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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ

Chapter 18

Volume 17

संजय उवाच saṁjaya uvāca

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

ityaham vāsudevasya pārthasya ca mahātmanaḥ ।

संवादं इमं अश्रौषम् अद्भुतं रोमहर्षणं ॥ 18 - 74

saṁvādaṁ imaṁ aśrauṣam adbhutaṁ romaharṣaṇaṁ ॥

व्यासप्रसादात् श्रुतवान् एतत् गुह्यं अहं परम् ।

vyāsaprasādāt śrutavān etat guhyaṁ aham param ।

योगं योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयं ॥ 18 - 75

yogaṁ yogeśvarāt kṛṣṇāt sāksāt kathayataḥ svayaṁ ॥

राजन् संस्मृत्य संस्मृत्य संवादं इमं अद्भुतं ।

rājan saṁsmṛtya saṁsmṛtya saṁvādaṁ imaṁ adbhutaṁ ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ 18 - 76

keśavārjunayoḥ puṇyaṁ hṛṣyāmi ca muhurmuḥuḥ ॥

तच्च संस्मृत्य संस्मृत्य रूपं अत्यद्भुतं हरेः ।

tacca saṁsmṛtya saṁsmṛtya rūpaṁ atyadbhutaṁ hareḥ ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ 18 - 77

vismayo me mahān rajan hṛṣyāmi ca punaḥ punaḥ ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।

तत्र श्रीः विजयो भूतिः धृवा नीतिर्मतिर्मम ॥ 18 - 78

tatra śrīḥ vijayo bhūtiḥ dhṛvā nītimatirmama ॥

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे



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iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre
श्री कृष्णार्जुन संवादे मोक्षसंन्यासयोगोनाम
śrī kṛṣṇārjuna saṁvāde mokṣa saṁnyāsa yogo nāma
अष्टादशोऽध्यायः ॥
aṣṭadaśo'dhyāyaḥ ॥

करिष्ये वचनं तव *kariṣye vacanaṁ tava* - "I will do as you say". With these words of Arjuna to Sri Krishna, the *गीतोपदेश gītopadeśa* - the Teachings of The भगवत् गीता *bhagavat gītā*, in the form of a dialog between Sri Krishna and Arjuna is over. Sanjaya is now concluding his report to the King Dhrtarashtra as follows:

संजय उवाच *saṁjaya uvāca* - Sanjaya says to King Dhrtarashtra:
संजय उवाच *saṁjaya uvāca*
इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
ityahaṁ vāsudevasya pārthasya ca mahātmanaḥ ।
संवादं इमं अश्रौषम् अद्भुतं रोमहर्षणं ॥ 18 - 74
saṁvādaṁ imaṁ aśrauṣam adbhutaṁ romaharṣaṇaṁ ॥

इति *iti* - In this manner

अहं वासुदेवस्य महात्मनः पार्थस्य च इमं संवादं अश्रौषम् *ahaṁ vāsudevasya mahātmanaḥ pārthasya ca imaṁ saṁvādaṁ aśrauṣam* - I have heard this dialog between Sri Krishna and Arjuna, The Mahatma. Sanjaya refers to Sri Krishna as वासुदेव *vāsudeva*, and Arjuna as महात्मा *mahātmā*. Sri Krishna is called वासुदेव *vāsudeva* because the true nature of Sri Krishna is वासुः *vāsuḥ* as well as देवः *devaḥ*. वासुः *vāsuḥ* - the one who abides in all beings, and in whom all beings abide, and देवः *devaḥ* - the one who is all-knowing (सर्वज्ञः सर्वचित् *sarvajñaḥ sarvavit*) and Self-shining (ज्योतिषां अपि तत् ज्योतिः *jyotiṣaṁ api tat jyotiḥ*) Thus वासुदेव *vāsudeva* is परमेश्वर *paramēśvar* Itself. So is Sri Krishna.

