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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

saptamo'dhyāyaḥ - jñāna vijñāna yogaḥ

Chapter 7

Volume 2

भूमिरापोऽ नलो वायुः, खं मनो बुद्धिरेव च ।

bhūmirāpo' nalo vāyuḥ - khaṁ mano buddhi reva ca ।

अहंकार इतीयं मे, भिन्ना प्रकृतिरष्टधा ॥

7-4

ahaṁkāra itiyam meṁ - bhinnā prakṛti raṣṭadhā ॥

7-4

अपरेयमितसत्वन्यां, प्रकृतिं विद्धि मे पराम् ।

apareyamitasatvanyām - prakṛtiṁ viddhi me parām ।

जीवभूतां महाबाहो, ययेदं धार्यते जगत् ॥

7-5

jīvabhūtām mahābāho - yayedaṁ dhāryate jagat ॥

7-5

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 parataram nānyat - kiñcidasti dhanañjaya ।

मयि सर्वमिदं प्रोतं, सूत्रे मणिगणा इव ॥

7-7

mayi sarvamideṁ protam - sūtre maṇigaṇā iva ॥

7-7

The ONE, Ever Existent – Ever conscious and All Conscious – All Inclusive Being, called ब्रह्मन् *brahman* – The परमेश्वर *parameśvar* is The जीवात्मा *jīvātmā*, The आत्मा *ātmā* in every जीव *jīva* – The SELF in every self, and That ब्रह्मन् *brahman* is the पर प्रकृति *para prakṛti* – The Higher प्रकृति *prakṛti*, which is the ultimate cause for everything in this universe, and the inherent power of That ब्रह्मन् *brahman*, called माया *māyā*, is the अपर प्रकृति *apara prakṛti* – The Lower प्रकृति *prakṛti*, which is the immediate cause for all the ever changing manifestations in this creation, including the creation itself.



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The अपर प्रकृति *apara prakṛti* itself is made up of 8 components namely, भूमिः *bhūmih* - earth, आपः *āpaḥ* - water, अनलः *analaḥ* - fire, वायु *vāyu* - air, खं *kham* (आकाश *ākāśa*) - space, together with मनः *manaḥ* - mind, बुद्धिः *buddhiḥ* - intellect and अहंकार *ahaṁkāra* - ego "I", all in their subtle states together with their gross manifestations, resulting from their infinite combinations and interactions. While the पर प्रकृति *para prakṛti* sustains the entire world of अपर प्रकृति *apara prakṛti*, the पर प्रकृति *para prakṛti* itself remains totally independent of and Untouched by अपर प्रकृति *apara prakṛti*.

Knowing That पर प्रकृति *para prakṛti*, learning to recognize That पर प्रकृति *para prakṛti* – The जीवात्मा *jīvātmā* – The परमात्मा *paramātmā* – The ब्रह्मन् *brahman* – The परमेश्वर *parameśvar* in oneself as the real unchanging nature of oneself, one gets released from the hold of the powers of माया *māyā*. One gains श्रेयस् *śreyas* – one gains मोक्ष *mokṣa* – one gains सिद्धि *siddhi* – Total Fulfillment in life. All this we saw last time. Sri Krishna continues:

एतत् योनीनि भूतानि, सर्वाणीत्युपधारय ।

etat yonīni 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 sarvamidam protam - sūtre maṇigaṇā iva ||

7-7

धनञ्जय उपधारय *dhanañjaya upadhāraya* – O! Arjuna, please understand this clearly सर्वाणि भूतानि *sarvāṇi bhūtāni* – All beings, everything that is born



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एतत् योनीनि *etat yonīni* – they have their cause in these two प्रकृतिस *prakṛtis* – the पर प्रकृति *para prakṛti* and the अपर प्रकृति *apara prakṛti*. The पर प्रकृति *para prakṛti* is Myself, and the अपर प्रकृति *apara prakṛti* is My माया शक्ति *māyā śakti* – My inherent माया *māyā* power. All beings born in this creation have their cause in पर प्रकृति *para prakṛti* and अपर प्रकृति *apara prakṛti* – in Myself and My माया *māyā* power.

