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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवद् गीता

दशमोऽध्यायः विभूति योगः

daśamo'dhyāyaḥ - vibhūti yogaḥ

Chapter 10

Volume 3

अर्जुन उवाच

arjuna uvāca

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥

10 – 12

puruṣaṁ śāsvataṁ divyam ādidevam ajaṁ vibhum ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥

10 – 13

āhustvāmṛṣayaḥ sarve devarṣirnāradastathā ।

asito devalo vyāsaḥ svayaṁ caiva bravīṣi me ॥

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

sarvametaḍṛtaṁ manye yanmāṁ vadasi keśava ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥

10 – 14

na hi te bhagavān vyaktiṁ vidurdevā na danavāḥ ॥

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

svayamevātmanātmānaṁ vettha tvaṁ puruṣottama ।

भूतभावन भूतेश देवदेव जगत्पते ॥

10 – 15

bhūtabhāvana bhūteśa devadeva jagatpate ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

vaktumarhasya śeṣeṇa divyā hyatma vibhūtayaḥ ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥

10 – 16

yābhirvi bhūtibhirlokanimāṁstvaṁ vyāpya tiṣṭhasi ॥

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

katham vidyāmaḥam yogiṁstvāṁ sadā paricintayan ।



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केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 10 – 17
keṣu keṣu ca bhāveṣu cintyo'si bhagavan mayā ॥

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
vistareṇātmano yogaṁ vibhūtiṁ ca janārdana ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्तिमेऽमृतम् ॥ 10 – 18
bhūyaḥ kathaya tṛptirhi śṛṇvato nāstime'mṛtam ॥

First, just a few words about ज्ञान दीपं *jñāna dīpaṁ* – The Shining Light of the Lamp of Knowledge and Wisdom, which leaves no shadows of ignorance about the true nature of ONESELF, which means The light of Wisdom that reveals आत्म ज्ञानं *ātmā jñānaṁ* – ईश्वर ज्ञानं *īśvar jñānaṁ* – Knowledge of परमेश्वर *paramesvar* in oneself, as ONESELF Itself – That is ज्ञान दीपं *jñāna dīpaṁ* – ईश्वर अनुग्रहं *īśvar anugrahaṁ*– The grace of परमेश्वर *paramesvar*, The बुद्धि योग *buddhi yoga* that Sri Krishna talked about last time.

ज्ञान दीपं *jñāna dīpaṁ* is an extraordinary Upanishad Expression. We must learn to understand and appreciate the content of this expression in our every day spiritual life. By tradition, both at home and at temples, we light an oil-lamp in front of a Deity, and worship परमेश्वर *paramesvar*, as we like; often, the Lighted Lamp Itself is परमेश्वर *paramesvar*, and It is worshipped as such.

Such a lighted oil-lamp, used in worship, is of extraordinary significance in our mental make-up, and spiritual endeavor. This significance needs to be understood and appreciated.

In the worship of परमेश्वर *paramesvar*, a Lighted oil-lamp is विवेक प्रत्यय रूप दीपं *vivek pratyaya rūpa dīpaṁ*, meaning It is a deep-rooted, heart-felt, external expression of ज्ञान दीपं *jñāna dīpaṁ* within oneself, The Dawn of ईश्वर ज्ञानं *īśvar jñānaṁ* within oneself.

To light an oil-lamp, we need a few things. They are

- ❖ a vessel to hold the oil
- ❖ a wick capable of drawing the oil naturally to the flame
- ❖ an environment of cleanliness and freedom from wind, for the location of the lamp, and finally,
- ❖ someone to light the lamp



