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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ

Chapter 18

Volume 15

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

īśvaraḥ sarvabhūtānāṁ hṛddeśe'rjuna tiṣṭati ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 18 - 61

bhrāmayansarvabhūtāni yantrārūḍhāni māyayā ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।

tameva śaraṇaṁ gaccha sarvabhāvena bhārata ।

तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 18 - 62

tat prasādāt parāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam ॥

इति ते ज्ञानमाख्यातं गुह्यात् गुह्यतरं मया ।

iti te jñānamākhyātaṁ guhyāt guhyataraṁ mayā ।

विमृश्य एतत् अशेषेण यतेच्छसि तथा कुरु ॥ 18 - 63

vimṛśya etat aśeṣeṇa yatecchasi tathā kuru ॥

सर्वं गुह्यतमं भूयः श्रुणु मे परमं वचः ।

sarva guhyatamaṁ bhūyaḥ śruṇu me paramaṁ vacaḥ ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 18 - 64

iṣṭo'si me dṛḍhamiti tato vakṣyāmi te hitam ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

manmanā bhava madbhakto madyājī māṁ namaskuru ।

मां एव एस्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 18 - 65

māṁ eva esyasi satyaṁ te pratijāne priyo'si me ॥

सर्वं धर्मान् परित्यज्य मां एकं शरणं व्रज ।

sarva dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja ।



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अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 18 - 66
ahaṁ tvā sarva pāpebhyo mokṣayiṣyāmi mā śucaḥ ॥
मचित्तः सततं भव
macittaḥ satataṁ bhava

Be in परमेश्वर *parameśvar*-consciousness at all times.
Never lose sight of परमेश्वर *parameśvar*, already in yourself.
Always hold on to परमेश्वर *parameśvar* already in yourself.
That is Sri Krishna's message as we saw last time.

Every one is परमेश्वर *parameśvar* - conscious now and then. When one recites a prayer, sings a Bhajan, does some Pooja or performs a religious ritual of some kind, one is generally परमेश्वर *parameśvar*-conscious. The परमेश्वर *parameśvar* - consciousness which Sri Krishna is talking about here is far more than that. The critical word here is सततं *satataṁ* - Always, at all times, under all circumstances.

How can one be परमेश्वर *parameśvar* -conscious always when one has many other immediate things to do in daily life? Being in परमेश्वर *parameśvar* -consciousness does not prevent one from doing anything, any time. In fact, भगवान् *bhagavān* says: "Do everything that you need to do, being in परमेश्वर *parameśvar*-consciousness:

Being in परमेश्वर *parameśvar* -consciousness means always being aware of, always enjoying the presence of परमेश्वर *parameśvar*, The Grace of परमेश्वर *parameśvar* in one's very existence, everywhere in one's शरीर *śarīra* - physical body, in all of one's faculties, abilities, thoughts, words and actions.

"Doing everything that you need to do, being in such परमेश्वर *parameśvar* -consciousness" means सर्व कर्माणि अपि सदा कुर्वाणः मत् व्यपाश्रयः *sarva karmāṇi api sadā kurvāṇaḥ mat vyapāśrayaḥ* - as we saw last time, performing all कर्म *karmas* - all of one's duties, सदा *sadā* at all times, under all circumstances, being in बुद्धि योग *buddhi yoga*, with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śarṇāgati* - total surrender to परमेश्वर *parameśvar*, The Pure Consciousness already within oneself, with such ज्ञान लक्षण ईश्वर भक्ति व्यपाश्रयः *jñāna lakṣaṇa īśvara bhakti vyapāśrayaḥ* - mind and बुद्धि *buddhi*, reverentially seeking the Grace of



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परमेश्वर *parameśvar* to reach one's destination, which is परमेश्वर *parameśvar* Itself, already in oneself.

That is how one can be in परमेश्वर *parameśvar* -consciousness
सततं *satataṁ* - ALWAYS.

Such Being, through such Doing, is possible only when मोह *moha* (delusion and confusion) totally disappear from one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*. The delusion is with respect to ज्ञानं *jñānaṁ* - Knowledge about जीव *jīva*, जगत्, *jagat* and ईश्वर *īśvara*, in effect, the true nature of oneself, The आत्मा *ātmā* already in oneself; and the confusion is with respect to कर्म *karma*, especially स्वकर्म *svakarma* - one's duty, as a participant in this creation, at any given time, place and circumstances.