कृत्स्नस्य जगतः *kṛtsnasya jagataḥ* means समस्त जगतः *samasta jagataḥ* – For this entire universe, known and unknown

अहं प्रभवः *aham prabhavaḥ* – I am उत्पत्तिस्थानं *utpatti sthānam* – I am the Source
कृत्स्नस्य जगतः *kṛtsnasya jagataḥ*, समस्त जगतः *samasta jagataḥ*

तथा *tathā* – Likewise

अहं प्रलयः *aham pralayaḥ* – I am विनाशः *vināśaḥ* – I am the ONE into which the entire universe ultimately disappears, is ultimately resolved

Sti Krishna has already said (7-5)

यया इदं धार्यते जगत् *yayā idaṁ dhāryate jagat* – I am the ONE by which the entire universe is sustained
Therefore, I am the ONE

- ✓ from which all beings are born
- ✓ by which all beings are sustained, and
- ✓ into which all beings ultimately disappear

मत्तः परतरं, न अन्यत् किञ्चित् अस्ति *mattaḥ para taraṁ, na anyat kiñcit asti*
मत्तः *mattaḥ* – Other than ME, The परमेश्वर *parameśvar*, पर तरं अन्यत् किञ्चित् न अस्ति *para taraṁ anyat kiñcit asti* another ultimate cause whatsoever does not exist. I am the ONLY ultimate cause for the entire creation; no higher cause exists. I am both the निमित्त कारणं *nimitta kāraṇam* – the efficient cause (which means, the instrumental cause), as well as the उपादान कारणं *upādāna kāraṇam* – the material cause, for this entire creation. Therefore, अहं एव जगत् कारणं *aham eva jagat kāraṇam* – I alone am the ultimate cause for the entire जगत् *jagat* – the creation; there is no other cause. That being the case,

मयि सर्वं इदं प्रोतं, सूत्रे मणिगणा इव *mayi sarvaṁ idaṁ protaṁ, sūtre maṇigaṇā iva*



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मयि - In ME, the परमेश्वर *parameśvar*, सर्व इदं प्रोतं *sarva m idam protam* - this entire जगत् *jagat* is प्रोतं *protam* interwoven. प्रोतं *protam* means अनुस्यूतं *anusyūtam*- interwoven - the जगत् *jagat* has its being in ME;
अनुगतं *anugatam* - the जगत् *jagat* draws its existence from ME;
अनुचिद्धं *anuviddham* - even though जगत् *jagat* is not ME, it is non-separate from ME.
From the stand point of आत्मचैतन्यं *ātma caitanyam*, प्रोतं *protam*, means प्रग्रथितं *pragrathitam* - in ME, the जगत् *jagat* is strung just like सूत्रे मणिगणा इव *sūtre maṇigaṇā iva*

Just as the string runs through all the beads holding them all together to give the appearance of a garland, all beings are strung in ME - The परमेश्वर *parameśvar*, to give the appearance of this जगत् *jagat* - the universe. Therefore,

मत्तः परतरं नास्ति *mattaḥ parataram nāsti* - There is no cause higher than Myself - The परमेश्वर *parameśvar*, for this entire creation.

Thus, in the last 4 verses, Sri Krishna has revealed Himself as the two-fold cause for this entire creation. In doing so, He has talked about:

पर प्रकृति *prakṛti* - the ultimate, unchanging ever-present cause, and

अपर प्रकृति *apara prakṛti* - the immediate, ever-changing transient cause for all that exist in this creation

What is essentially communicated by the words पर प्रकृति *para prakṛti* and अपर प्रकृति *apara prakṛti* is also communicated by the Upanishad words ईश्वर, ब्रह्मन्, मिथ्या and माया *māyā*. Since we use these words ईश्वर *īśvar*, ब्रह्मन् *brahman*, मिथ्या *mithyā* and माया *māyā* very often, it is important that we clearly understand what exactly the above words indicate, how they are related to each other, and what they have to do with the words पर प्रकृति *para prakṛti* and अपर प्रकृति *apara prakṛti*.

Therefore, let us now briefly reflect on the content of the above words - this is मननं *mananam* - reflection.



