



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

ब्रह्मविद्या **Brahma Vidya**

भगवत् गीता  
*bhagavat gītā*  
Introduction  
Volume 1

We begin our study of भगवत् गीता *bhagavat gītā* with गीताध्यानं *gītā dhyānaṁ* which is a set of 9 verses recited traditionally as Invocation, Dedication and Prayer. In this Invocation, we do नमस्कार *namaskār* to गीताध्यानं *gītā dhyānaṁ* - Gita Knowledge - as ब्रह्मविद्या *brahma vidyā* - and sing the glory of भगवत् गीता *bhagavat gītā* as It Is.

Doing नमस्कार *namaskār* to गीताध्यानं *gītā dhyānaṁ* means, committing oneself to the pursuit of Knowledge and Service at the highest level, in one's everyday life, at all times. Such commitment leads to Total Fulfillment in life through Self-Discovery - Discovery of one's Identity, one's Roots, one's Strength, and one's overriding purpose in life, and the Discovery of the true glory of human existence, in one's own life.

Let us listen to गीताध्यानं *gītā dhyānaṁ* first, and then we will go through each verse one by one.

गीता ध्यानं  
*gītā dhyānaṁ*

ओं पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं  
*om̐ parthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ*  
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।  
*vyāsenā gr̥thathitāṁ purāṇamuninā madhye mahābhāratam |*  
अद्वैतामृतवर्षिणीं भगवतीं, अष्टादशाध्यायिनीं  
*advaitāmṛta varṣiṇīm bhagavatīm, aṣṭā daśādhyāyiniṁ*  
अंब त्वां अनुसन्दधामि भगवद्गीते भवद्वेषिणीं ॥ 1  
*ambatvāṁ anusanda dhāmi bhagavdgīte bhavadveṣiṇīm ||*

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायत पत्रनेत्र ।  
*namo'stute vyāsa viśāla buddhe phullāravindā yata patranetra |*  
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ 2  
*yena tvayā bhārata taila pūrṇaḥ prajvālito jñāna mayah pradīpah ||*



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प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

*prapanna pārijātāya tottra vetraika pāṇaye ।*

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ 3

*jñāna mudrāya kṛṣṇāya gītāmṛtaduhe namaḥ ॥*

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

*sarvopaniṣado gāvo dogdhā gopālanandanaḥ ।*

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

*partho vatsaḥ sudhīrbhoktā dugdhaṁ gītāmṛtaṁ mahat ॥*

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वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

*vasudeva sutam devam kamsa cāṇūra mardanam ।*

देवकीपरमानन्दं कृष्णं वन्दे जगत् गुरुम् ॥

*devakī paramānandaṁ kṛṣṇaṁ vande jagat gurum ॥*

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भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

*bhīṣma droṇataṭa jayadrtha jalā gāndhāra nīlotpalā*

शल्यग्राहवती कृपेण वहनी कर्णेन चेलाकुला ।

*śalyagrāhavatī kṛpeṇa vahanī karṇena velākulā ।*

अश्वत्थाम विकर्ण घोरमकरा दुर्योधनावर्तिनी

*aśvatthāma vikarṇa ghora makarā duryodhanā vartīnī*

सोत्तीर्णा खलु पाण्डवैः रणनदी कैवर्तकः केशवः ॥

*sottīrṇā khalu pāṇḍavaiḥ raṇanadī kaivartakaḥ keśavaḥ ॥*

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पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं

*pārāśarya vacaḥ sarojamamalam gītārthagandhotkaṭam*

नानाख्यानककेसरं, हरिकथा संबोधनाबोधितम् ।

*nānākhyānaka kesaram, harikathā sambodhanā bodhītam ।*

लोके सज्जन षट् पदैरहरहः पेपीयमानं मुदा

*loke sajjana ṣaṭ padai raharahaḥ pepīya mānaṁ muda*

भूयाद्भारतपङ्कजं कलिमलप्रध्वंसिनः श्रेयसे ॥

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*bhūyādbharata pañkajam kalimala pradhvañsinaḥ śreyase ॥ 7*

मूकं करोति वाचालं पङ्कुं लङ्घयते गिरिम् ।  
*mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate giriṁ ।*  
यत्कृपा तमहं वन्दे परमानन्दमाधवं । 8  
*yatkṛpā tamahaṁ vande paramānanda mādhavaṁ ।*

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्यन्ति दिव्यैः स्तवैः  
*yaṁ brahmā varuṇendra rudra marutaḥ stunvanti divyaiḥ stavaiḥ*  
वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।  
*vedaiḥ sāṅga pada kramopaniṣadaiḥ gāyanti yaṁ sāmagaḥ ।*  
ध्यानावस्थित तद्गतेनमनसा पश्यन्ति यं योगिनः  
*dhyānāvasthita tadgatena manasā paśyanti yaṁ yoginaḥ*  
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥ 9  
*yasyāntaṁ na viduḥ surāsuragaṇāḥ devāya tasmai namaḥ ॥*

The first verse is a salutation to गीता *gītā* - Knowledge as ब्रह्मविद्या *brhma vidya*; आत्मज्ञानं *ātma gnyānam* - Knowledge of ब्रह्मन् *brahman* - Knowledge of the Universal Self; this Knowledge is likened to Mother. An Upanishad is always regarded as Mother Knowledge.

