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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

द्वादशोऽध्यायः - भक्ति योगः

dvādaśo 'dhyāyaḥ - bhakti yogaḥ

Chapter 12

Volume 6

अद्वेषता सर्वभूतानां मैत्रः करुण एव च ।

adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca ।

निर्ममो निरहङ्कारः समदुःख सुखः क्षमी ॥

12 - 13

nirmamo nirahaṅkāraḥ sama duḥkha sukhaḥ kṣamī ॥

संतुष्टः सततं योगी यतात्मा दृढ निश्चयः ।

santuṣṭaḥ satatam yogī yatātmā dṛḍha niścayaḥ ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

12 - 14

mayyarpitamano buddhiḥ yo madbhaktaḥ sa me priyaḥ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

yasmānnodvijate loko lokānnodvijate ca yaḥ ।

हर्षामर्ष भयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

12 - 15

harṣāmarṣa bhayodvegaiḥ mukto yaḥ sa ca me priyaḥ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

anapekṣaḥ śucirdakṣa udāsīno gata vyathaḥ ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

12 - 16

sarvā rambha pari tyāgī yo madbhaktaḥ sa me priyaḥ ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

yo na hrīṣyati na dveṣṭi na śocati na kāṅkṣati ।

शुभाशुभ परित्यागी भक्तिमान्यः स मे प्रियः ॥

12 - 17

śubhā śubha pari tyāgī bhakti mānyaḥ sa me priyaḥ ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ ।



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ब्रह्मविद्या Brahma Vidya

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ 12 - 18
śītoṣṇa sukha duḥkheṣu samah saṅgavivarjitaḥ ॥

तुलनिन्दास्तुतिमौ नी संतुष्टो येन केनचित् ।
tulanindāstutirmaunī saṁtuṣṭo yena kenacit ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ 12 - 19
aniketaḥ sthira matiḥ bhaktimānme priyo naraḥ ॥

ये तु धर्म्यामृतमिदं ययोक्तं पर्युपासते ।
ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 12 - 20
śraddhadhānā matparamāḥ bhaktaste'tīva me priyāḥ ॥

इति श्रीमद्भगवत् गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे ।
iti śrīmadbhagavat gītāsu upaniṣatsu brahma vidyāyāṁ yogaśāstre ।
श्री कृष्णार्जुन संवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥
śrī kṛṣṇārjuna saṁvāde bhakti yogo nāma dvādaśo'dhyāyaḥ ॥

Sri Krishna has been talking about the various modes of worship of परमेश्वर *paramesvar* - ईश्वर उपासन *īśvar upāsana*, through which any ईश्वर भक्त *īśvar bhakta* – any devotee of परमेश्वर *paramesvar*, can naturally and ultimately reach मोक्ष स्थानं *mokṣa sthānaṁ* in oneself, and thus become a ज्ञानी *jñānī* – a person of wisdom.

Now, how to know whether a person has really reached That मोक्ष स्थानं *mokṣa sthānaṁ* in oneself? In other words, what are the लक्षणसु *lakṣaṇas* – the never-changing distinguishing marks of a ज्ञानी *jñānī* – a self-realized person?

For all external appearances, a ज्ञानी *jñānī* is like everybody else, living in the same environment, and doing whatever he needs to do in terms of his own daily life. The real difference between a ज्ञानी *jñānī* and one who is not yet a ज्ञानी *jñānī*, lies in the disposition of one's अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi*.



Hindu Temple of Ottawa-Carleton Inc.
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ब्रह्मविद्या Brahma Vidya

Therefore, in today's verses, भगवान् *bhagavan* talks about the disposition of the mind and बुद्धि *buddhi* of a ज्ञानी *jñānī* – a person of wisdom, a person who is already at the मोक्ष स्थानं *mokṣa sthānaṁ*, a person who has already reached विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* already in oneself.