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First about ईश्वर *īśvar*. The more we see this creation, the more we find that it is a deliberate and meaningful creation, governed by the never changing and unfailing Laws of Nature, which also have the inherent capability to bring about infinite changes in the means and ends of every day life.

It is then obvious that there must be a creator who is the cause for all this creation. That creator must be a conscious Being capable of deliberation, which means that creator must have चित् स्वरूपं *cit svarūpaṁ*, must also have knowledge of all that exists in this creation – which means सर्वज्ञत्वं *sarvajñatvaṁ*, and must also have all the skills and the powers needed for such creation. That creator must be सर्वशक्तिमान् *sarva śaktimān*. It is That creator whom we call ईश्वर *īśvar* or परमेश्वर *parameśvar*. If such a creator exists, then this entire creation is simply a spontaneous expression of the knowledge and power of That creator.

Let us now consider the knowledge aspect only. The creator must have all knowledge – knowledge of everything that exists in this creation. But then, He must have had that knowledge even before creation; only then can He create. We also know that knowledge itself is never created, it is always there. Only ignorance is removed.

Therefore, The All-creator is All-knowledge even before creation. That All-knowledge is Even-existent. Therefore The All-creator is Ever-existent. The All-creator being a conscious Being, must be conscious of all-knowledge even before creation.

It is that Ever-existent, All-conscious, All-knowledge, All-powerful Being, whom we call ईश्वर *īśvar* or परमेश्वर *parameśvar* – The Lord of this Universe, or simply God.

Two causes are needed for any creation:

1. The knowledge of the thing to be created together with the ability to create. This is called निमित्त कारणं *nimitta kāraṇaṁ* or the Efficient Cause; and,
2. The material needed for creation, i.e. the material of which this creation is made. This is called उपादान कारणं *upādāna kāraṇaṁ* or the Material Cause

This is indeed obvious, that it is not enough to have the knowledge and the skill needed to create a pot. Together with that knowledge and skill, one must also have the clay, the material needed to make the pot, in order to actually create a pot.

That ईश्वर *īśvar* is the निमित्त कारणं *nimitta kāraṇaṁ* – the Efficient cause for this creation is understandable. Vedanta says that ईश्वर *īśvar* is also the उपादान कारणं



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upādāna kāraṇam – the Material Cause for this creation. That ईश्वर *īśvar* is both the निमित्त कारणं *nimitta kāraṇam* as well as the उपादान कारणं *upādāna kāraṇam* – the Efficient cause as well as the Material cause for this creation, is an extraordinary declaration of our Upanishads. Let us try to understand what this declaration implies.

Just as pot can never be separate from clay which is its material cause, this creation – anything in this creation – can never be separate from its material cause, namely ईश्वर *īśvar*. This means, whatever there is in this creation, it is only ईश्वर *īśvar* and nothing else.

Therefore, the question “Where is ईश्वर *īśvar*?” does not arise. ईश्वर *īśvar* is everywhere in this creation, because the material cause for this creation is in every material in this creation. The question “How many ईश्वर *īśvaras* are there?” also does not arise, because, there is only one material cause for the entire creation, namely ईश्वर *īśvar*.

Therefore, Vedanta makes this amazing declaration, that there is not only ONE God, there is ONLY God in this creation.

Further, consider the relationship among the pot, the clay, and the pot-maker:

- the pot is the creation
- the clay is the material cause for the creation, and
- the pot maker is the efficient cause for the creation involving knowledge and skill

Pot is nonseparate from clay. But the pot-maker is separate from the pot. Similarly, the creator – ईश्वर *īśvar* is separate from the creation. That means, while the creation can never be separate from ईश्वर *īśvar*, ईश्वर *īśvar* always remains separate from the creation. This is possible only because, ईश्वर *īśvar* is both the efficient cause, as well as the material cause for this creation.

Sri Krishna says that, as we will see later:

मत्स्थानि सर्वभूतानि न चाहं तेषु अवस्थितः (9-4)
matsthāni sarvabhūtāni na cāham teṣu avasthitaḥ

All beings are nonseparate from ME, but I remain separate from them. Now, the question arises – “Can the creator and the creation be the same?” Vedanta says “yes”. An example is of oneself and one’s own thought creations. My dream-creation does not



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stand apart from me, though I always remain independent of my dream, and all my thought creations.

