



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6  
ब्रह्मविद्या **Brahma Vidya**

## भगवत् गीता Bhagvad Gita Introduction Volume 2

[Read Gita Dhyaanam].

Recalling the first 5 verses of गीताध्यानं,

Let us do नमस्कार् to Sri Krishna and seek His Grace to overcome all obstacles and negative forces in our endeavors in the pursuit of ब्रह्मविद्या through the teachings of the भगवत् गीता.

The next verse says in a poetic way that the obstacles and negative forces for our pursuit of ब्रह्मविद्या are indeed very great, but by holding on to Sri Krishna, we can overcome all obstacles and negative forces by the Grace of Sri Krishna.

भीष्म द्रोण तटा जयद्रथजला गान्धारनीलोत्पला  
शल्यग्राहवती कृपेण वहनी कर्णेन चेलाकुला ।  
अश्वत्थाम-चिकर्ण घोरमकरा दुर्योधनावर्तिनी  
सोत्तीर्णा खलु पाण्डवैः रणनदी कैवर्तकः केशवः ॥ 6

The Pandavas - धर्मपुत्र, भीम, अर्जुन, नकुल and सहदेव - these Pandavas safely crossed the deep forceful and treacherous river of संसार - this worldly life - in the boat of भगवत् गीता Knowledge, with Sri Krishna as the boat man.

So too everybody can cross the river of संसार - worldly life - safely by holding on to Sri Krishna and following the teachings of the भगवत् गीता in everyday life.

The ultimate objective of worldly life is to gain मोक्ष - Freedom, Fulfillment and Happiness - this objective is the same for everybody.



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6  
ब्रह्मविद्या **Brahma Vidya**

With respect to this objective, this worldly life is full of powerful forces, positive and negative. These forces assumed the forms of भीष्म, द्रोण, जयद्रथ, गान्धार, शल्य, कृप, कर्ण, अश्वत्थाम, विकर्ण, and दुर्योधन in the extraordinary episode of human history called महाभारत. In a poetic way, the verse says:

The संसार - this worldly life - is like a deep and treacherous river, where

भीष्म-द्रोण तटा - Bhisma and Drona are the banks which limit the river on two sides;

जयद्रथ जला - Jayadratha is the forceful ever flowing water;

गान्धार नील-उत्पला - The King of Gandara is the blue water lily - meaning there are so many beautiful things in this worldly life, and also,

शल्य ग्राहवती - Salya is the crocodile in the river.

कृपेण वहनी - Kripa is the unpredictable forceful current in the river.

कर्णेन चेल आकुला - Karna is the visible predictable billow - the huge mass of water swelling, rising, roaring and rolling through the river.

अश्वत्थाम विकर्ण घोर मकरा - Asvattama and Vikarna are terrible alligators.

दुर्योधन आवर्तिनी - Duryodana is the whirlpool-water moving round and round at tremendous speed.

रण नदी - This is the nature of the battle-river called संसार - river of worldly life.

सः - Even such a battle-river

पाण्डवैः उत्तीर्णा खलु - was indeed crossed over by the Pandavas safely - how?

कैर्तकः केशवः - with Kesava - Sri Krishna - as the कैर्तक - as the boat-man - by the Grace of Sri Krishna and the boat itself being the भगवत् गीता. So also everybody can cross this difficult river of worldly life by the Grace of Sri Krishna - by following the Teachings of the भगवत् गीता.

Sri Krishna is called केशव - which means क्लेश नाशनः इति केशवः - the one who destroys all suffering, pain and sorrow. The Glory of महाभारत as an invaluable source of Knowledge and Bestower of Freedom is pointed out in the next verse.

पाराशर्यवचः सरोजं अमलं गीतार्थगन्धोत्कटं  
नानाख्यानक केसरं हरिकथा संबोधन आबोधितं ।  
लोके सज्जन षट्पदैः अहरहः पेपीयमानं मुदा



भूयात् भारत पङ्कजं कलिमल प्रधंसिनः श्रेयसे ॥

7

The महाभारत is considered to be the 5<sup>th</sup> Veda; it includes all aspects of human affairs. Anyone who studies Mahabharata, and is guided by the lessons taught by Mahabharata naturally becomes wiser. The entire Mahabharata is referred here as भारत पङ्कजं - The Enlightenment lake-garden abounding in lotuses of various kinds.

Let the lessons of महाभारत be कलिमल प्रधंसिनः - destroyer of evil forces in us. Evil forces are unnatural to our real nature; they have no place in our life; they are simply thriving on circumstances; let these weeds in our life be destroyed by the wisdom of Mahabharata.

श्रेयसे भूयात् - let the lessons of महाभारत be: - bestower of श्रेयस् - मोक्ष - Freedom.

By destroying the weeds in us, the महाभारत brings freedom to us - freedom to be our true selves, freedom to be one with freedom itself and That is ब्रह्मन्.

Now about the महाभारत - The Flower Garden - भारत पङ्कजं - The Enlightenment lake garden, the verse says:

पाराशर्य वचः

- born in the lake of the words of the son of Parasara - व्यास
- it is not an ordinary birth, it is

सरोजं - born with dynamicism, power and benevolence. You cannot read महाभारत and remain unaffected; by its dynamicism, power and benevolence it uplifts you to a higher plane of existence.

अमलं - Spotlessly clean and beautiful.

The words of व्यास - are like a clean water lake and you can drink this water as much as you want and as often as you need for your good health.

गीता अर्थ गन्ध उत्कटम् - The entire garden lake of महाभारत is pervaded by the constantly generated sweet fragrance - the uplifting power of the meaning of the Gita verses - which means: when explained and expanded, गीता becomes महाभारत; when condensed and philosophized, महाभारत becomes गीता.



