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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

दशमोऽध्यायः विभूति योगः

daśamo'dhyāyaḥ - vibhūti yogaḥ

Chapter 10

Volume 2

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

maharṣayaḥ sapta pūrve catvāro manavastathā ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥

10 - 6

madbhavā mānasā jātā yoṣāṃ loka imāḥ prajāḥ ॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

etāṃ vibhūtiṃ yogaṃ ca mama yo vetti tattvataḥ ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥

10 - 7

so'vikampena yogena yujyate nātra saṁśayaḥ ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartate ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

10 - 8

iti matvā bhajante mām budhā bhāva samanvitāḥ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

maccittā madgataprāṇā bodhayantaḥ parasparam ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति ते ॥

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katha yantasca mām nityaṃ tuṣyanti ca ramanti te ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

teṣāṃ satata yuktanāṃ bhajatāṃ prīti pūrvakam ।

ददामि बुद्धियोगं तं येन मामुपयान्ति चे ॥

10 - 10

dadāmi buddhi yogaṃ taṃ yena māmupayānti ce ॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

teṣāmevānu kampārtha mahamajñānajaṃ tamaḥ ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

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nāśayāmyātmabhāvastho jñānadīpena bhāsvatā ||

Sri Krishna is talking about **विभूति योग vibhūti yoga** – the Glories of **परमेश्वर paramesvar** as manifested in this creation. Learning to recognize and appreciate the varied Glories in this creation as the glories of **परमेश्वर paramesvar** only, is an effective Means for learning to recognize **परमेश्वर paramesvar** Itself in all such Glories, and ultimately, in all that exists in this creation, including oneself.

भगवान् bhagavān first points out that all the commonly observed attributes of human beings come from **भगवान् bhagavān** only. For example, attributes such as:

बुद्धि buddhi – the capacity to recognize and appreciate subtle things

ज्ञानं –jñānaṁ knowledge of every kind

असंमोहः asaṁmohaḥ – Freedom from delusion and confusion with respect to any aspect of life,

क्षमा kṣamā – the ability to forgive

सत्यं satyam – the ability to be truthful at all times

दमः damaḥ and **शमः śamaḥ** – Total control over one’s organs of perception and action and also over one’s Mind – one’s ways of thinking

सुखं sukhaṁ and **दुःखं duḥkhaṁ** – feelings of happiness and unhappiness, feelings of pleasure and pain

भवः bhavaḥ and **अभावः abhāvaḥ** – all kinds of creation and destruction, within this creation

भयं bhayaṁ and **अभयं abhayaṁ** – fear and fearlessness

अहिंसा ahimsā – nonviolence in thought, word and deed

समता samatā – equanimity in attitude under all circumstances

तुष्टिः tuṣṭhi – a sense of total contentment at least for the time-being

तपः tapaḥ – discipline in any pursuit

दानं dānaṁ – proper sharing of one’s resources with others in need

यशः yaśaḥ and **अयशः ayaśaḥ** – positive or negative fame of any kind

All these various human attributes come from **भगवान् bhagavān** only. If so, what is it one can claim as one’s own? Indeed, nothing. By learning to recognize all human attributes as the Glories of **परमेश्वर paramesvar**, one ultimately learns to recognize



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परमेश्वर *paramesvar* Itself in all of them, and also in everything else that exists in this creation, including oneself. Further, भगवान् *bhagavān* continues:

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

maharṣayaḥ sapta pūrve catvāro manavastathā ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥

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madbhavā mānasā jātā yeṣāṃ loka imāḥ prajāḥ ॥

पूर्वे *pūrve* – Long time ago, at the beginning of this cycle of creation

महर्षयः सप्तः तथा चत्वारः मनवः *maharṣayaḥ saptaḥ tathā catvāraḥ manavaḥ*

– The Seven Great Rishis and similarly the four Manus.

येषां लोक इमाः प्रजाः (जाताः) *yeṣāṃ loka imāḥ prajāḥ (jātāḥ)* – from whom have come all the various beings in this creation

मानसा जाताः *mānasā jātāḥ* – they were born directly from My Mind

Those original 7 Rishis and 4 Manus were not कर्म *karma*-born, but they were born directly from the Mind of परमेश्वर *paramesvar*. How? As The Taittiriya Upanishad says:

