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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

**saptamo'dhyāyaḥ - jñāna vijñāna yogaḥ**

Chapter 7

Volume 3

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

*raso'hamapsu kaunteya - prabhāsmi śaśisūryayoḥ ।*

प्रणवः सर्व वेदेषु शब्दः खे पौरुषं नृषु ॥

7-8

*praṇavaḥ sarva vedeṣu - śabdaḥ khe pauruṣaṁ nṛṣu ॥*

7-8

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

*puṇyo gandhaḥ pṛthivyāṁ ca - tejaścāsmi vibhāvasau ।*

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥

7-9

*jīvanam sarvabhūteṣu - tapaścāsmi tapasviṣu ॥*

7-9

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

*bījam māṁ sarvabhūtānāṁ - viddhi pārtha sanātanam ।*

बुद्धिः बुद्धिमतां अस्मि तेजः तेजस्विनां अहम् ॥

7-10

*buddhiḥ buddhimatāṁ asmi tejaḥ tejasvināṁ aham ॥*

7-10

बलं बलवतां अस्मि कामरागविवर्जितम् ।

*balam balavatāṁ asmi - kāma rāga vivarjitam ।*

धर्माचिरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

7-11

*dharmāviruddho bhūteṣu - kāmo'smi bharatarṣabha ॥*

7-11

ये चैव सात्त्विकाभावा राजसास्तामसाश्च ये ।

*ye caiva sāttvikābhāvā - rājasāstāmasāśca ye ।*

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥

7-12

*matta eveti tānviddhi - na tvahaṁ teṣu te mayi ॥*

7-12

त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् ।

*tribhiraṅguṇamayairbhavaiḥ - ebhiḥ sarvamidaṁ jagat ।*

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

7-13

*mohitam nābhijānāti - māmebhyaḥ paramavyayam ॥*

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दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

*daivi hyeṣā guṇamayī - mama māyā duratyayā ।*

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

7-14

*māmeva ye prapadyante - māyāmetāṁ taranti te ॥*

7-14

Revealing Himself as the ultimate cause, The पर प्रकृति *para prakṛti* for this entire creation, Sri Krishna says:

अहं कृत्स्नस्य जगतः प्रभवः *aham kṛtsnasya jagataḥ prabhavaḥ* - I am the source from which this entire creation has emerged

प्रलयः च *pralayaḥ ca* - I am also the ONE into which this entire creation ultimately disappears and

मया इदं जगत् धार्यते *mayā idaṁ jagat dhāryate* - in between the प्रभव *prabhava* and प्रलय *pralaya*, this entire creation is sustained by ME

मत्तः परतरं, अन्यत् किञ्चित्, न आस्ति *mattaḥ parataraṁ, anyat kiñcit, na āsti* - Other than ME, The परमेश्वर *parameśvar*, there is nothing else in this creation

As we saw last time, ब्रह्मन् *brahman* - The परमेश्वर *parameśvar*, is both the निमित्त कारणं *nimitta kāraṇaṁ* as well as the उपादान कारणं *upādāna kāraṇaṁ* - the efficient-cause, as well as the material-cause for this entire creation. This entire creation arises from ब्रह्मन् *brahman* through its माया उपाधि *māyā upādhi* - vehicle of माया *māyā*, which is constituted of the three गुणs *guṇas* - the सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* गुणs *guṇas*, and their infinite combinations and interactions. Thus, पर प्रकृति *para prakṛti* is ब्रह्मन् *brahman* - the ultimate cause, and, अपर प्रकृति *apara prakṛti* is माया *māyā* - the inherent power of ब्रह्मन् *brahman* - which is the immediate cause for every change in this creation.

The entire creation then is an expression of माया *māyā*, or मिथ्या, the ever existent inherent power of ब्रह्मन् *brahman* and its ever changing manifestation. Wherever there is मिथ्या *mithyā* - the creation, there is माया *māyā* - the power, and ब्रह्मन् *brahman* - the source of that power. In everything in this creation, ब्रह्मन् *brahman* and माया *māyā* are naturally and inseparably together. One needs to be able to recognize That ब्रह्मन् *brahman* in order to uplift oneself from the power of माया *māyā*.



