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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

saptamo'dhyāyah - jñāna vijñāna yogah

Chapter 7

Volume 4

न मां दुष्कृतिनो मूढाः, प्रपद्यन्ते नराधमाः ।

na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ ।

मायया अपहृतज्ञानाः, आसुरं भावमाश्रिताः ॥ 7-15

māyayā apahrta jñānāḥ āsuram bhāvamāśritāḥ ॥ 7-15

चतुर्विधा भजन्ते मां, जनाः सुकृतिनोऽर्जुन ।

caturvidhaa bhajante mām - janāḥ sukṛtino'rjuna ।

आर्तो, जिज्ञासुः अर्थार्थी, ज्ञानी च भरतर्षभ ॥ 7-16

ārto jijñāsuh arthārthī - jñānī ca bharatarṣabha ॥ 7-16

तेषां ज्ञानी नित्ययुक्तः एकभक्तिः विशिष्यते ।

teṣām jñānī nityayuktaḥ ekabhaktiḥ viśiṣyate ।

प्रियो हि ज्ञानिनः अत्यर्थम्, अहं स च मम प्रियः ॥ 7-17

priyo hi jñāninaḥ atyartham ahaṁ sa ca mama priyaḥ ॥ 7-17

उदाराः सर्व एवैते ज्ञानी तु आत्मैव मे मतम् ।

udārāḥ sarva evaite jñānī tu ātmaiva me matam ।

आस्थितः स हि युक्तात्मा मां एव अनुत्तमां गतिम् ॥ 7-18

āsthitaḥ sa hi yuktatmā mām eva anuttamām gatim ॥ 7-18

Recalling the last line of the last verse we saw last time,

मां एव ये प्रपद्यन्ते, मायां एतां तरन्ति ते ॥

mām eva ye prapadyante māyām etām taranti te ॥

ये मां एव प्रपद्यन्ते *ye mām eva prapadyante* - Those who seek ME alone - मां एव

mām eva - those who seek परमेश्वर *parameśvar* alone, and nothing else,



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ते एतां मायां तरन्ति *te etāṁ māyāṁ taranti* – they cross this माया *māyā* and reach परमेश्वर *parameśvar* within themselves.

So said Sri Krishna.

Then, why is that people do not always seek परमेश्वर *parameśvar* alone? Or, what kind of people do not seek परमेश्वर *parameśvar* alone? In answer to this question, Sri Krishna says:

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ ।
मायया अपहृतज्ञानाः आसुरं भावमाश्रिताः ॥ 7-15
māyayā apahr̥ta jñānāḥ āsuram bhāvamāśritāḥ ॥

दुष्कृतिनः *duṣkṛtinaḥ*, मूढाः *mūḍhāḥ*, नराधमाः *narādhamāḥ*, मायया अपहृतज्ञानाः *māyayā apahr̥ta jñānāḥ* and consequently आसुरं भावं आश्रिताः *āsuram bhāvam āśritāḥ*. Such people मां न प्रपद्यन्ते *māṁ na prapadyante* do not seek परमेश्वर *parameśvar*. Those people who are overpowered by certain माया गुणसु *māyā guṇas*, lose their natural capacity to turn to परमेश्वर *parameśvar*. Who are those people? Sri Krishna says:

दुष्कृतिनः *duṣkṛtinaḥ* means पापकारिणः *pāpakāriṇaḥ* – those engaged in पापकर्मसु *pāpa karmas* – improper and sinful actions, now or in their past lives,

मूढाः *mūḍhāḥ* – those who are deluded in their thinking

- those who are confused in their thinking
- those who have misled themselves through false values
- those who do not understand, what they are doing to themselves

नराधमाः *narādhamāḥ* – those whose human behaviour is of a very low order

मायया अपहृतज्ञानाः *māyayā apahr̥ta jñānāḥ* – those whose अन्तःकरणसु *antaḥ karaṇas* – mind and बुद्धि *buddhi*, and also the organs of perception and action, have been overpowered by माया गुणसु *māyā guṇas* of राग *rāga*, द्वेष *dveṣa* and मोह *moha* – likes, dislikes and intoxications of various kinds, and, as a consequence

आसुरं भावं आश्रिताः *āsuram bhāvam āśritāḥ* – those who have become dependent on

असुर भाव *asura bhāva* – demoniacal nature in their daily lives



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असुर भाव *asura bhāva* means

- दम्भः *dambhaḥ* hypocrisy
- दर्पः *darpaḥ* arrogance
- अभिमानः *abhimānaḥ* self-conceit
- क्रोधः *krodhaḥ* anger
- पारुष्यं *pāruṣyaṁ* harshness
- अज्ञानं *ajñānaṁ* ignorance etc.