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The above items are also the few things which are needed to light the ज्ञान दीपं *jñāna dīpaṁ* within oneself, for which one's entire अन्तःकरण *antaḥ karaṇa* – namely मनस् *manasa*, बुद्धि *buddhi*, अहंकार *ahaṁkar* and चित्तं *cittaṁ* is one's ज्ञान दीपं *jñāna dīpaṁ* – The Lamp. The oil for this ज्ञान दीपं *jñāna dīpaṁ* is ईश्वर भक्ति *īśvar bhakti* – परम प्रेम स्वरूप अनन्य ईश्वर भक्ति *param prema svarūpa ananya īśvar bhakti* – Absolute Love and Devotion for परमेश्वर *paramesvar* in oneself, non-separate from oneself. Therefore, one's entire अन्तःकरण *antaḥ karaṇa* is now filled with such ईश्वर भक्ति *īśvar bhakti*. The wick for this ज्ञान दीपं *jñāna dīpaṁ* is ज्ञान साधन संस्कारं *jñāna sadhana saṁskaraṁ* – adequate preparation of one's body, mind and बुद्धि *buddhi* for gaining ईश्वर ज्ञानं *īśvar jñānaṁ*, which involves one's cumulative wisdom and maturity, born of personal discipline, ethical life and exposure to Upanishad knowledge. That is the wick which is capable of drawing one's ईश्वर भक्ति *īśvar bhakti* spontaneously into the flame of ईश्वर ज्ञानं *īśvar jñānaṁ* in the ज्ञान दीपं *jñāna dīpaṁ*. The air that sustains the flame of ईश्वर ज्ञानं *īśvar jñānaṁ* is ईश्वर भावं *īśvar bhāvaṁ* – one's firm commitment to the pursuit of परमेश्वर *paramesvar*. It is such commitment to the pursuit of परमेश्वर *paramesvar* that transforms ईश्वर भक्ति *īśvar bhakti* into the Flame – the Fire and Light of ईश्वर ज्ञानं *īśvar jñānaṁ*. The environment for the location of ज्ञान दीपं *jñāna dīpaṁ* is cleanliness of Mind, free from the hold of राग-द्वेष *raga-dveṣa* forces, together with a calmness of Mind absorbed in ईश्वर ध्यानं *īśvar dhyānaṁ*.

Now, we need some one to light the Lamp. In the case of oil-lamp, you light the lamp yourself, in which case, you are already blessed with the Grace of परमेश्वर *paramesvar*, or, if you see the lamp already lighted up in front of the Deity, you are blessed with the Grace of परमेश्वर *paramesvar* already flowing into yourself, in which case, simply Do नमस्कार *namaskar* to परमेश्वर *paramesvar*, and Be enjoying The Grace of परमेश्वर *paramesvar*.

In the case of ज्ञान दीपं *jñāna dīpaṁ*, it is भगवान् *bhagavān* who lights up the Lamp within yourself, by His Very Grace in the Form of भक्ति प्रसाद *bhakti prasād* – ईश्वर अनुग्रह *īśvar anugrah*, which is बुद्धि योग *buddhi yoga* manifested as सम्यक् आत्म दर्शनं *samyak ātma darśanaṁ* – सम्यक् ईश्वर दर्शनं *samyak īśvar darśanaṁ* –



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clear unobstructed Vision of The Self in oneself, Vision of परमेश्वर *paramesvar* in oneself as ONESELF Itself.

The Light of oil-lamp dispels the surrounding darkness, and reveals the Divinity of the Deity before you (or, in your Mind and बुद्धि *buddhi*) more clearly; The Light of ज्ञान दीपं *jñāna dīpaṁ* dispels the darkness in one's बुद्धि *buddhi* and reveals परमेश्वर *paramesvar* in oneself, as one's own प्रत्यग आत्मा *pratyaga ātmā* – as one's own Innermost Self, as one's own Pure Consciousness. That is how the lighted oil-lamp takes the form of ज्ञान दीपं *jñāna dīpaṁ* in our traditional Worship of परमेश्वर *paramesvar*.