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How can one recognize That ब्रह्मन् *brahman* in this माया *māyā*-powered मिथ्या जगत् *mithyā jagat* in everything in this ever changing world, including oneself? That is what Sri Krishna tells in today's verses through various pointers.

रसोऽहमप्सु कौन्तेय, प्रभास्मि शशि सूर्ययोः ।

*raso'hamapsu kaunteya - prabhāsmi śaśisūryayoḥ ।*

प्रणवः सर्व वेदेषु, शब्दः खे पौरुषं नृषु ॥

7-8

*praṇavaḥ sarva vedeṣu - śabdaḥ khe pauruṣaṁ nṛṣu ॥*

7-8

कौन्तेय *kaunteya* - O! Arjuna,

रसोऽहमप्सु *rso'hamapsu* - - अहं अप्सु रसः *ahaṁ apsu rasaḥ* - I am the रस *rasa* - the natural taste in water. I am That because of which the natural taste of water is uniquely what it is. That natural taste in water is the very manifestation of ब्रह्मन् *brahman*. The कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* of water - That quality of the माया *māyā* powered मिथ्या water, which reveals its identity with ब्रह्मन् *brahman* - is its रस *rasa* - its unique natural taste. Thus the natural taste in water is a manifestation of ब्रह्मन् *brahman*

Likewise, the पञ्चमहाभूताः *pañca mahā bhūtās* - the five great elements, namely आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथिवी *pṛthivī* - are themselves creations of माया *māyā*. But their respective कल्याण गुण विशेषाः *kalyāṇa guṇa viśeṣās*, namely शब्द *śabd*, स्पर्श *spaśa*, रूप *rūpa*, रस *rasa* and गन्ध *gandha* are manifestations of ब्रह्मन् *brahman*. A manifestation is a manifestation only when one recognizes what is manifested. If what is manifested is not recognized, it simply remains spiritually inconsequential. That is what happens most of the times. Even though we experience the natural taste of water everyday, for most of us, water remains just tasteless, and spiritually inconsequential. If one is in भक्ति योग *bhakti yoga*, committed to the pursuit of ब्रह्मज्ञानं *brahma jñānaṁ*, then, every time one experiences the natural taste of water, one's mind and बुद्धि *buddhi* spontaneously project and propel themselves to the ultimate source of the natural taste in water, leading finally to the direct recognition of ब्रह्मन् *brahman* in one's own heart, and indeed in the heart of everyone - सर्वस्य चाहं हृदि संनिविष्टः *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ*, as Sri Krishna says (15-15)

Continuing, Sri Krishna says:



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प्रभास्मि शशिसूर्ययोः *prabhāsmi śaśi sūryayoḥ*

शशि सूर्ययोः *śaśi sūryayoḥ*, अहं प्रभा अस्मि *ahaṁ prabhā asmi* – I am the Light in the Sun, and the Light in the Moon. There is no Sun without Sun-light, and there is no Moon-light without Sun-Light. The Light in the Sun, and the Light in the Moon are the कल्याण गुण विशेषाः *kalyāṇa guṇa viśeṣāḥ* for the Sun and the Moon and as such, they are manifestations of ब्रह्मन् *brahman*. Further,

प्रणवः सर्व वेदेषु *praṇavaḥ sarva vedeṣu* – The प्रणव मन्त्र *praṇava mantra* – The Word of the Glory of परमेश्वर *parameśvar* – is ॐ *om*. Therefore,

सर्व वेदेषु अहं प्रणवः *sarva vedeṣu ahaṁ praṇavaḥ* means I am the प्रणव मन्त्र ॐ *praṇava mantra om* in all the Vedas. When Sri Krishna says “I am ॐ *om*”, that means ॐ *om* is ब्रह्मन् *brahman*, not simply a symbol for ब्रह्मन् *brahman*. The word ॐ *om*, The Sound ॐ *om*, has ब्रह्म लक्षणं *brahma lakṣaṇam*, and being so, It is the very manifestation of ब्रह्मन् *brahman*. Contemplation on ब्रह्मन् *brahman* through The Word ॐ *om*, The Sound ॐ *om*, leads one ultimately to ब्रह्मन् *brahman* – The Destination. Further,

