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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ

Chapter 18

Volume 13

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्त्वैः

yaṁ brahmā varuṇendra rudramarutaḥ stunvanti divyaiḥ stavaiḥ

वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।

vedaiḥ sāṅgapadakramopaniṣadaiḥ gāyanti yaṁ sāmagāḥ ।

ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनः

dhyānāvasthita tadgatena manasā paśyanti yaṁ yoginaḥ

यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥

yasyāntaṁ na viduḥ surāsuragaṇāḥ devāya tasmai namaḥ ॥

हरिः ॐ hariḥ ōm

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

buddhayā viśuddhayā yukto dhṛtyātmānaṁ niyamya ca ।

शब्दादीन् विषयान् त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ 18 - 51

śabdādīn viṣayān tyaktvā rāgadveṣau vyudasya ca ॥

विविक्त सेवी लध्वाशी यतवाक्काय मानसः ।

vivikta sevī ladhvāśī yatavaḥkāya mānasaḥ ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 18 - 52

dhyānayogaparo nityaṁ vairagyaṁ samupāśritaḥ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहं ।

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ ।

विमुच्य निर्ममः शान्तो ब्रह्म भूयाय कल्पते ॥ 18 - 53

vimucya nirmamaḥ śānto brahma bhūyāya kalpate ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati ।



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समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ 18 - 54  
*samaḥ sarveṣu bhūteṣu madbhaktim labhate param ॥*

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।  
*bhaktiā māmabhajānāti yāvān yaścāsmi tattvataḥ il*  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 18 - 55  
*tato mām tattvato jñātvā viśate tadanantaram ॥*

As we may recall, Sri Krishna says:

स्वे स्वे कर्मणि अभिरतः संसिद्धिं लभते नरः 18 - 45  
*sve sve karmaṇi abhiraḥ saṁsiddhiṁ labhate naraḥ*

By being in स्वधर्म *svadharma* and doing स्वकर्म *svakarma* in accordance with सनातन धर्म *sanaatana dharma* which means, by being in one's own natural place in the social fabric, gained by virtue of all of one's past कर्म *karmas*, and accordingly doing one's own immediate duties in daily life with कर्म योग बुद्धि *karma yoga buddhi* and ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi*, a person naturally gains संसिद्धि *saṁsiddhi* - पूर्ण अन्तःकरण शुद्धि *pūrṇaantaḥ karaṇa śuddhi* - absolute purity and clarity of mind and बुद्धि *buddhi*. As a result, one gains evenness of mind at all times, total self-control and self-discipline at all levels of action, and total freedom from cravings, longings, anxieties or excitements of any kind.

Such state of संसिद्धि *saṁsiddhi* provides the person with a body vehicle through which one can uplift oneself to the state of नैष्कर्म्य सिद्धि *naiṣkarmya siddhi*, the state of Absolute Actionlessness, while still being active in daily life, and That is the state of मोक्ष *mokṣa* - Total Freedom, Absolute Happiness, पूर्ण आनन्द *pūrṇa ānandaṁ*.

Such नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* can be gained only through सम्यक् आत्म स्वरूप दर्शन *samyaka ātma svarūpa darśanaṁ* - a clear vision, a clear recognition of the true nature of oneself as ब्रह्मन् *brahman* itself, as परमेश्वर *parameśvar* already in oneself, which is indeed the ultimate goal of all human existence, Total Fulfillment in life.



