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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

saptamo'dhyāyaḥ - jñāna vijñāna yogaḥ

Chapter

Volume 7

इच्छाद्वेषसमुत्थेन, द्वन्द्वमोहेन भारत ।

icchā dveṣa samutthena, dvandva mohena bhārata ।

सर्वभूतानि संमोहं, सर्गे यान्ति परंतप ॥ 7-27

sarva bhūtāni sammohaṁ, sarge yānti paramtapa ॥

येषां तु अन्तगतं पापं, जनानां पुण्यकर्मणाम् ।

yeṣāṁ tu antagataṁ pāpaṁ, janānāṁ puṇya karmaṇām ।

ते द्वन्द्वमोहनिर्मुक्ताः, भजन्ते मां दृढव्रताः ॥ 7-28

te dvandva mohanirmuktaḥ, bhajante mām dṛḍhavrataḥ ॥

जरामरणमोक्षाय, मां आश्रित्य यतन्ति ये ।

jarā maraṇa mokṣāya, mām āśritya yatanti ye ।

ते ब्रह्म तद्विदुः कृत्स्नं, अध्यात्मं कर्म चाखिलम् ॥ 7-29

te brahma tadviduḥ kṛtsnaṁ, adhyātmaṁ karma cākhilam ॥

साधि भूताधिदैवं मां, साधियज्ञं च ये विदुः ।

sādhi bhūtādhi daivaṁ mām, sādhi yajñam ca ye viduḥ ।

प्रयाणकालेऽपि च मां, ते विदुः युक्तचेतसः ॥ 7-30

prayāṇa kāle'pi ca mām, te viduḥ yukta cetasaḥ ॥

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yoga śāstre

श्री कृष्णार्जुनसंवादे ज्ञान-विज्ञान योगो नाम सप्तमोऽध्यायः ॥

śrī kṛṣṇārjuna saṁvāde jñāna-vijñāna yogo nāma saptamo'dhyāyaḥ ॥

अल्पमेधाः *alpamedhāḥ* – People whose प्रज्ञाबलं *prajñābalaṁ* – power of wisdom is very limited. Such people do not recognize Sri Krishna as परमेश्वर *parameśvar*, because, Sri Krishna says:

योग माया समावृतः, अयं मूढः (मोहितः) मां न अभिजानाति (7-25)



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yoga māyā samāvṛtaḥ, ayaṁ mūḍhaḥ (mohitaḥ) māṁ na abhijānāti

Their mind and बुद्धि *buddhi*, are obstructed by मोह *moha* – delusion and confusion, created by the powers of योग माया *yoga māyā* – by the आवरण शक्ति *āvaraṇa śakti* or अज्ञान शक्ति *ajñāna śakti* – the concealing power or the ignorance power of the three माया गुण *māyā guṇas* bundled together.

We must clearly understand that it is not the योग माया *yoga māyā* that obstructs the mind and बुद्धि *buddhi*. It is the मोह *moha* – the delusion and confusion created by the simultaneous exertions of the three माया गुण *māyā guṇas* bound together – the माया गुण युक्ति घटनं *māyā guṇa yukti ghaṭanam* that obstructs the mind and बुद्धि *buddhi* from the Vision of परमेश्वर *parameśvar* within oneself.

We must understand योग माया *yoga māyā* properly. Earlier, Sri Krishna described माया *māyā* as दैवी *daivī* – Divine (7-14) माया *māyā* is Divine. It is indeed so, because माया *māyā* is the inherent Power of ब्रह्मन् *brahman*. Being so, माया *māyā* is ever associated with ब्रह्मन् *brahman*.

ब्रह्माश्रया माया अस्ति *brahmāśrayā māyā asti* – माया *māyā* is inseparable from ब्रह्मन् *brahman*. माया *māyā* and ब्रह्मन् *brahman* are ever in Union (योग *yoga*). Such माया *māyā* is योग माया *yoga māyā*, and hence योग माया *yoga māyā* is an expression of ब्रह्मन् *brahman*, and, as such, It is दैवी *daivī* – Divine.