अहं शब्दः खे *ahaṁ śabdaḥ khe* – I am the Sound in space (आकाश *ākāśa*) – the ability to carry sound (शब्द *śabda*) is the कल्याण गुण विशेष *kalyāṇa guṇa viśeṣa* of आकाश *ākāśa*– The Space. Just as I am रस *rasa* in Water, I am शब्द *śabda* in Space. Further,

अहं पौरुषं नृषु *ahaṁ pauruṣam nṛṣu* – I am पौरुषं *pauruṣam* – Greatness in human quality – Excellence in action in all human beings. Wherever there is Greatness of any kind in human quality, where ever there is Excellence in any kind of human action – That is manifestation of ब्रह्मन् *brahman* – The परमेश्वर *parameśvar*.

The manifestations of ब्रह्मन् *brahman* – The परमेश्वर *parameśvar*, is in every ईश्वर श्रृष्टि *īśvar śṛṣṭi* – in every one of God's creations, as their कल्याण गुण *kalyāṇa guṇa*. The recognition of कल्याण गुण *kalyāṇa guṇa* in any ईश्वर श्रृष्टि *īśvar śṛṣṭi* offers a Means of recognition of ब्रह्मन् *brahman* in everything in this creation, including oneself. In the next few verses, Sri Krishna gives a few more illustrations of the manifestations of परमेश्वर *parameśvar* in ईश्वर श्रृष्टि *īśvar śṛṣṭi*.

पुण्यो गन्धः पृथिव्यां च, तेजश्चास्मि विभावसौ ।

*puṇyo gandhaḥ pṛthivyāṁ ca tejaścāsmi vibhāvasau ।*

जीवनं सर्वभूतेषु, तपश्चास्मि तपस्विषु ॥

7-9



## ब्रह्मविद्या Brahma Vidya

*jīvanam sarvabhūteṣu tapaścāsmi tapasviṣu ||*

7-9

पृथिव्यां अहं पुण्यो गन्धः अस्मि *pṛthivyām ahaṁ puṇyo gandhaḥ asmi* – In the earth, I am sweet fragrance or pure fragrance. Sweet fragrance or pure fragrance – पुण्य गन्ध *puṇya gandha*, is the कल्याण गुण *kalyāṇa guṇa* for the Earth – पृथिवी *pṛthivī* in its original form, तन् मात्र *tan mātra* form, i.e. before grossification. Just as रस is for Water, शब्द *śabda* is for Space, पुण्य गन्ध *puṇya gandha* is for Earth. All sweet fragrance, wherever it is, has its origin in earth. Such पुण्य गन्ध *puṇya gandha* – sweet fragrance, is a manifestation of ब्रह्मन् *brahman*.

What about the different kinds of bad odors which also exist on earth – they are due to अपर प्रकृति *apara prakṛti*– the माया-गुण *māyā guṇa* interactions.

विभावसौ अहं तेजः अस्मि *vibhāvasau ahaṁ tejaḥ asmi* – In Fire, I am तेजस् *tejas* – meaning Heat, Light, Energy, Brilliance etc. The nature तेजस् *tejas* in fire is manifestation of ब्रह्मन् *brahman*.

सर्वभूतेषु अहं जीवनं अस्मि *sarvabhūteṣu ahaṁ jīvanam asmi* – In all beings, I am जीवनं *jīvanam* – Life support such as प्राण *prāṇa*, अन्नं *annaṁ* etc. The natural Means by which all beings live is a manifestation of ब्रह्मन् *brahman*.

तपस्विषु अहं तपः अस्मि *tapasviṣu ahaṁ tapaḥ asmi* – In all तपस्विन्स *tapasvins* – ascetics, those who live a life of austerity, discipline, prayer, meditation etc., in all such people, I am the very तपस् *tapas*. I am both the process and the accomplishment of तपस् *tapas*. Power of concentration, understanding, absorption, चित्त शुद्धि *citta śuddhi*, विवेक बुद्धि *viveka buddhi*, etc. – the means and ends of तपस् *tapas* are all manifestations of ब्रह्मन् *brahman*, परमेश्वर *parameśvar* Itself . Further,

