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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता
गुणत्रय विभाग योगः

Chapter 14
Volume 5

अर्जुन उवाच *arjuna uvāca*

कैर्लिङ्गैस्त्रीन् गुणान्, एतान् अतीतो भवति प्रभो ।

kairliṅgaistrīn guṇān, etān atīto bhavati prabho ।

किं आचारः कथं च एतान् त्रीन् गुणान् अतिवर्तते ॥

14-21

kiṁ ācāraḥ katham ca etān trīn guṇān ativartate ॥

श्री भगवान् उवाच *śrī bhagavān uvāca*

प्रकाशं च प्रवृत्तिं च मोहं एव च पाण्डव ।

prkāśam ca pravṛtīm ca moham eva ca pāṇḍava ।

न द्वेष्टि संप्रवृत्तानि, न निवृत्तानि काङ्क्षति ॥

14-22

na dveṣṭi sampravṛttāni, na nivṛttāni kāṅkṣati ॥

उदासीनवत् आसीनः गुणैः यः न विचाल्यते ।

udasīnavat āsīnaḥ guṇaiḥ yaḥ na vicālyate ।

गुणाः वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥

14-23

guṇāḥ vartanta ityeva yo'vatiṣṭhati neṅgate ॥

समदुःख सुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

samaduḥkha sukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ ।

तुल्यप्रियाप्रियो धीरः तुल्यनिन्दा आत्मसंस्तुतिः ॥

14-24

tulyapriyāpriyo dhīraḥ tulyaninda ātma saṁstutiḥ ॥

मानापमानयोस्तुल्यः तुल्यः मित्रारिपक्षयोः ।

mānāpamānayostulyaḥ tulyaḥ mitrāripakṣayoḥ ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

14-25

sarvārambhaparityāgī guṇātītaḥ sa ucyate ॥

मां च यो अव्यभिचारेण भक्तियोगेन सेवते ।

mām ca yo avyabhicāreṇa bhaktiyogena sevate ।



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ब्रह्म स गुणान् समतीत्यै नान् ब्रह्मभूयाय कल्पते ॥ 14-26
brahma sa guṇān samatītyainān brahma bhūyāya kalpate ॥

ब्रह्मणो हि प्रतिष्ठाहं अमृतस्य अव्ययस्य च ।
brahmaṇo hi pratiṣṭhaham amṛtasya avyayasya ca ।
शाश्वतस्य च धर्मस्य सुखस्य एकान्तिकस्य च ॥ 14-27
śāśvatasya ca dharmasya sukhasya ekantikasya ca ॥

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yoga śāstre
श्री कृष्णार्जुन संवादे गुणत्रय विभागयोगो नाम
śrī kṛṣṇārjuna saṁvāde guṇatraya vibhāga yogo nāma
चतुर्दशोऽध्यायः ॥
caturdadaśo'dhyāyaḥ ॥

In the last verse we saw last time, भगवान् *bhagavān* says:

एतान् त्रीन् गुणान् अतीत्य, देही अमृतं अश्नुते *etān trīn guṇān atītya dehī amṛtam aśnute ।*

By uplifting oneself from the hold of all the three गुणs *guṇas*, namely सत्त्व गुण *satva guṇa*, रजस् गुण *rajas guṇa*, and तमस् गुण *tamas guṇa*, a person gains identity with one's स्वरूप *svarūpa*, one's true nature, gains identity with परमेश्वर *parameśvar*, already in oneself, and gains recognition of one's inherent immortality and hence gains मोक्ष *mokṣa* – Absolute Liberation, श्रेयस् *śreyas* – total fulfillment in life. This statement from Sri Krishna prompts Arjuna to ask Sri Krishna some pertinent questions

अर्जुन उवाच *arjuna uvāca*
कैर्लिङ्गैस्त्रीन् गुणान्, एतान् अतीतो भवति प्रभो ।
kairliṅgaistrīn guṇān, etān atīto bhavati prabho ।
किं आचारः कथं च एतान् त्रीन् गुणान् अतिवर्तते ॥ 14-21
kiṁ ācāraḥ katham ca etān trīn guṇān ativartate ॥

कैः लिङ्गैः *kaih liṅgaih* – a लिङ्ग *liṅga* is a pointer mark for something. For example, Lord Shiva is all in ONE, means, all forms in ONE. When all forms are put into ONE, that ONE Itself has no definite form. That is why Lord Shiva is always pointed out