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On gaining संसिद्धि *saṁsiddhi* through कर्म योग *karma yoga* way of life, provided the person continues to remain totally committed to the pursuit of आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge, through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsaṇaṁ* - listening to the words of the भगवत् गीता *bhagavat gītā* and the Upanishads again and again, reflecting on their contents again and again, and always trying to absorb the content of Upanishad knowledge in one's own daily life through the paths of कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, ज्ञान योग *jñāna yoga* and भक्तियोग *bhakti yoga*, (as outlined already in our readings on Taittiriya Upanishad with reference to the expression: “यो वेद *yo veda*” in the Veda Mantra यो वेद निहितं गुहायां परमे व्योमन् *yo veda nihitaṁ guhayāṁ parame vyoman*), for that person, the upliftment of oneself from the state of संसिद्धि *saṁsiddhi* to the state of नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - upliftment of oneself from the state of पूर्ण अन्तःकरण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* to the state of जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* - becoming ONE with परमेश्वर *parameśvar* itself, already in oneself, takes place in a sequence of 14 distinct recognizable steps, all of which together constitute the process of ज्ञाननिष्ठा *jñāna niṣṭhā*.

Sri Krishna has already talked about these steps in detail in different chapters that we have already seen. Now, He points out only the sequence in which these steps of spiritual progress mature naturally and spontaneously in the continuing process of ज्ञाननिष्ठा *jñāna niṣṭhā*, after gaining संसिद्धि *saṁsiddhi* through कर्म योग *karma yoga*.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

*buddhayā viśuddhayā yukto dhṛtyātmānaṁ niyamya ca ।*

शब्दादीन् विषयान् त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ 18 - 51

*śabdādīn viṣayān tyaktvā rāgadveṣau vyudasya ca ॥*

विविक्त सेवी लध्वाशी यतवाक्काय मानसः ।

*vivikta sevī ladhvāśī yatavākkāya mānasaḥ ।*

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 18 - 52

*dhyānayogaparo nityaṁ vairagyaṁ samupāśritaḥ ॥*



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अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहं ।

*ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ ।*

विमुच्य निर्ममः शान्तो ब्रह्म भूयाय कल्पते ॥ 18 - 53

*vimucya nirmamaḥ śānto brahma bhūyāya kalpate ॥*

The first 12 steps of progress in ज्ञाननिष्ठा *jñāna niṣṭhā* are indicated in these three verses.

1. बुद्ध्या विशुद्धया युक्तः *buddhayā viśuddhayā yuktaḥ* - The शुद्ध बुद्धि *śuddha buddhi* already gained through कर्मयोग *karma yoga* way of life uplifts itself into विशुद्ध बुद्धि *viśuddha buddhi*, which means one now not only has विवेक बुद्धि *viveka buddhi* - a बुद्धि *buddhi* which can discriminate between what is आत्मा *ātmā* and what is NOT आत्मा *ātmā*, one also gains clarity of knowledge about one's ultimate Goal in the pursuit of आत्म ज्ञानं *ātma jñānaṁ*, namely मोक्ष *mokṣa* - Total Fulfillment in life. Further, one also gets the capacity not to attribute to worldly objects and accomplishments, a value which they do not have, and thus one gets the capacity to protect oneself from misdirected pursuits. That is gaining विशुद्ध बुद्धि *viśuddha buddhi*, which is the first step in ज्ञाननिष्ठा *jñāna niṣṭhā*. Then

2. धृत्यात्मानं नियम्य च *dhṛtyātmānaṁ niyamya ca* - That विशुद्ध बुद्धि *viśuddha buddhi* is made absolutely firm through सात्त्विक धृति *sāttvika dhṛti* (18-33), which भगवान् *bhagavān* described earlier. Such firmness in विशुद्ध बुद्धि *viśuddha buddhi* is brought about by आत्मानं नियम्य अध्यात्म योग *ātmānaṁ niyamya adhyātma yoga* (कठ *kaṭha* 3 - 13), which means disciplining the activities of one's mind and all of one's organs of perception and action, keeping them within the bounds of धर्म *dharma*, and propelling them in the direction of मोक्ष *mokṣa* through integrated योग *yoga*, meaning कर्मयोग *karma yoga*, ध्यान योग *dhyāna yoga*, ज्ञान योग *jñāna yoga* and भक्तियोग *bhakti yoga*, continuously, again and again.

