



ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता  
मोक्षसंन्यासयोगः  
**Chapter 18**  
**Volume 15**

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मच्चित्तः सततं भव

Be in परमेश्वर-consciousness at all times.

Never lose sight of परमेश्वर, already in yourself.

Always hold on to परमेश्वर already in yourself.



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That is Sri Krishna's message as we saw last time.

Every one is परमेश्वर-conscious now and then. When one recites a prayer, sings a Bhajan, does some Pooja or performs a religious ritual of some kind, one is generally परमेश्वर-conscious. The परमेश्वर-consciousness which Sri Krishna is talking about here is far more than that. The critical word here is सततं - Always, at all times, under all circumstances.

How can one be परमेश्वर-conscious always when one has many other immediate things to do in daily life? Being in परमेश्वर-consciousness does not prevent one from doing anything, any time. In fact, भगवान् says: "Do everything that you need to do, being in परमेश्वर-consciousness:

Being in परमेश्वर-consciousness means always being aware of, always enjoying the presence of परमेश्वर, The Grace of परमेश्वर in one's very existence, everywhere in one's शरीर - physical body, in all of one's faculties, abilities, thoughts, words and actions.

"Doing everything that you need to do, being in such परमेश्वर-consciousness" means सर्व कर्माणि अपि सदा कुर्वाणः मत् व्यपाश्रयः - as we saw last time, performing all कर्मs - all of one's duties, सदा at all times, under all circumstances, being in बुद्धियोग, with the attitude of पूर्ण ईश्वर शरणागति - total surrender to परमेश्वर, The Pure Consciousness already within oneself, with such ज्ञानलक्षण ईश्वर भक्ति मत् व्यपाश्रयः - mind and बुद्धि, reverentially seeking the Grace of परमेश्वर to reach one's destination, which is परमेश्वर Itself, already in oneself.

That is how one can be in परमेश्वर-consciousness



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सततं - ALWAYS.

Such Being, through such Doing, is possible only when मोह (delusion and confusion) totally disappear from one's अन्तःकरण - mind and बुद्धि. The delusion is with respect to ज्ञानं - Knowledge about जीव, जगत् and ईश्वर, in effect, the true nature of oneself, The आत्मा already in oneself; and the confusion is with respect to कर्म, especially स्वकर्म - one's duty, as a participant in this creation, at any given time, place and circumstances.

The entire गीत उपदेश - The Teaching of The भगवत् गीता, is on such ज्ञानं and कर्म, meant to help one to overcome such मोह - delusion and confusion. Sri Krishna has already talked about ज्ञानं and कर्म extensively, throughout these discourses. He now wants to conclude His उपदेश by telling Arjuna again, for the last time, what exactly he should know, and what exactly he should do to overcome मोह and gain The श्रेयस् that he seeks. Therefore, भगवान् says:

ईश्वरः सर्व भूतानां हृद्देशोऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

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The Upanishad words परमेश्वर, आत्मा, परमात्मा, ब्रह्मन्, क्षेत्रज्ञ - all these words indicate the same ONE Supreme Being

- from which all that is in this entire creation are born
- by which, those which are born, live and grow, and
- into which, all that live and grow, ultimately go back, giving up their form and name, and become ONE with That from which they came



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That Supreme Being is indicated here simply by the word ईश्वर. Therefore, भगवान् says:

अर्जुन - O! Arjuna, this is what you must know, what you must understand and appreciate clearly. What is that?

ईश्वरः सर्व भूतानां हृदये तिष्ठति - ईश्वर, The परमेश्वर, The ब्रह्मन्, The आत्मा, The Universal Self I, IS, which means, already exists in every being, is already available for recognition in the heart and head, in one's innermost emotional feelings and enlightened intellect (the ब्रह्मपुरि region of बुद्धि) of all conscious beings.

परमेश्वर, of course, is everywhere, but it is only in one's emotional feelings and intellectual awareness where such consciousness is manifest, where one experiences the world of objects, and where one recognizes the presence of आत्मा, The "I" in oneself as "I am". This is true of all conscious beings.

Now, what is परमेश्वर doing, being in the emotion and intellect of all beings? परमेश्वर is NOT doing anything, but

भ्रामयन् सर्वभूतानि - just by His very presence, परमेश्वर is causing all beings to move, and do what they do. (Why do they do what they do?)