That being so, what is the distance between the creator and the creation? None, no distance whatsoever. That means, there is no distance between ईश्वर *īśvara* and anything in his creation.

When you touch that pot, you touch the clay; similarly, when you touch anything in this creation, physically or mentally, you touch ईश्वर *īśvara*. That is the Vision of ईश्वर *īśvara* according to our Upanishads. That is what is communicated by the Upanishad words:

ईशावास्यं इदं सर्वं, यत् किञ्च जगत्यां जगत् *īśāvāsyam idam sarvaṁ, yat kiñca jagatyām jagat* - Whatever there is in this creation, is nonseparate from ईश्वर *īśvara*. We will return to “ईश्वर *īśvara*” again, later in this brief reflection – मननं *mananaṁ*.

Now about ब्रह्मन् *brahman*

Analyzing the nature of SELF from the point of view of an individual जीव *jīva*, the Upanishads say that the real-unchanging nature of SELF is आत्मा *ātmā*, whose स्वरूप *svarūpa* is सत् चित् आनन्द *sat cit ānand*.

सत् *sat* is That which is, which exists in all the three periods of time – past, present and future कालत्रयेऽपि तिष्ठति *kālatrayeḥpi tiṣṭati*, तत् सत् *tat sat* – That which is not subject to negation at any time, which means That which is Ever-Existent;

चित् *cit* is That which is ज्ञान स्वरूपः *jñāna svarūpaḥ* – all knowledge in its absolute undifferentiated form, which means Limitless Awareness;

आनन्द *ānanda* is That which is सुख स्वरूपः *sukha- svarūpaḥ* Absolute Happiness – Fullness – All Inclusiveness – पूर्णं *pūrṇam*.

Thus Ever-Existence, Limitless Awareness, All-Inclusiveness – all in ONE – That is the nature of आत्मा *ātmā* – The SELF. This nature of SELF is the same for every body

Now, just for the sake of clarity of understanding, consider that ईश्वर *īśvar* also conducts an enquiry on the nature of His own SELF, as the material cause for this entire creation.; He finds that His SELF also is the same सत् चित् आनन्द *sat cit ānand*.



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In the words of the Upanishads, the SELF of an individual being is called आत्मा *ātmā*, and the SELF of the total creation is called ब्रह्मन् *brahman*, which means the तत्त्व *tatva* – the essential nature of an individual person is आत्मा *ātmā*, and the तत्त्व *tatva* – the essential nature of the entire creation is ब्रह्मन् *brahman*, which also means that the तत्त्व *tatva* of ईश्वर *īśvar* is ब्रह्मन् *brahman*.

Now, can there be a difference between आत्मा *ātmā* and ब्रह्मन् *brahman*? No, because, in either case, It is the same सत् चित् आनन्द *sat cit ānanda* which is limitless and all inclusive, and there cannot be two limitless and all-inclusive entities. Therefore, आत्मा *ātmā* and ब्रह्मन् *brahman* are identical.

आत्मा *ātmā* has been characterized as स्थाणुः *sthāṇuḥ*, नित्यः *nityaḥ*, सनातनः *sanātanaḥ* – stable, eternal and never subject to change (2-24), and so is ब्रह्मन् *brahman*. In particular, since आत्मा *ātmā* is changeless, ब्रह्मन् *brahman* also is changeless. But, this creation, whose real nature is ईश्वर *īśvar*, appears to be changing all the time. If this ever changing creation is really ईश्वर *īśvar*, and the तत्त्व *tatva* of ईश्वर *īśvara* is the changeless ब्रह्मन् *brahman*, how does ब्रह्मन् *brahman* become ईश्वर *īśvar*?

Does ब्रह्मन् *brahman* undergo any change to become ईश्वर *īśvara* – the creation? The answer is “No”. The limitless ब्रह्मन् *brahman* does not undergo any change. If It undergoes any change, then It cannot be limitless. How then, is creation possible?

Vedanta says that without undergoing any change, ब्रह्मन् *brahman* appears as creation in all its infinite forms, names and attributes. Whatever change there is, it is only in transient appearance, and not in its intrinsic nature. How is such change possible? To answer this question, we go to the next word मिथ्या *mithyā*.