Such people,

मां न प्रपद्यन्ते *mām na prapadyante* – do not seek ME – The परमेश्वर *parameśvar*.
Such people have no understanding of परमेश्वर *parameśvar*, and hence they do not seek परमेश्वर *parameśvar* at all.

We must clearly understand that such असुर भाव *asura bhāva* – the qualities of demoniacal nature, such as hypocrisy, arrogance etc. – are not attributes exclusive to any particular person, or group of people. Such असुर भाव *asura bhāva* is dormant in every one, unless one continuously makes the necessary effort to keep such qualities under control through understanding, ethical behavior, and self-discipline at all times.

Having told what kind of people do not seek परमेश्वर *parameśvar*, Sri Krishna now talks about people who do seek परमेश्वर *parameśvar* in their every day life.

चतुर्विधा भजन्ते मां, जनाः सुकृतिनोऽर्जुन ।

caturvidhā bhajante mām janāḥ sukṛtino'rjuna ।

आर्तो, जिज्ञासुः, अर्थार्थी, ज्ञानी च भरतर्षभ ॥ 7-16

ārto jijñāsuḥ arthārthī jñānī ca bharatarṣabha ॥

भरतर्षभ अर्जुन *bharatarṣabha arjuna* – O! Arjuna,

सुकृतिनः जनाः मां भजन्ते *sukṛtinaḥ janāḥ mām bhajante*

सुकृतिनः जनाः *sukṛtinaḥ janāḥ* – Those people have some पुण्य कर्म *puṇya karma*

मां भजन्ते *mām bhajante* – worship ME – The परमेश्वर *parameśvar*.

Only those people who have done some पुण्य कर्म *puṇya karma* have the necessary physical and mental disposition to worship परमेश्वर *parameśvar*. Others are incapable



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of worshipping परमेश्वर *parameśvar* in any manner. Those who have done some पुण्य कर्म *puṇya karma* either in this birth, or in their previous births, they worship परमेश्वर *parameśvar*. They do not necessarily seek परमेश्वर *parameśvar*, but they worship परमेश्वर *parameśvar* in some form; therefore, they are Devotees of परमेश्वर *parameśvar* - they are ईश्वर भक्तः *īśvar bhaktas*.

चतुर्विधाः *caturvidhāḥ* - There are four types of such भक्तः *bhaktas*. They are: आर्तः *ārtaḥ*, अर्थार्थी *arthārthī*, जिज्ञासुः *jijñāsuḥ* and ज्ञानी *jñānī*. All of them have sufficient recognition of परमेश्वर *parameśvar* to be ईश्वर भक्तः *īśvar bhaktas*. But among them, there is a gradation in the degree of recognition, attitude, approach, prayers etc.

आर्तः *ārtaḥ* means आर्त परिगृहीताः *ārta parigrhītāḥ* - Devotees in distress. Those भक्तः *bhaktas* who are in some kind of sadness, distress, discomfort, or crisis, seek the help of परमेश्वर *parameśvar* to gain relief from their distress. Such भक्तः *bhaktas* pray to God - worship परमेश्वर *parameśvar*, only when they are in distress.

अर्थार्थी *arthārthī* means धनकामाः *dhanakāmāḥ* - Devotees seeking wealth of some kind. As a Devotee - as an ईश्वर भक्त *īśvar bhakta* - the अर्थार्थी *arthārthī* is mature enough to realize that in his quest for wealth, there are factors beyond human control. Therefore, he invokes the Grace of God to take care of factors beyond his control. He performs rituals, and whatever else he considers necessary, to seek the Grace of God to fulfill his अर्थकाम *arthakāma* - pursuits to gain the objects of his desire. Here again, worship of ईश्वर *īśvar* is only for gaining one's objects of desire.