About the disposition of the अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* of such a ज्ञानी *jñānī*, भगवान् *bhagavan* says

अद्वेषता सर्वभूतानां मैत्रः करुण एव च ।

adveṣṭā sarvabhūtānāṁ maitraḥ karuṇa eva ca ।

निर्ममो निरहङ्कारः समदुःख सुखः क्षमी ॥

12 - 13

narmamo nirahaṅkāraḥ samaduḥkha sukhaḥ kṣamī ॥

संतुष्टः सततं योगी यतात्मा दृढ निश्चयः ।

saṁtuṣṭaḥ satataṁ yogī yatātmā dṛḍha niścayaḥ ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

12 - 14

mayyarpitamano buddhiḥ yo madbhaktaḥ sa me priyaḥ ॥

अद्वेषता सर्वभूतानां *adveṣṭā sarva bhūtānāṁ* – The अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* does not entertain any hatred for anybody or anything, because of सर्वात्मकत्वं *sarvātmakatvaṁ* in his बुद्धि *buddhi*, which means the ज्ञानी sees all beings as oneself only. Everything he encounters is nothing but अहं आत्मा *ahaṁ ātmā*. The knowledge of “I” he has in himself, does not exclude anybody or anything that exists. Consequently, the absence of hatred in the अन्तःकरण *antaḥ karaṇa* arises from his पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānaṁ*.

मैत्रः *maitraḥ* means मित्र-भावः *mitra-bhāvaḥ*. The ज्ञानी *jñānī* is spontaneously friendly with everyone. Why? For the same reason, namely, सर्वात्मकत्वं *sarvātmakatvaṁ* – the realization of identity with every one. To be spontaneously friendly and helpful is प्राज्ञ धर्म *prajña dharma* – natural for a ज्ञानी *jñānī*, because nobody is really a stranger for him. Further, a ज्ञानी *jñānī* has no अहंकार *ahaṅkāra* – no ego, to inhibit him from being friendly and helpful.



Hindu Temple of Ottawa-Carleton Inc.
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ब्रह्मविद्या Brahma Vidya

करुण एव च *karuṇa eva ca* – करुण *karuṇa* is दया *dayā*, कृपा *kṛpā* – compassion, sympathy

करुण *karuṇa* is the spontaneous urge that arises in the अन्तःकरण *antaḥ karaṇa* of a person to offer refuge and fearlessness to those who suffer any kind of pain or sorrow at any time, under any circumstances. Thus, offering fearlessness and security for all those who approach him is the लक्षण *lakṣaṇa* – natural disposition of a ज्ञानी *jñānī*.

निर्ममः *nirmamaḥ* – The अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* is free from the notion of “mine” with respect to any object, including one’s own body. The मम बुद्धि *mama buddhi* – the “my” notion signifies bondage. On the other hand, the notion of “न मम *na mama* (निर्ममः *nirmamaḥ*) signifies मोक्ष *mokṣa* – liberation from bondage.

निरहङ्कारः *nirahaṅkāraḥ* – the अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* is totally free from अहंकार *ahaṅkāra* the notion of doership, enjoyership, etc. अहंकार *ahaṅkāra* disappears only in the wake of अनन्य ईश्वर भक्ति *ananya īśvara bhakti* – पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*, which is the लक्षण *lakṣaṇa* of a ज्ञानी *jñānī*.

समदुःख सुखः *samaduḥkha sukhaḥ* – the अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* remains the same in both दुःख *duḥkha* and सुखः *sukhaḥ* – pain and pleasure, which means दुःख *duḥkha* and सुखः *sukhaḥ* are not capable of producing any hatred or attachment in the अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī*. समदुःख सुखः *sama duḥkha sukhaḥ* for a ज्ञानी *jñānī* is not a matter of behavior discipline. It is simply a matter of आत्मज्ञानं *ātma jñānam* – Self-knowledge. आत्मा *ātmā* is असंगः *asaṅgaḥ*, so is a ज्ञानी *jñānī*. The ज्ञानी *jñānī* remains independent of दुःख *duḥkha* and सुखः *sukhaḥ*.

क्षमी *kṣamī* – is one who has क्षमा *kṣama* – forbearance, forgiveness and one who can retain one’s composure even in hostile situations. This state of अन्तःकरण *antaḥ karaṇa* also arises from सर्वात्मक ज्ञानं *sarvātmaka jñānam* – knowledge of oneself as the SELF of all beings. That SELF is never subject to change, whereas all situations involving forbearance, forgiveness, etc. are transient and ever subject to change. For a



ब्रह्मविद्या Brahma Vidya

ज्ञानी *jñānī*, there is, in fact, nothing to forgive. There is only natural accommodation for all.