The entire गीत उपदेश *gīta upadeśa* - The Teaching of The भगवत् गीता *bhagavat gītā*, is on such ज्ञानं *jñānaṁ* and कर्म *karma*, meant to help one to overcome such मोह *moha* - delusion and confusion. Sri Krishna has already talked about ज्ञानं *jñānaṁ* and कर्म *karma* extensively, throughout these discourses. He now wants to conclude His उपदेश *upadeśa* by telling Arjuna again, for the last time, what exactly he should know, and what exactly he should do to overcome मोह *moha* and gain The श्रेयस् *śreyas* that he seeks. Therefore, भगवान् *bhagavān* says:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
īśvaraḥ sarvabhūtānāṁ hṛddeśe'rjuna tiṣṭati ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 18 - 61
bhrāmayansarvabhūtāni yantrārūḍhāni māyayā ॥

The Upanishad words परमेश्वर *parameśvar*, आत्मा *ātmā*, परमात्मा *paramātmā*, ब्रह्मन् *brahman*, क्षेत्रज्ञ *kṣetrajñā* - all these words indicate the same ONE Supreme Being

- from which all that is in this entire creation are born
- by which, those which are born, live and grow, and



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- into which, all that live and grow, ultimately go back, giving up their form and name, and become ONE with That from which they came

That Supreme Being is indicated here simply by the word ईश्वर *īśvara*. Therefore, भगवान् *bhagavān* says:

अर्जुन *arjuna* - O! Arjuna, this is what you must know, what you must understand and appreciate clearly. What is that?

ईश्वरः सर्वभूतानां हृदये तिष्ठति *īśvaraḥ sarvabhūtānām hṛdaye tiṣṭati* - ईश्वर *īśvara*, The परमेश्वर *parameśvar*,

The ब्रह्मन् *brahman*, The आत्मा *ātmā*, The Universal Self I, IS, which means, already exists in every being, is already available for recognition in the heart and head, in one's innermost emotional feelings and enlightened intellect (the ब्रह्मपुरि *brahmpuri* region of बुद्धि *buddhi*) of all conscious beings.

परमेश्वर *parameśvar*, of course, is everywhere, but it is only in one's emotional feelings and intellectual awareness where such consciousness is manifest, where one experiences the world of objects, and where one recognizes the presence of आत्मा *ātmā*, The "I" in oneself as "I am". This is true of all conscious beings.

Now, what is परमेश्वर *parameśvar* doing, being in the emotion and intellect of all beings? परमेश्वर *parameśvar* is NOT doing anything, but

भ्रामयन् सर्वभूतानि *bhrāmayan sarvabhūtāni* - just by His very presence, परमेश्वर *parameśvar* is causing all beings to move, and do what they so. (Why do they do what they do?)

मायया *māyayā* - because of their own माया गुणः *māyā guṇas*, स्वभाव गुणः *svabhāva guṇas* - natural dispositions, born of their own past कर्मः *karmas*

यन्त्र आरूढानि *yantra ārūḍhāni* (इव *iva*) - Just as the various parts mounted on a machine, and activated by a source of power, move and do what they do, according to the way they are pre-designed and assembled, in the same way, all actions in this body, all actions in this entire creation take place in the presence of परमेश्वर *parameśvar* as the ultimate source of all power behind all actions. Therefore Arjuna, please understand this clearly:



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- परमेश्वर *paramēśvar* is already within yourself
- परमेश्वर *paramēśvar* is the real source of power behind all your कर्मस *karmas*, all your duties

The कर्मस *karmas* that you have to do, the duties that come to you from time to time, are in accordance with your स्वभाव गुणस *svabhāva guṇas* - natural dispositions. But the real source of power behind your स्वभाव गुणस *svabhāva guṇas* is only परमेश्वर *paramēśvar*.

Thus, in fact, all your स्वभाव कर्मस *svabhāva karmas* - स्वकर्मस *svakarmas* - all your natural duties arise only from परमेश्वर *paramēśvar*. If you understand this clearly, there is no need for you to try and run away from your duties at any time, at any place. You can reach That परमेश्वर *paramēśvar* through your own स्वभाव कर्मस *svabhāva karmas* - your own natural duties, whatever they are. How? Accept your स्वभाव *svabhāva* - natural disposition as it is. Do whatever कर्मस *karmas* you have to do accordingly, and do them all as well as you can (योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam* 2 - 50) with ईश्वर अर्पण बुद्धि *īśvara arpaṇa buddhi*, ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi* - with the attitude of offering all कर्मस *karmas* without exception to परमेश्वर *paramēśvar* itself, as worship of परमेश्वर *paramēśvar*, as ईश्वर आराधन *īśvara ārādhana*.