Therefore, every time we light an oil-lamp for worshipping परमेश्वर *paramesvar*, or every time we see a lighted oil-lamp in front of a Deity, in any place of worship, just as we see here in this Temple, let us remember:

- ❖ The Lamp is our अन्तःकरण *antaḥ karaṇa* – Mind and बुद्धि *buddhi*
- ❖ The oil is our ईश्वर भक्ति *īśvar bhakti*
- ❖ The wick is our wisdom in worshipping परमेश्वर *paramesvar*
- ❖ The air around us, is our overriding commitment to reach परमेश्वर *paramesvar* already in oneself
- ❖ The mental environment is one of freedom from the hold of राग-द्वेष *raga-dveṣa* forces and total absorption in ईश्वर ध्यानं *īśvar dhyānaṁ*
- ❖ The Light from the Lamp is the very Grace of परमेश्वर *paramesvar* spontaneously reaching into ourselves, bringing the Dawn of ईश्वर ज्ञानं *īśvar jñānaṁ* into ourselves

So much about ज्ञान दीपं *jñāna dīpaṁ*. Let us now return to The Gita verses. Thus far, Sri Krishna has been talking about विभूति योग *vibhūti yoga*– The glories of परमेश्वर *paramesvar*, as manifested in this creation. Sri Krishna first points out that all the commonly observed attributes of human beings come from भगवान् *bhagavān* only, and as such, they are all Glories of परमेश्वर *paramesvar*. Further, the original 7 Rishis and the 4 Manus from whom all beings have come into existence also came directly from भगवान् *bhagavān* Itself, which again is a Glory of परमेश्वर *paramesvar*. Then, Sri Krishna says: the one who understands and appreciates that the Nature of परमेश्वर *paramesvar* is सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ*



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anantaṁ brahma, the connection between परमेश्वर *paramesvar* and every Glory of परमेश्वर *paramesvar* manifested in this creation is माया *māyā*, the inherent Power of परमेश्वर *paramesvar*, and seeing परमेश्वर *paramesvar* is indeed seeing The Universal SELF in one's own self, that person enjoys अविकंपन योग *avikāṁpana yoga*, which means that person is firmly established in the all-inclusive भक्ति योग *bhakti yoga* and, those who are so well rooted in भक्ति योग *bhakti yoga*, worship परमेश्वर – seek परमेश्वर *paramesvar* incessantly, by all Means, and ultimately, by the very grace of परमेश्वर *paramesvar* they gain बुद्धि योग *buddhi yoga*, meaning they gain a clear unobstructed full vision of परमेश्वर *paramesvar* as the very Self of themselves.

Thus, Sri Krishna introduced विभूति योग *vibhūti yoga* in one's pursuit of ईश्वर ज्ञानं *īśvar jñānaṁ*. Now, Arjuna responds. Having listened to Sri Krishna's teachings through all His discourses thus far, Arjuna has sufficient understanding and appreciation of who Sri Krishna is, and the true nature of this entire manifested creation, and also of himself as an individual in this creation.

Arjuna is obviously thrilled to realize that परमेश्वर *paramesvar* Itself, in the Form of Krishna, is in front of him, as his Teacher. He is even more thrilled to learn from Sri Krishna Himself that, not only Sri Krishna is परमेश्वर *paramesvar* itself, but also the same परमेश्वर *paramesvar* is already in every being, including his own self. If so, all the Glories of परमेश्वर *paramesvar* are also the Glories of Arjuna as well, which makes the glories of परमेश्वर *paramesvar* doubly interesting to him. Naturally, therefore, he wants to hear more, and all, about the Glories of परमेश्वर *paramesvar* from Sri Krishna Himself. Therefore, Arjuna requests Sri Krishna to tell him more, and all, about the Glories of परमेश्वर *paramesvar*. This is how he presents his request to Sri Krishna.

अर्जुन उवाच

arjuna uvāca

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥

10 – 12

puruṣaṁ śāśvataṁ divyamādidevamajaṁ vibhum ॥



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आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥

10 – 13

āhustvāmṛṣayaḥ sarve devarṣirnāradastathā ।

asito devalo vyāsaḥ svayaṁ caiva bravīṣi me ॥

Addressing Sri Krishna as भवान् *bhagavān*, which means भगवन् *bhagavān*, Arjuna says – “भगवन् *bhagavān*,” I am now aware that You are परं ब्रह्मन् *param brahman* – The Supreme ब्रह्मन् *brahman*, what the Upanishads describe as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*