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by a लिङ्ग *līṅga* – a formless form. When you see a Shiva Linga, as we have in this temple, please recognize That form as All in ONE. That is ब्रह्मन् *brahman*, the सत्यं-ज्ञानं-अनन्तं ब्रह्मन् *satyaṁ-jñānaṁ-anantaṁ brahman*, the आत्मा *ātmā*, the परमेश्वर *parameśvar* already in yourself, in myself and in every self there is in this creation. Here, in this verse, addressing Sri Krishna, Arjuna says

प्रभो *prabho* – O! Lord

कैः लिङ्गैः *kaiḥ līṅgaiḥ* – By what pointer mark, by what identifying criterion

एतान् त्रीन् गुणान् अतीतः भवति *etān trīn guṇān atītaḥ bhavati* – a person becomes, a person can be identified as, a person can be considered as, one who has crossed all these three गुणसु *guṇas*, and hence, such a person is a गुणातीत *guṇātīta*. In other words, to be a गुणातीत *guṇātīta* – a person being above the hold of these three गुणसु *guṇas* means what? That is Arjuna's first question.

किं आचारः *kiṁ ācāraḥ* – How does such a person, a गुणातीत *guṇātīta*, conduct himself or herself in daily life? In other words, what are the लक्षणसु - the distinguishing characteristics of a गुणातीत *guṇātīta* – one who is above the hold of these गुणसु *guṇas*? That is Arjuna's second question.

कथं एतान् त्रीन् गुणान् अतिवर्तते *kathaṁ etān trīn guṇān ativartate* – By what means does one uplift oneself from the hold of these three गुणसु *guṇas*? In other words, how does one become a गुणातीत *guṇātīta*? That is Arjuna's third question.

For any person to be a गुणातीत *guṇātīta* means what? What are the लक्षणसु *lakṣaṇas* of a गुणातीत *guṇātīta*? How does one become a गुणातीत *guṇātīta*? These are Arjuna's questions. These questions are similar to those asked by him in Chapter 2 (2-54) regarding स्थितप्रज्ञ *sthitaprajña*. भगवान् *bhagavān* answers Arjuna's present questions also in a similar manner, more briefly, but in a highly focused manner.

श्री भगवान् उवाच *śrī bhagavān uvāca*

प्रकाशं च प्रवृत्तिं च मोहं एव च पाण्डव ।

prkāśaṁ ca pravṛttiṁ ca moham eva ca pāṇḍava ।

न द्वेष्टि संप्रवृत्तानि, न निवृत्तानि काङ्क्षति ॥ 14-22

na dveṣṭi saṁpravṛttāni, na nivṛttāni kāṅkṣati ॥



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Answering Arjuna's first question, भगवान् *bhagavān* says:

पाण्डव *pāṇḍava* – O! Arjuna, please listen.

प्रकाशं च प्रवृत्तिं च मोहं एव च *prkāśam ca pravṛttiṁ ca moham eva*

प्रकाशं *prkāśam*, प्रवृत्तिं *pravṛttiṁ* and मोहं *moha* – these are the products of सत्त्व गुण *satva guṇa*, रजस् गुण *rajas guṇa*, and तमस् गुण *tamas guṇa* respectively.

प्रकाशं *prkāśam* is manifestations of ज्ञानं *jñānam* and सुखं *sukham*. ज्ञानं *jñānam* refers to awareness and clarity of knowledge, even limited knowledge of any kind, and सुखं *sukham* refers to experiences of happiness, comfort, well-being, etc., at least for the time-being. All these are products of सत्त्व गुण *satva guṇa*. प्रवृत्ति *pravṛtti* is manifestations of activities propelled by the forces of desire for various objects and sense experiences, which are all products of रजस् गुण *rajas guṇa*, and मोहं *moha* is manifestations of dullness, delusion born of confusion, and inability to understand, discriminate and decide which are all products of तमस् गुण *tamas guṇa*.

Every person has all these three गुण *guṇas* in different orders, with different magnitude and intensities of गुण *guṇa*, and consequently, every person experiences the products of all the three गुण *guṇas* to different extents, in different forms, at different times, in different contexts.