संतुष्टः सततं *saṁtuṣṭaḥ satatam* – The अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* is always happy, as happy as happiness can be. Happy about what? As भगवान् *bhagavān* said earlier, यदृच्छा *yadṛcchā* – लाभ *lābha* – संतुष्टः *saṁtuṣṭaḥ* (4 – 22) – the ज्ञानी *jñānī* is happy with whatever he gets to meet his needs, without going after anything or craving for something. The ज्ञानी *jñānī* being the very embodiment of परमेश्वर *paramesvar* himself, he is also the very embodiment of पूर्ण आनन्दं *pūrṇa ānandaṁ* – ब्रह्मानन्दं *brahmānandaṁ* at all times.

सततं योगी *satatam yogī* – the अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* is always समाहित चित्तः *samāhita cittaḥ* – naturally steady in recognition of one's identity with the changeless परमेश्वर *paramesvar*.

यतात्मा *yatātmā* means संयत स्वभावः *saṁyata svabhāvaḥ* – The one whose स्वभावः *svabhāvaḥ* – nature is ever maintained. The स्वभावं *svabhāvam* of the अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* is शुद्धं *śuddham* – purity. Therefore, यतात्मा *yatātmā* means the अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* ever remains pure.

दृढ निश्चयः *dr̥ḍha niścayaḥ* means आत्मतत्त्व विषये दृढनिश्चयः *ātmatatva viṣaye dr̥ḍha niścayaḥ* – The अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* has दृढ निश्चयः *dr̥ḍha niścayaḥ* – clear, well ascertained conclusive knowledge in the matter of आत्मतत्त्वं *ātma tatvam* – the essential nature of oneself.

मय्यर्पित मनो बुद्धिः *mayyarpita mano buddhiḥ* – The mind and बुद्धि *buddhi* of a ज्ञानी *jñānī* always remains dedicated to परमेश्वर *paramesvar*, being totally surrendered to परमेश्वर *paramesvar* with अनन्य ईश्वर भक्ति *ananya īśvar bhakti* – पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam* totally devoid of अहंकार *ahaṁkāra*. Consequently, there is no conflict between the functions of the mind and those of बुद्धि *buddhi* of a ज्ञानी *jñānī*, which means the mind does not doubt and the बुद्धि *buddhi* is not vague with reference to the clarity of knowledge regarding one's identity with परमेश्वर *paramesvar*. Thus the mind and the



ब्रह्मविद्या Brahma Vidya

बुद्धि *buddhi* of a ज्ञानी *jñānī*, the entire अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī*, stands totally resolved in its identity with परमेश्वर *paramesvar*.

यः मद्भक्तः सः मे प्रियः *yaḥ madbhakṭḥ saḥ me priyaḥ* – That kind of ईश्वर भक्त *īśvara bhakta* whose अन्तःकरण *antaḥ karaṇa* has लक्षण *lakṣaṇas* – the distinguishing marks of a ज्ञानी *jñānī* described above, That ज्ञानी *jñānī* -kind of ईश्वर भक्त *īśvara bhakta* is dear to Me, is identical with Me, is identical with परमेश्वर *paramesvar*, says Sri Krishna.

Continuing the description of the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī*, भगवान् *bhagvan* says:

यस्मात् न उद्विजते लोको लोकात् न उद्विजते च यः ।

yasmānodvijate loko lokānodvijate ca yaḥ ।

हर्षामर्ष भयोद्वेगैःमुक्तो यः स च मे प्रियः ॥

12 - 15

harṣāmarṣa bhayodvegaiḥ mukto yaḥ sa ca me priyaḥ ॥

The अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is such that

यस्मात् न उद्विजते लोकः *yasmāt na udvijate lokaḥ* – from whom this world of beings is not subject to any kind of affliction, from whom this world of beings has nothing to fear. Similarly also

लोकात् न उद्विजते च यः *lokāta na udvijate ca yaḥ* – who does not get disturbed by the world, who is not afraid of the world either. Thus The अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is such that the ज्ञानी *jñānī* is neither a source of disturbance to the world, nor is he disturbed by the world. This लक्षण *lakṣaṇa* of a ज्ञानी *jñānī* arises from the fact that the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is totally pervaded by असंग आत्मा *asaṅga ātmā*, which, ever remains unbound to the transient realities of the world of changes.

