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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

सप्तदशोऽध्यायः - श्रद्धात्रयविभाग योगः

*sapta daśo'dhyāyaḥ - śrddhātrayavibhāga yogaḥ*

Chapter 17

Volume 4

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

*dātavyamiti yaddānam dīyate'nupakāriṇe ।*

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

17-20

*deśe kāle ca pātre ca taddānam sāttvikam smṛtam ॥*

यत्तु प्रत्युपकारार्थम् फलमुद्दिश्य वा पुनः ।

*yattu pratyupakārartham phalamuddiśya vā punaḥ ।*

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतं ॥

17-21

*dīyate ca parikliṣṭam taddānam rājasam smṛtam ॥*

अदेशकाले यद्दानं अपात्रेभ्यश्च दीयते ।

*adeśakāle yaddānam apātrebhyaśca dīyate ।*

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

17-22

*asatkṛtamavajñātam tattāmasamudāhṛtam ॥*

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविध स्मृतः ।

*om tatsaditi nirdeśo brahmaṇastrividha smṛtaḥ ।*

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥

17-23

*brāhmaṇāstena vedaśca yajñāśca vihitāḥ pura ॥*

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।

*tasmādomityudāhṛtya yajñadānatapaḥ kriyāḥ ।*

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

17-24

*pravartante vidhānoktaḥ satatam brahmavādinām ॥*



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In the verses we saw last time, Sri Krishna has been talking about the three types of श्रद्धा *śraddhā* manifested by people in their यज्ञ कर्म *yajña karmas* - acts of worship of परमेश्वर *parameśvar* through Vedic rituals of different kinds, and also तपस् कर्म *tapas karmas* - acts of self-discipline at the body, speech and mind levels. भगवान् *bhagavān* now talks about the three types of श्रद्धा *śraddhā* manifested by people in their दान कर्म *dāna karmas* - acts of giving gifts to people as charity on different occasions. भगवान् *bhagavān* says:

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

*dātavyamiti yaddānaṁ dīyate'nupakāriṇe ।*

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ 17-20

*deśe kāle ca pātre ca taddānaṁ sāttvikam smṛtam ॥*

दातव्यम् इति यत् दानं दीयते *dātavyam iti yat dānaṁ dīyate* - That gift which is given just because it is दातव्यम् *dātavyam* - it is to be given, it is a कर्म *karma* to be done, just as a matter of sacred duty, in terms of one's sense of values. How does one know that it is a कर्म *karma* to be done? Only by one's चित्तबुद्धि *viveka buddhi* - one's faculty of discriminative judgment, which means such gift is given with कर्मयोग बुद्धि *karma yoga buddhi* for one's own self-fulfillment, neither seeking nor expecting anything in return. Giving gifts with such attitude is दातव्यम् *dātavyam* - a कर्म *karma* to be done. Further

अनुपकारिणे *anupakāriṇe* - Such gifts given to a person who never helped you before in any way, nor is there any perceived possibility that you may receive some help from that person any time in the future. That means, दानं *dānaṁ* - giving a gift to a person is not an investment for gaining some future profit for oneself. Further

देशे काले च पात्रे च *deśe kāle ca pātre ca* - gift given at the proper place, such as a sacred place, at the proper time, such as an auspicious occasion, and to a proper person, or a proper cause, such as a deserving person or a worthy cause

तत् दानं सात्त्विकं स्मृतम् *tat dānaṁ sāttvikam smṛtam* - that gift is always considered as सात्त्विकं *sāttvikam* - a gift given with सात्त्विक श्रद्धा *sāttvik śraddhā*.



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We must understand that gifts are of many kinds. In addition to giving money as gift, food, clothing, shelter, and timely help and advice are also great gifts. The greatest of all gifts is the gift of knowledge, any kind of knowledge, most especially ब्रह्मविद्या *brahma vidyā* knowledge. All such gifts given to deserving people, with कर्मयोग बुद्धि *karma yoga buddhi* is indeed a manifestation of सात्त्विक श्रद्धा *sāttvik śraddhā*. On the other hand,