सोऽकामयत *so'kamāyata* – सः अकामयत *saḥ akāmayata* – That सत्यं ज्ञानं अनन्तं *satyaṃ jñānaṃ anantaṃ brahman* so desired. Out of Love for the welfare and spiritual progress of the limitless creatures, currently in the unmanifest state, but soon becoming mature enough for remanifestation, in the natural cycle of creation, सोऽकामयत *so'kamāyata* – that ब्रह्मन् *brahman*, That परमेश्वर *paramesvar*, so desired. From such desire,

महर्षयः सप्तः चत्वारः मनवः मानसा जाताः *maharṣayaḥ saptaḥ catvāraḥ manavaḥ mānasā jātāḥ* – The 7 Rishis and the 4 Manus were born directly from the Mind of

परमेश्वर *paramesvar* at the beginning of this cycle of creation. Being so Divine Born, they were naturally endowed with the लक्षणस *lakṣaṇas* of परमेश्वर *paramesvar* Itself, which means, they were endowed with the infinite powers of परमेश्वर *paramesvar* Itself. Therefore भगवान् *bhagavān* says:

मद्भावाः *madbhāvāḥ* – Being endowed with the लक्षणस *lakṣaṇas* of परमेश्वर *paramesvar* – the infinite powers of परमेश्वर *paramesvar*, these 7 Rishis and 4



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Manus were born to carry out the Will of परमेश्वर *paramesvar*. More about these 7 Rishis and 4 Manus, there are no further details in The Gita Itself. Whoever they are, these Rishis represented the different planes of consciousness, out of which have come the countless varieties of living beings at all levels of existence and evolution, and the Manus have been there, and are still there, to uphold and maintain the Rule of Law, The Eternal Law of परमेश्वर *paramesvar*.

भगवान् *bhagavān* says here that the original 7 Rishis and the 4 Manus from whom all living beings have come into existence, came from परमेश्वर *paramesvar* only – which is again a Glory of परमेश्वर *paramesvar*. भगवान् *bhagavān* continues:

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
etām vibhūtiṁ yogaṁ ca mama yo vetti tattvataḥ ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥
so'vikampena yogena yujyate nātra saṁśayaḥ ॥

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यः वेत्ति तत्त्वतः *yaḥ vetti tattvataḥ* – The one who knows, who understands and appreciates clearly the Truth about

एतां मम विभूतिं *etām mama vibhūtiṁ* – My विभूति *vibhūti*, The परमेश्वर विभूति *paramesvar vibhūti* – The Glories of परमेश्वर *paramesvar* indicated above and their connection with

मम योगं च *mama yogaṁ ca*– My Yoga, The परमेश्वर योग *paramesvar yoga* – The Truth about परमेश्वर *paramesvar* Itself.

सः अविकम्पेन योगेन युज्यते *saḥ avikāmpaṇa yogena yujyate* – that person enjoys, that is blessed with अविकम्पेन योग *avikāmpaṇa yoga* – The unshaken and Unshakable Yoga, the surest Means for gaining uninhibited, unobstructed Vision of परमेश्वर *paramesvar*, पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam* – the totality of Knowledge about जीव *jīva*, जगत् *jagat* and ईश्वर *īśvar*. The one who understands and appreciates clearly the truth about

मम विभूति *mama vibhūti* – The glories of परमेश्वर *paramesvar* and their connection with मम योग – परमेश्वर *paramesvar* Itself, that person enjoys अविकम्पेन योग *avikāmpaṇa yoga* – the surest Means for gaining पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam* – Full recognition of परमेश्वर *paramesvar* as It is, so says, Sri Krishna.



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Now, we must understand what is indicated by the words मम विभूति *mama vibhūti*, मम योग *mama yoga* and अविक्लंभन योग *avikāṃpana yoga*. भगवान् *bhagavān* has already talked about मम विभूति *mama vibhūti* – My Glories, The glories of परमेश्वर *paramesvar*. Any glory, anywhere in this creation, that Glory is only a manifestation of परमेश्वर *paramesvar*, and as such, that Glory belongs to परमेश्वर *paramesvar* only.

मम योग *mama yoga* is परमेश्वर योग *paramesvar yoga* – the Yoga of परमेश्वर *paramesvar*, which means, the connection between परमेश्वर *paramesvar* and the Glories of परमेश्वर *paramesvar*. That connection is the same as the connection between one's own unlimited SELF – The प्रत्यग आत्मा *pratyaga ātmā*, and the limited self as one appears to be. Again, that connection is the same as the connection between सत्यं *satyaṃ* and मिथ्या *mithyā* – The Absolute reality and its ever changing appearance. That connection is माया *māyā* – the inherent power of परमेश्वर *paramesvar*. Therefore, मम योग *mama yoga* – the Yoga of परमेश्वर *paramesvar* is माया *māyā*, which connects परमेश्वर *paramesvar* and the manifested Glories of परमेश्वर *paramesvar*.