हर्ष *harṣa* - अमर्ष *amarṣa* - भय उद्वेगैः मुक्तः *bhaya udvegaiḥ muktaḥ* – the अन्तःकरण *antaḥ karaṇa* of a ज्ञानी *jñānī* is freed from the hold of हर्ष *harṣa* - अमर्ष *amarṣa* - भय *bhaya* and उद्वेग *udvega*. हर्ष *harṣa* means excessive elation, excessive emotion of every kind अमर्ष *amarṣa* means असहिष्णुता *asahiṣṇutā* – incapacity to tolerate certain things as they happen. In other words, intolerance arising



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ब्रह्मविद्या Brahma Vidya

from jealousy, hatred, etc. भय *bhaya* is fear. Freedom from fear is possible only when one recognizes, by knowledge, that आत्मा *ātmā* has nothing to fear, because there is nothing other than आत्मा *ātmā*. उद्वेग *udvega* means उद्विग्नता *udvignatā* – agitation, depression, pain, sorrow, anxiety, etc.

तैः मुक्तैः *taiḥ muktai* – one who is freed from all the above. Therefore

हर्ष *harṣa* – अमर्ष *amarṣa* – भय उद्वेगैः मुक्तः *bhaya udvegaiḥ muktaḥ* means the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is already freed from excessive emotions, intolerance, fear and agitations of various kinds.

यः स च मे प्रियः *yaḥ sa ca me priyaḥ* – the one whose अन्तःकरण *antaḥ karaṇa* has the above लक्षणसः *lakṣaṇas*, such a devotee of परमेश्वर *paramesvar*, a ज्ञानी *jñānī* is dear to Me, is Myself, the परमेश्वर *paramesvar*.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

anapekṣaḥ śucirdakṣa udāsīno gata vyathaḥ ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

12 – 16

sarvā rambha pari tyāgī yo madbhaktaḥ sa me priyaḥ ॥

The अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is such that

अनपेक्षः *anapekṣaḥ* – it is ever free from any sense of dependence on any object, like देह *deha*, इन्द्रिय *indriya*, विषय *viṣaya*, etc. Such freedom from any sense of dependence on any object arises from the fact that the बुद्धि *buddhi* of a ज्ञानी *jñānī* recognizes, by knowledge, that आत्मा *ātmā* – the SELF, remains independent of all objects.

शुचिः *śuciḥ* – The अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is ever pure, being free from impurities arising from the forces of likes, dislikes, and notions of doership, enjoyership, etc.

दक्षः *dakṣaḥ* refers to spontaneous ability to decide and do what needs to be done in any given situation. The ज्ञानी *jñānī* is able to do that, because, the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* has no conflicts between mind and बुद्धि *buddhi*.



ब्रह्मविद्या Brahma Vidya

उदासीनः *udāsīnaḥ* – the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* does not take sides on any issue. It ever remains unbound as आत्मा *ātmā* is

गतव्यथः *gatavyathaḥ* means गतभयः *gata bhayaḥ*. The अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is totally freed from the forces of fear. In the wake of आत्मज्ञानं, all kinds of fear have disappeared from the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī*.

सर्वारम्भपरित्यागी *sarvārambha parityāgī* – for a human being, every action has a beginning (आरम्भ *ārambha*). The अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is such that, while doing whatever action needs to be done, the ज्ञानी *jñānī* renounces, gives up the results of such actions to परमेश्वर *paramesvar* itself, where they belong. Therefore सर्वारम्भपरित्यागी *sarvārambhaparityāgī* is only सर्वकर्मफलत्याग *sarva karma phala tyāga*, which is natural to the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī*.