Arjuna is now महात्मा *mahātmā*, because he is now free from मोह *moha* - delusion and confusion, and having received his ब्रह्मविद्या *brahmavidyā* knowledge directly



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from Sri Krishna, The परमेश्वर *paramēśvar* Itself, Arjuna is indeed a blessed person, a महात्मा *mahātmā*.

For Sanjaya, the dialog between Sri Krishna and Arjuna has been अद्भुतं *adbhutam* - something extraordinarily wonderful, the like of which never happened before, and also रोमहर्षणं *romaharṣaṇam* - it has also been extraordinarily thrilling, making his hair stand on ends. Therefore, Sanjaya tells King Dhrtarashtra: "Thus I have heard this extraordinarily wonderful and thrilling dialog between Sri Krishna and Arjuna". King Dhrtarashtra may wonder how Sanjaya, sitting by his side in the palace, could hear all this dialog which took place in the battlefield which is far off. Therefore Sanjaya says:

व्यासप्रसादात् श्रुतवान् एतत् गुह्यं अहं परम् ।

vyāsaprasādāt śrutavān etat guhyam aham param |

योगं योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयं ॥ 18 - 75

yogam yogeśvarāt kṛṣṇāt sāksāt kathayataḥ svayam ||

व्यासप्रसादात् *vyāsa prasādāt* - By the Grace of भगवान् व्यास *bhagavān vyāsa*, who gave me divine eyes to see, divine ears to hear and divine अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* to see, hear, understand and appreciate all that is happening in the battlefield

श्रुतवान् अहं *śrutavān aham* - I have heard, I have seen and I have listened to

एतत् परम् गुह्यं योगं *etat param guhyam yogam* - this Supreme, sacred and secret discourse on योग *yoga* knowledge, The मोक्ष शास्त्र *mokṣa śāstra*, The ब्रह्मविद्या *brahma vidyā*

योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयं *yogeśvarāt kṛṣṇāt sāksāt kathayataḥ svayam* - directly from The Lord of योग *yoga* knowledge Sri Krishna Himself, just as He was teaching and explaining this ब्रह्मविद्या *brahmavidyā* to Arjuna.

All that I told you about Sri Krishna-Arjuna dialog is not second hand information. By the grace of Bhagavan Vyasa, I have seen and heard it all, directly from Sri Krishna Himself, just as He Himself was teaching and explaining this extraordinary sacred and secret knowledge to Arjuna.



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In विष्णु सहस्रनाम स्तोत्रं *viṣṇu sahastranāma stotram*, भगवान् व्यास *bhagavān vyāsa* is described as follows

व्यासाय विष्णु रूपाय व्यास रूपाय विष्णवे ।
vyāsāya viṣṇu rūpāya vyāsa rūpāya viṣṇave ।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥
namovai brahmanidhaye vāsiṣṭhaya namo namaḥ ॥

नमस्कार *namaskār* to भगवान् व्यास *bhagavān vyāsa*, born in the lineage of ब्रह्म ऋषि वासिष्ठ *brahma ṛṣi vasiṣṭha*. " भगवान् व्यास *bhagavān vyāsa* is a form of महा विष्णु *mahā viṣṇu* itself, and महा विष्णु *mahā viṣṇu* itself is a form of भगवान् व्यास *bhagavān vyāsa*" says the verse. Thus, in truth, भगवान् व्यास *bhagavān vyāsa* and महा विष्णु *mahā viṣṇu* are indeed identical. Being so, भगवान् व्यास *bhagavān vyāsa* is ब्रह्मनिधि *brahmanidhi* - the very abode of परमेश्वर *parameśvar* indicated by the expression सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-anantaṁ brahma*, which is indeed the very nature of Sri Krishna Himself.