The one who knows, who understands and appreciates परमेश्वर *paramesvar* as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṃ jñānam anantaṃ brahma*, and the connection between परमेश्वर *paramesvar* and the Glories of परमेश्वर *paramesvar* as माया *māyā* – the inherent power of परमेश्वर *paramesvar*, that person understands the Truth of Existence as It is, and hence that person gains, that person is blessed with अविक्लंभन योग *avikāṃpana yoga*.

Now, what is अविक्लंभन योग *avikāṃpana yoga* – the unshaken and unshakable Yoga? Any योग *yoga* – any connection, implies the prior existence of some disconnection. For example, fixing the Mind on परमेश्वर *paramesvar* during Meditation may involve withdrawal of the Mind from other things. On the other hand, if by विवेक-वैराग्य बुद्धि *viveka-vairagya buddhi* one makes one's Mind realize, that no matter where the thoughts go, the बुद्धि *buddhi* sees परमेश्वर *paramesvar* in everything, everywhere at all times, then, there is no need to withdraw the Mind from



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anything. Such realization of the Mind is अविकंपन योग *avikaṁpana yoga* – a connection involving no disconnection whatsoever.

From what we have seen already, the all-inclusive भक्ति योग *bhakti yoga* is indeed the अविकंपन योग *avikaṁpana yoga*, which leads to संयक ईश्वर दर्शनं *saṁyaka īśvar darśanam* – a Full clear Uninhibited Vision of परमेश्वर *paramesvar*. Such vision of परमेश्वर *paramesvar* unfolds itself as पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam*, पूर्ण आत्म ज्ञानं *pūrṇa ātma jñānam* – namely

ब्रह्मैवाहं अस्मि *brahmaivāhaṁ asmi* – I am indeed ब्रह्मन् *brahman*, ईश्वर दर्शनं आत्म दर्शनं एव *īśvar darśanam ātma darśanam eva*. Seeing परमेश्वर *paramesvar* is indeed seeing ONESELF, and मया ततमिदं सर्वम् *mayā tatamidam sarvam* – ईशावास्यं इदं सर्वम् *īśāvāsyam idam sarvam*. This entire Universe is pervaded by परमेश्वर *paramesvar*; everything in this creation is non-separate from परमेश्वर *paramesvar*.

Such पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam* is recognition of the total identity of जीव-जगत् *jīva-jagat* and ईश्वर *īśvara*. The Means leading to such पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam* is अविकंपन योग *avikaṁpana yoga* which is another expression of the State of perpetual all-inclusive भक्ति योग *bhakti yoga* unfolded in the last chapter.

Being in such अविकंपन योग *avikaṁpana yoga*, one understands and appreciates that परमेश्वर *paramesvar* is सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma*. The connection between परमेश्वर *paramesvar* and the Glories of परमेश्वर *paramesvar* in this creation, including the creation itself, is माया *māyā* – the inherent power of परमेश्वर *paramesvar*, and seeing परमेश्वर *paramesvar* is indeed seeing one's own Self. Therefore, being in such अविकंपन योग *avikaṁpana yoga*, one will naturally reach परमेश्वर *paramesvar*, one will naturally recognize परमेश्वर *paramesvar* in oneself as ONESELF itself;

न अत्र संशयः *na atra saṁśayaḥ* – there can be no doubt about That, because That is the Eternal Law of nature.



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Further explaining अविकंपन योग *avikāṁpana yoga*, Sri Krishna says:

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

10 - 8

iti matvā bhajante mām budhā bhāvasamanvitāḥ ॥

The devotees of परमेश्वर *paramesvar* who are in अविकंपन योग *avikāṁpana yoga*, which means those who are firmly established in the perpetual State of भक्ति योग *bhakti yoga*.

