṛti* is divided 8-fold; they are

भूमिः *bhūmiḥ* Earth,

आपः *āpaḥ* Water,

अनलः *analaḥ* Fire,



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वायुः *vāyuh* Air,

खं - आकाश *kham* - *ākāśa* - Space,

मनः *manaḥ* Mind,

बुद्धिः *buddhiḥ* Intellect, and

अहंकार *ahaṁkāra* - Ego "I" - that which creates the sense of agency in oneself.

In the next verse, भगवान् *bhagavān* says:

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां ।

apareyamitastvanyāṁ prakṛtiṁ viddhi me parāṁ ।

जीव भूतां महाबाहो, ययेदं धार्यते जगत् ॥

7-5

jīva bhūtāṁ mahābāho, yayedaṁ dhāryate jagat ॥

महाबाहो *mahābāho* O! Arjuna,

अपरा इयं *aparā iyaṁ* - This is My अपर प्रकृति *apara prakṛti* - the 8-components mentioned above constitute My अपर प्रकृति *apara prakṛti* or माया प्रकृति *māyā prakṛti*

इतः तु अन्यां *itaḥ tu anyāṁ* - Different from this माया प्रकृति *māyā prakṛti*,

मे परां प्रकृतिं विद्धि *me parāṁ prakṛtiṁ viddhi* - you must learn to understand, learn to recognize My Higher प्रकृति *prakṛti* - My पर प्रकृति जीव भूतां *para prakṛti jīva bhūtāṁ* - Which is the very life element in every living being, which is the essential nature of every individual person

यया इदं जगत् धार्यते *yayā idaṁ jagat dhāryate* - by which this universe is upheld

Therefore, the पर प्रकृति *para prakṛti* is जीवात्मा *jīvātmā*, which is परमात्मा *paramātmā*, and It is the ONE which upholds everything in this creation, namely the माया *māyā* and everything that arises from the माया प्रकृति *māyā prakṛti*. Thus the पर प्रकृति *para prakṛti* has the क्षेत्रज्ञ लक्षणं *kṣetra lakṣaṇaṁ* and the अपर प्रकृति *apara prakṛti* or the माया प्रकृति *māyā prakṛti* has only क्षेत्र लक्षणं *kṣetra lakṣaṇaṁ* - the essential characteristic of an object or effect.

The अपर प्रकृति *apara prakṛti* is the immediate cause for everything in this creation. Because of the interactions of the 8-components involved, it gives rise to an amazing



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variety of expressions, good and bad. For the same reason, the अपर प्रकृति *apara prakṛti*, including all its expressions, is

अशुद्धं *aśuddham* – not pure,

अनर्तकरी *anartakarī* – one that brings about undesirable results or effects, and

संसार बन्धनात्मिका *saṁsāra bandhanātmikā* – one capable of bringing bondage with the transient world of objects and effects, giving rise to जीव शरीर *jīva śarīra*, various body-vehicles, सुख *sukha*, दुःख *duḥkha*, etc.

For the above reasons, the अपर प्रकृति *apara prakṛti* is called Lower प्रकृति *prakṛti*. The real unchanging nature of भगवान् *bhagvān* – the स्वरूप *svarūp* of भगवान् *bhagavān* is पर प्रकृति *para prakṛti* or उत्कृष्ट प्रकृति *utkṛṣṭa prakṛti* – The Most Exalted परप्रकृति *parakṛti* – or simply The Higher प्रकृति *prakṛti* which is विशुद्ध *vaśuddhi* – Absolutely Pure, Uncontaminated and Untouched by anything. Knowing that पर प्रकृति *para prakṛti*, learning to recognize That पर प्रकृति *para prakṛti* – The जीवात्मा *jīvātmā* – The परमात्मा *paramātmā* – in oneself as ONESELF Itself, one gets liberated from the powers of माया *māyā*.

Thus Sri Krishna tells Arjuna:

- ✓ My real Nature is जीव भूत *jīva bhūta* – the जीव *jīva* that is you
- ✓ In you, the आत्मा *ātmā* always remains the same
- ✓ That आत्मा *ātmā* is क्षेत्रज्ञः *kṣetrajñah* – the one who knows the entire क्षेत्र *kṣetra* sense-world etc.
- ✓ The आत्मा *ātmā* that illumines all of them is क्षेत्रज्ञ *kṣetrajña*, which is you, the जीव *jīva*, and also Myself
- ✓ The जीव *jīva* – The आत्मा *ātmā*, is not part of अपर प्रकृति *apara prakṛti*
- ✓ My real Nature is पर प्रकृति *para prakṛti* – and It sustains the entire जगत् *jagat* – the Universe

We may note here that Sri Krishna included both अहंकार *ahamkāra* and जगत् *jagat* in listing the 8-fold components of अपर प्रकृति *apara prakṛti*, and He listed these components in the order going from the effect to the cause – which is the order one usually follows in all search for objective knowledge – In the case of the objects involved in अपर प्रकृति *apara prakṛti*,



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भूमि *bhūmi* the effect came from आपः *āpaḥ* the cause. Similarly, आपः *āpaḥ* came from अनलः; अनलः came from वायु *vāyu*; वायु *vāyu* came from रंज *raṁva* (आकाश *ākāśa*), and मनः *manaḥ* came from बुद्धि *buddhi*, बुद्धि *buddhi* came from अहंकार *ahaṁkār*, and अहंकार *ahaṁkār* came from माया *māyā* – all in their original subtle state, which means, the true nature of अहंकार *ahaṁkār* is माया *māyā*; if one overcomes अहंकार *ahaṁkār* – the ego, one overcomes माया *māyā*. Overcoming the power of माया *māyā* is necessary for reaching पर प्रकृति *para prakṛti* – for reaching ब्रह्मन् *brahman* – for gaining श्रेयस् *śreyas* – मोक्ष *mokṣa*.

Contrary to popular notion, अहंकार *ahaṁkār* is not जीव *jīva*. अहंकार *ahaṁkār* is माया *māyā* –born गुण *guṇa*, and ever subject to change.

जीव *jīva* is पर प्रकृति *para prakṛti* – It is परमात्मा *paramātmā*, It is परमेश्वर *parameśvar*. The जीव *jīva* in one is also the जीव *jīva* in every one else; It is ever existent, not subject to change.

Sri Krishna continues:

एतत् योनीनि भूतानि, सर्वाणीत्युपधारय ।
etat yonīni bhūtāni, sarvāṇītyupadhāraya ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ 7-6
ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayastathā ॥

मत्तः परतरं नान्यत्, किञ्चिदस्ति धनञ्जय ।
mattaḥ parataraṁ nānyat, kiñcidasti dhanañjaya ।
मयि सर्वमिदं प्रोतं, सूत्रे मणिगणा इव ॥ 7-7
mayi sarvamidaṁ protaṁ, sūtre maṇigaṇā iva ॥

We will see these two verses, next time.