संप्रवृत्तानि, निवृत्तानि च *saṁpravṛttāni, na nivṛttāni ca* – These experiences of the products of गुण *guṇas* come and go. They appear and disappear. They occur and vanish naturally. That being the case, भगवान् *bhagavān* says that a गुणातीत *guṇātīta* – the one who remains uplifted from all the three गुण *guṇas*

न द्वेष्टि *na dveṣṭi*, न काङ्क्षति *na kāṅkṣati* – neither hates nor desires. A गुणातीत *guṇātīta* feels neither repelled nor attracted towards the natural appearances and disappearances of the different products of गुण *guṇas*, which means, when the undesirable manifestations of the गुण *guṇa* appear, a गुणातीत *guṇātīta* is not repelled by them, and when the desirable manifestations of the गुण *guṇas* disappear, he (or she) has no longing or craving for them. This again means that the appearances or disappearances of प्रकाश *prkāśa*, प्रवृत्ति *pravṛtti* and मोहं *moha* – the products



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of the three गुणs *guṇas*, have absolutely no effect on the disposition of the गुणातीत *guṇātīta* – the one who remains uplifted from all the three गुणs *guṇas*.

The above statement must be understood properly. Whether or not a person is affected by the appearances or disappearances of the products of गुणs *guṇas* is not the criterion to judge whether or not the person is a गुणातीत *guṇātīta*. The state of being of a गुणातीत *guṇātīta* – the state of being ONE above the hold of all गुणs *guṇas* is only for The आत्मा *ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* already in oneself, because, The आत्मा *ātmā*, The Self I, The स्वरूप *svarūpa* – the true nature of oneself is असंगः *asaṅgaḥ* – It ever remains unbound and free.

Therefore, if one is already a गुणातीत *guṇātīta*, then the question "What is it to be a गुणातीत *guṇātīta*?" does not arise; if one is not yet a गुणातीत *guṇātīta*, then only that question arises for which the answer is: To be a गुणातीत *guṇātīta* is simply to recognize one's स्वरूप *svarūpa* – one's true nature as The आत्मा *ātmā*, The Self I. That is Sri Krishna's answer to Arjuna's first question. In the next three verses, भगवान् *bhagavān* answers Arjuna's second question on the लक्षणस *lakṣaṇas* - the distinguishing characteristics of a गुणातीत *guṇātīta* – one who is absolutely free from the hold of these three गुणs *guṇas*.

उदासीनवत् आसीनः गुणैः यः न विचाल्यते ।
udasīnavat āsīnaḥ guṇaiḥ yaḥ na vicālyate ।
गुणाः वर्तन्ते इत्येव योऽवतिष्ठति नेङ्गते ॥ 14-23
guṇāḥ vartante ityeva yo'vatiṣṭhati neṅgate ॥

समदुःख सुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
samaduḥkha sukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ ।
तुल्यप्रियाप्रियो धीरः तुल्यनिन्दा आत्मसंस्तुतिः ॥ 14-24
tulyapriyāpriyo dhīraḥ tulyaninda ātma saṁstutiḥ ॥

मानापमानयोस्तुल्यः तुल्यः मित्रारिपक्षयोः ।
mānāpamānayostulyaḥ tulyaḥ mitrāripakṣayoḥ ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ 14-25



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sarvārambha parityāgi guṇātītaḥ sa ucyate ॥

The one who has all the distinguishing characteristics indicated in the above three verses गुणातीतः स उच्यते *guṇātītaḥ sa ucyate* – that person is said to be a गुणातीत *guṇātīta*. We are now talking about a जीवन मुक्तः *jīvana muktaḥ* – a person still living, carrying on in life just like anybody else, except he or she has already uplifted oneself from the products of all the three गुणस *guṇas* through Self realization and Self recognition of one's own identity with The आत्मा *ātmā* – The Self I, The ब्रह्मन् *brahman* – The परमेश्वर *parameśvar*, already in oneself. The लक्षणस *lakṣaṇas* - the distinguishing characteristics of such a गुणातीत *guṇātīta* are as follows:

उदासीनवत् आसीनः *udasīnavat āsīnaḥ* – A गुणातीत *guṇātīta* conducts oneself in daily life as one abiding in oneself, ever remaining an uninvolved and unconcerned witness to everything that one does in life for the exhaustion of one's प्रारब्ध कर्मस *prārabdha karmas* - exhaustion of the results of one's own past कर्मस *karmas*. As भगवान् *bhagavān* said earlier (13-22), a गुणातीत *guṇātīta* ever remains उपद्रष्टा अनुमन्ता च *upadraṣṭā anumantā ca*, as शुद्ध चैतन्य साक्षी स्वरूप आत्मा *śuddha caitanya sākṣī svarūpa ātmā* – as ever present witness supporting all the activities of the body, mind and the senses, by lending them existence and lighting them up. Further

गुणैः यः न विचाल्यते *guṇaiḥ yaḥ na vicālyate* – the गुणातीत *guṇātīta* ever remains unshaken and unaffected by any of the products of the गुणस *guṇas*, because of his (or her) विवेक ज्ञानं *viveka jñānam* – discriminating knowledge.