By so doing, all your कर्मस *karmas* become कर्म योग *karma yoga*, setting your अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* in the direction of परमेश्वर *paramēśvar* within yourself. With such कर्म योग बुद्धि *karma yoga buddhi* and प्रसाद बुद्धि *prasāda buddhi*, this is what you should do.

तमेव शरणं गच्छ सर्वभावेन भारत ।

tameva śaraṇam gaccha sarvabhāvena bhārata ।

तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

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tat prasādāt parāṁ śāntim sthānam prāpsyasi śāśvatam ॥

सर्वभावेन सर्वात्म भावेन तं परमेश्वरं ज्ञात्वा *sarvabhāvena sarvātma bhāvena taṁ paramēśvarim jñātvā* - With the attitude of ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa*



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īśvara bhakti, recognizing That परमेश्वर *parameśvar*, everywhere in your own physical body, in all your faculties, abilities, thoughts, words and deeds arising from your body, mind and intellect, and so recognizing That Same ONE परमेश्वर *parameśvar* in every other being in this creation

तं एव शरणं गच्छ *tam eva śaraṇam gaccha*, तं परमेश्वर एव आश्रयं कुरु *tam parameśvar eva āśrayam kuru* - reverentially, both emotionally and intellectually, seek पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - seek total refuge, total surrender, total entry, total ONENESS in That परमेश्वर *parameśvar* alone. That is what you should do.

Such surrender to That परमेश्वर *parameśvar* is Itself ईश्वर प्रसादं *īśvara prasādam* - The Grace of परमेश्वर *parameśvar*.

तत् प्रसादात् *tat prasādāt* - By That Grace of परमेश्वर *parameśvar*

परां शान्तिं प्राप्स्यसि *parāṁ śāntim prāpsyasi* - You will gain परां शान्तिं *parāṁ śāntim* - The Supreme Peace. That is not the ordinary Peace that comes and goes. That is परां शान्तिं *parāṁ śāntim* - The Supreme Peace, which is ज्ञान स्वरूप शान्ति *jñāna svarūpa śānti*. It is Peace whose very nature is ब्रह्म ज्ञानं *brahma jñānam*, ईश्वर ज्ञानं *īśvara jñānam*, आत्म ज्ञानं *ātma jñānam*, शुद्ध आत्म चैतन्यं *śuddha ātma caitanyam* - Pure Consciousness Itself. That परां शान्तिं *parāṁ śāntim* is शाश्वतं स्थानं *śāśvataṁ sthānam* - your Immortal Eternal Abode

ब्रह्मपदं *brahmapadam* - the Abode of ब्रह्मन्, विष्णोः परमं पदं *viṣṇoḥ paramaṁ padam* - The Abode of The all-pervading महाविष्णु *mahāviṣṇu* indicated in कठोपनिषत् *kāthopanīṣat* (कठ *kāṭha* 3 - 9) as

सः अध्वनः पारं आप्नोति तत् विष्णोः परमं पदं *saḥ adhvanaḥ pāraṁ āpnoti tat viṣṇoḥ paramaṁ padam* - By such ब्रह्म ज्ञानं *brahma jñānam*, one's बुद्धि *buddhi* reaches the end of the never-ending road of संसार *saṁsār*, which means, by such ईश्वर ज्ञानं *īśvara jñānam*, आत्म ज्ञानं *ātma jñānam*, one's बुद्धि *buddhi* transcends the entire संसार गति *saṁsāra gati*. The बुद्धि *buddhi* is released from



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अविद्या *avidyā*, काम *kāma*, कर्म *karma* बन्धन *bandhanas* - all worldly bondages, and as a result

भिद्यते हृदय ग्रन्थिः तस्मिन् दृष्टे परावरे *bhidyte hṛdaya granthiḥ yasmin dṛṣṭe paravare* (मु mu 2 - 2 - 8)

one recognizes the true nature of पर *para* and अपर *apara*, सत्यं *satyaṁ* and मिथ्या *mithyā* - Absolute truth and transient appearances, and consequently the entire host of ignorance-born tendencies simply disappear, and

आनन्द रूपं अमृतं यत् विभाति *ānanda rūpaṁ amṛtaṁ yat vibhāti* (मु mu 2 - 2 - 7)

The आत्मा *ātmā*, The Self I, The Universal Self I, shines by Itself, revealing Itself as The Ever Existent, Immortal सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānand svarūpa brahman* Itself.