यत्तु प्रत्युपकारार्थम् फलमुद्दिश्य वा पुनः ।

*yattu pratyupakārārtham phalamuddiśya vā punaḥ ।*

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतं ॥

17-21

*dīyate ca parikliṣṭam taddānam rājasam smṛtam ॥*

तु *tu* - whereas

यत् दानं प्रत्युपकारार्थम् दीयते *yat dānam pratyupakārārtham dīyate* - that gift given with expectation of some form of help in return

फलम उद्दिश्य वा दीयते *phalam uddiśya vā dīyate* - or, any gift given expecting some अदृष्ट फलं *adrṣṭa phalam* - unseen result in this life or later, such as पुण्य *punya*, heaven, a better life in one's next birth, etc., or

परिक्लिष्टं दीयते *parikliṣṭam dīyate* - any gift given reluctantly with a sense of pain or loss

तद्दानं राजसं स्मृतं *taddānam rājasam smṛtam* - that gift must always be recognized as राजसं *rājasam*, a gift given with राजस श्रद्धा *rājas śraddhā*. Further,

अदेशकाले यद्दानं अपात्रेभ्यश्च दीयते ।

*adeśakāle yaddānam apātrebhyaśca dīyate ।*

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

17-22

*asatkṛtamavajñātam tattāmasamudāhṛtam ॥*

यत् दानं अदेशकाले अपात्रेभ्यः च दीयते *yat dānam adeśakāle apātrebhyah ca dīyate* - that gift given at a wrong place, or at an inappropriate time, or to an unworthy person or cause, or

असत् कृत *asat kṛtam* - that gift, given disrespectfully, or



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अवज्ञातं *avajñātam* - that gift, given insultingly or contemptuously

तत् दानं तामसम् उदाहृतम् *tat dānam tāmasam udāhṛtam* - that gift is declared to be तामसं *tāmasam*, a gift given with तामस श्रद्धा *tāmas śraddhā*

Obviously, राजस श्रद्धा *rājas śraddhā* and तामस श्रद्धा *tāmas śraddhā* in giving any gift to anybody at any time are totally detrimental to one's spiritual progress, and hence they should be so recognized and avoided at all times.

From the point of view of one's own spiritual progress, श्रद्धा *śraddhā* means only सात्त्विक श्रद्धा *sāttvik śraddhā*. राजस श्रद्धा *rājas śraddhā* and तामस श्रद्धा *tāmas śraddhā* have no content of श्रद्धा *śraddhā* at all. They are only expressions of अश्रद्धा *aśraddhā* - absence of श्रद्धा *śraddhā*. That is why the basic Vedic teaching is अश्रद्धया अदेयं *aśraddhayā adeyam*. If a person has only राजस श्रद्धा *rājas śraddhā* or तामस श्रद्धा *tāmas śraddhā* in any act of gift-giving, it is better that person does not give any gift at all, because giving gift of any kind without सात्त्विक श्रद्धा *sāttvik śraddhā* is no gift at all, and such gift is not good for one's spiritual progress. One must first grow to a certain level of spiritual maturity in कर्मयोग यज्ञ कर्म *karma yoga yajña karma* attitude, even to qualify oneself to give any gift with सात्त्विक श्रद्धा *sāttvik śraddhā*. That is the teaching here.

In the last 15 verses, Sri Krishna talked so much about श्रद्धा *śraddhā* in यज्ञ कर्मसु *yajña karmas*, तपस् कर्मसु *tapas karmas* and दान कर्मसु *dāna karmas*, because these three kinds of कर्म *karmas* are कर्तव्यं कर्मसु *kartavyam karmas* - कर्मसु *karmas* to be done under the eternal laws of धर्म *dharma* - सनातन धर्म *sanātana dharma*, by every person, whether one is a संसारी *saṁsārī*, कर्मयोगी *karma yogī*, or ज्ञानी *jñānī*. We will see more about कर्मसु *karmas* in the next chapter.