3. शब्दादीन् विषयान् त्यक्त्वा *śabdādīn viṣayān tyaktvā* - At this stage of one's progress in ज्ञाननिष्ठा *jñāna niṣṭhā*, the person gives up all pursuits of sense objects and sense experiences, which means the person develops a त्याग बुद्धि *tyāga buddhi*,



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a संन्यास बुद्धि *saṁnyāsa buddhi* - a spirit of dissociation with worldly pursuits, except those which are absolutely necessary for one's sustenance, and maintenance of one's physical body in good health, just to keep it fit for the exclusive pursuit of आत्म ज्ञानं *ātma jñānam* - Self-knowledge.

4. रागद्वेषौ व्युदस्य च *rāgadveṣau vyudasya ca* - Even with reference to those pursuits which are necessary for the sustenance and maintenance of one's physical body, the person gives up all likes and dislikes, and one becomes totally dedicated to the pursuit of ज्ञाननिष्ठा *jñāna niṣṭhā* - contemplation on आत्मा *ātmā*, The परमेश्वर *parameśvar*.

5. विविक्त सेवी *vivikta sevī* - The person now gains the disposition to live a quiet life, in a quiet place, conducive to uninterrupted contemplation on Upanishad knowledge (13 - 10).

6. लध्वाशी *ladhvāśī* - Being engaged mainly in contemplation on Upanishad knowledge, the person now eats only lightly, neither too much, not too little only just as much as is necessary. Living in a quiet place and eating moderately have the capacity to bring about चित्त प्रसादं *citta prasādam* - a cheerful disposition, and an atmosphere of auspiciousness in one's mind and बुद्धि *buddhi*.

7. यतवाक्काय मानसः *yatavākkāya mānasaḥ* - The person then gains a natural restraint and discipline with respect to one's speech, body and mind, All that Sri Krishna talked about वाक् तपस् *vāk tapas*, शरीर तपस् *śārīra tapas* and मानस् तपस् *mānas tapas* earlier in Chapter 17, now mature spontaneously in a naturally disciplined manner.

8. ध्यानयोगपरः नित्यं *dhyānayoga parah nityam* - At this stage of one's progress in ज्ञाननिष्ठा *jñāna niṣṭhā*, the person is totally committed to contemplation on आत्मा *ātmā* - The Self I, नित्यं *nityam* - all the time. Here, there are four words and each has a particularly significant meaning.

- ध्यान *dhyāna* - here means आत्मस्वरूप चिन्तनं *ātma svarūpa cintanam* - incisive enquiry on the true nature of आत्मा *ātmā* - The Universal Self I.



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- योग *yoga* - here means single-minded devotion to such enquiry
- परः *parah* - here means a firm commitment to such enquiry
- नित्यं *nityam* - means always, even while being engaged in one's daily duties.

Thus, there is repeated enquiry all the time, which means, the mind and बुद्धि *buddhi* are brought again and again to dwell on the content of the words of the Upanishads on the nature of आत्मा *ātmā*, the Self I, such as:

अयं आत्मा ब्रह्म *ayam ātmābrahma* - The Self I is ब्रह्मन् *brahman* itself

आत्मा इदं सर्वम् *ātmā idam sarvam* - The Self I is all this, all that can be objectified

आत्मा शुद्धं नित्यं मुक्तं *ātmā śuddham nityam muktaṁ* - आत्मा *ātmā*, The Self I is absolutely Pure, ever-free

सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyam-jñānam-anantaṁ brahma* - The Self I, आत्मा *ātmā*, is what is indicated by the Upanishad words सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyam-jñānam-anantaṁ brahma*, etc. Repeated enquiry on such Upanishad words is contemplation on आत्मा *ātmā* at this stage of one's progress in ज्ञाननिष्ठा *jñāna niṣṭhā*. By such enquiry,

9. चैराग्यं समुपाश्रितः *vairagyam samupāśritaḥ* - the person is now endowed with total dispassion - चैराग्यं *vairagyam* towards all objects and experiences, known and unknown. No object, real or imaginary, has any fascination for the person. The person is now totally committed to the pursuit of आत्म ज्ञानं *ātma jñānam* - Self-knowledge only.