जिज्ञासुः *jijñāsuḥ* means भगवत् तत्त्वं ज्ञातुं इच्छः *bhagavat tatvaṁ jñātum icchuḥ* - Devotees of परमेश्वर *parameśvar* seeking knowledge of ईश्वर *īśvara*. A जिज्ञासु *jijñāsuḥ* is not worshipping परमेश्वर *parameśvar* for any अर्थ-काम *artha-kāma* pursuits. A जिज्ञासु *jijñāsuḥ* worships परमेश्वर *parameśvar* only for अन्तःकरण शुद्धिः *antaḥ karaṇa śuddhiḥ* - clarity of mind and बुद्धि *buddhi*, only for the purpose of gaining ईश्वर ज्ञानं *īśvar jñānaṁ*.

Finally, the fourth kind of भक्त *bhakta* is a ज्ञानी *jñānī*, means a ब्रह्मवित् *brahmavit* - The one who knows ब्रह्मन् *brahman*, the one who recognizes परमेश्वर *parameśvar* in oneself as ONESELF itself.



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All the above four types of भक्तसु *bhaktas* recognize the existence of परमेश्वर *parameśvar*. To the extent they recognize परमेश्वर *parameśvar*, they are in union with परमेश्वर *parameśvar*. But there are differences in their degrees of recognition. The most important difference is the following.

For the आर्तः *ārtaḥ*, अर्थार्थी *arthārthī* and जिज्ञासु *jiḡṅāsu*, परमेश्वर *parameśvar* is still separate from themselves. For the ज्ञानी *jñānī*, परमेश्वर is nonseparate from oneself. परमेश्वर *parameśvar* is oneself itself. Consequently, the भक्ति *bhakti* of a ज्ञानी *jñānī* for परमेश्वर *parameśvar* is अनन्य भक्ति *ananya bhakti*. अनन्य *ananya* means there is no other. अनन्य भक्ति *ananya bhakti* is Devotion whose लक्षण *lakṣaṇa* – the distinguishing characteristic, is Total Identity with परमेश्वर *parameśvar*. Therefore, about a ज्ञानी *jñānī*, भगवान् *bhagavān* says:

तेषां ज्ञानी नित्ययुक्तः एक भक्तिर्विशिष्यते ।

teṣāṃ jñānī nityayuktaḥ - eka bhaktiḥ viśiṣyate ।

प्रियो हि ज्ञानिनोऽत्यर्थं, अहं स च मम प्रियः ॥

7-17

priyo hi jñāninotyartham - ahaṃ sa ca mama priyaḥ ॥

तेषां ज्ञानी विशिष्यते *teṣāṃ jñānī viśiṣyate* – Of the above four types of भक्तसु *bhaktas* – Devotees of परमेश्वर *parameśvar*, the ज्ञानी *jñānī* is the most exalted, the most distinguished type, the supreme type of ईश्वर भक्त *īśvar bhakta*. Why? Because, नित्य युक्तः *nitya yuktaḥ* – The ज्ञानी *jñānī* remains ever united with परमेश्वर *parameśvar*. How? The ज्ञानी *jñānī* is a ब्रह्मवित् *brahmavit* – The one who knows ब्रह्मन् *brahman*.

ब्रह्मवित् आप्नोति परं *brahmavit āpnoti paraṃ* – The ब्रह्मवित् *brahmavit* reaches ब्रह्मन् *brahman* – recognizes ब्रह्मन् *brahman* in oneself as ONESELF itself. Therefore, ब्रह्मवित् *brahmavit* is ब्रह्मन् *brahman* – The ज्ञानी *jñānī* is ब्रह्मन् *brahman*, The ज्ञानी *jñānī* is परमेश्वर *parameśvar* itself. Recognizing परमेश्वर *parameśvar* as आत्मा *ātmā* – The SELF in oneself, the ज्ञानी *jñānī* remains ever united with परमेश्वर *parameśvar*. The ज्ञानी *jñānī* is one whose mind and बुद्धि *buddhi* – अन्तःकरण



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antaḥ karaṇa is always awakened to the आत्मा *ātmā* – The परमेश्वर *parameśvar*. Such state of awakening is नित्य युक्तः *nitya yuktaḥ*.

