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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

द्वादशोऽध्यायः - भक्ति योगः

dvādaśo 'dhyāyaḥ - bhakti yogaḥ

Chapter 12

Volume 5

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 12 - 6

ananyenaiva yogena maṁ dhyāyanta upāsate ॥

तेषामहं समुद्धर्ता मृत्यु संसार सागरात् ।

teṣāmahaṁ samuddhartā mṛtyu saṁsāra sāgarāt ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ 12 - 7

bhavāmi nacirāt pārtha mayyā veśita cetasām ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

mayyeva mana ādhatsva mayi buddhiṁ niveśaya ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 12 - 8

nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

atha cittam samādhātum na śaknoṣi mayi sthiram ।

अभ्यास योगेन ततो मामिच्छाप्तुं धनञ्जय ॥ 12 - 9

abhyāsa yogena tataḥ māmicchāptum dhanañjaya ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्म परमो भव ।

abhyāse 'pyasamartho 'si matkarma paramo bhava ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 12 - 10

madarthamapi karmāṇi kurvan siddhimavāpsyasi ॥

अथैतदप्यशक्तोऽसि कर्तुं मध्योगमाश्रितः ।

athaita dasya śakto 'si kartum madhyogam āśritaḥ ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 12 - 11



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sarva karma phala tyāgaṁ tataḥ kuru yatātmavān ॥

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्ध्यानं विशिष्यते ।

śreyo hi jñānamabhyāsāt jñānāddhyānaṁ vaśiṣyate ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12 – 12

dhyānāt karma phala tyāgaḥ tyāgācchāntiranantaram ॥

Sri Krishna's message in these seven verses is so extremely important for every ईश्वर भक्त *īśvar bhakta* – every devotee of परमेश्वर *paramesvar*, that these verses need to be heard again and again, in the interest of one's own lasting peace and happiness in everyday life. Therefore, let us take time to remind ourselves again, the content of these verses, as much as we have heard in the last two sessions before we proceed further.

भगवान् *bhagavan* has been talking about ईश्वर उपासन *īśvar upāsana* – mode of worship of परमेश्वर *paramesvar*, appropriate for संसारि's *saṁsāris* – for people like most of us, who live a daily life of ever-changing activities, situations and their consequences.

For all such people, the entire purpose of ईश्वर उपासन *īśvar upāsana* is only to cross this संसार *saṁsār* – this world of transient experiences safely and successfully, safely without hurting oneself or others, and successfully in reaching the ultimate destination of total fulfillment in life. Reaching that destination in life is indeed gaining मोक्ष *mokṣa*, which is reaching one's own innermost self, the आत्मा *ātmā*, the परमेश्वर *paramesvar*, already in oneself, and so reaching in this very life itself.

The means for gaining such मोक्ष *mokṣa* is simultaneous cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, which together constitute ईश्वर उपासन *īśvara upāsana* – the mode of worship of परमेश्वर *paramesvar*. Cultivation of कर्मयोग बुद्धि *karma yoga buddhi* means

- ✓ Doing all actions with ईश्वर अर्पण बुद्धि *īśvar arpaṇa buddhi* – with the attitude of total dedication to परमेश्वर *paramesvar*
- ✓ Doing all actions totally in accordance with one's own स्वधर्म *svadharma*
- ✓ Doing all actions totally in accordance with the dictates of one's own innermost conscience



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Cultivation of अनन्य ईश्वर भक्ति *ananya īśvar bhakti* means

- ✓ Worshipping परमेश्वर *paramesvar* in the forms and names of one's own choice with अनन्य योग बुद्धि *ananya yoga buddhi* which means
- ✓ Worshipping परमेश्वर *paramesvar* with the clear conviction that परमेश्वर *paramesvar* is one's only अश्रय *aśraya* - one's only refuge, one's only unfailing source of security, peace and happiness, and with that firm conviction
- ✓ Meditating on परमेश्वर *paramesvar* with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – total surrender to परमेश्वर *paramesvar*