Thus भगवान् व्यास *bhagavān vyāsa* and Sri Krishna are identical in one's true nature, both in terms of स्वरूप *svarūpa* and स्वभाव *svabhāva*. Thus, परमेश्वर *parameśvar* in the form of Sri Krishna gave divine eyes to Arjuna for विश्व रूप दर्शनं *viśva rūpa darśanaṁ* in Chapter 11, and the same परमेश्वर *parameśvar* in the form of भगवान् व्यास *bhagavān vyāsa* gave divine eyes, ears and अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* to Sanjaya to see, hear, understand and appreciate the dialog between Sri Krishna and Arjuna. That is what Sanjaya is telling now, to King Dhrtarashtra. Further, Sanjaya continues:

राजन् संस्मृत्य संस्मृत्य संवादं इमं अद्भुतं ।
rājan saṁsmṛtya saṁsmṛtya saṁvādaṁ imaṁ adbhutaṁ ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ 18 - 76
keśavārjunayoḥ puṇyaṁ hṛṣyāmi ca muhurmuḥuḥ ॥

राजन् *rājan* - O! King

संस्मृत्य संस्मृत्य *saṁsmṛtya saṁsmṛtya* - recalling again and again



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इमं अद्भुतं पुण्यं केशव अर्जुनयोः संवादं *imaṁ adbhutaṁ puṇyaṁ keśava arjunayoḥ saṁvādaṁ* - this amazingly wonderful and auspicious dialog between Sri Krishna and Arjuna

हृष्यामि च मुहुर्मुहुः *hṛṣyāmi ca muhurmuḥuḥ* - I rejoice, again and again

The words of Sri Krishna and Arjuna are still ringing in my ears. Recalling again and again, this amazingly wonderful and auspicious dialogue between Sri Krishna and Arjuna, I rejoice again and again. Not only that

तच्च संस्मृत्य संस्मृत्य रूपं अत्यद्भुतं हरेः ।

tacca saṁsmṛtya saṁsmṛtya rūpaṁ atyadbhutaṁ hareḥ ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ 18 - 77

vismayo me mahān rajan hṛṣyāmi ca punaḥ punaḥ ॥

तच्च *tacca* - Further

संस्मृत्य संस्मृत्य *saṁsmṛtya saṁsmṛtya* - recalling again and again, seeing through my mind and again and again

रूपं अत्यद्भुतं हरेः *rūpaṁ atyadbhutaṁ hareḥ* - that indescribable, wondrous, awe-inspiring cosmic form of Sri Krishna, The महा विष्णु *mahā viṣṇu* that I saw in विश्व रूप दर्शनं *viśva rūpa darśanaṁ*

महान् विस्मयः मे *mahānvismayah me* - it is to me the most amazing, astonishing wonder, beyond all description

राजन् *rajan* - O! King, remembering and recalling again and again, That great wonder

हृष्यामि च पुनः पुनः *hṛṣyāmi ca punaḥ punaḥ* - I rejoice again and again

Now I must tell you what I see clearly by the divine faculties I am blessed with by the grace of भगवान् व्यास *bhagavān vyāsa*.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।

तत्र श्रीः विजयो भूतिः धृवा नीतिर्मतिर्मम ॥ 18 - 78

tatra śrīḥ vijayo bhūtiḥ dhṛvā nītimatirmama ॥



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This is Sanjaya's concluding message to King Dhrtarashtra. Since Dhrtarashtra's natural blindness typifies the अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* of the vast humanity, Sanjaya's concluding message to King Dhrtarashtra is also Sanjaya's message to the entire humanity.

In terms of भगवत् गीता *bhagavat gītā*, in the process of one's own Self-enquiry, Sanjaya is one's own Pure Consciousness, The Pure Consciousness in every person. Therefore, Sanjaya's concluding message to King Dhrtarashtra is also the message of one's own Pure Consciousness to oneself, indeed every self. The message is:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः *yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ* - Wherever is Sri Krishna, The Lord of योग *yoga*, wherever is Arjuna, the man of upright action, inseparably together

Please note that there is no word "and" here between Sri Krishna and Arjuna. There is only ONE.