परं धाम *param dhām* – You are परां गतिः *param gatiḥ*, परायणः *parayaṇaḥ* – You are the Supreme Abode, the Ultimate Home for all beings. You are indeed the Light of all lights. You are the Light of Pure Awareness in all beings. (धाम *dhām* means Abode and also Light)

परमं पवित्रं *paramaṁ pavitraṁ* meaning प्रकृष्टं पावनं *prakṛṣṭaṁ pāvanaṁ* – You are the Most Exalted Purifier of अन्तःकरण *antaḥ karaṇa* – Mind and बुद्धि *buddhi* of everyone. In the wake of knowledge of परमेश्वर *paramesvar*, all bondages arising from पुण्य पाप कर्म *puṇya pāpa karmas* disappear. Therefore, you are the Most Exalted Purifier of अन्तःकरण *antaḥ karaṇa* of every person.

शाश्वतं पुरुषं *śāsvataṁ puruṣaṁ* – You are the eternal Being. Filling up everything in this Universe, you ever remain शाश्वतं – Eternal, नित्यं – unbound by Time.

दिव्यं *divyaṁ* means दिवि भावं *divi bhāvaṁ* – You are Divine. You are अलौकिकं *alaukikaṁ* – You are unlike anything we know in this world.

आदिदेवं *ādidevaṁ* means सर्व देवानां आदौ भवं *sarva devānam ādau bhavam* – You have been before all the Devas we have heard of. You are the very Source of all the Devas.

अजं *ajam* – You are Unborn, you are not कर्म – *karma* born like all other beings are. Being Eternal Yourself, you are not subject to birth at all. You are the Ultimate cause for the birth of everything, every being that exists in this creation.

विभुं *vibhuṁ* – You are All pervasive. You are विभवनशीलम् *vibhavana śīlam* – You are the ONE who ordains everything in this universe. Not only am I aware of Your Divine Nature from my own experience, discipline, culture, education and upbringing, but also,

सर्वे ऋषयः त्वां आहुः तथा *sarve ṛṣayaḥ tvāṁ aa āhuḥ tathā* – All Rishis I know have talked about You in that manner, as also,



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देवर्षिः नारदः असितः देवलः व्यासः च तथा *devarṣiḥ nāradaḥ asitaḥ devalaḥ vyāsaḥ ca tathā* – the Deva Rishi Narada, Asita, Devala and Vyasa – all of them have talked about you in the same manner. Now,
स्वयं च एव मे ब्रवीषि तथा *svayaṁ ca eva me bravīṣi tathā* – You, yourself, tell me about Yourself in the same manner

सर्वम् एतत् ऋतं मन्ये यन्मां वदसि केशव ।
sarvam etat ṛtaṁ manye yanmāṁ vadasi keśava ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥ 10 – 14
na hi te bhagavān vyaktiṁ vidurdevā na danavāḥ ॥

भगवन् केशव *bhagavān keśava* – O! Lord – O! Kesava – O! Krishna
सर्वम् एतत् ऋतं मन्ये *sarvam etat ṛtaṁ manye* – I consider all this description about you to be absolutely true
यत् मां वदसि सर्वम् एतत् ऋतं मन्ये *yat māṁ vadasi sarvam etat ṛtaṁ manye* – Everything you have told me so far, I consider all of them to be absolutely true, beyond doubt, beyond question, because, words coming from Sri Krishna Himself need no further authority. Therefore, it is clear to me.
ते व्यक्तिं *te vyaktiṁ* – Your स्वरूप *svarūpa* – Your divine SELF, your Glory
देवाः न विदुः दानवाः न विदुः *devaāḥ na viduḥ danavāḥ na viduḥ* – neither the Devas nor the Danavas Know, which means, even all the celestial beings do not know all about your स्वरूप *svarūpa*, तव प्रभवं *tava prabhavaṁ* – Your true Nature, Your glory. They, being only your creation, naturally they cannot know everything about You.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
svayamevātmanātmaanaṁ vettha tvāṁ puruṣottama ।
भूतभावन भूतेश देवदेव जगत्पते ॥ 10 – 15
bhūtabhāvana bhūteśa devadeva jagatpate ॥