This entire creation is an expression of योग माया *yoga māyā*. If योग माया *yoga māyā* is an obstruction to the recognition of ब्रह्मन् *brahman*, one can never recognize ब्रह्मन् *brahman* – which is contrary to all the Upanishad-Teachings.

On the other hand, our Upanishads do affirm repeatedly, that for those who have चित्तेक बुद्धि *buddhi* and प्रज्ञाबलं *prajñā balaṁ*, योग माया *yoga māyā* is the means for recognizing ब्रह्मन् *brahman* – for reaching ब्रह्मन् *brahman* in oneself, by oneself as ONESELF Itself.

Understanding the nature of जीव *jīva*, जगत् *jagat* and ईश्वर *īśvar*, one crosses अन्नमय कोश *annamaya kośa*, प्राणमय कोश *prāṇamaya kośa*, मनोमय कोश *manomaya kośa*, विज्ञानमय कोश *vijñānamaya kośa* and आनन्दमय कोश



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ānandamaya kośa, and ultimately, one reaches The आनन्द *ānanda*, ब्रह्मन् *brahman* itself in oneself, exactly as भृगु *bhṛgu* did. We must always remember Lord वरुण's *varuṇa's* advice to भृगु *bhṛgu* when he approached his father with the request :

अधीहि भगवो ब्रह्मेति *adhīhi bhagavo brahmeti* – Please teach me how to reach ब्रह्मन् *brahman*. Lord वरुण's *varuṇa's* reply was:

अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति *annaṁ prāṇaṁ cakṣuḥ śrotraṁ mano vācamiti* - which means, that in order to reach ब्रह्मन् *brahman*, you do not have to go anywhere, outside your own शरीर *śarīra* – your own physical body – the organs of perception, and action you are already endowed with. अन्नं *annaṁ*, प्राणं *prāṇaṁ*, चक्षुः *cakṣuḥ*, श्रोत्रं *śrotraṁ*, मनः *manaḥ*, वाचं *vācam* etc. – and all your अन्तःकरणs *antaḥ karaṇas* are ब्रह्मज्ञान साधनानि *brahmajñāna sādhanāni* – they are the Means for gaining ब्रह्मज्ञानं *brahma jñānam* – they are ब्रह्म उपलब्ध ध्वाराणि *brahma upalabdha dhvārāṇi* – they are the doors through which you can enter into yourself, recognize ब्रह्मन् *brahman* and reach ब्रह्मन् *brahman* in yourself.

Following that advice, भृगु *bhṛgu* did reach ब्रह्मन् *brahman* in himself by himself. Therefore, we must clearly understand that योग माया *yoga māyā* does not obstruct the अन्तःकरण *antaḥ karaṇa* – the mind and बुद्धि *buddhi* – from the Vision of परमेश्वर *parameśvar*. It is the मोह *moha* – delusion and confusion created by the uncontrolled माया गुणs *māyā guṇas*, that obstruct the mind and बुद्धि *buddhi* from आत्म ज्ञानं *ātma jñānam* – the Vision of परमेश्वर *parameśvar* in oneself. If the mind and बुद्धि *buddhi* are left undisciplined and uneducated in SELF-Knowledge – Upanishad Knowledge, that can only lead to मोह *moha* delusion and confusion in daily life.

On the other hand, if the same mind and बुद्धि *buddhi* are educated both in objective knowledge and Upanishad knowledge and also fully disciplined in terms of the basic Vedic Teachings, namely सत्यं वद *satyaṁ vada*, धर्मं चर *dharmaṁ cara*, स्वाध्यायात् मा प्रमदः *svadhyāyāt mā pramadaḥ*, together with कर्म योग बुद्धि *karma yoga buddhi* and ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvar bhakti*, that will naturally lead to आत्मज्ञानं *ātma jñānam*, which means Enlightenment, Happiness and Total Fulfillment in Life.



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That is the Two-fold Power of योग माया *yoga māyā* which is available for every body – one is अविद्या रूपं *avidyā rūpam* – the path of ignorance, and the other is विद्या रूपं *vidyā rūpam* – the path of Enlightenment. Both these paths are open to every body at all times. The choice is one's own.