बुधाः *budhāḥ* - they are wise people, people of wisdom, because, they are

भाव समन्विताः *bhāva samanvitāḥ* means भाव संयुक्ताः *bhāva saṁyuktaḥ* - endowed with, blessed with the भाव *bhāva*, the natural attributes of such ईश्वर भक्तसु *īśvara bhaktas*

The भाव *bhāva*- the natural attribute of an ईश्वर भक्त *īśvara bhakta* in अविकंपन योग *avikāṁpana yoga* is परमार्थ तत्त्व अभिनिवेश भाव. *paramārtha tattva abhiniveśa bhāva*. परमार्थ तत्त्व *paramārtha tattva* is Nature of Absolute Reality namely ब्रह्मन् *brahman*

अभिनिवेश *abhiniveśa* is अहं ब्रह्म इति निश्चय ज्ञानं *ahaṁ brahma iti niscaya jñānaṁ* - doubt-free definite knowledge that I am ब्रह्मन् *brahman* - the true nature of oneself is ब्रह्मन् *brahman*. Therefore,

बुधा भावसमन्विताः *budhā bhāva samanvitāḥ* means The ईश्वर भक्तसु *īśvara bhaktas* in अविकंपन योग *avikāṁpana yoga* are wise people, because their Mind and बुद्धि *buddhi* enjoy firm and doubt-free knowledge that one's true nature is ब्रह्मन् *brahman* itself - परमेश्वर *paramesvar* itself. With such natural disposition of Mind and बुद्धि *buddhi*

मां भजन्ते *mām bhajante* - they worship Me, The परमेश्वर *paramesvar*. How?

इति मत्वा *iti matvā* means इति ज्ञात्वा *iti jñātvā* - knowing fully, recognizing and appreciating fully, through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* of Upanishad knowledge



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अहं सर्वस्य प्रभवः *aham sarvasya prabhavaḥ*

अहं *aham* – what is indicated by the word अहं *aham* – I, namely वासुदेवाख्यं परं ब्रह्म *vaasudevaakhyam param brahma*

The सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantam brahma* already in oneself as वासुदेव *vāsudeva*, as one's own Innermost Self, abiding in one's own heart as The Self in oneself in the form of Pure Consciousness. That अहं *aham* – That I, The SELF in oneself.

सर्वस्य जगतः प्रभवः *sarvasya jagataḥ prabhavaḥ* – उत्पत्ति कारणं *utpatti kāraṇam* is the cause, The material cause for this entire creation, and,

मत्तः सर्वं प्रवर्तते *mattaḥ sarvam pravartate*

मत्तः *mattaḥ* – from that “I”, The SELF in oneself alone, from That ब्रह्मन् *brahman*, The परमेश्वर *paramesvar* alone

सर्वं प्रवर्तते *sarvam pravartate* – this entire जगत् *jagat* – this entire world of transient reality, continues its ever-changing forms of existence, sustenance and resolution or destruction with respect to the individual as well as the total. इति मत्वा *iti matvā*. With such full realization of the nature of जीव *jīva*, जगत् *jagat* and ईश्वर *īśvar*.

मां भजन्ते *mām bhajante* – they worship Me, they seek Me, they endeavor to reach Me, The परमेश्वर *paramesvar*.

What exactly do they do to seek परमेश्वर *paramesvar* – to reach परमेश्वर *paramesvar*? भगवान् *bhagavān* says:

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

maccittā madgataprāṇā bodhayantaḥ parasparam ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

10 – 9

kathayantasca mām nityam tuṣyanti ca ramanti te ॥

Sri Krishna is talking about बुधाः *budhāḥ* – the wise people who are blessed with अविकंपन योग *avikāmpana yoga*, भक्ति योग *bhakti yoga*. in its entirety, being in a perpetual state of such भक्ति योग. They are मच्चित्ताः *maccittāḥ* and मद्गतप्राणाः



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madgataprāṇāḥ. Here चित्त *citta* includes all functions of अंतःकरण *antaḥ karaṇa*, and प्राण *prāṇa* includes all इन्द्रिय *indriyas* and life itself. Therefore,

मच्चिन्ता: *maccittāḥ* means

- their thoughts are always about Me, The परमेश्वर *paramesvar*
- their minds are never away from परमेश्वर *paramesvar*
- their बुद्धि *buddhi*s are always trying to reach Me, The परमेश्वर *paramesvar*
- their egos are totally subdued to परमेश्वर *paramesvar*
- their memories do not distract them away from परमेश्वर *paramesvar*. Further,

मद्गतप्राणा: *madgataprāṇāḥ* – their इन्द्रिय *indriyas* – their organs of perception and action are always trying to reach Me, The परमेश्वर *paramesvar*. They always love to see, to hear, and to sing the glories of परमेश्वर. They lead their lives entirely committed to the pursuit of परमेश्वर *paramesvar*

बोधयन्तः परस्परम् *bodhayantaḥ parasparam* – they spend their times, in the company of other like-minded people, mutually teaching, listening and learning more about परमेश्वर *paramesvar* and the Glories of परमेश्वर *paramesvar*, and thereby gaining a greater appreciation of परमेश्वर *paramesvar* and also of themselves

कथयन्तः च मां नित्यं *kathayantaḥ ca mām nityam* – when they talk to each other, the topic of conversation is always about Me – The परमेश्वर *paramesvar* and The Glories of परमेश्वर *paramesvar*. How long do they talk like that?