यो मद्भक्तः स मे प्रियः *yo madbhaktaḥ sa me priyaḥ* – that kind of ईश्वर भक्त *īśvara bhakta*, whose अन्तःकरण *antaḥ karaṇa* has the लक्षणस *lakṣaṇas* – the distinguishing marks of a ज्ञानी *jñānī* described above, that ज्ञानी *jñānī* kind of ईश्वर भक्त *īśvara bhakta* is dear to Me, is identical with Me, is identical with परमेश्वर *paramesvar*, says Sri Krishna.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati ।

शुभाशुभ परित्यागी भक्तिमान्यः स मे प्रियः ॥

12 - 17

śubhā śubha pari tyāgī bhakti mānyaḥ sa me priyaḥ ॥

न हृष्यति न द्वेष्टि *na hṛṣyati na dveṣṭa*

इष्ट प्राप्तौ न हृष्यति *iṣṭa prāptau na hṛṣyati*, अनिष्ट प्राप्तौ न द्वेष्टः च *aniṣṭa prāptau na dveṣṭaḥ ca* – the ज्ञानी *jñānī* does not get elated on getting something that is desired, nor does he get hostile or frustrated when something undesirable happens, which means the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is free from the hold of राग द्वेष *rāga dveṣa* forces, forces of likes and dislikes.



ब्रह्मविद्या Brahma Vidya

न शोचति *na śocati* – the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* has no grief over any loss, dispossession or disassociation, because it already enjoys असंगतत्वं *asamgatvaṁ* and पूर्णत्वं *pūrṇatvaṁ* of आत्मा *ātmā* and, consequently

न काङ्क्षति *na kāṅkṣati* – the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* does not crave for anything. It ever remains full – पूर्णम् *pūrṇam*. The ज्ञानी *jñānī* ever remains fully satisfied with whatever he has, because he always has whatever he needs, for the time being.

शुभाशुभ परित्यागी *śubhāśubha parityāgī* – the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* has the natural disposition for सर्वकर्मपरित्याग *sarva karma pari tyāga* – which is the attitude of कर्मयोग *karma yoga*, namely मत्कर्म परमो भव *matkarma paramo bhava*. Whatever the कर्म *karma* is, शुभकर्म *śubha karma* or अशुभकर्म *aśubha karma* – auspicious or inauspicious कर्म *karma*, and whether the कर्म *karma* is, पुण्य कर्म *puṇya karma* or पापकर्म *pāpakama*, for a ज्ञानी *jñānī*, every कर्म is ईश्वर कर्म *īśvara karma* – ईश्वर अर्पित कर्म *īśvara arpita karma* – ईश्वर कैङ्कर्य कर्म *īśvara kainkarya karma* – कर्म *karma* done in the service of परमेश्वर *paramesvar*. Doing such कर्म *karma* is itself being in मोक्षस्थानं *mokṣa sthānaṁ* – विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* – being in परमेश्वर *paramesvar* in oneself as परमेश्वर *paramesvar* itself.

भक्तिमान् यः स मे प्रियः *bhaktimān yaḥ sa me priyaḥ* – such an ईश्वर भक्त *īśvara bhakta* who is a ज्ञानी *jñānī*, is dear to Me, is Myself, is परमेश्वर *paramesvar* itself

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ ।

शीतोष्णसुखदुःखेषु समः सङ्गविचर्जितः ॥ 12 – 18

śītoṣṇa sukha duḥkheṣu samaḥ saṅgavivarjitaḥ ॥

समः शत्रौ च मित्रे च *samaḥ śatrau ca mitre ca* – The disposition of the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* remains the same, remains pure, with respect to enemy or friend. In this transient world of plurality, everybody, including ज्ञानीs *jñānīs*, has enemies and friends, but their attitudes and actions do not affect those of a ज्ञानी *jñānī*.



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

ब्रह्मविद्या Brahma Vidya

तथा मानापमानयोः *tathā mānāpamānayoḥ* – similarly, the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* remains unchanged with respect to praise or censure, expression of respect or disrespect.

समः शीतोष्णसुखदुःखेषु *samaḥ śītoṣṇa sukha duḥkheṣu* – the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* remains unaffected by cold and heat, pleasure and pain, and indeed with respect to all pairs of opposites - success, failures, etc.