For the one who cultivates both कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti* simultaneously in the manner described above, भगवान् *bhagavan* becomes समुद्धर्ता *samuddhartā* – the savior from मृत्यु संसार सागर *mṛtyu saṁsāra sāgar* – from the endless tribulations of everyday worldly life. By the power of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, one naturally gains the capacity to uplift oneself from the distresses and sufferings of worldly life, and before long, one's entire अन्तःकरण *antaḥ karaṇa* – mind, बुद्धि *buddhi*, चित्तं *cittam* and अहंकार *ahamkār* – one's entire अन्तःकरण *antaḥ karaṇa* becomes tuned for, and becomes active in, the overriding mission of gaining ईश्वर ज्ञानं *īśvara jñānam* – knowledge of परमेश्वर *paramesvar*, and ईश्वर प्रवेशनं *īśvar praveśanam* – entry into परमेश्वर *paramesvar* already in oneself, through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* of Upanishad knowledge.

Ultimately, मोक्ष *mokṣa* can be gained only through ईश्वर ज्ञानं *īśvar jñānam* so realized, but one becomes fit for such realization through diligent practice of ईश्वर उपासन *īśvar upāsana* – worship of परमेश्वर *paramesvar* rooted in कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*.

In today's verses, Sri Krishna points out that for every ईश्वर भक्त *īśvar bhakta*, there are available four optional techniques by which one can do such ईश्वर उपासन *īśvar upāsana* – worship of परमेश्वर *paramesvar*, equally successfully. To follow any of these options, the first requirement is



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मत्परमो भव *matparamo bhava* - Be one for whom the ultimate destination in life is reaching परमेश्वर *paramesvar* Itself, already in oneself, and nothing less. Having ascertained beyond doubt that परमेश्वर *paramesvar* is the ultimate goal to be reached, then भगवान् *bhagavan* says:

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

mayyeva mana ādhatsva mayi buddhaṁ niveśaya ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 12 - 8

nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ ॥

Fix your mind firmly in Me, the परमेश्वर *paramesvar*, and let your बुद्धि *buddhi* enter into Me, the परमेश्वर *paramesvar*, through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsaṇaṁ* – listening and understanding, reflecting and absorbing Upanishad knowledge on जीव *jīva*, जगत् *jagat* and ईश्वर *īśvar*. If you continue to do so diligently, you will, in time, mature in ईश्वर ज्ञानं *īśvar jñānaṁ*, and you will ultimately reach Me, as Myself, as परमेश्वर *paramesvar* Itself. There will no longer be any distance between the आत्मा *ātmā* of yourself and the आत्मा *ātmā* of परमेश्वर *paramesvar*. There will only be ONE आत्मा – ONE SELF, and That is Yourself, That is Myself, and That is सत् *sat*, चित् आनन्द स्वरूप आत्मा *cit ānand svarūp ātmā*. Thus you will abide in Me forever. You will reach The Destination to be reached. You will gain मोक्ष *mokṣa*. There can be no doubt about it, because that is the law of nature.

Such mode of ईश्वर उपासन *īśvar upāsana* would naturally require कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, and diligent pursuit of Upanishad knowledge, all of which demand concentration of mind and बुद्धि *buddhi*, and also concentration of efforts. If you are incapable of such concentration of efforts at this time, then भगवान् *bhagvan* says,

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

atha cittaṁ samādhātuṁ na śaknoṣi mayi sthiraṁ ।

अभ्यास योगेन ततो मामिच्छाप्तुं धनञ्जय ॥ 12 - 9

abhyāsa yogena tato māmicchāptuṁ dhanañjaya ॥



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If you cannot put forth the necessary concentration of efforts, that does not mean that your mind cannot concentrate. The nature of the mind is such that it can concentrate on anything that it ardently desires. Therefore, if you are not able to hold your mind steadily on परमेश्वर *paramesvar* as the destination to be reached, then desire to reach Me, The परमेश्वर *paramesvar*, through अभ्यासयोग *abhyāsa yoga*. Mind can be brought under control through अभ्यास *abhyāsa* – repeated practice, and चैराग्य *vairāgya* – diligent cultivation of dispassion. अभ्यासयोग *abhyāsa yoga* is pursuit of परमेश्वर *paramesvar* by