The Gita is समस्त वेद-अर्थ-सार संग्रह भूतं *samasta ved-artha-sāra sangraha bhūtam* - the very essence of the teachings of all the Vedas and the Upanishads. Therefore, the Gita-Knowledge is Mother for everyone.

Mother always does what is good for the child; mother's affection for the child transcends all limitations of the child; it is natural for the child to seek mother's protection, and it is natural for the mother to give the needed protection to the child at all times. Therefore, for us, anytime is good time to reach for the Gita; and, better still, it is best to hold on to the Gita Knowledge at all times. Therefore, this is how गीता ध्यानं *gītā dhyānam* begins:

ओं पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम् ।  
*om̐ parthāya pratibodhitaam̐ bhagavatā nārāyaṇena svayam̐*  
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ॥  
*vyāsena grathitām̐ purāṇamuninā madhye mahābhāratam ।*



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अद्वैतामृतवर्षिणीं भगवतीं, अष्टादशाध्यायिनीं

*advaitāmṛta varṣiṇīm bhagavatīm, aṣṭādaśādhyāyīnīm*

अंब त्वां अनुसन्दधामि भगवद्गीते भवद्वेषिणीं ॥ 1

*am̐ba tvām anusandadhāmi bhagavdgīte bhavadveṣiṇīm ॥ 1*

ओं *om̐*

ओं *om̐* is मङ्गल वचनं *maṅgaḷa vacanam* - Word of Auspiciousness. By uttering the word ओं, first invoke in your mind and बुद्धि *buddhī* an atmosphere of auspiciousness, and an attitude of reverence for ब्रह्मविद्या *brahma vidya*, and then address भगवत् गीता *bhagavat gīta* as,

अंब *am̐ba* - O! Mother भगवत् गीता *bhagavat gīta* Knowledge

त्व अनुसन्दधामि *tvam anusanda dhāmi*

त्व दधामि *tvam dadhāmi* - सन्दधामि *sandadhāmi* - अनुसन्दधामि - *anusanda dhāmi*

त्वां दधामि *tvām dadhāmi* - I give myself to you; I seek refuge in you – how?

त्वां सन्दधामि - *tvām sandadhāmi* I seek refuge in you naturally and deliberately, because I now realize that by being under your protection only, I am really free; therefore,

त्वां अनुसन्दधामि - *tvaam anusandadhāmi* I not only seek refuge in you naturally, I want to follow your teachings, and I want to hold on to you at all times; I seek your protection at all times; May the Gita Knowledge be ever with me, in control of all my thoughts, words and deeds – That is my prayer.

That Gita – Knowledge

पार्थाय प्रतिबोधितां *pārthāya pratibodhitām* - which was taught to Arjuna – how?

प्रतिबोधितां *pratibodhitām* – again and again, in different ways through different pointers, until Arjuna understood what was being communicated, and got all his doubts cleared, and absorbed that knowledge in every fiber of his body, mind and intellect -That Gita knowledge.

By whom was it taught to Arjuna?

भगवता नारायणेन स्वयं *bhagavatā nārāyaṇena svayam* - By Bhagavan Narayana Himself in the form of Sri Krishna.



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Narayana means the unchanging abode of every change in this Universe – The ब्रह्मन् *brahman*, The Lord of this creation in the form and name of Sri Krishna is Sri Narayana.

Again, that Gita Knowledge, व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतं *vyāsena grathitām purāṇa muninā madhye mahābhāratam* - incorporated in the midst of the इतिहास *itihās* called महाभारत *mahābhārat* by the ancient sage व्यास *vyāsa*. Sri Krishna taught the knowledge to Arjuna, and it was व्यास *vyāsa* who reported it all faithfully in the महाभारत *mahābhārat*.

व्यास *vyāsa* was a ज्ञानी *gnyānī* – a Self Realized person, which means, he was the embodiment of भगवान् *bhagavān* Itself, and that is how he could report faithfully this teaching in its entirety.

Again, that Gita Knowledge

अद्वैत-अमृत-वर्षिणी भगवती *advaita-amṛta-varṣiṇīm bhagavatīm* - which showers – which gives in full measure the पूर्ण ब्रह्मज्ञानं *pūrṇa brahma gnyanam* – about जीव-जगत् *jīva-jagat* – and ईश्वर *īshvar* – which is ईश्वर ज्ञानं *īshvar gnyanam* in its entirety.