बीजं मां सर्वभूतानां, विद्धि पार्थ सनातनम् ।

*bījam mām sarvabhūtānām - viddhi pārtha sanātanam |*

बुद्धिः बुद्धिमतां अस्मि, तेजः तेजस्विनां अहम् ॥

7-10

*buddhiḥ buddhimatām asmi tejaḥ tejasvinām aham ||*

7-10

पार्थ *pārtha*, विद्धि *viddhi* – O! Arjuna, please understand this

सर्वभूतानां सनातनं मां बीजं विद्धि *sarva bhūtānām sanātanam mām bījam viddhi*



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- In all beings, please recognize Myself – The Eternal परमेश्वर *parameśvar*, as the बीजं *bijam* – as the seed, as the biological source because of which one is what one is. The biological law that causes the sprouting of the seed is a manifestation of ब्रह्मन् *brahman*.

बुद्धिमतां अहं बुद्धिः अस्मि *buddhimatām ahaṁ buddhiḥ asmi* – Among those who have चिवेक बुद्धि *viveka buddhi* – I am That चिवेक बुद्धि *viveka buddhi* – that capacity to discriminate between नित्यं *nityam* and अनित्यं *anityam*, कर्म *karma* and अकर्म *akarma*, धर्म *dharma* and अधर्म *adharma* etc. Ability to discriminate between eternal and transient, what is to be done and what is not to be done, proper and improper etc. is चिवेक बुद्धि *viveka buddhi* – such चिवेक बुद्धि *viveka buddhi* is manifestation of ब्रह्मन् *brahman*

तेजस्विनां अहं तेजः अस्मि *tejasvinām ahaṁ tejaḥ asmi* – Among the तेजस्विस *tejasvis*, I am their तेजस् *tejas*; तेजस् *tejas* denotes ethical and spiritual splendor. तेजस् *tejas* also indicates cultivated excellence in some aspect of human endeavor, devoid of ego. Beside being blessed with चिवेक बुद्धि *viveka buddhi*, one has to have the necessary efforts, self-discipline and training to acquire brilliance in some aspect of human endeavor. The Means and Ends of such brilliance is manifestation of ब्रह्मन् *brahman*. Again,

बलं बलवतां अस्मि काम राग विवर्जितम् ।

*balam balavatām asmi kāma rāga vivarjitam ।*

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

7-11

*dharmā viruddho bhūteṣu kāmo'smi bharatarṣabha ॥*

7-11

भरतर्षभ *bharatarṣabha* – O! Arjuna

काम, राग विवर्जितं बलवतां अहं बलं अस्मि *kāma, rāga vivarjitam balavatām ahaṁ balam asmi* – Among people who are free from काम *kāma* and राग *rāga* and are physically strong, I am बलं *balam* – I am the physical strength in such people. काम *kāma* means a longing for objects which are not with you, and which are away from you, and therefore to be gained by you. राग *rāga* means attachment to objects already gained by you. Such काम *kāma* and राग *rāga* are centered on अहंकार *ahaṁkāra* – ego “I”. That which is devoid of अहंकार *ahaṁkāra* is naturally a manifestation of ब्रह्मन् *brahman*



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*brahman*. Therefore, भगवान् *bhagavān* says that बलं *balam*, not contaminated with अहंकार *ahaṁkāra* is a manifestation of ब्रह्मन् *brahman*.

बलं *balam* associated with अहंकार *ahaṁkāra* is dangerous both to oneself and to others. Everyone needs बलं *balam* – physical strength, to maintain one's शरीर *śarīra*. The body gets its strength from the mother, but the original बलं *balam* is ईश्वर शृष्टि *īśvara śṛṣṭi*. Such ईश्वर शृष्टि बलं *īśvara śṛṣṭi balam* – which is naturally free from अहंकार *ahaṁkāra* – is the कल्याण गुण *kalyāṇa guṇa* of बलं *balam*, and hence a manifestation of ब्रह्मन् *brahman*. On the other hand, the strength cultivated for purposes of acquiring and/or experiencing objects of enjoyment is माया गुण शृष्टि *māyā guṇa śṛṣṭi* – which means it is powered by the combinations of माया गुण *māyā guṇas* only.