Further, about the मोह *moha* created by the undisciplined and ill-informed माया गुणः *māyā guṇas* भगवान् *bhagavān* says:

इच्छाद्वेष समुत्थेन, द्वन्द्व मोहेन भारत ।
icchādvēṣa samutthēna, dvandva mohēna bhārata ।
सर्व भूतानि संमोहं, सर्गे यान्ति परंतप ॥ 7-27
sarva bhūtāni saṁmohaṁ, sarge yānti paraṁtapa ॥

मोह *moha* means delusion and inability of the mind and बुद्धि *buddhi* to see things clearly as they are. This inability is due to mental agitation and confusion, and the consequent incapacitation of the बुद्धि *buddhi* to discriminate properly. All मोह *moha* is indeed संमोह *saṁmoha*, which means delusion, which is the inevitable consequence of something else.

As we may recall, Sri Krishna talked about संमोह *saṁmoha* in Chapter 2 (62/63)

ध्यायतो विषयान् पुंसः, सङ्गस्तेषूपजायते
dhyāyato viṣayān puṁsaḥ, saṅgasteṣūpajāyate
संज्ञात् संजायते कामः, कामात् क्रोधोऽभिजायते ।
saṅgāt saṁjāyate kāmaḥ, kāmāt krodho'bhijāyate ।
क्रोधात् भवति संमोहः, संमोहात् स्मृतिविभ्रमः
krodhāt bhavati saṁmohaḥ, saṁmohāt smṛtivyibhramaḥ
समृतिभ्रंशात् बुद्धनाशो, बुद्धनाशात् प्रणश्यति ॥
saṁṛtibhraṁśāt buddhanāśo, buddhanāśāt praṇaśyati ॥

From unfulfilled or obstructed desires, arise anger; from anger arises संमोह *saṁmoha* – delusion which is the inevitable consequence of anger; from such संमोह *saṁmoha* arises loss of memory of all essential knowledge and values (प्रज्ञाबलं *prajñā balam*); from such loss of memory arises destruction of बुद्धि *buddhi*; from such destruction of बुद्धि *buddhi*, one perishes – one gets degraded and incapacitated – one becomes unfit



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for any kind of पुरुषार्थ *puruṣārtha* – whether it is धर्म *dharma*, अर्थ *artha*, काम *kāma* or मोक्ष *mokṣa*.

Thus, behind every kind of संमोह *saṁmoha* – delusion, there is a hidden, or manifest, anger arising from some unfulfilled desire.

In to-day's verse, Sri Krishna tells something more about संमोह *saṁmoha* – this is with particular reference to आत्मज्ञानं *ātma jñānaṁ* – Self Knowledge, for अल्पमेधाः *alpamedhāḥ* – for those who are weak in mind and intellect

The संमोह *saṁmoha* here is द्वन्द्व *dvandva* – मोह *moha* – a delusion which is the inevitable consequence of द्वन्द्व *dvandva* – meaning, pairs of mutually opposing or conflicting thoughts, agitation and confusing the mind and बुद्धि *buddhi* simultaneously. When one is mentally and intellectually weak, feeding one's mind and बुद्धि *buddhi* with mutually conflicting thoughts results in mental agitation, confusion and intellectual incapacitation – That is द्वन्द्व मोह *dvandva moha*. Thus the द्वन्द्व *dvandva* – the pairs of conflicting thoughts agitating the mind and बुद्धि *buddhi* simultaneously – is the real cause for मोह *moha* delusion.

What is the origin of this द्वन्द्व *dvandva* causing द्वन्द्व मोह *dvandva moha*? Sri Krishna tells Arjuna:

भारत *bhārata*, परंतप *paramtapa* – O! Arjuna

इच्छा *icchā* - द्वेष समुत्थ द्वन्द्व मोह - *dveṣa samuttha dvandva moha*

इच्छा *icchā* and द्वेष *dveṣa*, together, is the origin of द्वन्द्व *dvandva* causing मोह *moha* – Likes and dislikes, more particularly the nature of one's likes and dislikes, constitute the द्वन्द्व *dvandva* for the द्वन्द्व मोह *dvandva moha*.