- ✓ doing all actions with the attitude of total dedication to परमेश्वर *paramesvar*, again and again
- ✓ worship of परमेश्वर *paramesvar* through meditation on परमेश्वर *paramesvar* with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇaagati* – total surrender to परमेश्वर *paramesvar*, again and again
- ✓ dwelling on ब्रह्मज्ञानं *brahma jñānaṁ* through श्रवणं *śravaṇam*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsanam* of Upanishad knowledge, again and again, and diligently cultivating dispassion – total absence of cravings for lesser things in life

By such अभ्यासयोग *abhyāsa yoga*, you will be able to bring your mind under discipline, and ultimately you will be able to reach Me, the परमेश्वर *paramesvar*. If such अभ्यासयोग *abhyāsa yoga* also is not possible for you, then भगवान् *bhagavan* says:

अभ्यासेऽप्यसमर्थोऽसि मत्कर्म परमो भव ।

abhyāse'pya samartha'si matkarma paramo bhava |

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 12 – 10

madartham api karmāṇi kurvan siddhi mavāpsyasi ||

If you cannot worship परमेश्वर *paramesvar* in the mode of अभ्यासयोग *abhyāsa yoga* described above, then

मत्कर्म परमो भव *matkarma paramo bhava* – Be one for whom every कर्म *karma* is ईश्वर कर्म *īśvar karma*, and doing ईश्वर कर्म *īśvar karma*, as service to परमेश्वर *paramesvar* is itself your ultimate destination in life. You need not have to blame yourself for not being able to do ईश्वर उपासन *īśvar upāsana* worship of परमेश्वर



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paramesvar in any ritualistic manner, and also do ईश्वर ध्यानं *īśvar dhyānaṁ* – meditation on परमेश्वर *paramesvar*, and also undertake Upanishad studies, etc. Just be a कर्म योगी *karma yogī* to start with. That is enough, and everything else will follow naturally in due course.

Performing all actions only for the sake of परमेश्वर *paramesvar*, as service to परमेश्वर *paramesvar*, that itself will bring you सिद्धि *siddhi* – success in your pursuit of परमेश्वर *paramesvar*. Because मत्कर्म परमो भव *matkarma paramo bhava* is indeed मत्परमो भव *matparamo bhava* – pursuing the goal of doing every कर्म *karma* as service to परमेश्वर *paramesvar* is in fact pursuing the goal of reaching परमेश्वर *paramesvar* itself. By so doing every कर्म *karma*, cultivation of कर्मयोग बुद्धि *karma yoga buddhi*, अनन्य ईश्वर भक्ति *ananya īśvar bhakti* and ब्रह्मज्ञानं *brahma jñānaṁ* through Upanishad studies, all these naturally become possible for you in due course. If you cannot be even such a कर्म योगी *karma yogī*, then, भगवान् *bhagavan* says:

अथैतदप्यशक्तोऽसि कर्तुं मध्योगमाश्रितः ।
athaitadapyaśakto'si kartuṁ madhyogam āśritaḥ ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 12 - 11
sarva karma phala tyāgaṁ tataḥ kuru yatātmavān ॥

If you cannot look upon every कर्म *karma* as ईश्वर कर्म *īśvar karma*, and do every कर्म *karma* as service to परमेश्वर *paramesvar*, if you feel that it is not possible for you even to be such a कर्म योगी *karma yogī*, then, provided you are totally committed to the Goal of reaching परमेश्वर *paramesvar* already in yourself, then there is another kind of कर्मयोग *karma yoga* that you can do, and that is

सर्वकर्मफलत्यागं कुरु यतात्मवान् *sarva karma phala tyāgaṁ kuru yatātmavān* – dissociate yourself totally from कर्मफल *karma phalas* – all results of your actions, deliberately, without any reaction whatsoever, and offer all कर्मफल *karma phalas*, as they happen, to परमेश्वर *paramesvar* itself, as worship of परमेश्वर *paramesvar*.