Addressing Sri Krishna as

पुरुषोत्तम *puruṣottama* – The Most Exalted among beings
भूतभावन *bhūtabhāvana* – The very Source of all Beings, The very Creator of all Beings
भूतेश *bhūteśa* – The Lord of all Beings
देवदेव *devadeva* – The God of all Gods
जगत्पते *jagatpate* – The Ruler of the Whole Universe – O! Sri Krishna,



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स्वयं एव त्वं वेत्थ आत्मना आत्मानं *svayaṁ eva tvaṁ vettha aa ātmanā ātmānaṁ* – You Yourself alone know Yourself, by Your own SELF, by your own Divine Powers.

All of भगवान्'s *bhagavān*'s Glories are known only to भगवान् *bhagavān*, and no one else. Therefore, Arjuna requests Sri Krishna,

वक्तुं अर्हसि अशेषेण दिव्याः हि आत्मविभूतयः ।

vaktum arhasi aśeṣeṇa divyāḥ hi ātma vibhūtayaḥ ।

याभिः विभूतिभिः लोकान् इमान् त्वं व्याप्य तिष्ठसि ॥

10 – 16

yābhiḥ vibhūtibhiḥ lokan imān tvaṁ vyāpya tiṣṭhasi ॥

Because You are the Source and the cause for all that exists in this creation, You are the only ONE who can talk about Your own Divine Glories authoritatively; no one else is as qualified to do so, as you are. Therefore,

वक्तुं अर्हसि *vaktum arhasi*- I request you to tell me

अशेषेण *aśeṣeṇa* – In full, without omitting anything

दिव्याः हि आत्मविभूतयः *divyāḥ hi ātmavibhūtayaḥ* – indeed, all Your Divine Glories

याभिः विभूतिभिः *yābhiḥ vibhūtibhiḥ* – by which Glories

इमान् लोकान् व्याप्य त्वां तिष्ठसि *imān lokān vyāpya tvān taṣṭhasi* – You remain, pervading all these worlds, this entire Universe of beings, attributes and experiences, both individually and totally.

Let us briefly reflect on the situation as it is right now. Recalling the opening scene in Chapter 1, Arjuna is in full war-mood, and he tells Sri Krishna in a commanding voice –

“सेनयरुभयोर्मध्ये रथं स्थापय मेऽच्यत *senaya rubhayo madhye ratham sthāpaya me'cyata* – Krishna, please drive and station my chariot , मध्ये *madhye* – in the middle of the two armies”.

Sri Krishna does exactly that, as Sanjaya says “सेनयरुभयोर्मध्ये स्थापयित्वा रथोत्तमं. *senayarubhayormadhye sthāpayitvā rathottamaṁ*. Therefore, Arjuna and Sri Krishna are right now, exactly in the middle-Zone of the two armies in the battle field, which means they are neither exclusively on the पाण्डव *pāṇḍava* side nor exclusively on the कौरव *kaurava* side of the two armies, and being so situated, they are talking to each other. None of the people on either side of the middle-Zone, knows what Arjuna and Sri Krishna are talking about. Two huge armies, on either side of Arjuna, are



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standing ready to fight, and they are waiting for orders from their respective commanders to get into war action, which is temporarily delayed by Arjuna and Sri Krishna being in the very middle of the battle field with Arjuna holding no weapon in his hand. Probably Bhishma thinks that Arjuna is being persuaded by Sri Krishna to surrender to Bhishma, in which case, Bhishma would like to wait for Arjuna to approach him, before he gives any orders to the कौरव *kaurava* army. On the other hand, the पाण्डव *pāṇḍava* commanders would like to see Arjuna move well back into the Pandava side of the battle field, and give some signals to the Pandava commanders to attack the कौरव *kaurava* forces. Thus both the armies are now impatiently waiting for Arjuna to move away from the Middle Zone, so that the war actions may take their course. That is the context.