The other types of भक्तस *bhaktas* do not have such awakening. As long as ईश्वर *īśvara* is remote (परोक्ष *parokṣa*) from oneself, one has to make a connection with ईश्वर *īśvara* through some prayer, meditation, ritual etc.; once the prayer, meditation or the ritual ends, the connection also ends.

The आर्तः *ārtah* – one in distress, establishes a connection with परमेश्वर *parameśvar* through his cry for help. The अर्थार्थी *arthārthī* establishes a connection with परमेश्वर *parameśvar* through his prayer for the fulfillment of his desires. Such connections are not नित्य *nitya* – permanent, because, once the prayer is fulfilled, the connection also ends.

The जिज्ञासु *jijñāsu* who wants knowledge of ईश्वर *īśvar* is more frequently connected with ईश्वर *īśvar*, but since he still does not know what ईश्वर *īśvar* is, his connection with ईश्वर *īśvar* also is disjointed.

Only the ज्ञानी *jñānī* is नित्य युक्तः *nitya yuktaḥ* – ever united with परमेश्वर *parameśvar*, by virtue of his अपरोक्ष ज्ञानं *aparokṣa jñānaṁ* – direct and immediate knowledge of ईश्वर *īśvar* – by virtue of his being a ब्रह्मवित् *brahmavit* – by virtue of his total recognition of his identity with परमेश्वर *parameśvar*.

Further, another reason for the unequalled superiority of the भक्ति *bhakti* of a ज्ञानी *jñānī* is that a ज्ञानी *jñānī* has एक भक्तिः *eka bhaktiḥ*, एकस्मिन् परमेश्वरे भक्ति *ekasmin parameśvare bhakti*. For a ज्ञानी *jñānī* – his commitment, his Devotion, his heart – everything is to परमेश्वर *parameśvar* only. A ज्ञानी *jñānī* is non-separate from परमेश्वर *parameśvar*.

In contrast, for the other three kinds of भक्तस *bhaktas*, their devotion to परमेश्वर *parameśvar* is less than their devotion to their objects of desire. Such भक्ति *bhakti* is not एक भक्ति *eka bhakti* to परमेश्वर *parameśvar*. Only for the ज्ञानी *jñānī*, there is एक भक्ति *eka bhakti* – which is अनन्य ईश्वर भक्ति *ananya īśvara bhakti* and to no other. Such अनन्य भक्ति *ananya bhakti* is possible only when there is realized ईश्वर



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ज्ञानं *īśvara jñānam*, ब्रह्मवित् *brahmavit*, ब्रह्म ज्ञानं *brahma jñānam*, – which means, when one discovers that the true nature of oneself is सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānand svarūp brahman* itself.

The nature of एक भक्ति *eka bhakti* is परम-प्रेम स्वरूप ईश्वर भक्ति *param-prem svarūp īśvar bhakti* – Absolute Love for परमेश्वर *parameśvar*, Love that is Total. In Absolute Love, there is no separation between the Alter of Love, and the one who loves, which means there is no ego. Therefore, the Alter of Love and the one who loves naturally fuse into ONE. Such natural fusion is अनन्य भक्ति *ananya bhakti*.

Thus, the एक भक्ति *eka bhakti* of a ज्ञानी *jñānī* is अनन्य भक्ति *ananya bhakti* for ईश्वर *īśvar*. It is also ब्रह्मज्ञानं *brahma jñānam* of a ब्रह्मवित् *brahmavit*, Thus for the ब्रह्मवित् *brahmavit*, which means for the ज्ञानी *jñānī*, ईश्वर भक्ति *īśvar bhakti* and ईश्वर ज्ञानं *īśvara jñānam* are identical.

For the ज्ञानी *jñānī* – a person of Wisdom, भक्ति *bhakti* is only ईश्वर भक्ति *īśvar bhakti*, and ज्ञानं *jñānam* is only ईश्वर ज्ञानं *īśvar jñānam*. Therefore, भक्ति *bhakti* and ज्ञानं *jñānam* are identical. Such natural fusion of भक्ति *bhakti* and ज्ञानं *jñānam* is ईश्वर शरणागति *īśvar śaraṇāgati*.