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Such dissociation from all कर्मफलs *karma phalas* is सर्वकर्मफलत्याग *sarva karma phala tyāga* – renunciation of all कर्मफलs *karma phalas*, which is another version of कर्मयोग *karma yoga*. Such सर्वकर्मफलत्याग *sarva karma phala tyāga* is in effect सर्वकर्मत्याग *sarva karma tyāga*, and also सर्वकामत्याग *sarva kaama tyāga*. Being so, सर्वकर्मफलत्याग *sarva karma phala tyāga* naturally leads one to the path of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, followed by cultivation of Upanishad knowledge and ultimately to ईश्वर ज्ञानं *īśvar jñānam* and ईश्वर प्रवेशनं *īśvar praveśanam*, namely मोक्ष *mokṣa*.

सर्वकर्मफलत्यागं कुरु *sarva karma phala tyāgaṁ kuru* really means

- ✓ you should cultivate ईश्वर प्रसाद बुद्धि *īśvar prasād buddhi* with respect to your own कर्मफलs *karma phalas* – all results of your actions, whatever they are
- ✓ do whatever कर्म *karma* you want to do, prompted by your worldly desires, but learn to accept all results of all your actions, pleasure or pain, whatever they are, as ईश्वर प्रसाद *īśvar prasād* – as the very blessings of परमेश्वर *paramesvar*, without associating or identifying yourself with those results in any manner whatsoever. That is सर्व कर्मफल त्याग *sarva karma phala tyāga*.

Even though these four modes of ईश्वर उपासन *īśvar upāsana* – worship of परमेश्वर *paramesvar*, are distinct, in effect, all of them are entirely equivalent and serve the same purpose. In particular, even though सर्व कर्मफल त्याग *sarva karma phala tyāga* is mentioned as the last among the four modes of ईश्वर उपासन *īśvar upāsana* it does not mean that it is any less effective than the other three modes.

Here, it is not a question of which mode of ईश्वर उपासन *īśvar upāsana* is better or superior. The question is, which mode suits your particular situation the best. Since every संसारि *saṁsāri* does both duty-related कर्मs *karmas* as well as कर्मs *karmas* impelled by one's own transient desires of various kinds, सर्व कर्मफल त्याग *sarva karma phala tyāga* is the mode of ईश्वर उपासन *īśvar upāsana* that is open for all संसारिs *saṁsāris* at all times.



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Therefore, भगवान् *bhagavan* concludes this section of the discourse on ईश्वर उपासन *īśvar upāsana* – mode of worship of परमेश्वर *paramesvar*, emphasizing the glory of सर्व कर्मफल त्याग *sarva karma phala tyāga* in the next verse, which is one of the famous verses in the भगवत् गीता *bhagavat gītā*.

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्ध्यानं विशिष्यते ।

śreyo hi jñānamabhyāsāt jñānāddhyānaṁ viśiṣyate ।

ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥ 12 – 12

dhyānāt karma phala tyāgaḥ tyāgācchāntir anantaram ॥

श्रेयो हि ज्ञानमभ्यासात् *śreyo hi jñānam abhyāsāt* – ज्ञानं *jñānam* – understanding and appreciation rooted in विवेक ज्ञानं *vivek jñānam* is indeed (हि *hi*) श्रेयः *śreyah*, far better than, far more effective than अभ्यास *abhyās*, mere repetitive practice. विवेक ज्ञानं *vivek jñānam* is indeed far better than, far More effective than mere repetitive practice.