भवद्वेषिणी *bhavadveṣiṇīm* – The knowledge which uplifts one from all worldly pains and sorrows.

When Upanishad talks about अद्वैत *advaita*, it only means पूर्णम् *pūrṇam* – all inclusive, all pervasive Whole.

That अद्वैत ज्ञानं *advaita gnyanam* – पूर्ण ईश्वर ज्ञानं *pūrṇa īshvar gnyanam* – has nothing to do with sectarian philosophical divisions, which are of more recent origin.

The Gita knowledge is पूर्ण ईश्वर ज्ञानं *pūrṇa īshvara gnyanam* by its very nature. That Gita Knowledge is भवद्वेषिणी *bhavadveṣiṇīm* – the destroyer of rebirth, which means That Gita Knowledge is the means for gaining freedom from all संसार बन्धन *saṁsār bandhanas* - freedom from all bondages of worldly life, and for gaining जीव ब्रह्म ऐक्यं *jīva brahma eikyam* – recognition of one's true identity with परमेश्वर *parameśvar*, already in oneself.

अष्टादशाध्यायिनी *aṣṭādaśādhyaīnīm* - That Gita Knowledge is given in the 18 chapters of the भगवत् गीता *bhagavat gīta*. That भगवत् गीता *bhagavat gīta* Knowledge is: अंब *amba* – Mother Knowledge.



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अंब त्वां अनुसन्दधामि *amba tvām anu sanda dhāmī* - I worship That Knowledge; I commit myself to the pursuit of The Knowledge. I do नमस्कार *namaskar* to that भगवत् गीता *bhagavat gīta* Mother Knowledge.

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायत पत्र नेत्र ।  
*namo'stute vyāsa viśālabuddhe phullāravīndayata patranetra ।*  
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ 2  
*yena tvayā bhārata taila pūrṇaḥ prajvālīto jñāna mayāḥ pradīpaḥ ॥*

This verse is a salutation to भगवान् व्यास *bhagavan vyasa*, the author of महाभारत *mahābhārata*.

नमोऽस्तु ते व्यास *namo'stute vyāsa* - नमस्कार *namaskār* to you भगवान् व्यास *bhagavān vyāsa*

नमः *namaḥ* - saying नमस्कार *namaskār* to anyone is recognizing the divinity behind the form and name of the person.

नमोऽस्तु ते व्यास विशाल बुद्धे *namo'stu te vyāsa viśāla buddhe* - नमस्कार *namaskar* to you व्यास *vyasa* of wide knowledge and profound intellect.

पुल्ल-अरविन्द आयत पत्र नेत्र *pulla-arvīnd aayata patra netra* - नमस्कार *namaskar* to व्यास *vyāsa* whose eyes are so beautiful like the petals of a fully blooming lotus flower.

The eyes are beautiful because the eyes are capable of seeing the glory of परमेश्वर *paramesvar* in all existence; "Beautiful eyes" always means penetrating knowledge.

नमस्कार *namaskār* to भगवान् व्यास *bhagavān vyasa* of wide and penetrating knowledge.

येन त्वया *yena tvayā* - by whom

ज्ञानमयप्रदीपः *gnyānamaya pradīpaḥ* - The lamp of all wisdom is

प्रज्वालितः *prajvālītaḥ* - well lighted in fullness

भारत तैल पूर्णः *bhārata taila pūrṇaḥ* The oil for this lamp of wisdom is भारत पूर्णः *bhārata pūrṇaḥ* - The fullness of Enlightenment.

भारत *bhārata* is the individual or the society where the sense of value is भा-रत- *bhā-rata* Enlightenment is Joy – that sense of value is the oil for the lamp of wisdom.



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नमस्कार *namaskār* to भगवान् व्यास *bhagavān vyāsa* of wide knowledge and penetrating intellect, by whom the lamp of wisdom has been well lighted bringing the fullness of Enlightenment through the Gita Mantras.

The next 3 verses are salutations to Sri Krishna – saying नमस्कार *namaskār* to Sri Krishna.

प्रपन्न पारिजाताय तोत्रवेत्रैकपाणये ।

*prapanna pārijātāya totravetraika pāṇaye ।*

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ 3

*jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ ॥*

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

*sarvopaniṣado gāvo dogdhā gopālanandanaḥ ।*

पार्थो वत्स्यः सुधीर्भोक्ता दुग्ध गीतामृतं महत् ॥ 4

*pārtho vatsaḥ sudhīrbhoktā dugdham gītāmṛtam mahat ॥*

वसुदेवसुतं देवं कंसचाणूरमर्दनं ।

*vasudevasutam devam kamsa cāṇūramardanam ।*

देवकीपरमानन्दं कृष्णं वन्दे जगत् गुरुम् ॥ 5

*devakī paramānandam kṛṣṇam vande jagat gurum ॥ 5*

कृष्णं वन्दे जगत् गुरुम् *kṛṣṇam vande jagat gurum* - I do नमस्कार *namaskār* to Sri Krishna, whose गीता *gītā* teaching is for all humanity. I do नमस्कार *namaskār* to That Krishna.