So long as the body exists, गुणाः वर्तन्ते *guṇāḥ vartante* – all the three गुणस *guṇas* do exist, but where do they exist? As भगवान् *bhagavān* said earlier (3-28)

गुणाः गुणेषु वर्तन्ते *guṇāḥ guṇeṣu vartante* – the गुणस *guṇas* exist only among गुणस *guṇas* interacting with each other. That is the विवेक ज्ञानं *viveka jñānam* here. Being clear about this knowledge

इति *iti* (ज्ञानं *jñānam*) एव यः अवितिष्ठति *eva yaḥ avitiṣṭhati*, सः न इङ्गते *saḥ na iṅgate* (न चलति स्वरूपावस्थ एव भवति *na calati svarūpāvastha eva bhavati*) – the one who abides firmly in the knowledge of the स्वरूप *svarūpa* of



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oneself as The आत्मा *ātmā*, that person never moves from the vision of oneself as The आत्मा *ātmā*, which means, that person never identifies oneself with one's गुणसु *guṇas*.

That is the nature of a गुणातीत *guṇātīta* – the one who has already uplifted oneself from the hold of all the three गुणसु *guṇas*. Further, for a गुणातीत *guṇātīta* सम दुःख सुख *sama duḥkha sukha* – दुःख *duḥkha* and सुख *sukha* are equal, which means that person is not carried away by events which bring about दुःख *duḥkha* or सुख *sukha* – unhappiness or happiness. In other words, a गुणातीत *guṇātīta* is not subject to depression or elation of any kind, at any time, because स्वस्थः स्वे आत्मनि स्थितः प्रसन्नः सत् चित् आनन्द स्वरूप आत्मा *svasthaḥ sve ātmani sthitaḥ prasannah sat cit ānand svarūpa ātmā* स्वस्थः स्वे आत्मनि स्थितः प्रसन्नः *svasthaḥ sve ātmani sthitaḥ prasannah* – the अन्तः करण *antaḥ karaṇa* – the mind and बुद्धि *buddhi* of a गुणातीत *guṇātīta* being always awake to The आत्मा *ātmā*, abide in The आत्मा *ātmā*, whose very nature is प्रसन्नः *prasannah* – cheerfulness itself. Being so, the गुणातीत *guṇātīta* is always happy, Happy about what? Happy about being ONESELF itself. The happiness of a गुणातीत *guṇātīta* is not a matter of attitude. It is a matter of being awake to one's सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūpa ātmā*. Because of one's आत्म ज्ञानं *ātma jñānaṁ* – Self knowledge,

सम लोष्ट अश्म काञ्चनः *sama loṣṭa aśma kāñcanaḥ* – for a गुणातीत *guṇātīta*, a lump of clay, a piece of stone, a bar of gold are all the same, in the sense, he sees the same आत्मा *ātmā* in all of them. Again, because of his being a स्वस्थः *svasthaḥ*, because of his आत्म ज्ञानं *ātma jñānaṁ*

तुल्य प्रिय अप्रियः *tulya priya apriyah* – a गुणातीत *guṇātīta* remains the same towards प्रिय *priya* and अप्रिय *apriya* – desirables and undesirables. He has no likes and dislikes, love or hatred towards anything. Therefore, he is a धीरः *dhīraḥ* – a wise person, an enlightened person. Consequently

तुल्य धीरः *tulya dhīraḥ* – निन्दा *ninda* – आत्मसंस्तुतिः *ātmasaṁstutiḥ* – a गुणातीत *guṇātīta* remains the same both in censure and in self-praise. Further



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मान अपमानयो तुल्यः *māna apamānayo tulyaḥ* – a गुणातीत *guṇātīta* remains the same both in honor and in dishonor, which means, there is no हर्ष *harṣa* or शोक *śoka*, no particular happiness or unhappiness in any situation.