मायसा - because of their own माया गुणs, स्वभाव गुणs - natural dispositions, born of their own past कर्मs

यन्त्र आरूढानि (इव) - Just as the various parts mounted on a machine, and activated by a source of power, move and do what they do, according to the way they are pre-designed and assembled, in the same way, all actions in this body, all actions in this entire creation take place in the presence of परमेश्वर as the ultimate source of all power behind all actions. Therefore Arjuna, please understand this clearly:

❑ परमेश्वर is already within yourself

❑ परमेश्वर is the real source of power behind all your कर्मs, all your duties



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The कर्मs that you have to do, the duties that come to you from time to time, are in accordance with your स्वभाव गुणs - natural dispositions. But the real source of power behind your स्वभाव गुणs is only परमेश्वर.

Thus, in fact, all your स्वभाव कर्मs - स्वकर्मs - all your natural duties arise only from परमेश्वर. If you understand this clearly, there is no need for you to try and run away from your duties at any time, at any place. You can reach That परमेश्वर through your own स्वभाव कर्मs - your own natural duties, whatever they are. How? Accept your स्वभाव - natural disposition as it is. Do whatever कर्मs you have to do accordingly, and do them all as well as you can (योगः कर्मसु कोशलं 2 - 50) with ईश्वर अर्पण बुद्धि, ईश्वर प्रसाद बुद्धि - with the attitude of offering all कर्मs without exception to परमेश्वर Itself, as worship of परमेश्वर, as ईश्वर अराधन.

By so doing, all your कर्मs become कर्मयोग, setting your अन्तःकरण - mind and बुद्धि in the direction of परमेश्वर within yourself. With such कर्मयोग बुद्धि and प्रसाद बुद्धि, this is what you should do.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 18 - 62

सर्वभावेन सर्वात्म भावेन तं परमेश्वरं ज्ञात्वा - With the attitude of ज्ञान लक्षण ईश्वर भक्ति, recognizing That परमेश्वर, everywhere in your own physical body, in all your faculties, abilities, thoughts, words and deeds arising from your body, mind and intellect, and so recognizing That Same ONE परमेश्वर in every other being in this creation



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तं एव शरणं गच्छ, तं परमेश्वरं एव आश्रयं कुरु - reverentially, both emotionally and intellectually, seek पूर्ण ईश्वर शरणागति - seek total refuge, total surrender, total entry, total ONENESS in That परमेश्वर alone. That is what you should do.

Such surrender to That परमेश्वर is Itself ईश्वर प्रसादं - The Grace of परमेश्वर.

तत् प्रसादात् - By That Grace of परमेश्वर

परां शान्तिं प्राप्स्यसि - You will gain परां शान्तिं - The Supreme Peace. That is not the ordinary Peace that comes and goes. That is परां शान्ति - The Supreme Peace, which is ज्ञान स्वरूप शान्ति. It is Peace whose very nature is ब्रह्मज्ञानं, ईश्वरज्ञानं, आत्मज्ञानं, शुद्ध आत्म चैतन्यं - Pure Consciousness Itself. That परां शान्तिं is

शाश्वतम् स्थानं - your Immortal Eternal Abode

ब्रह्मपदं - the Abode of ब्रह्मन्, विष्णोः परमं पदं - The Abode of The all-pervading महाविष्णु indicated in कठोपनिषत् (कठ 3 - 9) as

सः अध्वनः पारं आप्नोति तत् विष्णोः परमं पदं

By such ब्रह्मज्ञानं, one's बुद्धि reaches the end of the never-ending road of संसार, which means, by such ईश्वरज्ञानं, आत्मज्ञानं, one's बुद्धि transcends the entire संसार गति. The बुद्धि is released from अविद्या, काम, कर्म बन्धनs - all worldly bondages, and as a result

भिद्यते हृदय ग्रन्थिः तस्मिन् दृष्टे परावरे (मु 2 - 2 - 8)



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one recognizes the true nature of पर and अवर, सत्यं and मिथ्या - Absolute truth and transient appearances, and consequently the entire host of ignorance-born tendencies simply disappear, and

आनन्द रूपं अमृतं यत् विभाति (मु 2 - 2 - 7)

The आत्मा, The Self I, The Universal Self I, shines by Itself, revealing Itself as The Ever Existent, Immortal सत्-चित्-आनन्द स्वरूप ब्रह्मन् Itself.

It is That शाश्वतम् स्थानं, Immortal ब्रह्मपदं that you will gain by such पूर्ण ईश्वर शरणागति. That is gaining जीव ब्रह्मैक्यं, मोक्षं, The श्रेयस् you seek, and That is what you will get certainly, so declares Sri Krishna.

