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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवद् गीता

नवमोऽध्यायः - राज विद्या राज गुह्य योगः

navamo'dhyāyaḥ - rāja vidyā rāja guhya yogaḥ

Chapter 9

Volume 3

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

yathākāśasthito nityam vāyuḥ sarvatrago mahān ।

तथा सर्वाणि भूतानि मत्स्थानि इति उपधारय ॥

9-6

tathā sarvāṇi bhūtāni matsthāni iti upadhāraya ॥

सर्वभूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम् ।

sarva bhūtāni kaunteya prakṛtim yānti maamikām ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

9-7

kalpakṣaye punastāni kalpādau visṛjāmyaham ॥

प्रकृतिम् स्वाम् अवष्टभ्य विसृजामि पुनः पुनः ।

prakṛtim svām avaṣṭabhya visṛjāmi punaḥ punaḥ ।

भूतग्रामं इमं कृत्स्नम् अवशं प्रकृतेर्वशात् ॥

9-8

bhūtagrāmaṁ imaṁ kṛtsnam avaśaṁ prakṛtervaśāt ॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।

na ca mām tāni karmāṇi nibadhnanti dhananjaya ।

उदासीनवत् आसीनं असक्तं तेषु कर्मसु ॥

9-9

udāsinavat āsīnaṁ asaktam teṣu karmasu ॥

मयाध्यक्षेण प्रकृतिः सृयते सचराचरम् ।

mayādhyakṣeṇa prakṛtiḥ - sūyate sacarācaram ।

हेतुना अनेन कौन्तेय जगत् विपरिवर्तते ॥

9-10

hetunānena kaunteya jagat viparivartate ॥

मया ततं इदं सर्वम् जगत् अव्यक्तमूर्तिना ।

mayā tataṁ idaṁ sarvam jagat avyakta mūrtinā ।

मत्स्थानि सर्वभूतानि नचाहं तेषु अवस्थितः ॥



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matsthāni sarvabhūtāni nacāham teṣu avasthitaḥ ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

na ca matsthāni bhūtāni paśya me yogam aiśvaram ।

भूतभृत्, न च भूतस्थः, ममात्मा भूतभावनः ॥

bhūta bhṛt, na ca bhūtasthaḥ, mamātmā bhūtabhāvanaḥ ॥

That is how Sri Krishna resumed His Discourse on ब्रह्मज्ञानं *brahma jñānam*

इदं सर्वम् जगत् *idaṁ sarvam jagat* – This entire universe is pervaded by ME, The परमेश्वर *parameśvar*, in My अव्यक्त स्वरूप *avyakt svarūpa* – in My Unmanifest Form

The अव्यक्त स्वरूप *avyakt svarūpa* of परमेश्वर *parameśvar* is सत् चित् आनन्द स्वरूप अक्षर ब्रह्मन्, *sat cit ānanda svarūp akṣara brahman*, the पर प्रकृति स्वरूप जीवात्मा *par prakṛti svarūp jīvātmā*, which is Ever-existent and Unchanging.

The इदं सर्वम् जगत् *idaṁ sarvam jagat* – this entire universe, is made up of the पञ्चमहाभूतानि *pañca mahābhūtāni* – The Five Great Elements – आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ* and पृथिवी *pṛthivī* and मनः *manah*, बुद्धि *buddhi*, अहंकार *ahaṁkāra*, and all their infinite combinations, which constitute the अपर प्रकृति *apara prakṛti* or the माया *māyā*

प्रकृति *prakṛti* of परमेश्वर *parameśvar* – which, by its very nature, is ever subject to change.

Therefore, this ever-changing universe and everything in this ever-changing universe – the अपर प्रकृति *apara prakṛti* of परमेश्वर *parameśvar*, is pervaded by the never-changing, ever-existent, all-inclusive पर प्रकृति *para prakṛti* – The Unmanifest Form of परमेश्वर *parameśvar*.