It is That शाश्वतं स्थानं *śāśvataṁ sthānaṁ*, Immortal ब्रह्मपदं *brahmapadaṁ* that you will gain by such पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*. That is gaining जीवब्रह्म ऐक्यं *jīva brahma aikyaṁ*, मोक्षं *mokṣaṁ*, The श्रेयस् *śreyas* you seek, and That is what you will get certainly, so declares Sri Krishna.

Thus, Sri Krishna has now told Arjuna what exactly he should know, and what exactly he should do to overcome मोह *moha* - delusion and confusion, and gain The श्रेयस् *śreyas* that he seeks. All this ब्रह्मविद्या *brahmavidyā* knowledge which Sri Krishna has been teaching Arjuna is गुह्यात् गुह्यतरं ज्ञानं *guhyāt guhyataraṁ jñānaṁ* - Knowledge more secret than all secrets. It is the greatest of all secrets because this knowledge is not available through any other प्रमाण *pramāṇa* - any other means of knowledge. Even if this knowledge is openly communicated to everybody, any number of times, it still remains a secret, because, unless one is ready for this knowledge, one cannot realize, one cannot absorb this Knowledge. Therefore, this Knowledge, though ever remains open, It ever remains closed to most people. Therefore Sri Krishna tells Arjuna

इति ते ज्ञानमाख्यातं गुह्यात् गुह्यतरं मया ।

iti te jñānamākhyātaṁ guhyāt guhyataraṁ mayā ।

विमृश्य एतत् अशेषेण यतेच्छसि तथा कुरु ॥ 18 - 63

vimṛśya etat aśeṣeṇa yatecchasi tathā kuru ॥



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इति ते मया गुह्यात् गुह्यतरं ज्ञानं अख्यातं *iti te mayā guhyāt guhyataram jñānam akhyātam* - Thus, This ब्रह्मविद्या *brahmavidyā* Knowledge, which is, by Its very nature, extraordinarily secret, has been communicated and explained to you by ME, The परमेश्वर *parameśvar*.

विमृश्य एतत् ज्ञानं अशेषेण *vimṛśya etat jñānam aśeṣeṇa* -

Think about This Knowledge in its entirety.

Analyze this knowledge in its entirety in your own बुद्धि *buddhi*.

Contemplate on this Knowledge in its entirety, and

Assimilate this knowledge in its entirety.

After doing all these

यथा इच्छसि तथा कुरु *yathā icchasi tathā kuru* - as you desire, so you do. Do as you like.

So saying, Sri Krishna leaves Arjuna totally free to decide for himself whatever he wants to do.

Sri Krishna is now ready to conclude His उपदेश *upadeśa* - His Teaching. Introducing His concluding Message, भगवान् *bhagavān* says:

सर्वं गुह्यतमं भूयः श्रुणु मे परमं वचः ।

sarva guhyatamaṁ bhūyaḥ śruṇu me paramaṁ vacaḥ ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 18 - 64

iṣṭo'si me dṛḍhamiti tato vakṣyāmi te hitam ॥

भूयः मे वचः श्रुणु *bhūyaḥ me vacaḥ śruṇu* - Please listen and understand these words of Mine, again.

परमं वचः सर्वं गुह्यतमं वचः *paramaṁ vacaḥ sarva guhyatamaṁ vacaḥ* - These words are of supreme significance, and, even though the entire ब्रह्मविद्या *brahmavidyā* knowledge is secret knowledge, what I am going to tell you now is the most secret knowledge in the entire ब्रह्म विद्या *brahmavidyā*.

Even though I have told you all this before, I am telling this to you again, simply because



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ईष्टः असि मे दृढम् इति *iṣṭah asi me dṛḍham iti* - you are absolutely Dear to Me. You are My सखा *sakhā* - friend. You are My शिष्य *śiṣya* - disciple, and you are My भक्त *bhakta* - devotee, all in absolute terms. Therefore, you are absolutely dear to Me.