Thus, Sri Krishna has now told Arjuna what exactly he should know, and what exactly he should do to overcome मोह - delusion and confusion, and gain The श्रेयस् that he seeks. All this ब्रह्मविद्या knowledge which Sri Krishna has been teaching Arjuna is गुह्यात् गुह्यतरं ज्ञानं - Knowledge more secret than all secrets. It is the greatest of all secrets because this knowledge is not available through any other प्रमाण - any other means of knowledge. Even if this knowledge is openly communicated to everybody, any number of times, it still remains a secret, because, unless one is ready for this knowledge, one cannot realize, one cannot absorb this Knowledge. Therefore, this Knowledge, though ever remains open, It ever remains closed to most people. Therefore Sri Krishna tells Arjuna

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्य एतत् अशेषेण यथेच्छसि तथा कुरु ॥

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इति ते मया गुह्यात् गुह्यतरं ज्ञानं आख्यातं - Thus, This ब्रह्मविद्या Knowledge, which is, by Its very nature, extraordinarily secret, has been communicated and explained to you by ME, The परमेश्वर.



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विमृश्य एतत् ज्ञानं अशेषेण -

Think about This Knowledge in its entirety.

Analyze this knowledge in its entirety in your own बुद्धि.

Contemplate on this Knowledge in its entirety, and

Assimilate this knowledge in its entirety.

After doing all these

यथा इच्छसि तथा कुरु - as you desire, so you do. Do as you like.

So saying, Sri Krishna leaves Arjuna totally free to decide for himself whatever he wants to do.

Sri Krishna is now ready to conclude His उपदेश - His Teaching. Introducing His concluding Message, भगवान् says:

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥

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भूयः मे वचः शृणु - Please listen and understand these words of Mine, again.

परमं वचः सर्वगुह्यतमं वचः - These words are of supreme significance, and, even though the entire ब्रह्मविद्या knowledge is secret knowledge, what I am going to tell you now is the most secret knowledge in the entire ब्रह्मविद्या.

Even though I have told you all this before, I am telling this to you again, simply because इष्टः असि मे दृढम् इति - you are absolutely Dear to Me. You are My सखा - friend. You are My शिष्य - disciple, and you are My भक्त - devotee, all in absolute terms. Therefore, you are absolutely dear to Me.





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ततः वक्ष्यामि ते हितम् - Therefore, I am telling this to you for your own absolute good. There are many things good for a person. But That which is absolute good is only the knowledge for gaining मोक्ष. Therefore, please listen.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

माम् एव एष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 18 - 65

सर्वधर्मान् परित्यज्य मां एकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 18 - 66

This is Sri Krishna's final, direct and definite response to Arjuna's original request. As we may recall, Arjuna's original request is

यत् श्रेयः स्यात् निश्चितं बूहि तन्मे (2 - 7)

What is it that I need to do to gain श्रेयस् - मोक्ष - Total Liberation, Total Fulfillment in life. Please tell That to me, clearly, precisely and definitely.

This is Sri Krishna's reply in such terms.

मन्मना भव - Fix your mind and बुद्धि in Me, The परमेश्वर, with full understanding and appreciation that

मया ततं इदं सर्वम् - Everything in this creation is pervaded, in and out, by Me, the परमेश्वर

मत्स्थानि सर्वभूतानि - Everything in this creation abides in Me, The परमेश्वर

न च मत्स्थानि भूतानि - Still, I, The परमेश्वर, remain independent of everything in this creation

सर्वस्य चाहं हृदि संनिविष्टः - I, The परमेश्वर, already exist, naturally recognizable, in the heart and बुद्धि in the enlightened emotion and intellect of every