अभ्यास *abhyās* is आत्म अनात्म अविवेक पूर्व अभ्यास *ātma anātma aviveka pūrva abhyās* – a repetitive practice devoid of विवेक ज्ञानं *vivek jñānam* - विवेक ज्ञानं *vivek jñānam* is understanding and appreciation of

- ✓ what is आत्मा *ātma* and what is not आत्मा *ātma*
- ✓ what is सत्यं *satyaṁ* and what is मिथ्या *mithyā*
- ✓ what is real and never subject to change and what is transient appearance and ever subject to change
- ✓ what is the true nature of जीव *jīva*, जगत् *jagat* and ईश्वर *īśvar*

That is विवेक ज्ञानं *vivek jñānam*. ईश्वर उपासन *īśvar upāsana* devoid of such विवेक ज्ञानं *vivek jñānam* is mere अभ्यास *abhyās* – a repetitive mechanical act of worship.

Now please listen. Most of the times, we do such repetitive acts of ईश्वर उपासन *īśvar upāsana* in the form of prayers, rituals, etc., without any clear understanding or appreciation of what they mean. Is that bad? No, not at all. Any kind of ईश्वर उपासन *īśvar upāsana*, with or without understanding is far better than no ईश्वर उपासन *īśvar upāsana* at all. Why? Because, every kind of ईश्वर उपासन *īśvar upāsana* is a



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पुण्यकर्म *punya karma*, and it certainly yields its own beneficial results. Therefore, ईश्वर उपासन *īśvar upāsana*, even as mere अभ्यास *abhyāsa*, is certainly good. But, there is something better than mere अभ्यास *abhyāsa*, and that is

श्रेयो हि ज्ञानमभ्यासात् *śreyo hi jñānam abhyāsāt* – विवेक ज्ञानं *viveka jñānam* is far better than, far more effective than अभ्यास *abhyās* – mere repetitive practice as ईश्वर उपासन *īśvar upāsana* – mode of worship of परमेश्वर *paramesvar*, which means ईश्वर उपासन *īśvar upāsana* with विवेक ज्ञानं *viveka jñānam* is better.

ईश्वर उपासन *īśvar upāsana* with विवेक ज्ञानं *viveka jñānam* means what? It means ईश्वर उपासन *īśvar upāsana* done with a clear understanding of what it means, and what it is for. The understanding is, even though I have not yet realized identity with परमेश्वर *paramesvar*, I still understand and appreciate the Upanishad teachings, namely:

- परमेश्वर *paramesvar* is already within me
- परमेश्वर *paramesvar*, is non-separate from me at all times
- There is really no distance between me and परमेश्वर *paramesvar*

But because of my अविद्या *avidyā* - काम-कर्म बन्धन *kāma-karma bandhanas* - very many bondages which have grown up in me over long periods of time due to self-ignorance, worldly desires of many kinds, and such desire prompted actions, I have very many obstructions in my अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi*, which prevent realization of my identity with परमेश्वर *paramesvar* already in me, and therefore, I do ईश्वर उपासन *īśvar upāsana* to gain अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* and ultimately gain entry into परमेश्वर *paramesvar* already within myself.

ईश्वर उपासन *īśvar upāsana* done with such understanding is ज्ञान पूर्वक अभ्यास *jñāna pūrvak abhyās* – अभ्यास *abhyās* rooted in विवेक ज्ञानं *viveka jñānam*, and such अभ्यास *abhyās* is अभ्यासयोग *abhyās yoga*. Therefore, श्रेयो हि ज्ञानमभ्यासात् *śreyo hi jñānam abhyāsāt* means अभ्यासयोग *abhyās yoga* is far better than, far more effective than mere अभ्यास *abhyās* as ईश्वर उपासन *īśvar upāsana* – mere repetitive mode of worship of परमेश्वर *paramesvar*.