ततः वक्ष्यामि ते हितं *tataḥ vakṣyāmi te hitam* - Therefore, I am telling this to you for your own absolute good. There are many things good for a person. But That which is absolute good is only the knowledge for gaining मोक्ष *mokṣa*. Therefore, please listen.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

manmanā bhava madbhakto madyājī māṁ namaskuru ।

मां एव एस्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 18 - 65

māṁ eva esyasi satyam te pratijāne priyo'si me ॥

सर्व धर्मान् परित्यज्य मां एकं शरणं व्रज ।

sarva dharmān parityajya māṁ ekaṁ śaraṇam vraja ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 18 - 66

ahaṁ tvā sarva pāpebhyo mokṣayiṣyāmi mā śucaḥ ॥

This is Sri Krishna's final, direct and definite response to Arjuna's original request. As we may recall, Arjuna's original request is

यत् श्रेयः स्यात् निश्चितं ब्रूहि तन्मे *yat śreyaḥ syāt niścitam brūhi tanme* (2 - 7)

What is it that I need to do to gain श्रेयस् *śreyas* - मोक्ष *mokṣa* - Total Liberation, Total Fulfillment in life. Please tell That to me, clearly, precisely and definitely.

This is Sri Krishna's reply in such terms.

मन्मना भव *manmanā bhava* - Fix your mind and बुद्धि *buddhi* in Me, The परमेश्वर *parameśvar*, with full understanding and appreciation that

मया ततं इदं सर्वम् *mayā tataṁ idaṁ sarvam* - Everything in this creation is pervaded, in and out, by Me, the परमेश्वर *parameśvar*

मत्स्थानि सर्वभूतानि *matsthāni sarvabhūtāni* - Everything in this creation abides in Me, The परमेश्वर *parameśvar*



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न च मत्स्थानि भूतानि *na ca matsthāni bhūtāni* - Still, I, The परमेश्वर *parameśvar*, remain independent of everything in this creation

सर्वस्य चाहं हृदि संनिविष्टः *sarvasya cāhaṁ hṛdi saṁniviṣṭaḥ* - I, The परमेश्वर *parameśvar*, already exist, naturally recognizable, in the heart and बुद्धि *buddhi* in the enlightened emotion and intellect of every person as one's very Self, as one's very स्वरूप *svarūpa* - as one's Pure Consciousness Itself. Thus, clearly recognizing Me, The परमेश्वर *parameśvar* as such, already in yourself

मन्मना भव मच्चित्तः सततं भव *manmanā bhava maccittaḥ satataṁ bhava* - Be conscious of Me, The परमेश्वर *parameśvar* at all times, under all circumstances. Never lose sight of Me, the परमेश्वर *parameśvar*, already in yourself. Always hold on to ME, the परमेश्वर *parameśvar*, already in yourself. Being in such परमेश्वर *parameśvar* -consciousness is ज्ञान स्वरूप ईश्वर अनुचिन्तनं *jñāna svarūpa īśvara anucintanaṁ* - contemplation on परमेश्वर *parameśvar*, rooted in आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge. At the same time

मद्भक्तः भव *madbhaktaḥ bhava* - Be My भक्त *bhakta* - Be a devotee of Me, the परमेश्वर *parameśvar*, at all times, under all circumstances. As ईश्वर भक्त *īśvara bhakta* - as the devotee of परमेश्वर *parameśvar*, regard yourself only as an instrument to serve My will, The Will of परमेश्वर *parameśvar*, at all times. Such service to परमेश्वर *parameśvar*, such ईश्वर कैङ्कर्यम् *īśvara kaiṅkaryam* is ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* rooted in आत्मज्ञानं *ātma jñānaṁ* - Self-knowledge. At the same time

मद्याजी भव *madyājī bhava* - Do every कर्म *karma* that comes to you as your natural duty, and do that कर्म *karma* as well as you can (योगः कर्मसु कौशलं *yogaḥ karmasu kauśalaṁ*). Do every such कर्म *karma* as यज्ञ कर्म *yajña karma*, as ईश्वर कर्म *īśvara karma*, as कर्म *karma* to be done with कर्म योग बुद्धि *karma yoga buddhi*, ईश्वर अर्पण बुद्धि *īśvara arpaṇa buddhi*, ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi* - with the attitude of offering all कर्म's *karmas* to ME, The परमेश्वर *parameśvar* Itself, as acts of worship of परमेश्वर *parameśvar*, already in yourself. Again, at the same time



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मां नमस्कुरु *mām namaskuru* - Recognizing and appreciating My सर्वात्म भाव *sarvātma bhāva* - the presence of Myself, The परमेश्वर *parameśvar* in every Being in this creation, do नमस्कार *namaskār* to Me, The परमेश्वर *parameśvar*, already in yourself and also in every one you deal with in your daily life.