मत्स्थानि सर्वभूतानि न चाहं तेषु अवस्थितः *matsthāni sarvabhūtāni na cāham teṣu avasthitaḥ* – While all beings in this creation have their abode in ME, The परमेश्वर *parameśvar*, I am not confined to any of them, because, I am both Inside and Outside of all of them

न च मत्स्थानि भूतानि *na ca matsthāni bhūtāni*, पश्य मे योगमैश्वरम् *paśya me yogamaiśvaram* – In fact, all beings in this creation are NOT in ME, they are Myself only; they have no existence apart from Myself – The परमेश्वर *parameśvar*. There is only Myself, and nothing else in Existence. All Existence is My Glory – The Glory of



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परमेश्वर *parameśvar*. See and Enjoy MY Glory; see and enjoy The Glory of परमेश्वर *parameśvar*; पश्य मे योगमैश्वरं *paśya me yogamaiśvaram*. Look at My Glory - The Glory of परमेश्वर *parameśvar*, as It is. See My Unmanifest SELF, pervading this entire creation.

भूतभृत् *bhūtabhṛt*, न च भूतस्थः *na ca bhūtasthaḥ*, मम आत्मा भूतभावनः पश्य मे योगमैश्वरम् *mama ātmā bhūtabhāvanaḥ paśya me yogamaiśvaram* - I am the creator, as well as the sustainer of all beings in this creation through MY inherent माया *māyā* power. I am not confined in, or limited to, any of the beings in this creation by virtue of MY all-pervasiveness. Even though all beings are in ME, and I am in all beings, still I remain unconnected and uninvolved with all of them. My connection with this creation and with every one in this creation, is extraordinary;

Every being in this creation being non-separate from Myself,

- -It is a connection with no real connection at all
- -It is an association, with no real association at all
- -It is an involvement, with no real involvement at all
- -It is an identity with no real differentiation or contamination of any kind
- -It is an Extraordinary and Inexplicable connection.
- -That is My Glory – The Glory of परमेश्वर *parameśvar*.

पश्य मे योगमैश्वरम् *paśya me yogamaśvaram* - That is परमेश्वर योग *parameśvar yoga*. See and enjoy That परमेश्वर योग *parameśvar yoga* as It is. So saying, Sri Krishna resumed His Discourse on ब्रह्मज्ञानं *brahmajñānam* – as भक्ति योग *bhakti yoga*. All this we saw last time. In today's verses, Sri Krishna explains these verses further.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

yathākāśasthato nityam vāyuḥ savatrāgo mahān |

तथा सर्वाणि भूतानि, मत्स्थानि इति उपधारय ॥

9-6

tathā savāṇa bhūtāna, matsthāna ita upadhārya ||

इति उपधारय *iti upadhāraya* - Arjuna, please understand this clearly – what?

यथा नित्यं वायुः सर्वत्रगो महान् *yathā nityam vāyuḥ sarvatrāgo mahān*



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यथा *yathā* – Just as, in this creation

महान् वायुः *mahān vāyuḥ* – this great voluminous body of air

नित्यं सर्वत्रगः *nityam sarvatragah* – always moves from place to place, without any attachment or involvement or association with

आकाश *ākāśa* – the space

आकाशस्थितः नित्यं *ākāśasthiti nityam* – and still exists in आकाश *ākāśa* – in space at all times

तथा *tathā* – similarly

सर्वाणि भूतानि मत्स्थानि नित्यं *sarvāṇi bhūtāni matsthāni nityam* – all beings in this creation, with their ever-changing forms and names, exist in ME, The परमेश्वर *parameśvar*, at all times, without any attachment, involvement, or association with ME

Just as this great volume of air mass, moving from place to place, always exists in Space, without any association or involvement with Space which itself remains motionless, similarly, all beings in this creation with their ever-changing forms and names, always exist in ME – The परमेश्वर *parameśvar*, without any association or involvement with परमेश्वर *parameśvar*, which itself does not move, because of its all-pervasiveness.

The illustration here is simply to point out that आत्मा *ātmā* is असंगः *asaṅgaḥ*. The आत्मा *ātmā* – The परमेश्वर *parameśvar* – The पर प्रकृति *para prakṛti* – The सत् चित् आनन्द स्वरूप अक्षर ब्रह्मन् *sat cit ānand svarūp akṣara brahman* is असंगः *asaṅgaḥ* – is unconnected, uninvolved and unassociated with all the happenings in its अपर प्रकृति *apara prakṛti*, इदं सर्वम् जगत् *idaṁ sarvam jagat* – with all beings in this entire creation

When भगवान् *bhagvan* says मत्स्थानि सर्वभूतानि *matsthāni sarva bhūtāni* – “all beings exist in Me”, भगवान् *bhagvan* is talking about the period of time when beings exist and are being sustained in this creation. This is स्थिति काल *sthiti kāl*.