Wherever is Sri Krishna, wherever is Arjuna, inseparably together, which means wherever is श्रीकृष्णार्जुन कर्म *śrī kṛṣṇārjuna karma*, कर्म *karma* rooted in ईश्वरध्यानं *īśvara dhyānaṁ*, ईश्वर भक्ति *īśvara bhakti*, ईश्वर अर्पणं *īśvara arpaṇaṁ*, ईश्वर दर्शनं *īśvara darśanaṁ*, सर्वकर्मफल त्याग *sarva karma phala tyāga* and पूर्ण ईश्वर शरणागति *pūrṇa īśvara śarṇāgati*, all inseparably together, wherever is such कर्म *karma*

तत्र श्रीः विजयः भूतिः ध्रुवा नीतिः *tatra śrīḥ vijayaḥ bhūtiḥ dhruvā nītiḥ* - There is prosperity, success, happiness, order and stability

Wherever is कर्म *karma* rooted in ईश्वरध्यानं *īśvara dhyānaṁ*, ईश्वर भक्ति *īśvara bhakti*, ईश्वर अर्पणं *īśvara arpaṇaṁ*, ईश्वर दर्शनं *īśvara darśanaṁ*, सर्वकर्मफल त्याग *sarva karma phala tyāga* and पूर्ण ईश्वर शरणागति *pūrṇa īśvara śarṇāgati*, all inseparably together, there is prosperity, success, happiness, order and stability.

मतिः मम *matih mama*

- That is certain



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- That is ईश्वर शासनं *īśvar śāsanam* - Sanatana Dharma
- That is The Eternal law of nature
- That is what I see by the Grace of भगवान् व्यास *bhagavān vyāsa*, The परमेश्वर *parameśvar*

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।

तत्र श्रीः विजयो भूतिः धृवा नीतिर्मतिर्मम ॥ 18 - 78

tatra śrīḥ vijayo bhūtiḥ dhṛuvā nītirmatirmama ॥

So saying, Sanjaya ends his report to King Dhrtarashtra.

Thus ends the 18th Chapter of भगवत् गीता *bhagavat gītā* entitled मोक्षसंन्यास योग *mokṣa samnyāsa yoga*. Thus concludes The भगवत् गीता *bhagavat gītā* in its entirety.

By the grace of Sri Krishna, परमेश्वर *parameśvar*, during the past six years, through a series of 261 short scripture reading sessions, we have heard, with some level of understanding and appreciation, the entire भगवत् गीता *bhagavat gītā*, together with five major Upanishads, namely ईशावास्य उपनिषत् *īśāvāsya upaniṣat*, केनोपनिषत् *kenopaniṣat*, कठोपनिषत् *kāthopaniṣat*, तैत्तिरीय उपनिषत् *taittirīya upaniṣat* and मुण्डक उपनिषत् *muṇḍaka upaniṣat*, all in their entirety, all of which together, communicate the very essence of ब्रह्मविद्या *brahma vidyā* knowledge, The knowledge which makes every other kind of knowledge that we seek or profess, or cultivate, as perennially enjoyable and meaningful as the very glory of परमेश्वर *parameśvar*.

After having listened to such an extensive discourse on ब्रह्मविद्या *brahma vidyā* knowledge, it is important that we spend some time in pure contemplation, keeping the mind and बुद्धि *buddhi* steadily and firmly on the content of the words of The भगवत् गीता *bhagavat gītā* and The Upanishads that we have seen already.

In lieu of such contemplation, for the next 4 weeks, we will be reading a short Upanishad called कैवल्य उपनिषत् *kaivalya upaniṣat*, which we will start next week.



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Before we conclude our session today, for the next 7 minutes, I will be reciting a few Gita verses as a form of worship of परमेश्वर *parameśvar*, ending with a मंगलं श्लोक *maṅgalaṁ śloka* on this auspicious occasion. During this period, I request you to fix your mind and बुद्धि *buddhi* firmly in your own इष्ट देवता *iṣṭa devatā*, and just listen. After the मंगलं श्लोक *maṅgalaṁ śloka* we will conclude the session as usual.