While the कल्याण गुण *kalyāṇa guṇa* of ईश्वर शृष्टि *īśvara śṛṣṭi* is never binding, the creations of माया गुण *māyā guṇas* always tend to bind the individuals. The कर्म योग *karma yoga* way of life, uplifts the individual from the binding tendencies of माया गुण *māyā guṇa* creations, and hence काम *kāma* and राग *rāga*. Further,

धर्म अचिरुद्धः भूतेषु, अहं कामः अस्मि *dharma aviruddhaḥ bhūteṣu, ahaṁ kāmaḥ asmi* – In all beings, I am काम *kāma* that is not opposed to धर्म *dharma*. This is a beautiful statement from Sri Krishna. काम *kāma* simply means desire. Desire, as such, is not a vice. To desire is natural to every conscious being, including ब्रह्मन् *brahman*. To be able to desire is a Divine Blessing. Desire is a power. By itself, desire is never binding. But improper desire is binding and self-destructive. Therefore, भगवान् *bhagavān* says: “Desire not opposed to धर्म *dharma*, is a manifestation of ब्रह्मन् *brahman*.”

Continuing, Sri Krishna says:

ये चैव सात्त्विकाभावा, राजसास्तामसाश्च ये ।

*ye caiva sāttvikābhāvā - rājasāstāmasāśca ye ।*

मत्त एवेति तान्विद्धि, न त्वहं तेषु, ते मयि ॥

7-12

*matta eveti tānviddhi - na tvahaṁ teṣu te mayi ॥*

7-12



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ये सात्त्विकाः राजसाः तामसाः च भावाः *ye sāttvikāḥ rājasāḥ tāmasāḥ ca bhāvāḥ* -

Whatever beings are there in this creation, whether they are predominantly of सात्त्विक गुण *sāttvik guṇa*, राजस गुण *rājas guṇa* or तामस गुण *tāmas guṇa*

तान् ये, मत्त एव , इति विद्धि *tān ye, matta eva, iti viddhi* - please understand that all of them have their origin in ME – The परमेश्वर *parameśvar* only; all of them are born only from ME.

न तु अहं तेषु ते मयि *na tu ahaṁ teṣu te mayi* - But I am not in them; they are in ME. The cause for the birth of any person is two-fold: - परमेश्वर *parameśvar* is the ultimate cause for the birth of all beings in this creation. This is the General Cause for the birth of the entire creation. Together with this General Cause, each person has a particular cause, peculiar to oneself, for being what he or she is, at any particular time, and that particular cause is स्वकर्म *svakarma* – one's own actions.

While the particular cause cannot override the General cause, the General cause is totally independent of the particular cause.

The माया शक्ति *māyā śakti* of परमेश्वर *parameśvar* provides the सूक्ष्म शरीर *sūkṣma śarīra* and स्थूल शरीर *sthūla śarīra* – the subtle body and the gross physical body for the स्वकर्म's *svakarmas* of a person to manifest and exhaust themselves. Therefore, भगवान् *bhagavān* says:

न त्वहं तेषु, ते मयि *na tvahaṁ teṣu, te mayi*

न त्वहं तेषु *na tvahaṁ teṣu* – I am not in them, I am not under their control – I do not depend on the माया गुण *māyā guṇa* – generated beings in this creation. Just as clay does not depend on the pot, and the ocean does not depend on the waves, so too, I do not depend on this creation. On the other hand,

ते मयि *te mayi* – all beings in this creation depend entirely on ME for their birth, and for their subsequent existence. The air, water, food etc. on which they depend, are all Myself only. That is the meaning of न त्वहं तेषु, ते मयि *na tvahaṁ teṣu, te mayi*.

Even though manifestations of परमेश्वर *parameśvar* are everywhere in Nature, still people do not generally recognize परमेश्वर *parameśvar*. परमेश्वर *parameśvar* is परम ईश्वर *param īśvar*; ईश्वर *īśvara* is Over lordship of everything in this entire creation; परम *param* is the लक्षण *lakṣaṇa* – the exclusive characteristic of That ईश्वर *īśvara*. लक्षण *lakṣaṇa* is not a गुण *guṇa*; a गुण *guṇa* is always subject to change;





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लक्षण *lakṣaṇa* is never subject to change. The लक्षण *lakṣaṇa* of परमेश्वर *parameśvar* is

नित्य-शुद्ध-बुद्ध-मुक्त स्वभावः *nitya-śuddha-buddha-mukta svabhāvaḥ*

नित्य *nitya* is Eternal – That which always is, which negates everything that is time-bound

नित्य शुद्ध *nitya śuddha* is Ever Pure, which negates all impurities like राग *rāga*, द्वेष *dveṣa*, पुण्य *puṇya*, पाप *pāpa*, कर्म *karma* etc.