As we may recall, this chapter opened with this question from Arjuna:

ये शास्त्रं विधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।  
*ye śāstra vidhimutsṛjya yajante śraddhayānvitāḥ* ।  
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ 17-1



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*teṣāṁ niṣṭhā tu kā kṛṣṇa sattvamāho rajastamaḥ ||*

There are people in the society who do perform various kinds of यज्ञ कर्मs *yajña karmas* - Vedic rituals, with utmost श्रद्धा *śraddhā* (श्रद्धया अन्विताः *śraddhayā anvitāḥ*), but their modes of performance of such rituals are improper in terms of the rules of the *Sastras* (शास्त्र विधि *śāstra vidhi*)

In doing the various Vedic rituals, people simply follow the family and/or community traditions, and they ignore शास्त्र विधि *śāstra vidhi* - the strict rules relating to the proper mode of performing such rituals. They do not mean any disrespect to शास्त्र ज्ञानं *śāstra jñānam* - Knowledge of the *Sastras*. Further, they are not doing such rituals for दंभ *dambha* - pretension, nor are they being pushed into doing those rituals by their काम-क्रोध-लोभ *kāma-krodha-lobha* forces. They do not follow शास्त्र विधि *śāstra vidhi* in the performance of their rituals simply because they do not know what the rules are. They do not have any शास्त्र ज्ञानं *śāstra jñānam*, but their श्रद्धा *śraddhā* in what they do is second to none. With respect to such people,

तेषां निष्ठा का सत्त्वं आहो रजस् तमः *teṣāṁ niṣṭhā kā sattvam āho rajas tamaḥ* - What is the status of the disposition of their अन्तः करण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, in terms of श्रद्धा *śraddhā* - is it one of सात्त्विक श्रद्धा *sāttvik śraddhā*, or राजस श्रद्धा *rājas śraddhā* or तामस श्रद्धा *tāmas śraddhā*? That is Arjuna's question.

This question involves two aspects, one with respect to श्रद्धा *śraddhā* in doing कर्म *karma*, and the other with respect to the impropriety in terms of the शास्त्र विधि *śāstra vidhi* involved. In order to answer this question, Sri Krishna first points out that with respect to any कर्म *karma*, whatsoever, one's श्रद्धा *śraddhā* in doing the कर्म *karma* can, in fact, be either सात्त्विक श्रद्धा *sāttvik śraddhā*, or राजस श्रद्धा *rājas śraddhā* or तामस श्रद्धा *tāmas śraddhā*, depending upon the person's गुण *guṇa*, governing the performance of the कर्म *karma* involved at the time of action.

When any person considers oneself as doing any कर्म *karma* with श्रद्धा *śraddhā*, that श्रद्धा *śraddhā* is generally assumed to be सात्त्विक श्रद्धा *sāttvik śraddhā*, because, सात्त्विक श्रद्धा *sāttvik śraddhā* is the only kind of श्रद्धा *śraddhā* that deserves to be called श्रद्धा *śraddhā*. Even though that is the case, still the श्रद्धा *śraddhā* of every



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person needs to be confirmed by oneself, as a matter of duty to oneself, through one's own enquiry about one's own attitudes and motives with respect to the performance of every कर्म *karma* that one does. If a person does a यज्ञ कर्म *yajña karma* - a Vedic ritual with utmost श्रद्धा *śraddhā*, as Arjuna says (श्रद्धया अन्विताः *śraddhayā anvitāḥ*), then that श्रद्धा *śraddhā* is indeed सात्त्विक श्रद्धा *sāttvik śraddhā*, and a कर्म *karma* done with such श्रद्धा *śraddhā* is naturally a सात्त्विक कर्म *sāttvik karma*.

Then the question is, can a यज्ञ कर्म *yajña karma* - a Vedic ritual, be सात्त्विक कर्म *sāttvik karma* even when it is done improperly in terms of शास्त्र विधि *śāstra vidhi* - the mandates of the *Sastras*, pertaining to the proper mode of performing the ritual involved?

Sri Krishna says: YES, because all the improprieties in the mode of performance of any Vedic ritual, in terms of शास्त्र विधि *śāstra vidhi*, have no effect when the कर्म *karma* itself is totally dedicated to परमेश्वर *parameśvar* with श्रद्धा *śraddhā*. श्रद्धा *śraddhā* is already there. Then how does one dedicate the यज्ञ कर्म *yajña karma* - the Vedic ritual to परमेश्वर *parameśvar*? भगवान् *bhagavān* says: "Simply by a contemplative and devotional utterance of the word ओं *om* or तत् *tat* or सत् *sat* or ओं तत् सत् *om tat sat* both at the beginning and at the end of the यज्ञ कर्म *yajña karma* being done."