Now about मिथ्या *mithyā*

ब्रह्मन् *brahman* is the cause, and creation is the effect. Any effect is nothing but the cause in a particular form. This is easily understood from the relationship between cotton and cloth. Cotton is the cause, and cloth is the effect. When the cloth is unwound, there is only cotton. In being the cloth, the intrinsic nature of cotton has not changed. Cloth has no existence apart from cotton. Without itself undergoing any real change, the cotton has



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now assumed the appearance of cloth. Therefore, what one calls creation is nothing but a change that has taken place on the part of the cause, without itself undergoing any change in its nature. This kind of cause is called **विवर्त उपादान कारणं** *vivarta upādāna kāraṇam* in Vedānta.

Again, between cotton and cloth, whose existence is real – **सत्यं** *satyaṁ*? The existence of cotton is indeed **सत्यं** *satyaṁ* – real, but one cannot say that the existence of cloth is unreal. Cloth also exists, but it has no existence independent of cotton; cloth has only a dependent existence. Such dependent existence is called **मिथ्या** *mithyā*. The unchanging cause is **सत्यं** *satyaṁ*, and its dependent effect is **मिथ्या** *mithyā*. Thus ब्रह्मन् *brahman* is **सत्यं** *satyaṁ*, and creation is **मिथ्या** *mithyā*. I can unwind the cloth, and, I see, it is only cotton; or, do I have to unwind the cloth, to recognize it to be cotton? No, not necessary. If I know what cotton is, even without unwinding the cloth, I can see that it is only cotton. Thus, if I know what the cause is, I can recognize the effect, as only an effect, and not the cause.

मिथ्या *mithyā* is to be understood simply as **मिथ्या** *mithyā* – that is all. Everything that we see in this creation, including the creation as a whole, is only **मिथ्या** *mithyā*. In order to understand **मिथ्या** *mithyā* as **मिथ्या** *mithyā*, one must know what is **सत्यं** *satyaṁ*, otherwise, one mistakes **मिथ्या** *mithyā* as **सत्यं** *satyaṁ*. Just as there is no cloth without cotton, there is no **मिथ्या** *mithyā* without **सत्यं** *satyaṁ*, which means that there is no creation without ब्रह्मन् *brahman*. Now, what is the immediate cause for **मिथ्या** *mithyā*? To answer this question, we go to the next word, namely, **माया** *māyā*.

Now about **माया** *māyā*. For cotton to appear as cloth, some change has to take place. What is the cause for this change? In other words, what is the POWER that causes the never changing **ब्रह्मन्** *brahman* to appear as the ever changing creation? That is the inherent Power of **ब्रह्मन्** *brahman*, called **माया** *māyā*, which is the **स्वभाव** *svabhāva* of **ब्रह्मन्** *brahman* – the unique natural expression of **ब्रह्मन्** *brahman*. Without **माया** *māyā* – the Power of **ब्रह्मन्** *brahman*, there can be no creation.

माया *māyā* is the power, and **मिथ्या** *mithyā* is the expression of that power. The **माया** *māyā* – power is that of **ब्रह्मन्** *brahman*, and as such it is uniquely associated only with **ब्रह्मन्** *brahman*, and it has no existence apart from **ब्रह्मन्** *brahman*, **ब्रह्माश्रया** *brahmāśrayā* **माया**



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अस्ति *brahmāśrayā māyā asti* – The आश्रय *āśrayā* of माया *māyā* is ब्रह्मन् *br ahman*, माया *māyā* – exists as the स्वभाव *svabhāva* of ब्रह्मन् *brahman*, just as sun-light exists, as the स्वभाव *svabhāva* of Sun – unique natural expression of Sun.

Where ever there is मिथ्या *mithyā* creation, there is माया *māyā* power. Wherever there is माया *māyā* -power, there is ब्रह्मन् *brahman* – the source of that power. Therefore, where the creation is, there is माया *māyā* - there is ब्रह्मन् *brahman*. Where the creation is not – there is still माया *māyā*, there is still ब्रह्मन् *brahman*. Creation is yet to come, but the power to create is always there, even before creation.