Thus ईश्वर भक्ति *īśvar bhakti*, ईश्वर ज्ञानं *īśvar jñānam* and ईश्वर शरणागति *īśvar śaraṇāgati* are all one and the same. We must understand the State of ईश्वर शरणागति *īśvar śaraṇāgati* properly. शरणागति *śaraṇāgati* means Total surrender. Total surrender of what? One might say – total surrender of अहंकार *ahaṁkār* – ego “I”. Now, how can one surrender अहंकार *ahaṁkār*? In the daily business of life, all that one is, is only अहंकार *ahaṁkār* – ego “I”. One must be somebody other than अहंकार *ahaṁkār* to surrender one’s अहंकार *ahaṁkār*. One can surrender अहंकार *ahaṁkār* only if one can identify some object as अहंकार *ahaṁkār*, अहंकार *ahaṁkār* is not an object. अहंकार *ahaṁkār* is simply an erroneous notion about oneself born of अविद्या – ignorance, which is an expression of माया *māyā*. अहंकार *ahaṁkār* has no existence as an identifiable object.

Ego “I” is simply a false “I”. If one says “I surrender my ego”, one only gives reality to ego “I”, and the false “I” keeps on going. Therefore, अहंकार *ahaṁkār* cannot be given up, by



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any process giving up. The परम प्रेम स्वरूप ईश्वर भक्ति *param prem svarūp īśvar bhakti* – Absolute Love for परमेश्वर *parameśvar*, is possible only when अहंकार *ahaṁkāra* totally disappears. Only then ईश्वर शरणागति *īśvar śaraṇāgati* is possible. The disappearance of अहंकार *ahaṁkāra* is possible only in the wake of realized ईश्वर ज्ञानं *īśvar jñānam*, which means पूर्ण ईश्वर भक्ति *pūrṇa īśvar bhakti* or एक भक्ति *eka bhakti* for परमेश्वर *parameśvar*.

Thus by saying तेषां ज्ञानी नित्ययुक्तः एक भक्तिः विशिष्यते *teṣāṁ jñānī nitya yuktaḥ eka bhaktiḥ vaśiṣyate*, Sri Krishna unfolds the identity of अनन्य ईश्वर भक्ति *ananya īśvar bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam*. Thus नित्ययुक्तः *nitya yuktaḥ* arises from पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*; एक भक्ति *eka bhakti* arises from अनन्य ईश्वर भक्ति *ananya īśvar bhakti*. अनन्य ईश्वर भक्ति *ananya īśvar bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam* are identical; That State of Identity – That State of ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvar bhakti* is indeed ईश्वर शरणागति *īśvar śaraṇāgati*.

In the next line, Sri Krishna unfolds the identity of a ज्ञानी *jñānī* and परमेश्वर *parameśvar* by saying:

प्रियो हि ज्ञानिनः अत्यर्थं, अहं स च मम प्रियः ॥

priyo hi jñāninaḥ atyartham, ahaṁ sa ca mama priyaḥ ॥

हि *hi* - Indeed,

ज्ञानिनः अहं अत्यर्थम् प्रियः *jñāninaḥ ahaṁ atyartham priyaḥ* – For the ज्ञानी *jñānī*, I – The परमेश्वर *parameśvar*, am the Most Beloved. अत्यर्थं प्रियः *atyartham priyaḥ* means परम प्रियः *param priyaḥ* – The Most Beloved – The Absolute Love. For the ज्ञानी *jñānī*, परमेश्वर *parameśvar* is The Most Beloved – is The Absolute Love, because, for everybody, आत्मा एव परम प्रियः *ātmā eva param priyaḥ* – आत्मा *ātmā* – The Self alone is the most Beloved, since the very nature of आत्मा *ātmā* is परम आनन्द *param ānand*, ब्रह्मानन्द *brahmānand* – The Highest form of Happiness.

If something makes me happy, I love it, which means, what I really love is my happiness, and आत्मा *ātmā* – The Self in oneself is indeed one's highest Happiness. All love towards anything in life is really Love for oneself alone - The आत्मा *ātmā*. परमेश्वर



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parameśvar being The आत्मा *ātmā* of a ज्ञानी *jñānī*, परमेश्वर *parameśvar* naturally becomes The Most Beloved for the ज्ञानी *jñānī*. परमेश्वर *parameśvar* is the आत्मा *ātmā* for everyone, whether one is a ज्ञानी *jñānī* or अज्ञानी *ajñānī*; but only the ज्ञानी *jñānī* realizes that परमेश्वर *parameśvar* is आत्मा *ātmā* for him. Consequently, for the ज्ञानी *jñānī*, परमेश्वर *parameśvar* is परम प्रियः *param priyaḥ* – The Most Beloved.