There are three काल *kālas* – periods of time for any created being, namely, श्रृष्टि *śṛṣṭi*, स्थिति *sthiti* and लय *laya* – the periods of creation, sustenance and dissolution. When I wake up in the morning, there is श्रृष्टि *śṛṣṭi* – creation; when I am awake and active, there is स्थिति *sthiti* – sustenance, and when I go to sleep, there is लय *laya* – dissolution. If these concepts are extended cosmically to the entire creation, then, we



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have the शृष्टि *śrṣṭi*, स्थिति *sthiti* and लय *laya* or प्रलय काल *pralaya kāla* for the entire creation.

If the created beings exist in परमेश्वर *parameśvar* during स्थिति काल *sthiti kāla*—period of sustenance, where did they exist before creation, and where will they exist on dissolution?

The answer is, they exist in परमेश्वर *parameśvar* only, both before creation, and on dissolution, just as:

- the pot came from clay
- the pot exists in clay, and
- the pot goes back to clay ultimately

That is essentially what भगवान् *bhagvan* says in the next verse.

सर्वभूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम् ।
sarvabhūtāni kaunteya prakṛtim yānti māmikām ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥
kalpakṣaye punastāna kalpādau visṛjāmyaham ॥

9-7

सर्वभूतानि *sarvabhūtāni*, मामिकाम् प्रकृतिम् यान्ति *māmikām prakṛtim yānti*,
कल्पक्षये *kalpakṣaye*
कौन्तेय *kaunteya*— O! Arjuna,

सर्वभूतानि *sarvabhūtāni* – all beings in this creation
मामिकाम् प्रकृतिम् यान्ति *māmikām prakṛtim yānti* – go to My प्रकृति *prakṛti*, My
अपर प्रकृति *apara prakṛti*, My माया प्रकृति *māyā prakṛti*
कल्पक्षये *kalpakṣaye* – at the time of Dissolution
प्रलय काल *pralaya kāl* – in each cycle of creation

पुनः कल्पादौ *punaḥ kalpādau*, तानि अहं विसृजामि *tāni ahaṁ vasṛjāmi*
पुनः *punaḥ* – again

कल्पादौ *kalpādau* – at the beginning of the next cycle of creation
तानि अहं विसृजामि पूर्ववत् उत्पादयामि *tāni ahaṁ vasṛjāmi pūrvavat utpādayāmi*
– I create them, as they were before Dissolution



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The created world came from MY माया प्रकृति *māyā prakṛti*, has its existence in My माया प्रकृति *māyā prakṛti*, and on dissolution merges back into My माया प्रकृति *māyā prakṛti*

भगवान् 's माया प्रकृति *bhagvān's māyā prakṛti* is where the created world resolves. The inherent power of ब्रह्मन् *brahmanis* माया *māyā*; माया *māyā* has no existence apart from ब्रह्मन् *brahman*. If we look at ब्रह्मन् *brahman* as the cause of this creation, then there is माया *māyā*. From the standpoint of ब्रह्मन् *brahman* itself, there is no माया *māyā*, there is ONLY ब्रह्मन् *brahman*. That is why Sri Krishna can say:

मत्स्थानि सर्वभूतानि *matsthāni sarvabhūtāni* – All beings exist in ME

न च मत्स्थानि भूतानि *na ca matsthāni bhūtāni* – All beings are NOT in ME, they are Myself only

In the next verse, भगवान् *bhagvan* points out that He is the Efficient cause – the निमित्त कारणं *nimitta kāraṇam*, for this creation through His inherent Power – माया *māyā*, which is the Material Cause – the उपादान कारणं *upādāna kāraṇam* for this creation.