ज्ञानात् ध्यानं विशिष्यते *jñānāt dhyānam viśiṣyate* – Far better than even, even more effective than such अभ्यासयोग *abhyās yoga* is ईश्वर ध्यानं *īśvar dhyānam* –



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contemplation on परमेश्वर *paramesvar*, as ईश्वर उपासन *īśvar upāsana* mode of worship of परमेश्वर *paramesvar*.

Here ईश्वर ध्यानं *īśvara dhyānaṁ* is not mere ईश्वर स्मरणं *īśvar smaraṇaṁ*. It is ईश्वर अनुस्मरणं *īśvar anu smaraṇaṁ*. It is not mere meditation on परमेश्वर *paramesvar*. It is contemplation on परमेश्वर *paramesvar*, which means incisive enquiry on the nature of परमेश्वर *paramesvar* as declared in the Upanishad teachings, followed by निदिध्यासनं *nididhyāsanam* – absorbing the content of Upanishad knowledge – विवेक ज्ञानं *vivek jñānam*.

Such contemplation is different from meditation. In meditation, the meditator remains distinct from the meditated. If I meditate on परमेश्वर *paramesvar*, then परमेश्वर *paramesvar* becomes the object of my meditation, which means I am the subject and परमेश्वर *paramesvar* is the object. The subject is always distinct from the object, which means, there will always be a distance between me and परमेश्वर *paramesvar* during meditation. This distance has to disappear naturally through knowledge. That is the ultimate goal of all ईश्वर उपासन *īśvar upāsana* rooted in अनन्य ईश्वर भक्ति *ananya īśvar bhakti*.

In contemplation, the incisive enquiry on परमेश्वर *paramesvar* is entirely focused on all the Upanishad declarations on परमेश्वर *paramesvar* itself, which we have already heard, such as:

यो असौ पुरुषः *yo asau puruṣaḥ*, सोऽहं अस्मिं *so'ham asmim* (ईश *īśa* –16) The परमेश्वर *paramesvar* behind the glory of the sun, That परमेश्वर *paramesvar* I am.

श्रोत्रस्य श्रोत्रं मनसो मनो यत् ।

śrotrasya śrotram manaso mano yat ।

वाचो ह वाचं स उ प्रणस्य प्राणः ॥

vāco ha vācam sa u praṇasya prāṇaḥ ॥

चक्षुषः चक्षुः । (केन *kena*, 1-2)

cakṣuṣaḥ cakṣuḥ ।



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That which is the Ear of the ear, the Mind of the mind, the Word of the word, the प्राण *prāṇa* of प्राण *prāṇa*, the Eyes of the eyes – That ब्रह्मन् *brahman* I am.

अणोः अणियान् महतो महीयान् ।

aṇoḥ aṇiyān mahato mahīyān ।

आत्मा अस्य जन्तोः निहितो गुहायां ॥ (कठ *kaṭha* - 2-20)

ātmā asya jantoḥ nihito guhāyām ॥

That which is smaller than the smallest, bigger than the biggest, and appears hidden in the cave of the बुद्धि *buddhi* of every being – That ब्रह्मन् *brahman* I am

सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* (तै *tai* - 2-1) – That which is indicated by the pointer words सत्यं *satyaṁ*, ज्ञानं *jñānaṁ* and अनन्तं *anantaṁ*, That ब्रह्मन् *brahman* I am

अक्षरं ब्रह्म परमं *akṣaraṁ brahma paramaṁ* (गीता *gītā* - 8-3) – That which is indicated by the pointer words अक्षरं ब्रह्म *akṣaraṁ brahma* and परमं *paramaṁ*, That ब्रह्मन् *brahman* I am