सङ्गविवर्जितः *saṅga vīvarjitaḥ* – आत्मा *ātmā* is असंगः *asaṅgaḥ* – Being identical with आत्मा *ātmā*, a ज्ञानी *jñānī* remains uninvolved, unconnected, and unbound to all transient realities of this ever changing world. Such असंगत्वम् *asaṅgatvam* is a लक्षण *lakṣaṇa* of a ज्ञानी *jñānī*.

तुल्य निन्दास्तुति मौनी संतुष्टो येन केनचित् ।

tula nindāstutirmaunī saṁtuṣṭo yena kenacit ।

अनिकेतः स्थिरमतिः भक्तिमान् मे प्रियो नरः ॥ 12 – 19

aniketataḥ sthīramatiḥ bhaktimānme priyo naraḥ ॥

तुल्य निन्दास्तुतिः *tulya nandāstutaḥ* – For a ज्ञानी *jñānī*, निन्दा *nindā* and स्तुति *stuti* are equal. निन्दा *nindā* is censure or adverse comment, and स्तुति *stuti* is praise or words of respect. Both do not affect the disposition of the ज्ञानी *jñānī* because, the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is पूर्णः *pūrṇaḥ* – ever full like an ocean.

मौनी *maunī* – a ज्ञानी *jñānī* is a मौनी *maunī*, because आत्मा *ātmā* is मौनी *maunī*, मौनी *maunī* is one who remains silent. A ज्ञानी *jñānī* is a मौनी *maunī* does not mean that he does not speak. He speaks only when something needs to be spoken, and when he speaks, his speech is well disciplined, and he means what he says. As the Upanishad says

वाङ् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठितं ।

vāṅ me manasi pratiṣṭhitā, mano me vāci pratiṣṭhitam ।

There is always clarity and identity in thought and expression.

संतुष्टो येन केनचित् *saṁtuṣṭo yena kenacit* – the ज्ञानी *jñānī* is happy with whatever he has, or whatever he gets, for the maintenance of his body, because, the disposition of the अन्तःकरण *antaḥ karaṇa* of the ज्ञानी *jñānī* is happiness – आनन्द



ब्रह्मविद्या **Brahma Vidya**

ānanda Itself. The needs of a ज्ञानी *jñānī* are only those which are necessary for the maintenance of his body, so that it can exhaust all its प्रारब्धकर्मफलs *prarabdha karma phalas* in full. For that purpose, whatever he gets under the circumstances of his life, he is happy.

अनिकेतः *aniketaḥ* – a ज्ञानी *jñānī* is one who has no निकेत *niketa*, meaning निवास *nivāsa* – a permanent place to stay. A ज्ञानी *jñānī* has no permanent address, which simply means he does not call any place of residence as his own.

स्थिरमतिः *sthiramatiḥ* – with reference to his own identity as आत्मा *ātma*, a ज्ञानी *jñānī* has स्थिरमतिः *sthiramatiḥ* – a firm knowledge, a knowledge free from doubt

भक्तिमान् मे प्रियो नरः *bhaktimān me priyo naraḥ* - such a person is a ज्ञानस्वरूप *jñāna svarūp bhaktimān* - a devotee who is the very embodiment of पूर्ण *pūrṇa ātma jñānaṁ* - पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānaṁ* - that भक्तिमान् *bhaktimān* is dear to Me. That भक्तिमान् ज्ञानी *bhaktimān jñānī* is परमेश्वर *paramesvar* Itself.

In conclusion, भगवान् *bhagavan* says

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 12 – 20

śraddhadhānā matparamāḥ bhaktaste'tīva me priyāḥ ॥

ये तु *ye tu* – indeed those ज्ञानयोगीs *jñāna yogīs* - true संन्यासीs *sanyāsīs*

पर्युपासते *paryupāsate* – who worship परमेश्वर *paramesvar* through अक्षर ब्रह्म *akṣara brahma upāsana* indicated earlier

धर्म्यामृतम् इदं यथोक्तं *dharmyāmṛtam idaṁ yathoktaṁ* – totally in accordance with the Eternal मोक्ष धर्म *mokṣa dharma* – the ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* described in the last seven verses starting with (12 – 13)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च *adveṣṭā sarva bhūtānāṁ maitraḥ karuṇa eva ca*, etc. - this मोक्ष धर्म *mokṣa dharma* is the natural lifestyle of a ज्ञानी *jñānī*, arising from the natural disposition of the अन्तः करण *antaḥ karaṇa* of the ज्ञानी *jñānī*, who is