नित्यं *nityam* – everyday, endlessly. There is no end to talking about परमेश्वर *paramesvar* and the Glories of परमेश्वर *paramesvar*. By being so, and doing so,

तुष्यन्ति च रमन्ति च *tuṣyanti ca ramanti ca* – they enjoy themselves socially as well being in the company of like-minded people.

That is how बुधाः मां भजन्ते *budhāḥ mām bhajante* – the wise people endowed with अविकंपन योग *avikāmpana yoga* Worship Me, seek Me, The परमेश्वर *paramesvar*. Such worship of परमेश्वर *paramesvar* is ब्रह्म अभ्यास *brahma abhyāsa* – an exercise in the pursuit of ब्रह्मानन्द *brahmānandaṁ* in every day life. Continuing, भगवान् *bhagavān* says:

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।



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teṣāṁ satata yuktānāṁ bhajatāṁ prītipūrvakam ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

10 – 10

dadāmi buddhi yogaṁ taṁ yena māmupayānti ce ॥

तेषां सततयुक्तानां *teṣāṁ satatayuktanām* - For those ईश्वर भक्तः *īśvar bhaktas* who are totally committed to the pursuit of परमेश्वर *paramesvar* in the manner described above, and

भजतां प्रीतिपूर्वकम् *bhajatāṁ prītipūrvakam* - who worship परमेश्वर *paramesvar* with Love and Devotion for परमेश्वर *paramesvar* for the Glories of परमेश्वर *paramesvar* and also for the knowledge of परमेश्वर *paramesvar*, for such ईश्वर भक्तः *īśvar bhaktas*

ददामि बुद्धियोगं *dadāmi buddhi yogaṁ* - I give them बुद्धियोग *buddhi yoga* - which means, by My Grace they gain बुद्धियोग *buddhi yoga*. Since I am already in them, all that they need to reach Me, The परमेश्वर *paramesvar*, is only बुद्धियोग *buddhi yoga*, and that I give them through My Grace.

What is बुद्धियोग *buddhi yoga* ? बुद्धियोग *buddhi yoga* is सम्यक् आत्म दर्शनं, *samyak ātma darśanam*, सम्यक् ईश्वर दर्शनं *samyak īśvar darśanam* - clear unobstructed Vision of ONESELF, Vision of परमेश्वर *paramesvar* in oneself. For such vision to take place, one has to go through intellectually, experientially and emotionally an integrated sequence of कर्म योग *karma yoga* and ज्ञान योग *jñāna yoga*; all that Sri Krishna said as ज्ञान कर्म संन्यास योग *jñāna karma sanyāsa yoga* in Chapter 4. That alone is not enough.

Between one's बुद्धि *buddhi* and the vision of परमेश्वर *paramesvar* in oneself, the योग *yoga* - the union has to take place, which means, the connection has to be established. That happens only through ईश्वर अनुग्रहं *īśvara anugrahaṁ* - The Grace of परमेश्वर *paramesvar*. Therefore, That ईश्वर अनुग्रहं *īśvara anugrahaṁ* - That grace of परमेश्वर *paramesvar* is the बुद्धियोग *buddhi yoga* here. That ईश्वर अनुग्रहं *īśvara anugrahaṁ* comes in different forms, such as, the Devotee's

- ❖ Proper attitude
- ❖ Appropriate efforts
- ❖ Appropriate knowledge-base
- ❖ Appropriate Teacher at the appropriate time etc. - all of which, together, constitute,

ज्ञाननिष्ठा *jñāna niṣṭha* - बुद्धियोग *buddhi yoga*.