All kinds of conflicts in one's mind and बुद्धि *buddhi*, on analysis, can be traced ultimately to the nature of one's likes and dislikes. Therefore, द्वन्द्व मोह *dvandva moha* is the inevitable consequence of the nature of one's likes and dislikes, powerful enough to intrude into, and dominate the normal functions of one's mind and बुद्धि *buddhi*.

मोह *moha* of any kind is not the धर्म *dharma* of one's अन्तःकरण *antaḥ karaṇa* – getting deluded, is not the स्वभाव *svabhāva* – the innate nature, of one's mind and बुद्धि *buddhi*



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buddhi. Every mind seeks only Peace, and there can be no Peace in a deluded-mind. If only they realize – and they can, the mind and बुद्धि *buddhi* will naturally try to free themselves from the hold of मोह *moha* of every kind.

As pointed out, द्वन्द्व मोह *dvandva moha* arises from इच्छा *icchā* and द्वेष *dveṣa* – the nature of one's likes and dislikes. Now, what is the origin of such likes and dislikes? Likes and dislikes, and their nature, arise from the subtle impressions – the lingering smell, वासनाs *vāsanās* – left behind by one's कर्मs *karmas* – one's associations and experiences with the world of objects, both in this and past lives. These subtle impressions are cumulative. They remain dormant, until they grow and gain in strength by more and more such associations and experiences. Ultimately, they become strong enough to manifest themselves as इच्छा *icchā* and द्वेष *dveṣa* – as likes and dislikes of different kinds, and different intensities.

Not all इच्छा *icchā* and द्वेष *dveṣa* generate द्वन्द्व मोह *dvandva moha*. Those kinds of इच्छा *icchā* and द्वेषs, which are contrary to Eternal Order and Natural Harmony do generate द्वन्द्व मोह *dvandva moha*, causing obstruction to the mind and बुद्धि *buddhi* from the Vision of the Best and the Highest in oneself – from the Vision of आत्मज्ञानं *ātma jñānam*, from the Vision of परमेश्वर *parameśvar* in oneself. Such द्वन्द्व मोह *dvandva moha* becomes also the very cause for one's birth, because, as we will see a little later, Sri Krishna says:

मां उपेत्य तु कौन्तेय, पुनर्जन्म न विद्यते
mām upetya tu kaunteya, punarjanma na vidyate (8-16)

For the one who has reached ME, for the one who has realized one's identity with परमेश्वर *parameśvar*, there is no further birth, which means, all those who are born, have not reached that state of identity with परमेश्वर *parameśvar*. Hence they are still under the hold of द्वन्द्व मोह *dvandva moha*, whether they know it or not. That is why, भगवान् *bhagavān* says here:

इच्छा द्वेष समुत्थेन द्वन्द्वमोहेन सर्वभूतानि संमोहं सर्गे यान्ति *icchā dveṣa samutthena dvandva mohena sarva bhūtāni saṁmohaṁ sarge yānti* – because of the इच्छा-द्वेष *icchā dveṣa* generated द्वन्द्व मोह *dvandva moha*



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सर्वभूतानि संमोहं सर्गे यान्ति *sarva bhūtāni saṁmohaṁ sarge yānti* - all beings are in a state of संमोह *saṁmohaṁ* - delusion, even at birth, even from birth (सर्गे *sarge*), all beings are under the spell of मोह *moha*. They are ignorant about the nature of परमेश्वर *paramēśvar* from their very birth, and their ignorance goes on building up. That means, one will be going through birth after birth, so long as one's mind and बुद्धि *buddhi* are under the hold of द्वन्द्व मोह *dvandva moha* with respect to आत्मज्ञानं *ātmajñānaṁ*. Therefore आत्मज्ञानं *ātma jñānaṁ* - recognition of परमेश्वर *paramēśvar*, can take place only when द्वन्द्व मोह *dvandva moha* disappears, but द्वन्द्व मोह *dvandva moha* disappears only when आत्मज्ञानं *ātma jñānaṁ* takes place. If that is so, how can one gain freedom from द्वन्द्व मोह *dvandva moha*? Sri Krishna says:

येषां तु अन्तगतं पापं जनानां पुण्य कर्मणाम् ।
yeṣāṁ tu antagataṁ pāpaṁ janānāṁ puṇya karmaṇām ।
ते द्वन्द्वमोह निर्मुक्ताः भजन्ते मां दृढव्रताः ॥ 7-28
te dvandva moha nirmuktaḥ bhajante mām dṛḍha vratāḥ ॥

This is very important verse in भगवत् गीता *bhagavat gītā*. Now Sri Krishna is talking about those भक्तस *bhaktas* - those Devotees, who have realized, that द्वन्द्व मोह *dvandva moha* is their problem and they have taken the necessary steps to set themselves free from the powers of द्वन्द्व मोह *dvandva moha*.

द्वन्द्व मोह *dvandva moha* is a पाप *pāpa* - a negative force, and it is not the स्वभाव *svabhāva* of अन्तःकरण *antaḥ karaṇa*, which means the mind and बुद्धि *buddhi* are ever free to do something to protect themselves from द्वन्द्व मोह *dvandva moha*. पाप *pāpa* is generated only through पाप कर्मस *pāpa karmas* - improper actions in thought, word and deed. These पाप कर्मस *pāpa karmas* give rise to इच्छा *icchā* and द्वेष *dveṣa* - likes and dislikes which generate, nourish and give power to द्वन्द्व मोह *dvandva moha*. Therefore, भगवान् *bhagavān* says:

येषां तु अन्तगतं पापं *yeṣāṁ tu antagataṁ pāpaṁ* means येषां जनानां अन्तगतं पापं *yeṣāṁ janaanaam antagataṁ pāpaṁ* - Those people for whom पापं is अन्तगतं i.e. क्षीणं *kṣīṇam* - on the decline, those people for whom पापं *pāpaṁ* is fast declining. How does that happen? By avoiding पापकर्मस *pāpa karmas*, and realigning one's likes and dislikes positively, which means, learning to like things which should be liked and



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dislike things which should be disliked in terms of धर्म *dharma* and शान्ति *śānti* – Eternal Order and Natural Harmony. By so doing द्वन्द्व मोह *dvandva moha* loses its support and nourishment from इच्छा *icchā* and द्वेष *dveṣa*, and hence loses its power and soon becomes a dying force. Not only that, पुण्य कर्मणां *puṇya karmaṇām* – those ईश्वर भक्तस *īśvara bhaktas* for whom doing पुण्य कर्म *puṇya karmas* is their daily way of life. पुण्य कर्मस *puṇya karmas*, are those which are consistent with धर्म *dharma*, and they contribute not only to one's अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* – purification and sanctification of one's mind and बुद्धि *buddhi*, they also contribute to the health and welfare of all beings in this creation. The purpose of all Vedic prayers, meditations, rituals, यज्ञ कर्म *yajña karma*, दान कर्म *dāna karma*, तपस् कर्म *tapas karma* etc. are meant only for अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* and welfare of the world, and hence, all of them are पुण्य कर्मस *puṇya karmas*. By repeated performance of such पुण्य कर्मस *puṇya karmas*, with proper attitude, all tendencies to do पाप कर्मस *pāpa karmas* naturally and progressively vanish, and the mind and बुद्धि *buddhi* get more and more pure, clear, strengthened and ultimately free from the hold of द्वन्द्व मोह *dvandva moha*.

कर्म योग *karma yoga* way of life, together with ज्ञान लक्षण *jñāna lakṣaṇa*, ईश्वर भक्ति *īśvara bhakti*, is the only means for gaining freedom from इच्छा द्वेष *icchā dveṣa* created द्वन्द्व मोह *dvandva moha*. It is such कर्म योग *karma yoga* way of life which gives rise to अन्तगतं पापं *antagatam pāpam* – fast declining पाप *pāpa*, and simultaneous cultivation of पुण्य कर्मस *puṇya karmas* in daily life.