You start every कर्म *karma* with the word ओं *om* - uttering The ओं *om* mantra. By such utterance, the यज्ञ कर्म *yajña karma*, the Vedic ritual, being done improperly in terms of शास्त्र विधि *śāstra vidhi*, naturally becomes transformed into शास्त्र विधान उक्त कर्म *śāstra vidhān ukta karma* - कर्म *karma* done totally in accordance with the mandates of the *Sastras*, not in form, but in effect. That is the power of ओं *om* mantra, the ओं शक्ति *om śakti*. The same is also true with the mantras तत् *tat* and सत् *sat*. Thus, with a contemplative and devotional utterance of ओं *om*, तत् *tat*, सत् *sat* or ओं तत् सत् *om tat sat* mantra, every कर्म *karma* done with utmost श्रद्धा *śraddhā*, whatever be its form, becomes a सात्त्विक कर्म *sāttvik karma* done with सात्त्विक श्रद्धा *sāttvik śraddhā*, that is Sri Krishna's answer to Arjuna's question. This is how Sri Krishna gives that answer; please listen.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविध स्मृतः ।



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*om tatsaditi nirdeśo brahmaṇastrividha smṛtaḥ |*

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥

17-23

*brāhmaṇāstena vedaśca yajñāśca vihitāḥ pura ||*

ब्रह्मणः त्रिविधः स्मृतः *brahmaṇah trividhah smṛtaḥ* - The thought of ब्रह्मन् *br*  
*ahman* - The परमेश्वर *parameśvar* consciousness, can be brought into your mind  
and बुद्धि *buddhi*, naturally and spontaneously, by any one of these three means,  
namely

ओं तत् सत् इति निर्देशः ब्रह्मणः *om tat sat iti nirdeśaho brahmaṇah* - By simply  
uttering, with contemplative and worshipful attitude, any one of these three words,  
namely ओं *om*, तत् *tat* or सत् *sat*, or all the three words together ओं तत् सत् *om*  
*tat sat*, with understanding and appreciation of their contents, as unfolded by the  
Upanishads, which means, by contemplative and devotional utterance of the words ओं  
*om*, तत् *tat* or सत् *sat* or ओं-तत्-सत् *om-tat-sat*, as mantras, as words of power,  
one can get one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* naturally set in  
the all-pervading परमेश्वर *parameśvar* indicated in the Upanishads as ब्रह्मन्  
*brahman* - सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-anantaṁ brahma*, because,  
the three mantras ओं *om*, तत् *tat* and सत् *sat*, both individually and collectively,  
unfold ब्रह्मन् *brahman*, revealing परमेश्वर *parameśvar* already available for  
recognition in one's own बुद्धि *buddhi*.

Upanishads are our प्रमाण *pramāṇa* - means of knowledge, for recognition of the all-  
pervading ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*. We may briefly recall here, as  
we did before in Mundaka Upanishad (2 - 2 - 3 and 4) how the content of ओं *om* mantra  
reveals ब्रह्मन् *brahman* as it is.

Sri Krishna has already said in Chapter 7 (7 - 8):

अहं प्रणवः सर्ववेदेषु *ahaṁ praṇavaḥ sarva vedeṣu* - I am the प्रणव मन्त्र ओं  
*praṇava mantra om* in all the Vedas. When Sri Krishna says "I am ओं *om*", that  
means the content of the word ओं *om* is ब्रह्मन् *brahman* itself, परमेश्वर *parameśvar*



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Itself, and not simply a sound symbol for परमेश्वर *parameśvar*. Therefore, when one recites the ओं *om* mantra in a contemplative and devotional mood of ईश्वर उपासन *īśvara upāšana*, worship of परमेश्वर *parameśvar*, one's mind and बुद्धि *buddhi* spontaneously get set, get established in परमेश्वर *parameśvar* consciousness.