Sri Krishna adds:

सः च (ज्ञानी च) मम अत्यर्थं प्रियः *saḥ ca (jñānī ca) mama atyartham priyaḥ* – Also, the ज्ञानी *jñānī* is My Most Beloved. Why? Because, ज्ञानी *jñānī* being ब्रह्मवित् *brahmavit*, ज्ञानी *jñānī* is परमेश्वर *parameśvar* itself – which means, ज्ञानी *jñānī* is the आत्मा *ātmā* for परमेश्वर *parameśvar*. ज्ञानी *jñānī* is the very SELF of परमेश्वर *parameśvar*. Therefore, ज्ञानी *jñānī* becomes परम प्रियः *param priyaḥ* – The Most Beloved for परमेश्वर *parameśvar*.

By saying “I am The Most Beloved for the ज्ञानी *jñānī*, and ज्ञानी *jñānī* is My Most Beloved,” भगवान् *bhagavān* is telling “परमेश्वर *parameśvar* is the आत्मा *ātmā* for the ज्ञानी *jñānī*, and ज्ञानी *jñānī* is the आत्मा *ātmā* for परमेश्वर *parameśvar*”. Thus Sri Krishna unfolds the identity of ज्ञानी *jñānī* and परमेश्वर *parameśvar*; this is an identity without distinction.

Thus, in this verse, Sri Krishna unfolds the identity of ईश्वर भक्ति *īśvar bhakti* and ईश्वर ज्ञानं *īśvar jñānam* at maturity, and also the identity of a ज्ञानी *jñānī* and परमेश्वर *parameśvar*. Because of this Upanishadic Message, we must try to absorb the content of this verse as a महावाक्य *mahāvākya* in गीतोपनिषत् *gītopaniṣat*.

तेषां ज्ञानी नित्युक्तः, एकभक्तिः विशिष्यते ।

teṣāṃ jñānī nitya yuktaḥ ekabhaktiḥ viśiṣyate ।

प्रियो हि, ज्ञानिनः, अत्यर्थं अहं स च मम प्रियः ॥

priyo hi jñāninaḥ atyartham ahaṃ sa ca mama priyaḥ ॥

प्रिय *priya* is a beautiful word in Vedānta. True Love, unqualified Love between two individuals is possible only when both of them rise above ego. Rising above ego is



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possible only through श्रद्धा śraddhā in ईश्वर भक्ति īśvar bhakti and ईश्वर ज्ञान īśvar jñānam, which means one's total identity with The Best and The Highest in one's own self at all times. That is the Upanishad Message on प्रिय priya – The Beloved.

Having said, that a ज्ञानी jñānī is the highest among the four types of भक्तस bhaktas – Devotees of परमेश्वर parameśvar, Sri Krishna does not disregard the other three types of भक्तस bhaktas, namely the आर्तः ārtah, अर्थार्थी arthārthī and जिज्ञासुः jijñāsuḥ. Sri Krishna says:

उदाराः सर्व एवैते, ज्ञानी तु आत्मैव मे मतं ।

udārāḥ sarva evaite jñānī tu ātmaiva me matam ।

आस्थितः स हि युक्तात्मा, मां एव अनुत्तमां गतिं ॥ 7-18

āsthitaḥ sa hi yuktatmā mām eva anuttamāṁ gatim ॥

सर्व एते, उदाराः एव sarva etc, udārāḥ eva – All the other three types of भक्तस bhaktas are also उदाराः udārāḥ which means उत्कृष्टाः utkṛṣṭāḥ, सुकृतिनः sukṛtinaḥ – exalted, noble. Compared to people who do not recognize ME at all, all the other three types of Devotees are surely exalted, because, all have some पुण्य कर्मस puṇya karmas. All worship ME in some form or other. Such worship itself puts a dent in their अहंकार ahaṁkāra – ego. Therefore, in time, they will grow up in the extent of their recognition of परमेश्वर parameśvar. Even as they are, all भक्तस bhaktas are dear to ME; I accept their worship, and I bless them with what they want.