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ब्रह्मविद्या **Brahma Vidya**

येन तं बुद्धियोगं तेन *yena taṁ buddhiyogaṁ tena* - By that बुद्धि योग *buddhi yoga*

ते मां उपयान्ति *te maāṁ upayānti* - they come to Me, they reach Me, they recognize Me, The परमेश्वर *paramesvar* in themselves

Thus, those who seek परमेश्वर *paramesvar* through अविकंपन भक्ति योग *avikāṁpana bhakti yoga* are assured of ईश्वर अनुग्रहं - the Grace of परमेश्वर *paramesvar* they need to reach परमेश्वर *paramesvar*, to recognize परमेश्वर *paramesvar* in themselves. Why and how does भगवान् *bhagavān* give this बुद्धि योग *buddhi yoga* to His Devotees established in अविकंपन भक्ति योग *avikāṁpana bhakti yoga*? Sri Krishna says:

तेषां एव अनुकम्पार्थम् अहं अज्ञानजं तमः ।

teṣāṁ eva anu kampārtham ahaṁ ajñānajaṁ tamaḥ ।

नाशयामि आत्मभावस्थः ज्ञानदीपेन भास्वता ॥

10 - 11

nāśayāmi ātmabhāvasthaḥ jñānadīpena bhāsvatā ॥

तेषां *teṣāṁ* - For those ईश्वर भक्तस *īśvar bhaktas* described above, why does भगवान् *bhagavān* give बुद्धि योग *buddhi yoga* to them? The reason is

अनुकम्पार्थम् एव *anu kampārtham eva* - purely out of दया *dayā* compassion for them, sympathy for them. What is the sympathy about? While भगवान् *bhagavān* is sitting in every person at all times, the भक्त *bhakta* is making extraordinary efforts to reach भगवान् *bhagavān*, searching for भगवान् *bhagavān* all over! How is the भक्त *bhakta* going to reach भगवान् *bhagavān*? So long as one is searching, one is not going to reach भगवान् *bhagavān*. The only way to reach भगवान् *bhagavān* is by reaching भगवान् *bhagavān* through बुद्धि योग *buddhi yoga*, for which ईश्वर भक्ति *īśvar bhakti* alone is not sufficient. ईश्वर दया *īśvar dayā* - compassion of परमेश्वर *paramesvar*, ईश्वर अनुग्रहं *īśvar anugrahaṁ* - the Grace of परमेश्वर *paramesvar* is also necessary.

By the Grace of परमेश्वर *paramesvar*, the ईश्वर भक्त *īśvar bhakta* gains बुद्धि योग *buddhi yoga*, by which the भक्त *bhakta* reaches परमेश्वर *paramesvar*. भगवान् 's *bhagavān*'s Grace is spontaneous, and it is available for every body, if only the person



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seeks परमेश्वर *paramesvar*, and is ready for such Grace. भक्ति योग *bhakti yoga* makes the person ready for the Grace of परमेश्वर *paramesvar*.

This is how भगवान्'s *bhagavān's* Grace operates: The ईश्वर भक्त *īśvar bhakta* is struggling to reach परमेश्वर *paramesvar*, because he is in darkness

अज्ञानजं तमः *ajnānajaṁ tamaḥ* - He is in darkness, born of ignorance, which is lack of चिवेक बुद्धि *vivek buddhi* That darkness is the delusion about the nature of oneself, the misconception that one's body, mind etc. is oneself. भगवान् *bhagavān* says:

अहं अज्ञानजं तमः नाशयामि *ahaṁ ajnānajaṁ tamaḥ nāśayāmi* - I destroy, which means, भगवान् *bhagavān* destroys that darkness born of ignorance. How?

ज्ञानदीपेन भास्वता *jnānadīpena bhāsvatā* - By ज्ञानदीपं *jnāna dipaṁ* - by the shining Light of the Lamp of Knowledge and Wisdom, which leaves no shadows of ignorance about oneself in one's अन्तःकरण *antaḥ karaṇa* - Mind and बुद्धि *buddhi*.

आत्मभावस्थः *ātma bhāvasthaḥ* - That ज्ञानदीपं *jnāna dipaṁ* - अधूमक ज्योति *adhūmaka jyoti* - that Shinning Light of the Lamp of Knowledge and Wisdom which leaves no shadows of ignorance is the बुद्धि योग *buddhi yoga* that reveals spontaneously the clear unobstructed Vision of परमेश्वर *paramesvar* as आत्मभावस्थः *ātma bhāvasthaḥ* - as the ONE who is already in one's own self, as the True Nature of oneself, as प्रत्यग आत्मा *pratyaga ātmā* - one's own Pure Consciousness Itself, as परमेश्वर *paramesvar* Itself. Such revelation of ONESELF as परमेश्वर *paramesvar* Itself is only by the very Grace of परमेश्वर *paramesvar* which takes the form of बुद्धि योग *buddhi yoga* and ज्ञानदीपं *jnānadīpaṁ*.

More about this ज्ञानदीपं *jnāna dipaṁ* we will see next time.