सर्वस्य चाहं हृदि सन्निविष्टः मत्तः स्मृति ज्ञानं अपोहनं च ।

sarvasya cāhaṁ hr̥di sanniviṣṭaḥ mattaḥ smṛti jñānaṁ apohanaṁ ca ।

वेदैश्च सर्वैः अहं एव वेद्यः वेदान्तकृत् वेदविदेव चाहं ॥ (गीता *gītā* - 15 - 15)

vedaiśca sarvaiḥ ahaṁ eva vedyaḥ vedānta kṛt vedavideva cāhaṁ ॥

That which exists naturally in the बुद्धि *buddhi* of all जीवs *jīvas*, as one's very self, That from which has come all of one's faculties, That which is ONE to be known, understood, appreciated and realized by the study of all the Vedas and Upanishads, and That which is the source, the knower and the teacher of all knowledge, That ब्रह्मन् *brahman* I am.

Repeated enquiry on such Upanishad declarations is contemplation on परमेश्वर *paramesvar*. That is the kind of ईश्वर ध्यानं *īśvar dhyānaṁ* which ultimately transforms विवेक ज्ञानं *vivek jñānaṁ* into realized पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānaṁ*.

Therefore, भगवान् *bhagavan* says:



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ज्ञानात् ध्यानं विशिष्यते *jñānāt dhyānaṁ viśiṣyate* – Far better than even अभ्यासयोग *abhyāsa yoga* is ईश्वर ध्यानं *īśvar dhyānaṁ* – ईश्वर अनुस्मरणं *īśvar anusmaraṇaṁ* – contemplation on परमेश्वर *paramesvar* as ईश्वर उपासन *īśvar upāsana* – mode of worship of परमेश्वर *paramesvar*. Far better means such ईश्वर ध्यानं *īśvar dhyānaṁ* takes you even closer to the परमेश्वर *paramesvar* already within yourself. Further,

ध्यानात्कर्मफलत्यागः विशिष्यते *dhyānāt karma phala tyāgaḥ viśiṣyate* – Even better than, even more effective than ईश्वर ध्यानं *īśvar dhyānaṁ* is कर्मफलत्यागं *karma phala tyāgaṁ*, meaning सर्वकर्मफलत्यागं *sarva karma phala tyāgaṁ* – offering all कर्मफल *karma phalas* – all results of all your actions to परमेश्वर *paramesvar* itself, as worship of परमेश्वर *paramesvar*, and receiving the fruits of all your actions as ईश्वर प्रसाद *īśvar prasād* – as the very blessings from परमेश्वर *paramesvar*.

Formerly, सर्वकर्मफलत्याग *sarva karma phala tyāga* was mentioned as the last of the four modes of ईश्वर उपासन. *īśvar upāsana* Now भगवान् *bhagavan* glorifies सर्वकर्मफलत्याग *sarva karma phala tyāga* as the best among the different modes of worship of परमेश्वर *paramesvar*. Why? Because this mode of ईश्वर उपासन *īśvar upāsana* is available for every person at all times. In this mode of worship of परमेश्वर *paramesvar*, one never experiences any loss. There is only gain, and that gain is extraordinarily great. That gain is

त्यागात् शान्तिः अनन्तरं *tyāgāt śāntiḥ anantaram* – From सर्वकर्मफलत्याग *sarva karma phala tyāgaṁ*, शान्ति *śānti* – peace comes immediately (अनन्तरं *anantaram*)

The immediate result of renunciation of कर्मफल *karma phala* is peace – शान्ति *śānti*. Every act of कर्मफलत्याग *karma phala tyāgaṁ* – every time you recognize the result of your action, pleasure or pain as ईश्वर प्रसाद *īśvar prasād* – as the very blessings from परमेश्वर *paramesvar*, you gain peace of mind immediately.