ब्रह्मविद्या **Brahma Vidya**

still in human form in this world of plurality, apparently involved in the process of exhausting his प्रारब्धकर्मफलs *praarabdha karma phalas* as a human being श्रद्धधानाः *śraddha dhānāḥ* (सन्तः *santaḥ*) – those who are doing worship of परमेश्वर *paramesvar* in the mode of अक्षर ब्रह्म उपासन *akṣara brahma upāsana*, with unqualified श्रद्धा *śraddha*, the श्रद्धा *śraddha* here is only in terms of ज्ञान स्वरूप अनन्य ईश्वर भक्ति *jñāna svarūp ananya īśvar bhakti*

मत्परमाः भक्ताः *matparamāḥ bhaktaḥ* – such ईश्वर उपासकाs *īśvara upāsakās* are devotees totally at home in union with परमेश्वर *paramesvar* in every aspect of their daily lives. Such union with परमेश्वर *paramesvar* is Itself विष्णोः परमं पदं *viṣṇoḥ paramam padam*– The मोक्ष स्थानं *mokṣa sthānam* for those भक्तस *bhaktas*.

ते अतीव मे प्रियाः *te atīva me priyāḥ* – those भक्तस *bhaktas* are the most dear to Me, they are Myself, they are already one with परमेश्वर *paramesvar* Itself.

Thus concludes the 12th chapter of भगवत् गीता *bhagavat gītā* called भक्तियोग *bhakti yoga*.

By God's grace, during the past 12 months, we have been reading the second group of six chapters of the भगवत् गीता *bhagavat gītā* (chapters 7 to 12) where the focus of attention is परमेश्वर *paramesvar* Itself. In these six chapters, Sri Krishna has integrated कर्मयोग *karma yoga* and भक्तियोग *bhakti yoga* into ONE all-inclusive कर्मयोग *karma yoga* or all-inclusive भक्तियोग *bhakti yoga* (both terms now being identical) and such भक्तियोग *bhakti yoga* involves

- simultaneous cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti*
- simultaneous cultivation of सर्वकर्मफलत्याग *sarva karma phala tyāga* and the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*, and
- simultaneous cultivation of ईश्वर प्रसाद बुद्धि *īśvar prasāda buddhi* – total commitment to the dictates of one's own innermost conscience in daily life.

Such all-inclusive भक्तियोग *bhakti yoga* is the means open to every person to reach the मोक्षस्थानं *mokṣasthānam* – विष्णोः परमं पदं *viṣṇoḥ paramam padam*, The



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

ब्रह्मविद्या **Brahma Vidya**

आत्मा *ātmā*, the परमेश्वर *paramesvar* already within oneself, realize one's identity with the all-pervading परमेश्वर *paramesvar* Itself, and thus gain total fulfillment in life. Sri Krishna's enlightening and uplifting teachings continue in the next and the final six chapters of the भगवत् गीता *bhagvat gītā*, which we will see a little later. For now, we are going to stop here and return to Upanishad readings next time.

Our next Upanishad is तैत्तिरीय उपनिषत् *taittirīya upaniṣat*, which is also one of the well-known 10 principal Upanishads. It is perhaps the most often recited Upanishad on all auspicious occasions. It is particularly an extraordinary Upanishad in terms of its context and the method of communication of Upanishad knowledge. For these reasons, this Upanishad, in its entirety, is an essential part of our ब्रह्मविद्या *brahma vidyā* scripture reading program and its mission.

I expect that we will be reading this Upanishad for the next few months. After completing this Upanishad, we will return to भगवत् गीता *bhagavat gītā*, start with chapter 13 and continue, We will take up तैत्तिरीय उपनिषत् *taittirīya upaniṣat* next time.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यां योग शास्त्रे
iti śrimadbhagavadgītāsūpaniṣatsu brahmavidyām yoga śāstre
श्रिकृष्णार्जुन संवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥
śrikrṣṇārjuna saṁvāde bhaktiyogo nāma dvādaśo'dhyāyaḥ ॥