प्रपन्न पारिजाताय *prapanna pārijātāya* - who is the पारिजात *pārijāta* tree - the Divine Wish Fulfilling Tree – the bestower of all needs for those who surrender to Him completely. Sri Krishna takes care of all the needs of everyone who seeks identity with Him completely; again

तोत्र-वेत्र एक पाणये *totra-vetra eka pāṇaye* who holds the wielding cane in one hand (तोत्र *totra* = wielding, वेत्र *vetra* = cane)

In one hand, Sri Krishna is holding the whip with which He drives the horses; His other hand assumes the gesture symbolizing knowledge; this means that Krishna does not give



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up the job of the charioteer role, He was playing, even while teaching ब्रह्मविद्या *brahmvidya* to Arjuna;

Unto That Krishna, I do नमस्कार *namaskār* again.

ज्ञानमुद्राय *gnyāna mudrāya* - Sri Krishna is the Stamp of Authority for ब्रह्मज्ञानं *brahma gnyānam* - भगवत् गीता *bhagavat gītā* is the most authoritative teaching on ब्रह्मज्ञानं *brahma gnyānam*; Sri Krishna is both the Eternal Law and the wielder of That Law. To that Sri Krishna, I do नमस्कार *namaskār*

गीतामृत दुहे *gītāmṛta duhe* - Sri Krishna is the milker of the Upanishadic knowledge leading to Enlightenment. The Gita gives the essential knowledge contained in all the Upanishads.

कृष्णाय नमः *kṛṣṇāya namaḥ* - To That Sri Krishna, I do नमस्कार *namaskār*.

The next 2 verses explain the words ज्ञानमुद्र *gnyāna mudra* and गीतामृत दुह *gītāmṛta duha* through a poetic comparison.

सर्वोपनिषदो गावो *sarvopaniṣado gāvo* -> सर्व उपनिषदः गावः *sarva upaniṣadah gāvaḥ* - all the Upanishads are compared to milk bearing cows.

दोग्धा गोपाल नन्दनः *dogdhā gopāla nandanaḥ* - The milker is Gopala Krishna

गोपाल *gopāla* means जगदीश्वर *jagadīśvar* - The Lord of the entire Universe; and

नन्दनः *nandanaḥ* means आनन्द स्वरूपः *ānand svarūpaḥ*; the आनन्द *ānand* here is ब्रह्मानन्द *brahmānand*; therefore,

Sri Krishna is ब्रह्मानन्द स्वरूप जगदीश्वर *brahmānand svarūpa jagadīśvar* - The Lord of the entire Universe whose manifestation is Fullness, Happiness and Enlightenment

- पूर्ण-ब्रह्मानन्द-ज्ञानस्वरूपं *pūrṇa-brahmānand-gnyāna svarūpam*

पार्थो वत्सः *pārtho vatsaḥ* - Arjuna is the calf. In order to milk the cow you need a calf; the calf here is Arjuna.

दुग्धं गीतामृतं महत् *dugdham gītāmṛtam mahat* - The milk is the Supreme Gita Knowledge.

भोक्ताः *bhoktaḥ* - the enjoyers of the Milk are

सुधीः *sudhīḥ* - people with deep roots of piety, purity and peace, people who are mature enough for Gita Knowledge.

Therefore, this is the comparison:





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- ✓ All the Upanishads are the cows
- ✓ The Milker is Sri Krishna
- ✓ Arjuna is the calf
- ✓ The Milk is for all humanity to enjoy
- ✓ And The Milk itself is – Gita Knowledge –
- ✓ Fullness, Happiness, Enlightenment all in ONE.

Again, That Sri Krishna is

- वसुदेव सुतं *vasudeva sutam* - The son of Vasudeva
- कंस चाणूर मर्दनं *kaṁsa cāṇūr mardanam* - The destroyer of कंस *kaṁsa* and चाणूर *cāṇūr* - the destroyer of all evil forces.
- देवकी परमानन्दं *devakī paramānandaṁ* - The perennial Joy to His Mother देवकी *devakī* who is the very embodiment of piety, purity and peace.
- जगत् गुरुम् *jagat gurum* - The Teacher for all humanity.

कृष्णं वन्दे *kṛṣṇam vande* - That Sri Krishna – I do नमस्कार *namaskār* to Him. I seek the Grace of That Sri Krishna at the start of this Gita study.

There are 4 more verses in गीताध्यानं *gītā dhyānam* which we will see next time.