प्रकृतिम् स्वां अवष्टभ्य विसृजामि पुनः पुनः ।

prakṛtama svām avaṣṭabhya vasṛjāmi punaḥ punaḥ ।

भूतग्रामं इमं कृत्स्नं अवशं प्रकृतेः वशात् ॥

9-8

bhūtagrāmam imam kṛtsnam avaśam prakṛteḥ vaśāt ॥

स्वां प्रकृतिम् *svām prakṛtim* means मामिकाम् प्रकृतिम् *māmikām prakṛtam*

My अपर प्रकृति *apara prakṛti* or माया प्रकृति *māyā prakṛti*, also called माया उपाधि *māyā upādhi* – My Vehicle of माया *māyā* Power

प्रकृतिम् स्वां अवष्टभ्य *prakṛtim svām avaṣṭabhya* – Keeping the Vehicle of My माया *māyā* Power under My Own Control

That is the difference between individual जीवs *jīvas* and परमेश्वर *parameśvar*. परमेश्वर *parameśvar* keeps His माया *māyā* Power under His own control; whereas, the individual जीवs *jīvas* come under the spell of His माया *māyā* Power.



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Therefore, प्रकृतिम् स्वां अवष्टभ्य *prakṛtam svām avaṣṭabhya* means wielding My own inherent माया *māyā* Power, and keeping it totally under My control

विसृजामि पुनः पुनः *vasṛjāmi punaḥ punaḥ* – I create (this entire universe) again and again, at the beginning of each cycle of creation. There is no division between Myself and My inherent power to create, through the माया उपाधि *māyā upādhi* – the Vehicle of माया *māyā*.

While My पर प्रकृति *para prakṛti* – The सत्यं *satyaṁ*, ज्ञानं *jñānaṁ*, अनन्तं ब्रह्मन् *anantaṁ brahman* is independent of my त्रिगुणात्मिका माया प्रकृति *triguṇātmiḥkā māyā prakṛti*, the माया प्रकृति *māyā prakṛti* is not independent of ME. Therefore, I am both the निमित्त कारणं *namitta kāraṇaṁ* – the Efficient Cause (the instrumental cause) as well as the उपादान कारणं *upādāna kāraṇaṁ* the Material Cause for this creation. Being so,

विसृजामि पुनः पुनः *visṛjāmi punaḥ punaḥ* – I create again and again, at the beginning of each cycle. I create what?

भूतग्रामं इमं कृत्स्नं *bhūtagrāmaṁ imaṁ kṛtsnaṁ* means इदं समस्त भुतसमुदायं *idaṁ samasta bhutasamudāyaṁ* – this entire society of beings, as they are in this creation. Why do I create these beings?

अवशं प्रकृतेः वशात् *avaśaṁ prakṛteḥ vaśāt*, स्वाभावात् *svābhāvāt*– The very nature of त्रिगुणात्मिका माया *triguṇātmiḥkā māyā* is to create, through the interaction of the गुणः *guṇas*. अवशं *avaśaṁ* indicates the necessity – the inevitability

अवशं प्रकृतेः वशात् *avaśaṁ prakṛteḥ vaśāt* – creation has to take place, and it takes place inevitably, because the entire भूत समुदाय *bhūta samudāya* – all beings in this creation are under the spell of the three माया गुणः *māyā guṇas*, their combinations and interactions. Consequently, all beings are under the spell of their own अविद्या काम कर्म दोषा *avidyā kāma karma doṣā*, meaning their ignorance of the true nature of Existence, and their own पुण्य पाप कर्मः *puṇya pāpa karmas* – धर्म अधर्म कर्मः *dharma adharma karmas*, and it becomes inevitable for them to go through cycles of existence, to experience the fruit of their own actions, until finally they redeem themselves through gaining आत्मज्ञानं *ātma jñānaṁ*– Self-Knowledge.

Since the कर्मः *karmas* of beings are many and varied, so are the differences in the nature of the beings in this creation. Thus, while परमेश्वर *parameśvar* is the ultimate cause of all Existence – including the existence of every being in this creation, it is only



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one's own ignorance about the true nature of oneself, and the results of one's own पुण्य, पाप कर्मs *puṇya pāpa karmas* – धर्म, अधर्म कर्मs *dharma adharma karmas*, and प्रारब्ध कर्मs *praarabdha karmas* – which account for one's current existence, as one is.