सर्वधर्मान् परित्यज्य *sarva dharman parityajya* - धर्म *dharma* is concerned only with कर्म *karma*. Therefore सर्वधर्मान् परित्यज्य *sarva dharmān parityajya* means totally giving up all कर्मस *karmas*, which means giving up all notions of oneself being the कर्ता *kartā* of any कर्म *karma* - the doer of any action. Dissociating yourself from all कर्मस *karmas* and कर्मफलस *karma phalas* - all actions and their results, by the attitude of सर्व कर्म संन्यास बुद्धि *sarva karma saṁnyāsa buddhi*, सर्व कर्मफल त्याग बुद्धि *sarva karma phala tyāga buddhi*

मां एकं शरणं व्रज *mām ekaṁ śaraṇaṁ vraja* - seek पूर्ण शरणागति *pūrṇa śarṇāgati* in ME, The परमेश्वर *parameśvar*. Seek total refuge in Me, The परमेश्वर *parameśvar*. Seek total surrender to Me, The परमेश्वर *parameśvar*. Seek total ONENESS in Me, The परमेश्वर *parameśvar*. Seek the grace of परमेश्वर *parameśvar* to reach your ultimate destination, which is परमेश्वर *parameśvar* Itself, already in yourself.

When you do all the above, ईश्वर अनुचिन्तनं *īśvara anucintanaṁ*, ईश्वर कैङ्कर्यम् *īśvara kainkaryam*, ईश्वर अर्पणं *īśvara arpaṇam*, ईश्वर दर्शनं *īśvara darśanaṁ*, सर्व कर्म संन्यास *sarva karma saṁnyāsa* and पूर्ण ईश्वर शरणागति *pūrṇa īśvara śarṇāgati*, when you do all these, at all times, under all circumstances

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि *ahaṁ tvā sarva pāpebhyo mokṣayiṣyāmi* - I will release you, I will uplift you from all worldly bondages and all वासनस *vāsanās* - all lingering impressions of all your past कर्मस *karmas* and experiences, which means, you will naturally gain ईश्वर प्रसाद *īśvara prasāda* - The Grace of परमेश्वर *parameśvar*, by which



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मां एव एस्यसि *mām eva esyasi* - you will certainly come to Me, The परमेश्वर *parameśvar*. You will certainly reach Me. You will certainly become one with Me, The परमेश्वर *parameśvar*. You will certainly gain मोक्ष *mokṣa*. You will certainly gain the श्रेयस् *śreyas* that you seek

सत्यं ते प्रतिजाने *satyaṁ te pratijāne* - That is My Promise to you. That is My assurance to you. I can give this assurance because

प्रियोऽसि मे *priyo'si me* - You are absolutely dear to Me. You are so firmly committed to Me. You are, in fact, Myself, The परमेश्वर *parameśvar* Itself. You are already ONE with Me, The परमेश्वर *parameśvar*. Therefore

मा शुचः *mā śucaḥ* - Do not grieve. Do not entertain any sorrow. There is absolutely no reason for you to be sad about anything.

With these words, Sri Krishna essentially ends His response to Arjuna's original request for spiritual knowledge at a critical time of his life.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

manmanā bhava madbhakto madyājī mām namaskuru ।

मां एव एस्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

mām eva esyasi satyaṁ te pratijāne priyo'si me ॥

सर्व धर्मान् परित्यज्य मां एकं शरणं व्रज ।

sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

ahaṁ tvā sarva pāpebhyo mokṣayiṣyāmi mā śucaḥ ॥

With this extraordinary message of assurance and reassurance from Sri Krishna, The परमेश्वर *parameśvar* Itself, on the means and the end of all human existence, the ब्रह्म विद्या *brahma vidyā* part of भगवत् गीता *bhagavat gītā* - The *Gita Sastra*, essentially ends at this point.

Every person who considers oneself as being born into, or having chosen to live in this tradition of ब्रह्मविद्या *brahmavidyā* knowledge, this tradition of *Sanatana Dharma* - The Eternal Order of Existence, which is the very basis of the Way of life popularly called Hinduism, must realize that, without a clear understanding and appreciation of the



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ब्रह्मविद्या **Brahma Vidya**

Teachings of The Bhagvad Gita in its entirety, one's education, however extensive it may be otherwise, is grossly incomplete and inadequate for one's most essential need in life, namely, total fulfillment in life. What one will do with this knowledge is, of course, left to oneself.

With this knowledge one can at least walk on earth, not as a blind person. That much is certain. So is my own understanding and appreciation of ब्रह्मविद्या *brahma vidyā* Knowledge, the *Gita Sastra*, The भगवत् गीता *bhagavat gītā*

What Arjuna intends to do with this Knowledge, we will see next time.