Further, on the content of the ओं *om* mantra, the Mandukya Upanishad says:

ओं इति एतत् अक्षरं इदं सर्वम् ।

*om̐ iti etat akṣarṁ idaṁ sarvam ।*

तस्य उपच्यार्यानां ।

*tasya upavyākhyānaṁ ।*

भूतं भवत् भविष्यत् इति सर्वम् ओं कार एव ।

*bhūtaṁ bhavat bhaviṣyat iti sarvam om̐kār eva ।*

यत् च अन्यत् त्रिकालातीतं तत् अपि ओं कार एव ।

*yat ca anyat trikālātītaṁ tat api om̐kār eva ।*

सर्वम् हि एतत् ब्रह्म । अयं आत्मा ब्रह्म ।

*sarvam hi etat brahma । ayaṁ ātmā brahma ।*

सोऽयमात्मा चतुष्पात् ॥

*so'yamātmā catauṣpāt ॥*

The अक्षर ब्रह्मन् *akṣara brahman*, The unchanging, unchangeable, ever existent ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, revealed by The word ओं *om̐*, the ओं *om̐* mantra, pervades this entire creation, in and out. Everything that existed in the past, everything that exists at present, and everything that will ever exist in the future, all that is only ओं *om̐*. Not only that, whatever else that exists, transcending all the three periods of time, that too is only ओं *om̐*. Thus, everything indicated above as ओं *om̐* is indeed that अक्षर ब्रह्मन् *akṣara brahman*, unfolded by the Upanishad expression सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-anantaṁ brahma*, which means ओं *om̐* and ब्रह्मन् *brahman* are inseparable (just as a word and its meaning). Further, The आत्मा *ātmā*, The Self I in every person is ब्रह्मन् *brahman* Itself. Thus ओं *om̐* is ब्रह्मन् *brahman*, आत्मा *ātmā* is ब्रह्मन् *brahman*. The words ओं *om̐*, ब्रह्मन् *brahman*, and आत्मा *ātmā* indicate the same ONE Supreme Being, The परमेश्वर *parameśvar*, identical with the ज्योतिस्वरूप शुद्ध चैतन्य आत्मा *jyoti svarūpa śuddha caitanya*





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## ब्रह्मविद्या **Brahma Vidya**

*ātmā* - The Self effulgent Light of Pure Consciousness, Absolute Happiness, existing as  
*चतुष्पात् catuspāt* - ONE *अमात्र amātra* unbound by time, accommodating all three,  
any three *मात्रs mātras*, each bound by time, which means, ONE limitless state of  
existence, accommodating all three, any three transient states of existence, namely  
past, present and future, each bound by time.

Unfolding *ब्रह्मन् brahman* further, *छन्दोग्य chandogya* Upanishad adds:

*तत् त्वं असि tat tvam asi*, *सत् एव सौम्य इदं अग्र आसीत् sat eva saumya idam  
agra āsīt* - That *ब्रह्मन् brahman* you are. That *ब्रह्मन् brahman* existed as *सत्*  
even before all this manifest creation came into existence.

From the foregoing Upanishad knowledge, it is clear

*ओं तत् सत् इति निर्देशः ब्रह्मणः om tat sat iti nirdeśaḥ brahmaṇaḥ* - the *ओं om*,  
*तत् tat* and *सत् sat* mantras, being pointers to *ब्रह्मन् brahman*, unfold themselves,  
reveal themselves, as *ब्रह्मन् brahman* itself.

*तेन tena* - By the very utterance of the *ओं om* mantra

*ब्राह्मणाः वेदाः च यज्ञाः च विहिता पुरा brāhmaṇāḥ vedāḥ ca yajñāḥ ca vihitā pura  
ब्राह्मणाः brāhmaṇāḥ* - all the Upanishads, and also

*वेदाः च vedāḥ ca* - all the Vedas, meaning the entire *कर्मकाण्ड karma kāṇḍ  
कर्मकाण्ड karma kāṇḍ* in all the Vedas, and also

*यज्ञाः च yajñāḥ ca* - all the Vedic injunctions for the proper performance of all Vedic  
rituals, all of them

*विहिताः vihitā* - sprung forth spontaneously and gloriously in the mind of the creator  
Brahmaji. When?

*पुरा pura* - Long time ago, at the very beginning of this cycle of creation.