If so, how do the कर्मs *karmas* of the individuals in this creation affect परमेश्वर *parameśvar*? भगवान् *bhagvān* says, in the next verse:

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

na ca mām tāna kamāṇa nabadhnanti dhanañjaya ।

उदासीनवत् आसीनं असक्तं तेषु कर्मसु ॥

9-9

udāsīnavata āsīnaṁ asaktam teṣu kamasu ॥

धनञ्जय *dhanañjaya*- O! Arjuna

तानि कर्माणि मां न निबध्नन्ति *tāni karmāṇi mām na nabadhnanti*

तानि कर्माणि *tāni karmāṇi* – Those कर्मs *karmas*, those पुण्य-पाप कर्मs *puṇya pāpa karmas* which are the causes for the differences in the nature and quality of beings in this creation, मां न निबध्नन्ति *mām na nabadhnanti* they do not bind ME at all, because

उदासीनवत् आसीनं *udāsīnavat āsīnaṁ*, असक्तं तेषु कर्मसु *asaktam teṣu kamasu*

आसीनं *āsīnaṁ* – I am seated, I exist in all those actions as a

उदासीनवत् *udāsīnavat* – like an indifferent witness (साक्षी *sākṣī*)

असक्तं तेषु कर्मसु *asaktam teṣu kamasu* – totally unconnected, uninvolved, unattached in those actions

आत्मा *ātmā* is उदासीनवत् *udāsīnavat*. The all-pervasive, ever-present आत्मा *ātmā* is like a witness to all actions which take place in one's body-mind-intellect complex – all actions in terms of thought, word and deed. It is also असक्तं *asaktam*– not involved in the कर्म *karma* in any way. आत्मा *ātmā* has no sense of कर्तृत्व्यं *karṭṛtvam* and भोक्तृत्व्यं *bhokṭṛtvam* – Doership or Enjoyership in the कर्मs *karmas* of the beings involved in the creation

आत्मा *ātmā* has neither फल आसंग *phala āsaṅga* or अभिमान आसंग *abhimāna āsaṅga* in all the कर्मs *karmas* of the जीवs *jīvas*. आत्मा *ātmā* has neither



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attachment to the fruits of actions, nor has any notion of Doership for the actions involved.

The same holds true with respect to the शृष्टि *śṛṣṭa*, स्थिति *sthiti*, लय कर्म *laya karmas* – the actions of creation, sustenance and dissolution involved in every cycle of creation. Such actions do not bind परमेश्वर *parameśvar* at all, because, in all those कर्म *karmas*, परमेश्वर *parameśvar* is उदासीनवत् *udāsīnavat* – uninvolved, unattached, unchanging, ever-present witness. By the very presence of परमेश्वर *parameśvar*, the माया उपाधि *māyā upādhi* is alive and active, and thereby all activities in this creation take place, naturally and inevitably. All such activities and their results belong entirely to the जीव *jīvas* who consider themselves as doers and enjoyers of their कर्म *karmas* and कर्मफल *karmaphalas*.

Therefore, from the point of view of the beings in this creation, भगवान् *bhagvan* can say “I perform the actions of शृष्टि *śṛṣṭi*, स्थिति *sthiti* and लय *laya*, through My माया उपाधि *māyā upādhi*. Since माया उपाधि *māyā upādhi* itself is non-separate from परमेश्वर *parameśvar*, from the point of view of His own SELF, भगवान् *bhagvan* can also say “I perform no action”.

In this connection, let us briefly recall what Sri Krishna said in Chapter 4, in the context of ज्ञान-कर्म-संन्यास योग *jñāna-karma-sanyāsa yoga*

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

na mām kamāṇa lampanta na me kamaphale sprhā ।

इति मां यो अभिजानाति, कर्मभिः न स बध्यते ॥

4-14

iti mām yo abhajānāta, kamabhaḥ na sa badhyate ॥

The कर्म *karmas* in this creation do not touch Me at all. They do not taint Me in any way, because, there is no notion of Doership or Enjoyership in ME for such कर्म *karmas*. I am the Law of all laws, governing all actions in this creation. There is no कर्म *karma* involved on My part. Every जीव *jīva* is endowed with a Free Will. With this Free Will, whatever कर्म *karma* a जीव *jīva* does, कर्मफल *karma phala* – the fruit of action occurs inevitably, automatically without any action on My part.