Now, what is happening here? Here Arjuna is asking Sri Krishna to tell him all the Glories of परमेश्वर *paramesvar* - अशेषेण *aśeṣeṇa* in full, without omitting anything, knowing fully well that the glories of परमेश्वर *paramesvar* are infinite. What does that show? That shows how deeply Arjuna is now committed to the pursuit of ईश्वर ज्ञानं *īśvara jñānaṁ*. The immediate concerns about war have now receded in his mind and बुद्धि *buddhi* at least for the time being, and he now finds himself deeply in भक्ति योग *bhakti yoga*, which naturally prompts him to ask Sri Krishna the following questions. That Scene Itself is a Glory of भक्तियोग *bhakti yoga* - a Glory of परमेश्वर *paramesvar*.

Now, we return to The Gita Verses. Arjuna asks Sri Krishna:

कथं विद्यां अहं योगिन् त्वां सदा परिचिन्तयन् ।

katham vidyāmaham yoginṣtvaam sada paricintayan ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥

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keṣu keṣu ca bhāveṣu cintyo'si bhagavan mayā ॥

Sri Krishnan is योगेश्वर *yogesvar*, by whose grace alone one gains बुद्धि योग *buddhi yoga*, सम्यक् ईश्वर दर्शनं. *samyak īśvar darśanaṁ*. Therefore, Arjuna addresses Sri Krishna here as योगिन् *yogin*, meaning योगेश्वर *yogesvar*.

योगिन् *yogin* – O! योगेश्वर *yogesvar* – O! Lord

कथं विद्यां अहं त्वां *katham vidyāṁ aham tvaam* - How can I know you? How can I recognize your True SELF? How can I recognize Your Divine SELF?



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From Sri Krishna's Teachings, it is clear Sri Krishna being परमेश्वर *paramesvar* Itself is सर्वस्य कारणं *sarvasya karanam* – the ultimate cause for everything. There are two ways by which one can recognize a cause. One way is to recognize the cause directly with no reference to any particular effect. That is possible, only if, one is sufficiently well-informed and well qualified, in which case, one recognizes the cause directly, simply because it is there, and one can see that it is there. On the other hand, if one is not sufficiently well informed about the cause, one can still succeed in recognizing the cause, by seeing, analyzing and understanding the effects. This is what we usually do in any field of objective research. We look at the effect, and recognize the cause.

Therefore, Arjuna's question here is two-fold:

The first question is – by focusing my attention on which, I can recognize You – I can recognize Your Divinity, Directly.

The second question is – if I can recognize your Divinity only by seeing the effects, namely, your Glories in this creation, what are those effects, what are those Glories, by appreciating which I can recognize Your Divinity ultimately.

Arjuna asks Sri Krishna these two questions in this manner.

सदा परिचिन्तयन् *sadā paricintayan* - कथं अहं त्वां विद्यां *katham aham tvam vidyam* - What is That सदा परिचिन्तयन् *sadā paricintayan* by incessantly, repeatedly, and endlessly, contemplating on which, I can recognize Your Divine Self, directly? सदा परिचिन्तयन् *sada paricintayan* does not mean सदा चिन्तयन् *sada paricintayan* – it means, सदा अनुस्मरन् *sada anusmaran*. It is not simply thinking about परमेश्वर *paramesvar* all the time. It is repeated enquiry on the true nature of परमेश्वर *paramesvar*, endowed with the knowledge and wisdom of the Teachings of the Upanishads. Such repeated enquiry is contemplation on परमेश्वर *paramesvar*.

There is no other way to contemplate on परमेश्वर *paramesvar*. One cannot engage oneself in repeated enquiry on परमेश्वर *paramesvar*, unless one has a firm basis for such enquiry. Here, the basis is properly and clearly understood Upanishad knowledge. By such incessant contemplation on परमेश्वर *paramesvar*, one ultimately reaches परमेश्वर *paramesvar* directly, as Sri Krishna assured earlier.