नित्य बुद्ध *nitya buddha* is Ever Enlightened – which negates all ignorance and inertness; and

नित्य मुक्त *nitya mukta* is Ever-Free, which negates all bondages of any kind

When one uplifts oneself from all worldly bondages, one recognizes one's true nature as नित्य *nitya*, शुद्ध *śuddha*, बुद्ध *buddha*, मुक्त *mukta* आत्मा, *ātmā* – The परमेश्वर *parameśvar* itself.

Sri Krishna now points out why people do not recognize परमेश्वर *parameśvar* as It is.

त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् ।

*tribhiraṅguṇamayairbhāvaiḥ ebhiḥ sarvamidaṁ jagat |*

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

7-13

*mohitaṁ nābhijānāti - māmebhyaḥ paramavyayam ||*

7-13

त्रिभिः गुणमयैः भावैः *tribhiḥ guṇamayaiḥ bhāvaiḥ* – But the very nature of the power of the three गुणs *guṇas* – सत्य *satva*, रजस् *rajas* and तमस् *tamas* गुणs *guṇas*, and their combinations and interactions, which produce a variety of likes and dislikes, false values etc.

एभिः *ebhiḥ* – because of them

सर्वं इदं जगत् मोहितं *sarvaṁ idaṁ jagat mohitaṁ* – this entire world is मोहितं *mohitaṁ* – all people are deluded, all people get entangled in the माया गुणs *māyā guṇas*. As a result, people lose their विवेक बुद्धि *viveka buddhi* – their power of discrimination between नित्य *nitya* and अनित्य *anitya*, आत्मा *ātmā* and अनात्मा *anātmā* – what is oneself and what is not oneself. So, deluded under the spell of माया गुणs *māyā guṇas*



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मां न अनुजानाति *mām na anujānāti* – people do not know ME properly. People do not recognize ME, even though I am themselves. People do not recognize ME as I am, namely,

एभ्यः परं, एभ्यः गुणेभ्यः परं *ebhyaḥ param, ebhyaḥ guṇebhyaḥ param* – I am entirely distinct from all the गुणs *guṇas*. I am free from all the गुण *guṇa* -limitations.

अव्ययं *avyayaṁ* – I am immutable. I am changeless. I am free from all changes like birth, death and all the changes in-between.

Being under the spell of the माया *māyā* – powered गुणs *guṇas*, people are busy trying to fulfill their राग-द्वेष *rāga-dveṣa* generated desires, and are suffering from their assumed inadequacies, all the time failing to recognize their own true nature which is Myself.

How can one uplift oneself from the power of the माया *māyā* powered गुणs *guṇas*, and reach परमेश्वर *parameśvar* within oneself? भगवान् *bhagavān* says:

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

*daivī hyeṣā guṇamayī mama māyā duratyayā ।*

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 7-14

*māmeva ye prapadyante māyāmetāṁ taranti te ॥*

7-14

हि *hi* – Indeed

एषा गुणमयी माया दैवी *eṣā guṇamayī māyā daivī* – this माया *māyā* power, which is saturated with गुणs *guṇas*, their combinations and their interactions, is दैवी *daivī* – Divine, because, it is मम माया *mama māyā* – My माया *māyā* – It is माया *māyā* associated with परमेश्वर *parameśvar*. माया *māyā* has no existence independent of परमेश्वर *parameśvar*; therefore it is दैवी *daivī* – Divine. “Divine” means, it has both *or* आवरण शक्ति *āvaraṇa śakti* or अज्ञानं *ajñānaṁ* – which means, it has the power to cover, conceal, obscure, or shield knowledge, and keep the mind and बुद्धि *buddhi* in ignorance, and also,

विक्षेप शक्ति *vakṣepa śakti* or विचार शक्ति *vicāra śakti* – which means, it has the power for Self-enquiry and consequently it has the power to dispel ignorance. *śaktāvaraṇa*

Thus, माया *māyā* has both अज्ञान शक्ति *ajñāna śakti* and विचार शक्ति *vicāra śakti* – power of ignorance and the power of enquiry to reveal. That is why, even while we are



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under the spell of **माया māyā**, we are able to dispel ignorance through enquiry, through research.