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One's गुण *guṇa* is the result of one's own कर्म *karma*. In this गुण *guṇa*, कर्म *karma*, विभाग *vibhāg* – the nature of one's गुण *guṇa* at birth, and its continuing changes because of the succession of one's कर्म *karmas* and कर्मफल *karma phalas*, परमेश्वर *parameśvar* remains untouched either by the कर्म *karmas* or by the कर्मफल *karma phalas*.

Therefore we cannot, and we need not, blame परमेश्वर *parameśvar* for our गुण *guṇas* at any time. They are our own making. We can, and we must, upgrade our गुण *guṇas* by our own efforts, through ज्ञानकर्मसंन्यास योग *jñāna karma sanyāsa yoga* – which is same as ज्ञान-लक्षण भक्तियोग *jñāna-lakṣaṇa bhakti yoga*.

भगवान् *bhagvan* says further – the one who recognizes one's identity with My True Nature, the one who realizes जीव इश्वर ऐक्यं *jīva īśvara aikyaṁ*, the one who is totally free from any sense of Doership or Enjoyership in all actions in this creation, that person is not bound by actions; that person is as Free as Myself, The परमेश्वर *parameśvar*.

The relationship between the Actionless परमेश्वर *parameśvar* and the Actionfull माया प्रकृति *māyā prakṛti* – which is non-separate from परमेश्वर *parameśvar* needs to be understood. It is just like the relationship between the actionless Sun in the sky, and the creative power of the Sun's rays which are non-separate from the Sun itself. भगवान् *bhagvan* explains this relationship in this manner:

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

mayādhyakṣeṇa prakṛtaḥ sūyate sacarācaram ।

हेतुना अनेन कौन्तेय जगत् विपरिवर्तते ॥

9-10

hetunā anaena kaunteya jagata vaparavatate ॥

मया अध्यक्षेण *mayā adhyakṣeṇa* – Under My overlordship, being under My control, presided over by ME, The परमेश्वर *parameśvar*, owing its creative power entirely to ME, The परमेश्वर *parameśvar*

प्रकृतिः *prakṛtiḥ* – the माया प्रकृति *māyā prakṛti*, माया उपाधि *māyā upādhi*



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सृजते *sūyate* (=सृजते *srjate*) सचराचरम् *sacarācaram* (= इदं जगत् *idaṁ jagat*) -
the माया उपाधि *māyā upādhi* – the vehicle of माया *māyā* Power, creates this world
of moving and unmoving beings, naturally;

कौन्तेय *kaunteya* - O! Arjuna

अनेन हेतुना *anena hetunā* - it is by this Means

जगत् विपरिचर्तते *jagat viparivartate* - this entire world revolves By My very
presence, the माया उपाधि *māyā upādhi* gets activated to create this entire world of
never ending changes, naturally. No activity takes place without being presided over by
Pure consciousness, Which is Myself, The परमेश्वर *parameśvar*.

Yet, I myself do not perform any action. In My presence, by My presence – all actions
take place in this creation, and the creation itself revolves around such actions. Thus the
connection between परमेश्वर *parameśvar* and जगत् is an Extraordinary ONE. It is

-मया ततं इदं सर्वम् जगत् *mayā tataṁ idaṁ sarvam jagat*

-मत्स्थानि सर्वभूतानि *matsthāni sarvabhūtāni*

-न च मत्स्थानि भूतानि *na ca matsthāni bhūtāni*

-पूर्णम् अदः पूर्णम् इदं *pūrṇam adah pūrṇam idaṁ*

-ईशावास्यं इदं सर्वम् *īśāvāsyam idaṁ sarvam*

पश्य मे योगमैश्वरम् *paśya me yogamaiśvaram* – That is परमेश्वर योग
parameśvar yoga.

Just think about It. By the Grace of Sri Krishna, let all of us gain the ability to recognize,
see and enjoy, everyday, this Extraordinary परमेश्वर योग *parameśvar yoga* as It is.

We will continue, next time.