तु tu- Still, the ज्ञानी jñānī is The Most Dear to ME, because,

ज्ञानी आत्मा एव jñānī ātmā eva – The ज्ञानी jñānī is Myself only; the others also are Myself only, but they do not recognize ME as I am, and therefore, they go after lesser things in life. But the ज्ञानी jñānī is a ब्रह्मवित् brahmavit. The ज्ञानी jñānī recognizes परमेश्वर parameśvar as आत्मा ātmā – The SELF in oneself. The ज्ञानी jñānī recognizes the total identity of oneself and परमेश्वर parameśvar. Consequently, I become the आत्मा ātmā of the ज्ञानी jñānī, and the ज्ञानी jñānī becomes the आत्मा ātmā of Myself – The परमेश्वर parameśvar. The Nature of आत्मा ātmā being ब्रह्मानन्द brahmānand, the ज्ञानी jñānī becomes अत्यर्थ प्रियः atyartha priyaḥ – The Most Dear to ME, The परमेश्वर parameśvar.



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Why does one love oneself? Because, **मे मतं** *me matam* – the true nature of oneself being **ब्रह्मानन्द** *brahmānanda* – Supreme Happiness, one loving oneself is natural – **मे मतं** *me matam* – The Eternal Law of Nature.

In the next line, **भगवान्** *bhagavān* gives the basis for equating a **ज्ञानी** *jñānī* with **परमेश्वर** *parameśvar* Itself.

आस्थितः स हि युक्तात्मा, मां एव अनुत्तमां गतिं *āsthitaḥ sa hi yuktatmā, mām eva anuttamām gatiṁ* –The **ज्ञानी** *jñānī* is equal to **परमेश्वर** *parameśvar* **हि** *hi*– because

सः युक्तात्मा *sah yuktatmā* (**सन्** *san*) – he being one whose **अन्तःकरण** *antaḥ karaṇa* – mind and **बुद्धि** *buddhi*, is awakened to **परमेश्वर** *parameśvar* as **आत्मा** *ātmā*. He being one whose mind and **बुद्धि** *buddhi* are totally absorbed in **परमेश्वर** *parameśvar* through **एक भक्ति** *eka bhakti*, **अनन्य भक्ति** *ananya bhakti*, **परम प्रेम स्वरूप भक्ति** *param prem svarūp bhakti*. He being one so inseparably united with **परमेश्वर** *parameśvar* through Absolute Love and Devotion

सः आस्थितः; मां एव *sah āsthita; mām eva* – he is firmly established in the pursuit of ME – The **परमेश्वर** *parameśvar* alone. He is firmly committed to the mission of reaching ME – The **परमेश्वर** *parameśvar* alone,

अनुत्तमां गतिं *anuttamām gatiṁ* – as the ultimate Goal – as the Supreme Goal – to be reached.

आस्थितः *āsthitaḥ* means **आरूढं प्रवृत्तः** *ārūḍham pravṛttaḥ* – totally committed to the goal of reaching **परमेश्वर** *parameśvar*. Therefore, **सः आरूढं प्रवृत्तः** *sah ārūḍham pravṛttaḥ* – the **ज्ञानी** *jñānī* is well on his way to reaching That Goal by thought, word and deed.

Such committed state of human endeavor itself qualifies a **ज्ञानी** *jñānī* to be equated to **परमेश्वर** *parameśvar*, because, his reaching **परमेश्वर** *parameśvar* is certain, and it is only a matter of time.

As Sri Krishna tells later, (18-66) once you are committed to the Goal of reaching **परमेश्वर** *parameśvar* – and **परमेश्वर** *parameśvar* only,



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अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि, *aham tvā sarva pāpebhyo mokṣayiṣyāmi*, मा शुचः *mā śucaḥ* – what ever obstacles you may face in reaching That Goal, I will uplift you from all of them, and there is nothing for you to be concerned – so assures Sri Krishna.

This is an extra ordinary assurance. A भक्त *bhakta* needs only approach परमेश्वर *parameśvar* by all means in one's power, and परमेश्वर *parameśvar* takes care of the rest. Such is the Glory of भक्ति योग *bhakti yoga*.

We will continue this topic next time.