As we have already seen, the कर्म योग *karma yoga* way of life involves ईश्वर ध्यानं *īśvar dhyānam*, ईश्वर कैङ्कर्यं *īśvar kainkaryam*, ईश्वर अर्पणं *īśvara arpaṇam*, ईश्वर भजनं *īśvar bhajanam*, सर्वकर्मफल त्यागं *sarva karma phala tyāgam* and पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – as much as one can practice in daily life. Following such कर्म योग *karma yoga* way of life,

ते द्वन्द्व मोह निर्मुक्ताः *te dvandva moha nirmuktaḥ* – such भक्तस *bhaktas* get completely liberated from the hold of द्वन्द्व मोह *dvandva moha*, So liberated,

भजन्ते मां दृढव्रताः *bhajante mām dṛḍha vratāḥ*



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मां भजन्ते *mām bhajante* – they worship ME – they seek परमेश्वर *parameśvar*.
How?

दृढव्रताः *ḍṛḍha vratāḥ* – usually व्रत *vrata* means some form of self-imposed commitment. In ईश्वर भजनं *īśvar bhajanam* – in the worship of परमेश्वर *parameśvar*, there is no imposition of any kind. ईश्वर भजनं *īśvar bhajanam* is always spontaneous. Here, the व्रत *vrata* is with respect to ईश्वर ज्ञानं *īśvar jñānam* – which means gaining Knowledge about the nature of oneself. When one gets liberated from द्वन्द्व मोह *dvandva moha*, one becomes a जिज्ञासु *jijñāsu* kind of भक्त *bhakta*, for whom seeking ईश्वर ज्ञानं *īśvar jñānam*, परमार्थ तत्त्वं *paramārtha tatvam*, सत्यं *satyam* – is natural and spontaneous. Therefore,

दृढव्रताः *ḍṛḍha vratāḥ* means, seeking ईश्वर ज्ञानं *īśvara jñānam*, remaining steadfast in भक्ति योग *bhakti yoga*; remaining in total commitment to परमेश्वर *parameśvar*, as Sri Krishna said in the opening line of this chapter:

मय्यासक्तमनाः पार्थ, योगं युञ्जन् मदाश्रयः । 7-1
mayyāsaktmanāḥ pārtha, yogam yuñjan madāśrayaḥ |

मयि आसक्त मनः सन् *mayi āsakta manaḥ san* is ध्यान योग *dhyāna yoga*
योगं युञ्जन् *yogam yuñjan* is कर्म योग *karma yoga*
मदाश्रयः सन् *madāśrayaḥ san* is बुद्धि योग *buddhi yoga* – which is ज्ञान योग *jñāna yoga*

The propulsion of बुद्धि *buddhi* towards परमेश्वर *parameśvar* through ध्यान योग, *dhyāna yoga*, कर्म योग *karma yoga* and बुद्धि योग *buddhi yoga* together, constitutes भक्ति योग *bhakti yoga*.

Thus, having become liberated from द्वन्द्व मोह *dvandva moha*, by avoiding पाप कर्मस *pāpa karmas* and cultivating पुण्य कर्मस *puṇya karmas* and through ध्यान योग *dhyāna yoga*, कर्म योग *karma yoga* and बुद्धि योग *buddhi yoga* way of life, the भक्तस *bhaktas* – the Devotees worship परमेश्वर *parameśvar*, seek परमेश्वर *parameśvar*, and reach परमेश्वर *parameśvar* through भक्ति योग *bhakti yoga*.

This is Sri Krishna's Introduction to भक्ति योग *bhakti yoga* in this chapter.