पश्यामि देवान् तव देव देहे सर्वान् तथा भूतविशेषसङ्घान् ।

paśyāmi devān tava deva dehe sarvān tathā bhūta viśeṣa saṅghān |

ब्रह्माणं ईशं कमलासनस्थम् ऋषीन् च सर्वान् उरगान् च दिव्यान् ॥ 11 - 15

brahmāṇaṁ īśaṁ kamalāsanastham ṛṣīn ca sarvān uragān ca divyān ||

अनेक बाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

aneka bāhūdara vaktra netram paśyāmi tvāṁ sarvato'nanta rūpam |

नान्तं न मध्यं न पुनस्तवादिम् पश्यामि विश्वेश्वर विश्वरूप ॥ 11 - 16

nāntaṁ na madhyaṁ na punastavādim paśyāmi viśveśvara viśvarūpa ||

किरीटिनंगदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

kirīṭinaṁ gadināṁ cakriṇaṁ ca - tejorāśiṁ sarvato diptimantaṁ |

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥ 11 - 17

paśyāmi tvāṁ durnirīkṣyaṁ samantāt dīptā nalārkadyutima prameyam ||

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

tvamakṣaraṁ paramaṁ veditavyaṁ tvamasya viśvasya paraṁ nidhānam |

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 11 - 18

tvamavyayaḥ śāśvatadharmagoptā sanātanastvaṁ puruṣo mato me ||

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

sthāne hr̥ṣīkeśa tava prakīrtyā jagat prahr̥ṣyatyanu rajyate ca |

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ 11 - 36

rakṣāṁsi bhītāni diśo dravanti sarve namasyanti ca siddha saṅghāḥ ||

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

kasmācca te na nameran mahātman gariyase brahmaṇo'pyādikartre |

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ 11 - 37

ananta deveśa jagannivāsa tvamakṣaraṁ sada sattatparaṁ yat ||



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त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम् ।

tvamādidēvaḥ puruṣaḥ purāṇaḥ tvamasya viśvasya paraṁ nidhānam ।

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्त रूप ॥ 11 - 38

vettāsi vedyaṁ ca paraṁ ca dhāma tvayā tataṁ viśvam ananta rūpa ॥

वायुर्यमोऽग्रिवरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

vāyuryamo'grivaruṇaḥ śaśāṅkaḥ prajāpatistvaṁ prapitāmahaśca ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ 11 - 39

namo namaste'stu sahasrakṛtvaḥ punaśca bhūyo'pi namo namaste ॥

पुनश्च भूयोऽपि नमो नमस्ते ॥ *punaśca bhūyo'pi namo namaste ॥*

पुनश्च भूयोऽपि नमो नमस्ते ॥ *punaśca bhūyo'pi namo namaste ॥*

पुनश्च भूयोऽपि नमो नमस्ते ॥ *punaśca bhūyo'pi namo namaste ॥*

ज्ञेयं यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतं अश्नुते ।

jñeyaṁ yat tat pravikṣyāmi yat jñātvā amṛtaṁ aśnute ।

अनादिमत् परं ब्रह्म न सत् तत् न असत् उच्यते ॥ 13-12

anādimat paraṁ brahma na sat tat na asat ucyate ॥

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखं ।

sarvataḥ pānipādaṁ tat sarvato'kṣiśiromukhaṁ ।

सर्वतः श्रुतिमल्लोके सर्वम् आवृत्य तिष्ठति ॥ 13-13

sarvataḥ śrutimalloke sarvam āvṛtya tiṣṭhati ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

sarvendriya guṇābhāsaṁ sarvendriya vivarjitam ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ 13-14

asaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhokṭṛ ca ॥

बहिरन्तश्च भूतानां अचरं चरमेव च ।

bahirantaśca bhūtānāṁ acaraṁ carameva ca ।

सूक्ष्मत्वात् तत् अविज्ञेयं दूरस्थं च अन्तिके च तत् ॥ 13-15

sūkṣmatvāt tat avijñeyaṁ dūrasthaṁ ca antike ca tat ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।