Unfortunately, however, since we are so much under the spell of **माया गुणs māyā guṇas** and their extraordinary creations, we only try to dispel ignorance through the power of enquiry with respect to those areas of knowledge, which are still within the scope of **माया गुणs māyā guṇas**. We seldom extend our power of enquiry to transcend **माया गुणs māyā guṇas** and reach **परमेश्वर parameśvar**, who is the very source and controller of **माया māyā**.

In any case, if **माया māyā** is a problem for us, it is also the solution to the problem, by the very fact that **माया māyā** is **दैवी daivī** – Divine.

We are blessed with the faculty of free-will to choose what we do. We can either get entangled in the **अज्ञान शक्ति ajñāna śakti** of **माया māyā**, in which case we will continue to remain under the spell of **माया māyā**, or, we can use the **विचार शक्ति vicār śakti** of **माया māyā** to transcend **माया māyā** and reach **परमेश्वर parameśvar** through Self-enquiry and Self-discipline – **विचार vicār** and **तपस् tapas**. The choice is one's own.

The world of human beings being what it is, **भगवान् bhagavān** says:

**मम माया दुरत्यया mama māyā duratyayā** – My **माया māyā** is difficult to cross; It is not impossible, but it is very difficult to cross – to transcend My **माया māyā**. By continuously trying to fulfill one's **राग-द्वेष rāga-dveṣā**'s demands, one is not going to transcend **माया māyā**, because, **राग, द्वेषas rāga dveṣās** – likes and dislikes themselves are born of **माया māyā**. By trying to cross one set of **राग द्वेषas rāga dveṣās**, one merely gets into another set of **राग द्वेषas rāga dveṣās**. This is a never ending process.

**माया māyā** can be transcended only through **विचार vicāra** – enquiry on the nature of oneself, and realizing that what one really needs is **परमेश्वर parameśvar** Itself, and not any of the transient creations of the **माया गुणाs māyā guṇās**.

Therefore, **भगवान् bhagavān** says:



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मां एव ये प्रपद्यन्ते, मायां एताम् तरन्ति ते

*mām eva ye prapadyante, māyām etām taranti te*

ये मां एव प्रपद्यन्ते, ते एतां मायां तरन्ति *ye mām eva prapadyante, te etām māyām taranti* - Only those who seek ME alone - मां एव *mām eva* - seek परमेश्वर *paramēśvar* alone and nothing else. They cross with this माया *māyā* and ultimately reach परमेश्वर *paramēśvar*.

माया *māyā* is always there, but one need not be under the spell of माया *māyā* all the time. People seek परमेश्वर *paramēśvar* alright, but they seek परमेश्वर *paramēśvar* only for gaining something in this world of माया *māyā*. Of course, they do get what they want, but they still find themselves wanting something more, or some thing different; and therefore their wanting tendencies never end. Consequently, they continue to remain under the spell of माया *māyā* and all its endless creations.

The only way to cross माया *māyā*, to transcend माया *māyā* to is to seek परमेश्वर *paramēśvar* and परमेश्वर *paramēśvar* only सर्वभावेन *sarvabhāvena* - by every possible means, realizing वासुदेवः सर्वं इति ज्ञानं *vāsudevaḥ sarvaṁ iti jñānaṁ* - that परमेश्वर *paramēśvar* is everything and that परमेश्वर *paramēśvar* is already in one's own self as ONESELF itself.

With such firm knowledge, one must take the steps necessary to recognize that परमेश्वर *paramēśvar* is oneself, through ईश्वर ध्यानं *īśvar dhyānaṁ* and ईश्वर कैङ्कर्यं *īśvara kainkaryam* contemplation on परमेश्वर *paramēśvar* and service to परमेश्वर *paramēśvar* at all times, under all circumstances, which means one must take immediate steps to be in भक्ति योग *bhakti yoga* at all times.

More about भक्ति योग *bhakti yoga* we will see next time.