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Having introduced भक्ति योग *bhakti yoga* in this manner, Sri Krishna concludes this chapter with the following words:

जरामरणमोक्षाय मां आश्रित्य यतन्ति ये ।

jarā maraṇa mokṣāya mām āśritya yatanti ye ।

ते ब्रह्म तत् विदः कृत्स्नं अध्यात्मं कर्म चाखिलं ॥

7-29

te brahma tat viduḥ kṛtsnaṁ adhyātmaṁ karma cākhilam ॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदः ।

sādhi bhūtādhi daivam mām sādhiyajñam ca ye viduḥ ।

प्रयाणकालेऽपि च मां, ते विदः युक्तचेतसः ॥

7-30

prayāṇa kāle'pi ca mām, te viduḥ yukta cetasaḥ ॥

मां आश्रित्य *mām āśritya* - With the mind and बुद्धि *buddhi* totally dedicated to gaining

ईश्वर ज्ञानं *īśvara jñānam*, and propelled towards ME – The परमेश्वर *parameśvar*,

through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam*

ये यतन्ति *ye yatanti* - those भक्तस *bhaktas* who make the necessary efforts to gain

अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*

जरामरणमोक्षाय *jarā maraṇa mokṣāya* - for gaining knowledge about liberation from

old-age and death, which means for gaining knowledge about one's Unchanging Immortal

SELF – आत्मा ज्ञानं *ātmā jñānam* – SELF-knowledge

ते मां विदुः *te mām viduḥ* - they come to know ME – The परमेश्वर *parameśvar*.

They come to recognize ME as परमेश्वर *parameśvar*

तत् ब्रह्म *tat brahma* - they come to recognize ME that I am तत् ब्रह्म *tat brahma* -

That which is indicated as सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma*

कृत्स्नं अध्यात्मं *kṛtsnaṁ adhyātmaṁ* - I am totally identical with प्रत्यग आत्मा

pratyaga ātmā – the Unchanging and Immortal Being in oneself – I am the True Nature

of ONESELF Itself

कर्म च अखिकं *karma ca akhikam* - I am all कर्म *karma*, in its entirety

स अधिभूतं *sa adhibhūtam* - I am inseparably in all objects in the universe

स अधिदैवं *sa adhidaivam* - I am inseparably in all the Devatas

स अधियज्ञं *sa adhiyajñam* - I am inseparably in all Vedic rituals – in all यज्ञ कर्मस

yajña karmas

In brief, I am The ONE in all – in everything – that exist



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ते युक्तचेतसः *te yuktacetasaḥ* – Those who have अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* – purity of mind and बुद्धि *buddhi*, and clarity of vision

मां विदः *mām vadaḥ* – they know ME – they reach ME – they recognize their identity with ME – The परमेश्वर *parameśvar*

प्रयाण काले अपि च *prayāṇa kāle api ca* – even at the time of their departure from their bodies – each recognizes oneself as the Unchanging Immortal SELF, even at the time of death.

In these two verses, Sri Krishna has used six pointer words – namely,

ब्रह्म *brahma*, अध्यात्मं *adhyātmanṁ*, कर्म *karma*, अधिभूतं *adhibhūtaṁ*, अधिदैवं *adhidaivaṁ*, and अधियज्ञं *adhiyajñam* to propel one's बुद्धि *buddhi* towards परमेश्वर *parameśvar*, and He has also said that an ईश्वर भक्त *īśvara bhakta* who has युक्त चेतसः *yukt cetasaḥ* – absolute purity of अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* – and clarity of vision, which means – a ज्ञानी *jñānī*, can recognize oneself as परमेश्वर *parameśvar* Itself even at the time of death.

The entire next Chapter is a Discourse on the content of the above two verses.

Thus ends the 7th Chapter of भगवत् गीता *bhagvat gītā* called ज्ञान विज्ञान योग *jñāna vijñāna yoga*. That परमेश्वर *parameśvar* is All is ज्ञानं *jñānam*. That परमेश्वर *parameśvar* is in All is विशेष ज्ञानं *viśeṣa jñānam* or विज्ञानं *vijñānam*.

Since this chapter calls attention to both ज्ञानं *jñānam* and विज्ञानं *vijñānam*, this chapter is called ज्ञान विज्ञान योग *jñāna vijñāna yoga*. We will go to chapter 8, next time.