From now on, त्याग बुद्धि *tyāga buddhi* - संन्यास बुद्धि *saṁnyāsa buddhi* manifests itself explicitly in the form of one's natural dissociation with क्षेत्र धर्मः *kṣetra dharmas* - the attributes of one's शरीर *śarīra* - body vehicle. Consequently

10. अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहं विमुच्य *ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ vimucya*

विमुच्य *vimucya* - one naturally gives up, what?

अहङ्कारं *ahaṅkāraṁ* - ego



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How does one give up अहङ्कारं *ahaṅkāraṁ* - one's ego? It is only one's ego which gives up anything. Total elimination of अहङ्कारं *ahaṅkāraṁ* is only by ज्ञानं *jñānaṁ*, which means, अहङ्कारं *ahaṅkāraṁ* - one's ego, disappears naturally only when ONENESS with ब्रह्मन् *brahman* happens. That has not yet happened. Therefore, at this stage of ज्ञाननिष्ठा *jñāna niṣṭhā*, अहङ्कारं विमुच्य *ahaṅkāraṁ vimucya* - giving up one's ego is only in terms of attitude, which means, the person realizes clearly that "I am NOT the doer of any कर्म *karma*. I am only an instrument to serve the will of परमेश्वर *parameśvar*". With that attitude, one gives up बलं *balam*, दर्पं *darpaṁ* कामं *kāmaṁ*, क्रोधं *krodham* and परिग्रहं *parigrahaṁ*.

बलं *balam* - one's pride in one's strength, powers, skills, attributes, abilities, etc.

दर्पं *darpaṁ* - one's vainfulness, one's cravings for recognition of one's accomplishments

कामं *kāmaṁ* - all binding desires

क्रोधं *krodham* - anger in all forms, and

परिग्रहं *parigrahaṁ* - sense of possession, ownership, etc., with respect to worldly objects.

All these are given up naturally. Again, as a consequence of such त्याग बुद्धि *tyāga buddhi*

11. निर्ममः *nirmamaḥ* - The person also gives up ममत्वं *mamatvaṁ* - the notion of "mine" with respect to anything. One realizes that "there is nothing that is "mine" I am only a trustee of whatever I have, to serve the will of परमेश्वर *parameśvar*". Because of such त्याग बुद्धि *tyāga buddhi*, the person is content within himself, being free from elation and depression. Naturally therefore, he is

12. शान्तः *śāntaḥ* - The person enjoys the continuous experience of Peace. The Peace here is अनुभव शान्ति *anubhava śānti* - the experience of Peace rooted in the continued pursuit of ब्रह्मज्ञानं *brahma jñānam*, with ब्रह्मार्पण बुद्धि *brahmārpaṇa buddhi* - सर्वम् ब्रह्मार्पणं अस्तु *sarvam brahmārpaṇaṁ astu* - that is the



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disposition of mind and बुद्धि *buddhi* for that person. That शान्ति *śānti* is what Sri Krishna described in Chapter 2 - 70:

आपूर्यमाणं अचलप्रतिष्ठं समुद्रं आपः प्रविशन्ति यद्वत् ।

*āpūrya māṇaṁ acala pratiṣṭhaṁ samudraṁ āpaḥ praviśanti yadvat ।*

तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिं आप्नोति न कामकामी ॥ 2 - 70

*tadvat kāmā yaṁ praviśanti sarve sa śāntiṁ āpnoti na kāmakāmī ॥*

The person in whom all desires arising in the mind, simply merge and disappear in the mind itself as they arise. Just as all the rivers flowing into the already full ocean, simply disappear into the ocean itself, that person experiences the joy of continuous Peace. It is that kind of continuous experience of Peace, अनुभव शान्ति *anubhava śānti*, which is gained by the person now in ज्ञाननिष्ठा *jñāna niṣṭhā*. A person who has reached that step in the process of ज्ञाननिष्ठा *jñāna niṣṭhā*.