Now, what is creation? Creation is simply माया *māyā* associated with ब्रह्मन् *brahman*, and That is what we call ईश्वर *īśvar*. Now we see the connection between ब्रह्मन् *brahman* and ईश्वर *īśvar*. ब्रह्मन् *brahman* is सत् चित् आनन्द *sata cit ānanda*, and ब्रह्मन् *brahman*, with its naturally associated माया *māyā* is ईश्वर *īśvar*. Since ब्रह्मन् *brahman* exists always with its naturally associated माया *māyā*, ब्रह्मन् *brahman* is always ईश्वर *īśvar*. Thus ब्रह्मन् *brahman* and ईश्वर *īśvar* are identical.

The inherent power of ब्रह्मन् *brahman* is अप्रमेयः *aprameyaḥ* – infinite and inscrutable. So is माया *māyā*, and all its products and expressions. The constituents of माया *māyā* are three गुण *guṇas*, namely, सत्त्व गुण *satva guṇa* – existence as knowledge, रजस् गुण *rajas guṇa*– existence as action, and तमस् गुण *tamas guṇa* – existence as inert material, together with their infinite combinations and interactions. The entire creation arises from ब्रह्मन् *brahman* through Its माया उपाधि *māyā upādhi* – through Its vehicle of माया *māyā*. Therefore, the पर प्रकृति *para prakṛti* is ब्रह्मन् *brahman* – the ultimate cause, and अपर प्रकृति *apara prakṛti* is माया *māyā* – the dependent cause or the immediate cause. Since ब्रह्मन् *brahman* and माया *māyā* are ever inseparable, so is पर प्रकृति *para prakṛti* and अपर प्रकृति *apara prakṛti*.

If माया *māyā* is the vehicle through which I have come into existence in this creation from ब्रह्मन् *brahman*, it is clear that माया *māyā* can also serve as the vehicle for me to reach ब्रह्मन् *brahman* while I am still in this creation, which means this very शरीर *śarīra* – this very physical body with all its instruments of perception and action, if



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properly utilized, can serve as the means for me to reach ब्रह्मन् *brahman* – to reach परमेश्वर *parameśvar*, even while I am alive in this मिथ्या *mithyā* creation. That was exactly the उपदेश *upadeśa* of Lord वरुण *varuṇa* to His son भृगु *bhṛgu*, as we saw in Taittiriya Upanishad.

Since the expressions of माया *māyā* have infinite dimensions, one needs clear understanding of Upanishad Knowledge, strict personal discipline, and diligent efforts to use one's माया *māyā* –powered मिथ्या *mithyā*, - शरीर *śarīra*, successfully to discover and pursue the path of Self-Discovery – the Discovery of परमेश्वर *parameśvar* in oneself as ONESELF Itself.

How to get started in this Process of Self-Discovery is what was pointed out by Sri Krishna in the opening line of this chapter:

मय्यासक्तमनाः पार्थ, योगं युञ्जन् मदाश्रयः ।

mayyāsaktmanāḥ pārtha, yogam yuñjan madāśrayaḥ ।

Since ब्रह्मन् *brahman* is the आश्रय *āśraya*– the sole basis for the existence of माया *māyā*, ब्रह्मन् *brahman* is the आश्रय *āśraya* for the existence of every individual person in this creation. Therefore, one must first recognize परमेश्वर *parameśvar* as the ONLY Means for reaching परमेश्वर *parameśvar*. With that recognition, as Sri Krishna says,

मय्यर्पित मनो बुद्धिः *mayyarpita mano buddhiḥ* - dedicating your mind and बुद्धि *buddhi* entirely to ME – The परमेश्वर *parameśvar*

मयि सर्वाणि कर्माणि सन्यस्य *mayi sarvāṇi karmāṇi sanyasya* - dedicating all your actions entirely to ME – The परमेश्वर *parameśvar* – which means, following the कर्म योग *karma yoga* way of life at all times

मदाश्रयः भव *madāśrayaḥ bhava* – hold on to ME, The परमेश्वर *parameśvar* at all times, under all circumstances. That is indeed भक्ति योग *bhakti yoga*.

We will continue next time.