At first, this peace is relative, and as one's attitude of प्रसाद बुद्धि *prasād buddhi* extends and matures, this relative peace also extends and matures ultimately into पूर्ण



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शान्ति *pūrṇa śānti* - ॐ शान्ति *om śānti* – Absolute Peace within oneself. That Absolute Peace – ॐ शान्ति *om śānti*, is indeed the destination, the मोक्ष *mokṣa*, the परमेश्वर *paramesvar* already in oneself – विष्णोः परमं पदं *viṣṇoḥ paramam padam* as we have seen in कठोपनिषत् *kāthopanīṣat*. Such is the power and glory of सर्वकर्मफलत्यागं *sarva karma phala tyāgam* – the diligent cultivation of ईश्वर प्रसाद बुद्धि *īśvar prasād buddhi* with respect to the results of all of one's actions.

Now, how does this extraordinary result happen? As pointed out earlier, since कर्मफल *karma phala* is the motivation for every कर्म *karma*, and since कामs *kaamas* - worldly desires of various kinds motivate all कर्मs *karmas*, therefore, सर्वकर्मफलत्याग *sarva karma phala tyāga* is in effect same as सर्वकर्मत्याग *sarva karma tyāga* which is in effect same as सर्वकामत्याग *sarva kama tyāga* – renunciation of all desires, giving up of all desires, abandoning all desires. When all desires are so abandoned, अहंकार *ahaṁkār* – the notion of one being the कर्ता *kartā* of a कर्म *karma* – the doer of an action, that notion itself disappears. The result is peace, as Sri Krishna said earlier:

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
vihāya kāmān yaḥ sarvān pumāṁścarati nissprhaḥ ।
निर्ममो निरहंकारः स शान्तिम् अधिगच्छति ॥ 2 – 71
nirmamo nirahaṁkāraḥ sa śāntim adhigacchati ॥

विहाय सर्वान् कामान् *vihāya sarvān kāmān* – renouncing, abandoning, giving up all desires naturally

यः पुमान् चरति *yaḥ pumān carati* – the one who goes about one's business of life, doing whatever needs to be done, doing every कर्म *karma* as ईश्वर कर्म *īśvar karma* – as worship of परमेश्वर *paramesvar* through कर्म *karma*

निःस्पृहः *nissprhaḥ* – free from longing, or craving for anything, for any particular result whatsoever

निर्ममः निरहंकारः *nirmamaḥ nirahaṁkāraḥ* – with no trace of मम *mama* – बुद्धि *buddhi* or अहंकार बुद्धि *ahaṁkār buddhi* – with no trace of my-notion or the notion of doership

सः *saḥ* – that person



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शान्तिम् अधिगच्छति *śāntim adhigacchati* – gains peace, gains मोक्ष *mokṣa*, gains ब्रह्मस्वरूपं *brahma svarūpaṁ*. That person becomes the very embodiment of ब्रह्मन् *brahman* – परमेश्वर *paramesvar* itself. In other words, as the कठोपनिषत् *kāthopanīṣat* says:

यदा सर्वे प्रमुच्यन्ते कामाः ये अस्य हृदि श्रिताः ।

yadā sarve pramucyante kāmāḥ ye asya hṛdi śritāḥ ।

अथ मर्त्यो अमृतो भवति अत्र ब्रह्म समश्नुते ॥

(कठ *kāṭha* 6 –14)

atha martyo amṛto bhavati atra brahma samaśnute ॥

When all the राग-द्वेष *rāga-dveṣa* generated worldly desires that dwell in the heart are renounced, are given up, then the mortal becomes Immortal, and gains ब्रह्मस्वरूपं *brahma svarūpaṁ* in this very life. Such is the glory of सर्वकर्मफलत्यागं *sarva karma phala tyāgaṁ* – cultivation of ईश्वर प्रसाद बुद्धि *īśvar prasād buddhi* with respect to the results of all of one's actions. Such is the glory of सर्वकर्मफलत्याग *sarva karma phala tyāga* as ईश्वर उपासन *īśvar upāsana* – as mode of worship of परमेश्वर *paramesvar*.

We will continue next time.