तुल्य मित्र *tulyaḥ mitra* – अरि *ari* – पक्षयोः *pakṣayoḥ* – For a गुणातीत *guṇātīta*, everybody is a friend. There is no enemy. But there may be some people who look upon a गुणातीत *guṇātīta* as an enemy because of their own गुण *guṇas*. But the गुणातीत *guṇātīta* remains the same to everyone whether one looks upon him as a friend or enemy. Further, a गुणातीत *guṇātīta* is also a

सर्वारम्भ परित्यागी *sarvārambha parityāgī* – he has the capacity to renounce all notions of initiating actions of any kind, which means he has no कर्तृत्व भाव *kartṛtva bhāva* – he is totally free from अहंकार *ahaṁkāra*. He is totally free from any notion of being a doer of any action, because आत्मा *ātmā* is अकर्ता *akartā*. आत्मा *ātmā* is not the doer of any कर्म *karma*. Being a गुणातीत *guṇātīta*, he is अकर्ता *akartā* at all times.

गुणातीतः स उच्यते *guṇātītaḥ sa ucyate* – What has been said above are the लक्षण *lakṣaṇas* – the distinguishing characteristics of a गुणातीत *guṇātīta*. Those who have all the above mentioned characteristics are already गुणातीत *guṇātītas*, and those who are not yet गुणातीत *guṇātītas*, but want to become गुणातीत *guṇātītas*, should strive to acquire and cultivate those qualities to maturity. That is Sri Krishna's answer to Arjuna's second question.

Having said that, in the next two verses, Sri Krishna answers Arjuna's all-important third question, namely, "how does one become a गुणातीत *guṇātīta*? भगवान् *bhagavān* says

मां च यो अव्यभिचारेण भक्तियोगेन सेवते ।

mām ca yo avyabhicāreṇa bhaktiyogena sevate ।

ब्रह्म स गुणान् समतीत्यैनान् ब्रह्मभूयाय कल्पते ॥ 14-26

brahma sa guṇān samatītyainān brahma bhūyāya kalpate ॥

ब्रह्मणो हि प्रतिष्ठाहं अमृतस्य अव्ययस्य च ।

brahmaṇo hi pratiṣṭhahaṁ amṛtasya avyayasya ca ।

शाश्वतस्य च धर्मस्य सुखस्य एकान्तिकस्य च ॥ 14-27



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śāśvatasya ca dharmasya sukhasya ekantikasya ca ॥

यः मां सेवते *yah mām sevate* – यः मां, परमेश्वरं, सर्वभूतहृदय *yah mām, paramēśvaraṁ, sarva bhūta hṛdaya*

आश्रितं नारायणं परमेश्वरं सेवते *āśritaṁ nārāyaṇaṁ paramēśvaraṁ sevate* –

The one who serves Me, worships Me, The परमेश्वर *paramēśvar*, Sri Narayana, abiding in the hearts of all beings, the one who totally recognizes one's body vehicle as simply an instrument to serve the will of परमेश्वर *paramēśvar*, the one who always remembers भगवान्'s निमित्तमात्रं भव उपदेश *bhagavān's nimitta mātraṁ bhava upadeśa*, and worships परमेश्वर *paramēśvar* with that attitude at all times, that is the meaning of यः मां सेवते *yah mām sevate*. Now, how to worship परमेश्वर *paramēśvar* in that manner?

अव्यभिचारेण भक्तियोग *avyabhicāreṇa bhakti yoga* – By the all-inclusive भक्तियोग *bhakti yoga*, steadfastly, with no distraction or impropriety whatsoever. Now, what is that all-inclusive भक्तियोग *bhakti yoga*? भगवान् *bhagavān* has said that already:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु (9-34)
manmanā bhava madbhakto madyājī mām namaskuru

मत्कर्मकृत् मत्परमः मद्भक्तः संगवर्जितः निर्वैरः सर्वभूतेषु (11-55)
matkarmakṛt matparamaḥ madbhaktaḥ saṅgavarjitaḥ nivairāḥ sarvabhūteṣu

सर्वधर्मान् परित्यज्य मां एकं शरणं व्रज (18-66)
sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja

In short, अनन्य ईश्वर भक्ति *ananya īśvara bhakti* together with कर्मयोग बुद्धि *karma yoga buddhi*, सर्व कर्मफलत्याग बुद्धि *buddhi*, ईश्वर प्रसाद बुद्धि *īśvara prasād buddhi* and the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – total surrender to परमेश्वर *paramēśvar* already in oneself, total surrender to one's own Pure Consciousness at all times, that is the अव्यभिचार भक्तियोग *avyabhicāra bhakti yoga* – undistracted भक्तियोग *bhakti yoga*. The one who worships Me, The परमेश्वर *paramēśvar*, by such भक्तियोग *bhakti yoga*