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## ब्रह्मविद्या Brahma Vidya

According to our Upanishads\* (G 4-32, M.U. 1-1-1 and T.U. 1, 4-1) all the Vedas and Vedic rituals arose directly from ब्रह्मन् *brahman* Itself, because, they are all manifestations of ईश्वर शक्ति *īśvara śakti* - The ओं शक्ति *om śakti* - inseparable from ब्रह्मन् *brahman* Itself, परमेश्वर *parameśvar* Itself. At the very beginning of this cycle of creation, ब्रह्मन् *brahman* - The परमेश्वर *parameśvar*, manifesting Itself as Brahmaji, The Creator, uttered the ओं *aum* mantra from which sprung forth in His Mind all the Vedas and the Upanishads as knowledge, which He revealed to His मानस पुत्र *mānasa putra* - Atharva, from whom that knowledge has come to us through successive generations. That is what is indicated in the above verse.

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\*Recall these verses which we have seen already

एवं बहुयविधा यज्ञाः वितताः ब्रह्मणो मुखे ।

*evaṁ bahuyavidhā yajñāḥ vitatāḥ brahmaṇo mukhe ।*

कर्मजान् विद्धि तान् सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥ (G.4-32)

*karmajān viddhi tān sarvān evaṁ jñātvā vimokṣyase ॥*

ब्रह्म देवानां प्रथमः सम्बभूव

*brahma devānāṁ prathamah sambabhūva*

विश्वस्य कर्ता भुवनस्यगोप्ता

*viśvasya karatā bhuvanasyagoptā*

स ब्रह्मविद्याम् सर्वविद्याप्रतिष्ठाम्

*sa brahmavidyām sarvavidyāpratiṣṭhām*

अथर्वाय ज्येष्ठ पुत्राय प्राह ॥ (मु 1-1-1)

*atharavāya jyeṣṭha putrāya prāha ॥ (mu 1-1-1)*

यश्छन्दसाम् ऋषभो विश्वरूपः

*yaśchandāsām ṛṣabho viśvarūpaḥ*

छन्दोभ्योऽध्यमृतात् संबभूव ॥ (तै 1-4-1)

*chandobhyo'dhyamṛtāt sambabhūva ॥ (tai 1-4-1)*

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।

*tasmādomityudāhṛtya yajñadānatapaḥ kriyāḥ ।*

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

17-24

*pravartante vidhānoktāḥ satataṁ brahmavādinām ॥*



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## ब्रह्मविद्या Brahma Vidya

तस्मात् *tasmāt* - Therefore, ओं *om* reveals ब्रह्मन् *brahman*. ओं *om* is ब्रह्मन् *brahman*, ओं *om* is direct and immediate manifestation of ब्रह्मन् *brahman*. Therefore

ओं इति उदाहृत्य *om iti udāhṛtya* - with the devotional utterance of the word ओं *om*, the ओं *om* mantra, with understanding and appreciation of its content

यज्ञदानतपः क्रियाः *yajñadānatapaḥ kriyāḥ* - all the यज्ञ कर्मस *yajña karmas*, दान कर्मस *dāna karmas*, तपस् कर्मस *tapas karmas*, indeed all कर्मस *karmas*

सततं ब्रह्मवादिनाम् प्रवर्तन्ते *satataṁ brahmavādinām pravartante* - are always begun and performed with श्रद्धा *śraddhā* by the followers of the Vedic tradition. The followers of Vedic tradition always begin all कर्मस *karmas* with the devotional utterance of the word ओं *om*, and then do the कर्मस *karmas* with utmost श्रद्धा *śraddhā*. By so doing, all such कर्मस *karmas* become

विधान उक्ताः *vidhāna uktāḥ* - as if they are done exactly in accordance with the mandates of the *Sastras*, which means, they become as effective as those done exactly in accordance with the mandates of the *Sastras*, whatever be the shortcomings in their actual mode of performance.

In other words, by commencing every कर्म *karma* with the devotional utterance of ओं *om* mantra, the कर्म *karma* done with utmost श्रद्धा *śraddhā* becomes totally dedicated to परमेश्वर *parameśvar*, and whatever be the shortcomings in the actual mode of performance of the कर्म *karma* involved, the कर्म *karma* does reach परमेश्वर *parameśvar* and becomes ONE with परमेश्वर *parameśvar* itself. Thus the कर्म *karma* itself gets totally fulfilled, which is indeed the destination of every सात्त्विक कर्म *sāttvik karma* and सात्त्विक श्रद्धा *sāttvik śraddhā*.

The same is true with respect to the words तत् *tat* and सत् *sat*, about which भगवान् *bhagavān* says something more in the concluding verses of this chapter, which we will see next time.