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

नाना आख्यानक केसरं - The flowers in the lake garden of महाभारत have a wide variety of केसरा-s - stamens bearing honey - which means: the महाभारत includes a wide variety of stories and events (आख्यानक-s) each teaching its own lesson to the alert reader.

हरि कथा संबोधन आबोधितं - The entire महाभारत is a हरिकथा - A Discourse on हरि - (हरति इति हरिः - one who carries away all our obstacles) - which means ईश्वर - The Lord.

That Discourse is संबोधन - It is a very high class educational material if one diligently studies महाभारत and integrates the lessons of महाभारत in one's own life, one naturally becomes आबोधितं - the best educated person. There is no better preparation for the business of life than a dedicated study of महाभारत; that is why

लोके - in this world.

सत् जनः - good people - people who are after धर्म, अर्थ, काम-मोक्ष pursuits

षट्पदैः - like bees going after honey

अहरहः -> अहः अहः - day after day, everyday

पेपीयमानं मुदाः - They drink the honey in the flowers with great joy; which means,

सत् जनाः- the good people digest the essence of महाभारत through penetrating studies and enthusiastic efforts.

Such is the Glory of महाभारत. For that महाभारत to have the desired effect on me, i.e. to overcome the negative forces in me and to bring Enlightenment and Joy to me, I still need the Grace of God. Therefore I seek the Grace of Sri Krishna again.

I know I have no great intellect or ability of any kind; but I am mature enough to know that if only I have the Grace of Sri Krishna, no limitation in me is too great for me to overcome; because the next verse says:

मूकं करोति वाचालं पङ्कं लङ्घयते गिरिं ।

यत् कृपा तमहं वन्दे परमानन्दमाधवम् ॥

8

यत् कृपा - By the Grace of Sri Krishna.

मूकं करोति वाचालं - even a dumb person can be transformed into an eloquent person;



पङ्कं लङ्घयते गिरिं - even a cripple can acquire the ability to climb a mountain - to cross a mountain - which means even a totally disabled person can accomplish things which appeared impossible.

Therefore, there is no need for me to be disheartened by the limitations of my body, mind and intellect; all that I need is the कृपा of Sri Krishna – The Grace of Sri Krishna. Therefore,

अहं वन्दे तं परमानन्द माधवं - I do नमस्कार to माधव - Sri Krishna – who is the very source of Eternal Happiness.

The last verse is Salutations to the All pervading All Inclusive ब्रह्मन्. Who is That ब्रह्मन्? The verse says:

यं ब्रह्मा वरुणेन्द्र रुद्र मरुतः स्तुन्वन्ति दिव्यैः स्तवैः  
वेदैः साङ्गपदक्रम उपनिषदैः गायन्ति यं सामगाः ।  
ध्यानावस्थित तद् गतेन मनसा पश्यन्ति यं योगिनः  
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥

9

देवाय तस्मै नमः - Salutations – नमस्कार – to That God of all Gods by whatever name we call That God

यं ब्रह्मा वरुण इन्द्र रुद्र मरुतः, स्तुन्वन्ति दिव्यैः स्तवैः - Whom Brahmaji, Varuna, Indra, Rudra, Maruta – all these Divine Functionaries praise through divine hymns – which means – all the natural laws glorify That Lord by their unchanging nature. The various laws of nature glorify the Lord of the Universe by functioning faithfully as they do in accordance with the Divine Will; Similarly,

यं सामगाः गायन्ति - Whom the God – Lovers praise the Glory of the Lord - how?

वेदैः स-अङ्ग-पदक्रम उपनिषदैः गायन्ति - By chanting the Veda Mantras and Upanishad Mantras clearly – paying full attention to syllables, words and forms; and also

यं योगिनः पश्यन्ति - Whom the Yogis – the ज्ञानी-s – the Enlightened ones, see – how?

ध्यान अवस्थित तद् गतेन मनसा - They see That Lord of the Universe by their mind and बुद्धि through meditation and contemplation; the process of Meditation is described here:

ध्यान मनसा - Mind and बुद्धि absorbed in Meditation and Contemplation which means,

तद् अवस्थित मनसा - Mind and बुद्धि remaining steadfast, unperturbed and rooted in ज्ञान

वस्तु - namely सत् चित् आनन्द स्वरूप ब्रह्मन्



तत् गतेन मनसा - With all thoughts, words and actions flowing towards and emptying into  
That ब्रह्मन्- ज्ञान निष्ठा. That is the process of Meditation and Contemplation. It is by such  
Meditation and contemplation, ज्ञान निष्ठा

यं योगिनः पश्यन्ति - The योगी-s the ज्ञानी-s – the Enlightened ones see The Lord of the  
Universe.

यस्य अन्तं न विदुः सुर-असुरगणाः - whose ends - whose limits - are not known even to the  
multitude of Devas and Asuras – the Divine Functionaries – which means That ब्रह्मन् is  
Limitless.

देवाय तस्मै नमः - I do नमस्कार् to that ब्रह्मन्- who is the देव of all देव-s – God of all Gods.  
That ब्रह्मन् is personified here as Sri Krishna, whose Grace I seek before starting the study  
of the भगवत् गीता.

That is गीता ध्यानं - हरि ओं

(silence)

भगवत् गीता Knowledge is ब्रह्मविद्या – which is applicable to all human beings under all  
situations. So it is applicable to Arjuna in his own particular situation in the महाभारत  
episode of human history.

Aside from the context, we are not concerned with the story of महाभारत as such, in our  
study of भगवत् गीता; but the human context in महाभारत makes भगवत् गीता easy to  
understand and assimilate in terms of our own contexts in every day life. We will start  
भगवत् गीता Chapter 1 next time.