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person as one's very Self, as one's very स्वरूप - as one's Pure Consciousness Itself. Thus, clearly recognizing Me, The परमेश्वर as such, already in yourself मन्मना भव मच्चित्तः सततं भव - Be conscious of Me, The परमेश्वर at all times, under all circumstances. Never lose sight of Me, the परमेश्वर, already in yourself. Always hold on to ME, the परमेश्वर, already in yourself. Being in such परमेश्वर-consciousness is ज्ञान स्वरूप ईश्वर अनुचिन्तनं - contemplation on परमेश्वर, rooted in आत्मज्ञानं - Self-knowledge. At the same time मद्भक्तः भव - Be My भक्त - Be a devotee of Me, the परमेश्वर, at all times, under all circumstances. As ईश्वर भक्त - as the devotee of परमेश्वर, regard yourself only as an instrument to serve My will, The Will of परमेश्वर, at all times. Such service to परमेश्वर, such ईश्वर केङ्कर्यम् is ज्ञान लक्षण ईश्वर भक्ति rooted in आत्मज्ञानं - Self-knowledge. At the same time मद्याजी भव - Do every कर्म that comes to you as your natural duty, and do that कर्म as well as you can (योगः कर्मसु कोशलं). Do every such कर्म as यज्ञ कर्म, as ईश्वर कर्म, as कर्म to be done with कर्मयोग बुद्धि, ईश्वर अर्पण बुद्धि, ईश्वर प्रसाद बुद्धि - with the attitude of offering all कर्मs to ME, The परमेश्वर Itself, as acts of worship of परमेश्वर, already in yourself. Again, at the same time मां नमस्कुरु - Recognizing and appreciating My सर्वात्मभाव - the presence of Myself, The परमेश्वर in every Being in this creation, do नमस्कार to Me, The परमेश्वर, already in yourself and also in every one you deal with in your daily life. सर्वधर्मान् परित्यज्य - धर्म is concerned only with कर्म. Therefore सर्वधर्मान् परित्यज्य means totally giving up all कर्मs, which means giving up all notions of oneself being the कर्ता of any कर्म - the doer of any action. Dissociating yourself from



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all कर्मs and कर्मफलs - all actions and their results, by the attitude of सर्वकर्म  
संन्यास बुद्धि, सर्वकर्मफलत्याग बुद्धि  
मां एकं शरणं व्रज - seek पूर्ण शरणागति in ME, The परमेश्वर. Seek total  
refuge in Me, The परमेश्वर. Seek total surrender to Me, The परमेश्वर. Seek total  
ONENESS in Me, The परमेश्वर. Seek the grace of परमेश्वर to reach your ultimate  
destination, which is परमेश्वर Itself, already in yourself.

When you do all the above, ईश्वर अनुचिन्तनं, ईश्वर केङ्कर्यम्, ईश्वर अर्पणं,  
ईश्वर दर्शनं, सर्वकर्म संन्यासं and पूर्ण ईश्वर शरणागति, when you do all these,  
at all times, under all circumstances

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि - I will release you, I will uplift you from all  
worldly bondages and all वासनs - all lingering impressions of all your past कर्मs and  
experiences, which means, you will naturally gain ईश्वर प्रसाद - The Grace of  
परमेश्वर, by which

माम् एव एष्यसि - you will certainly come to Me, The परमेश्वर. You will certainly  
reach Me. You will certainly become one with Me, The परमेश्वर. You will certainly gain  
मोक्ष. You will certainly gain the श्रेयस् that you seek

सत्यं ते प्रतिजाने - That is My Promise to you. That is My assurance to you. I can  
give this assurance because

प्रियोऽसि मे - You are absolutely dear to Me. You are so firmly committed to Me.  
You are, in fact, Myself, The परमेश्वर Itself. You are already ONE with Me, The  
परमेश्वर. Therefore

मा शुचः - Do not grieve. Do not entertain any sorrow. There is absolutely no  
reason for you to be sad about anything.



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4835 Bank Street, Ottawa, Ontario K1X 1G8

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With these words, Sri Krishna essentially ends His response to Arjuna's original request for spiritual knowledge at a critical time of his life.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मां एव एष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥  
सर्वधर्मान् परित्यज्य माम् एकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

With this extraordinary message of assurance and reassurance from Sri Krishna, The परमेश्वर Itself, on the means and the end of all human existence, the ब्रह्मविद्या part of भगवत् गीता - The *Gita Sastra*, essentially ends at this point.

Every person who considers oneself as being born into, or having chosen to live in this tradition of ब्रह्मविद्या knowledge, this tradition of *Sanatana Dharma* - The Eternal Order of Existence, which is the very basis of the Way of life popularly called Hinduism, must realize that, without a clear understanding and appreciation of the Teachings of The Bhagvad Gita in its entirety, one's education, however extensive it may be otherwise, is grossly incomplete and inadequate for one's most essential need in life, namely, total fulfillment in life. What one will do with this knowledge is, of course, left to oneself.

With this knowledge one can at least walk on earth, not as a blind person. That much is certain. So is my own understanding and appreciation of ब्रह्मविद्या Knowledge, the *Gita Sastra*, The भगवत् गीता.

What Arjuna intends to do with this Knowledge, we will see next time.