तस्मात् सर्वेषु कालेषु मां अनुस्मर युध्यच

tasmāt sarveṣu kāleṣu maam anusmara yudhyaca

मय्यर्पित मनो बुद्धिः मां एव एष्यसि असंशयः ॥

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mayyarpita mano buddhiḥ maam eva eṣyasi asaṁśayaḥ ॥

Such ईश्वर अनुस्मरणं *īsvaṛ anusmaraṇam* - ईश्वर परिचिन्तनं *īsvaṛ paricintanam* - such contemplation on परमेश्वर *paramesvaṛ* is भक्ति योग *bhakti yoga* in its entirety - मन्मना भव *manmanā bhava* - मद्भक्तो - *madbhktō* - मध्याजी *madhyājī* - मां नमस्कुरु *mām namashnuru* - That is भक्ति योग *bhakti yoga*.

If one chooses to ask - "how can I be in such भक्ति योग *bhakti yoga* at all times, when I have 100 other things to do every day?" the answer is - भक्ति योग *bhakti yoga* is NOT a कर्म *karma*. भक्ति योग *bhakti yoga* is not something to Do. It is something to Be. भक्ति योग *bhakti yoga* is the disposition of one's Mind and बुद्धि *buddhi* naturally born of one's spiritual maturity. Being in such भक्ति योग *bhakti yoga* disposition, one is always not only free to do whatever one wants to do, but also, one must always do what one has to do by virtue of one's own immediate circumstances - मां अनुस्मर युध्यच *mām anusmara yudhyaca*, says Sri Krishna.

Such भक्ति योग *bhakti yoga* Mode of contemplation on परमेश्वर *paramesvaṛ* not only does not stand in the way of one doing one's duties, whatever they are, such disposition of Mind and बुद्धि *buddhi* helps one enormously to do one's duties more happily, more effectively and more meaningfully, and at the same time, it leads one directly to the Best and the Highest in oneself. It leads one to the direct recognition of The Self in oneself. It leads one to the direct recognition of परमेश्वर *paramesvaṛ* already in oneself as ONESELF itself.

Then, Arjuna goes to his second question.

भगवन् *bhagavan* - O! Lord, if I cannot recognize your Divine Self directly, then please tell me.

केषु केषु च भावेषु मया चिन्त्यः असि *keṣu keṣu ca bhāveṣu mayā cintyaḥ asi* - In which of your particular manifestations in this creation, you are चिन्त्यः असि *cintyaḥ asi*, चिन्ता योग्यः असि *cintā yogyaḥ asi* - it is appropriate and also easy for me to meditate on You to recognize Your Divinity.

Contemplation and Meditation are different. Contemplation is direct recognition of the cause, and Meditation is recognition of the cause through an appreciation of the effects



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of the cause. Therefore, Arjuna's questions are: how can I recognize your Divinity by Contemplation? and, how can I recognize your Divinity by Meditation, if necessary.

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

vistareṇātmano yogaṁ vibhūtiṁ ca janārdana ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥

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bhūyaḥ kathaya tṛptirhi śṛṅvato nāstīme'mṛtam ॥

जनार्दन *janārdana* – O! Janardhana, O! Krishna.

आत्मनः योगं विभूतिं च भूयः विस्तरेण कथय *ātmanaḥ yogaṁ vibhūtiṁ ca bhūyaḥ vistareṇa kathaya* – Please tell, again in detail, all about Your योग, परमेश्वर योग *paramesvar yoga*, the माया स्वरूप योग *māyā svarūpa yoga* and also विभूति योग *vibhūti yoga* as manifested in this creation.

शृण्वतः मे अमृतं *śṛṅvataḥ me amṛtam* – Your words are अमृतं *amṛtam* – Nectar to my ears;

हि तृप्तिः नास्ति *hi tṛptiḥ nāsti* – indeed, for me, your words can never be enough. The more I listen to you, the more I am eager to hear from you. Therefore

आत्मनः योगं विभूतिं च भूयः विस्तरेण कथय *ātmanaḥ yogaṁ vibhūtiṁ ca bhūyaḥ vistareṇa kathaya* – Please tell me again, in all details, all about Your योग माया *yoga maayaa* and विभूति योग *vibhūti yoga*.

So saying, Arjuna stops here, to listen to Sri Krishna again. How Sri Krishna responds, we will see next time.