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avibhaktam ca bhūteṣu vibhaktamiva ca sthitam |
भूतभर्तृ च तत् ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ 13-16
bhūtabhartṛ ca tat jñeyam grasiṣṇu prabhaviṣṇu ca ||

jyotiṣāmapi tat jyotiḥ tamasaḥ param ucyate |
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् ॥ 13-17
jñānam jñeyam jñāna gamyam ḥṛdi sarvasya viṣṭhitam ||

sarvasya cāham ḥṛdi sanniviṣṭo mattaḥ smṛtirjñānamapohanam ca |
वैदेश्य सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहं ॥ 15-15
vaidaiśca sarvaiḥ ahameva vedyo vedāntakṛt vedavideva cāham ||

buddhayā viśuddhayā yukto dhṛtyātmānam niyamya ca |
बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयान् त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ 18 - 51
śabdādīn viṣayān tyaktvā rāgadveṣau vyudasya ca ||

vivikta sevī ladhvāśī yataavākkāya mānasaḥ |
विविक्त सेवी लध्वाशी यतवाक्काय मानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 18 - 52
dhyānayogaparo nityam vairagyam samupāśritaḥ ||

ahaṅkāram balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ |
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहं ।
विमुच्य निर्ममः शान्तो ब्रह्म भूयाय कल्पते ॥ 18 - 53
vimucya nirmamaḥ śānto brahma bhūyāya kalpate ||

brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati |
ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ 18 - 54
samaḥ sarveṣu bhūteṣu madbhaktim labhate param ||

bhakyā māmabhajānāti yāvān yaścāsmi tattvataḥ |
भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।



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ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 18 - 55
tato mām tattvato jñātvā viśate tadanantaram ॥

सर्व कर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
sarva karmānyapi sadā kurvāṇo madvyapāśrayaḥ ।
मत् प्रसादात् अवाप्नोति शाश्वतं पदम् अव्ययम् ॥ 18 - 56
mat prasādāt avāpnoti śāśvataṁ padam avyayam ॥

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
cetasā sarvakaramāṇi mayi samnyasya matparaḥ ।
बुद्धियोगं उपाश्रित्य मच्चित्तः सततं भव ॥ 18 - 57
buddhiyogaṁ upāśritya maccittaḥ satataṁ bhava ॥

मच्चित्तः सर्वदुर्गाणि मत् प्रसादात् तरिष्यसि ।
maccittaḥ sarvadurgāṇi mat prasādāt tariṣyasi ।
अथ चेत् त्वं अहङ्कारात् न श्रोष्यसि विनङ्क्ष्यसि ॥ 18 - 58
atha cet tvam ahaṅkārat na śroṣyasi vinaṅkṣyasi ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
īśvaraḥ sarvabhūtānām hṛddeśe'ṛjuna 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 ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
manmanā bhava madbhakto madyājī mām namaskuru ।
मां एव एस्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 18 - 65
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 ॥ 18 - 66
aḥam tva sarvapaṇebhyaḥ mokṣayiṣyāmi mā śucaḥ ॥



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मा शुचः ॥

मा शुचः ॥

mā śucaḥ ॥

mā śucaḥ ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।

तत्र श्रीः विजयो भूतिः धृवा नीतिर्मतिर्मम ॥

18 - 78

tatra śrīḥ vijayo bhūtiḥ dhṛuvā nītirmatirmama ॥

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मनावा प्रकृतेः स्वभावात् ।

kāyena vācā manasendriyairvā buddhyā'atmanāvā prakṛteḥ svabhāvāt ।

करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥

karomi yadyat sakalam parsmāi nārāyaṇāyeti samarpayāmi ॥

पलासवनवासाय पङ्कजक्षाय शार्ङ्गिणे ।

palāsavanavāsāya paṅkajakṣāya śārgiṇe ।

ब्रह्मविद्या ज्ञान प्रसादाय श्रीवासुदेवाय मंगलं ॥

हरिः ॐ

brahmavidyā jñāna prasādāya śrivāsaudevāya maṅgaḷam ॥

hariḥ ॐ