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सः *sah* – that person

एतान् गुणान् समतीत्य *etān guṇān samatītya* – सम्यक् अतीत्य *samyak atītya* – transcending all these three गुणs *guṇas* naturally through आत्मविज्ञानं *ātma vijñānam*, आत्मज्ञानं *ātma jñānam*, आत्म अनुदर्शनं *ātma anudarśanam* – Self-knowledge, Self-realization, Self-recognition

ब्रह्मभूयाय कल्पते *brahma bhūyāya kalpate* – becomes fit for gaining the state of ब्रह्मन् *brahman*, becomes fit for gaining श्रेयस् *śreyas* (मोक्ष *mokṣa*) – becomes fit to be a गुणातीत *guṇātīta* – one beyond the hold of all the three गुणs *guṇas*, because

ब्रह्मणो हि प्रतिष्ठाहं *brahmaṇo hi pratiṣṭhāham* – अहं हि ब्रह्मणः प्रतिष्ठा *aham hi brahmaṇaḥ pratiṣṭhā* – I, The परमेश्वर *parameśvar*, am indeed the abode of ब्रह्मन् *brahman*, The आत्मा *ātmā*, The Self I, the content of I in every person, The क्षेत्रज्ञ *kṣetrajña* in every क्षेत्र *kṣetra*, the प्रत्यग आत्मा *pratyaga ātmā* – the innermost Self in every being in this creation is indeed the abode of ब्रह्मन् *brahman* – that सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma*,

अहं हि अमृतस्य प्रतिष्ठा *aham hi amṛtasya pratiṣṭha* – I, The परमेश्वर *parameśvar*, The आत्मा *ātmā*, The Self I in every person, is indeed the abode of immortality in existence

अहं हि अमृतस्य च प्रतिष्ठा *aham hi amṛtasya ca pratiṣṭha* – I, The परमेश्वर *parameśvar*, The आत्मा *ātmā*, The Self I in every person, is indeed the abode of the imperishable Pure Consciousness in all beings in this creation. Further,

अहं हि शाश्वतस्य च प्रतिष्ठा *aham hi śāśvatasya ca pratiṣṭhā*, धर्मस्य च प्रतिष्ठा *dharmasya ca pratiṣṭhā*, सुखस्य च प्रतिष्ठा *sukhasya ca pratiṣṭhā*, एकान्तिकस्य च प्रतिष्ठा *ekantikasya ca pratiṣṭhā* – I, The परमेश्वर *parameśvar*, The आत्मा *ātmā*, in every person is indeed the abode of

शाश्वतं *śāśvatam* – नित्यं *nityam* ever existence eternity

धर्मम् *dharmam* – समस्त कल्याणगुण विशेषं *samasta kalyāṇaguṇa viśeṣam* – The manifestation of the totality of all exalted virtues in this eternal order of existence



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सुखं *sukham* – शं सुखं *śam sukham* – ब्रह्मानन्द सुखं *brahmānanda sukham* – Absolute Happiness. The आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar* already in oneself is indeed एकान्तिकं *ekantikam* – the ultimate destination. The वैष्णवं परमं पदं *vaiṣṇavam paramam padam* – the abode of the ONE in all and the all in One.

The true nature of The Self I in Myself, in yourself and in every self indeed. विष्णु *viṣṇu* and शिव *śiva* in ONE, declares Sri Krishna. That is आत्म ज्ञानं *ātma jñānam* – आत्म अनुदर्शनं *ātma anudarśanam* – Self knowledge, Self recognition, recognition of the true nature of oneself as The आत्मा *ātmā*, The परमेश्वर *parameśvar* already in oneself. That is what one gains through अव्यभिचार भक्तियोग *avyabhacāra bhakti yoga* - undistracted भक्तियोग *bhakti yoga*. Therefore, regarding Arjuna's third question "How does one become a गुणातीत *guṇātīta*?" the answer is: One becomes fit to be a गुणातीत *guṇātīta* through undistracted pursuit of the all-inclusive भक्तियोग *bhakti yoga*, rooted in आत्म ज्ञानं *ātmajñānam* – आत्म अनुदर्शनं *ātma anudarśanam* – Self-knowledge, Self-recognition. That is the glory of undistracted भक्तियोग *bhakti yoga*. So saying, Sri Krishna concludes the 14th chapter of the भगवत् गीता *bhagavat gītā* entitled गुणत्रय विभाग योग *guṇatraya vibhāga yoga*.

We will continue next time.