ब्रह्म भूयाय कल्पते *brahma bhūyāya kalpate* - gains the capacity for gaining the certainty of knowledge of ONESELF as ब्रह्मन् *brahman* Itself. Thus the person becomes ब्रह्मभूतः *brahmabhūtaḥ*. That means, Sri Krishna explains:

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

*brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati ।*

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ 18 - 54

*samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parām ॥*

ब्रह्मभूतः *brahmabhūtaḥ* meaning ब्रह्मप्राप्तिः *brahmaprāptiḥ* - One who has caught the sight of ब्रह्मन् *brahman*. One for whom ब्रह्मन् *brahman* in oneself is clearly within the reach of one's बुद्धि *buddhi*. That means, the ultimate destination of ज्ञाननिष्ठा *jñāna niṣṭhā* is clearly in sight.

The person's बुद्धि *buddhi* has not yet gained identity with ब्रह्मन् *brahman*, but it has progressed close enough to ब्रह्मन् *brahman* to clearly recognize that ब्रह्मन् *brahman* IS, and That IS in oneself itself. That means, there is no longer any doubt about gaining certainty of knowledge of ONESELF being ब्रह्मन् *brahman* Itself. Naturally therefore





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प्रसन्नात्मा *prasannātmā* - the person's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, is blissfully happy and cheerful, because, the Destination of ज्ञाननिष्ठा *jñāna niṣṭhā* is already clearly in sight. Consequently

न शोचति *na śocati* - there is nothing for this person to regret, or to be sad about

न काङ्क्षति *na kāṅkṣati* - there is nothing more for this person to seek or desire

समः सर्वेषु भूतेषु *samaḥ sarveṣu bhūteṣu* - the person now looks upon all beings in this creation, all people around oneself, just as he looks upon his one self, which means, the person now clearly sees ईशावास्यमिदं सर्वं *īśāvāsyam idaṁ sarvaṁ*. The person thus gains a clear appreciation of सनातन धर्म *sanātana dharma* - The Eternal Order and The Glory of The All-pervading परमेश्वर *parameśvar* in all existence. With such appreciation,

13. मद्भक्तिं लभते पराम् *madbhaktiṁ labhate parām* - the person now finds oneself blessed with the Highest State of ईश्वर भक्ति *īśvara bhakti*, which is the 13th step. This State of ईश्वर भक्ति *īśvara bhakti* is not the ordinary भक्ति *bhakti* of one who prays to परमेश्वर *parameśvar* for some worldly or heavenly object of desire. The State of ईश्वर भक्ति *īśvara bhakti* at this state of one's progress in ज्ञाननिष्ठा *jñāna niṣṭhā* is pure ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti*, ईश्वर भक्ति *īśvara bhakti* rooted in the state of being in the closest proximity of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* already in oneself.

Reaching that state of ईश्वर भक्ति आनन्दमय *īśvara bhakti ānanda mayā* is indeed identical with being in the आनन्दमय *ānanda mayā* State of Existence, the प्रिय-मोद *priya-moda* - प्रमोद *pramoda* - आनन्दमय *ānanda mayā* State of Existence that we talked about in Taittiriya Upanishad (T. U. 2 - 5), which is identical with the State of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - Total surrender to परमेश्वर *parameśvar* already in oneself, Total surrender to Pure Consciousness already in oneself. That state of Existence is as far as one can reach by human endeavor. Then comes the final step in ज्ञाननिष्ठा *jñāna niṣṭhā*. Sri Krishna says:

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।



## ब्रह्मविद्या Brahma Vidya

*bhaktyā māmabhijānāti yāvān yaścāsmi tattvataḥ |*  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 18 - 55  
*tato mām tattvato jñātvā viśate tadanantaram ||*

ततः *tataḥ* - Then

भक्त्या *bhaktyā* - by such ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti*

मां *mām* (परमेश्वर *parameśvar* - परमात्मानं *paramātmānaṁ*) अभिजानाति

*abhijānāti* - the person in ज्ञाननिष्ठा *jñāna niṣṭhā* clearly, totally and directly recognizes Me, The परमेश्वर *parameśvar*, The परमात्मा *paramātmā*, as The SELF in oneself and in every self. How?

यावान् (अहं *ahaṁ*) अस्मि तत्त्वतः *yāvān asmi tattvataḥ* - Just as "I" am in reality, just as परमेश्वर *parameśvar* is in reality, in all the glories of परमेश्वर *parameśvar*, as manifested in all the names and forms in this creation (recall Gita, Chapter 10, विभूति योग *vibhūta yoga*) including one's very self, and also

यः च (अहं *ahaṁ*) अस्मि तत्त्वतः *yaḥ ca asmi tattvataḥ* - just as "I" am in reality, just as परमेश्वर *parameśvar* is, in reality, as पूर्ण पुरुष *pūrṇa puruṣa*, as पुरुषोत्तम *puruṣottama*, transcending all forms and names, transcending both जगत् *jagat* and माया *māyā*, transcending both क्षर *kṣara* and अक्षर *akṣara* (recall Gita Chapter 15, पुरुषोत्तम योग *puruṣottama yoga*).

Thus, the person who has progressed thus far in ज्ञाननिष्ठा *jñāna niṣṭhā*,

मां परमेश्वर अभिजानाति *mām parameśvar abhijānāti* - recognizes Me, The परमेश्वर *parameśvar*, clearly, totally, directly, both in oneself and in every being in this creation as The ONE, all-pervading, all-inclusive, Eternal Reality of Existence, in its entirety.

मां तत्त्वतः ज्ञात्वा *mām tattvato jñātvā* - Thus, knowing Me, The परमेश्वर *parameśvar*, as पूर्ण पुरुष *pūrṇa puruṣa*, as पुरुषोत्तम *puruṣottama*, thus gaining पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānaṁ*



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

## ब्रह्मविद्या Brahma Vidya

तदनन्तरम् मां विशते *mām viśate* - thereafter, the person enters into ME, the परमेश्वर *parameśvar*, merges into परमेश्वर *parameśvar*.

Here the word " तदनन्तरम् *tadanantaram* = thereafter" does not mean there is a time lag between "knowing" परमेश्वर *parameśvar* and "entering" into परमेश्वर *parameśvar*. For example, when I say "after eating food, my hunger is quenched", it does not mean that there is a time lag between eating food and quenching hunger. Eating food itself is quenching hunger.

Similarly, knowing परमेश्वर *parameśvar* itself is entering into परमेश्वर *parameśvar*, becoming one with परमेश्वर *parameśvar*. Therefore,

14. मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् *mām tattvato jñātvā viśate tadanantaram* - means, having gained पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānaṁ* - Knowledge of Absolute Reality in Its entirety, one is no longer separate from परमेश्वर *parameśvar*. One directly recognizes one's identity with परमेश्वर *parameśvar*. One recognizes that one is already ONE with ब्रह्मन् *brahman*. That is जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* - ONENESS with ब्रह्मन् *brahman*. That is नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - The State of Absolute Actionlessness, Absolute Freedom from Action, The State of Total Fulfillment in life. That is मोक्ष *mokṣa* - The Ultimate Destination of ज्ञाननिष्ठा *jñāna niṣṭhā*.

We are now approaching the end of this chapter. We will be hearing the final message of Sri Krishna to Arjuna in the next two sessions.