



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

ब्रह्मविद्या **Brahma Vidya**

भगवत् गीता
Bhagvad Gita
Introduction
Volume 2

ओं पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
om parthāya pratibodhitām bhagavatā nārāyaṇena svayam
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
vyāsenā gr̥thathitām puraṇamuninā madhye mahābhāratam ।
अद्वैतामृतवर्षिणीं भगवतीं, अष्टादशाध्यायिनीं
advaitāmṛta varṣiṇīm bhagavatīm, aṣṭādaśādhyāyiniīm
अंब त्वां अनुसन्दधामि भगवद्गीते भवद्वेषिणीं ॥ 1
aṁba tvām anusanda dhāmi bhagavdgīte bhavadveṣiṇīm ॥

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायत पत्रनेत्र ।
namo'stute vyāsa viśālabuddhe phullāravindā yata patranetra ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ 2
yena tvayā bhārata taela pūrṇaḥ prajvālito jñāna mayāḥ pradīpaḥ ॥

प्रपन्नपारिजाताय तोत्रकेत्रैकपाणये ।
prapanna pārijātāya totra vetraika pāṇaye ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ 3
jñāna mudraya kṛṣṇāya gītāmṛtaduhe namaḥ ॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
sarvopaniṣado gāvo dogdhā gopāla nandanāḥ ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ 4
partho vatsaḥ sudhīrbhokta dugdham gītāmṛtam mahat ॥

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
vasudeva sutam devam kamsa cāṇūra mardanam ।
देवकीपरमानन्दं कृष्णं वन्दे जगत् गुरुम् ॥ 5
devakī paramānandaṁ kṛṣṇam vande jagat gurum ॥



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भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
bhīṣma droṇatata jayadrtha jalā gāndhāra nīlotpalā
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
śalyagrāhavatī kṛpeṇa vahanī karṇena velākulā ।

अश्वत्थाम विकर्ण घोरमकरा दुर्योधनावर्तिनी
aśvatthāma vakarṇa ghoramakaraa duryodhanaavartīnī
सोत्तीर्णा खलु पाण्डवैः रणनदी कैवर्तकः केशवः ॥ 6
sottīrṇā khalu pāṇḍavaiḥ raṇanadī kaivartakaḥ keśavaḥ ॥ 6
sottīrṇā khalu pāṇḍavaiḥ raṇanadī kaivartakaḥ keśavaḥ ॥

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
pārāśarya vacaḥ sarojamamalaṁ gītārthagandhotkaṭam
नानाख्यानककेसरं, हरिकथा संबोधनाबोधितम् ।
nānākhyānaka kesaraṁ, harikathā sambodhanā bodhītam ।
लोके सज्जन षट् पदैरहरहः पेपीयमानं मुदा
loke sajjana ṣaṭ padai raharahaḥ pepīya mānaṁ mudā
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसिनः श्रेयसे ॥ 7
bhūyādbhārata paṅkajaṁ kalimala pradhvaṁsinaḥ śreyase ॥ 7
bhūyādbhārata paṅkajaṁ kalimala pradhvaṁsinaḥ śreyase ॥

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

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

Recalling the first 5 verses of गीताध्यानं *gīta dhyānam*,



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Let us do नमस्कार *namaskar* to Sri Krishna and seek His Grace to overcome all obstacles and negative forces in our endeavors in the pursuit of ब्रह्मविद्या *brahma vidyā* through the teachings of the भगवत् गीता *bhagavat gītā*.

The next verse says in a poetic way that the obstacles and negative forces for our pursuit of ब्रह्मविद्या *brahma vidyā* are indeed very great, but by holding on to Sri Krishna, we can overcome all obstacles and negative forces by the Grace of Sri Krishna.

भीष्म द्रोण तटा जयद्रथजला गान्धारनीलोत्पला
bhīṣma droṇataṭa jayadrtha jalā gāndhāra nīlotpalā
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
śalyagrāhavatī kṛpeṇa vahanī karṇena velākulā ।
अश्वत्थाम-विकर्ण घोरमकरा दुर्योधनावर्तिनी
aśvatthāma vakarṇa ghoramakarā duryodhanā vartini
सोत्तीर्णा खलु पाण्डवैः रणनदी कैवर्तकः केशवः ॥ 6
sottirṇā khalu pāṇḍavaiḥ raṇanadī kaivartakaḥ keśavaḥ ॥ 6

The Pandavas - धर्मपुत्र *dharmaputra*, भीम *bhīma*, अर्जुन *arjuna*, नहुल *nakula* and सहदेव *sahdeva* - these Pandavas safely crossed the deep forceful and treacherous river of स्सार *sansār* - this worldly life - in the boat of भगवत् गीता *bhagavat gītā* Knowledge, with Sri Krishna as the boat man.

So too everybody can cross the river of स्सार *sansār* - worldly life - safely by holding on to Sri Krishna and following the teachings of the भगवत् गीता *bhagavat gītā* in everyday life.

The ultimate objective of worldly life is to gain मोक्ष *mokṣa* - Freedom, Fulfillment and Happiness - this objective is the same for everybody.

With respect to this objective, this worldly life is full of powerful forces, positive and negative. These forces assumed the forms of भीष्म *bhīṣma*, द्रोण *droṇa*, जयद्रथ *jayadratha*, गान्धार *gāndhār*, शल्य *śalya*, कृप *kṛpa*, कर्ण *karṇa*, अश्वत्थाम *asvatthāma*, विकर्ण *vīkarṇa* and दुर्योधन *duryodhana* in the extraordinary episode of human history called महाभारत *mahābhārat*. In a poetic way, the verse says:



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The संसार *sansār* - this worldly life – is like a deep and treacherous river, where

भीष्म-द्रोण तटा *bhīṣma-droṇa taṭa* - Bhishma and Drona are the banks which limit the river on two sides;

जयद्रथ जला *jayadratha jalā* - Jayadratha is the forceful ever flowing water;

गान्धार नील-उत्पला *gāndhār nila-utpalā* - The King of Gandara is the blue water lily - meaning there are so many beautiful things in this worldly life, and also,

शल्य ग्राहवती *śalya grāhavatī* - Salya is the crocodile in the river.

कृपेण वहनी *kṛpeṇa vahanī* - Kripa is the unpredictable forceful current in the river.

कर्णेन वेल आकुला *karṇena vela ākulā* - Karna is the visible predictable billow – the huge mass of water swelling, rising, roaring and rolling through the river.

अक्रवत्याम विह्वर्ण घोर मकरा *asvatthāma vīkarṇa ghora makarā* - Asvattama and Vikarna are terrible alligators.

दुर्योधन आचर्तिनी *duryodhana āvartīnī* - Duryodana is the whirlpool-water moving round and round at tremendous speed.

रण नदी *raṇa nadī* - This is the nature of the battle-river called संसार *sansār* – river of worldly life.

सः *saḥ* – Even such a battle-river

पाण्डवैः उत्तीर्णा खलु *pāṇḍvaiḥ uttīrṇā khalu* - was indeed crossed over by the Pandavas safely - how?

कैवर्तकः केशवः *kaivartakaḥ keśavaḥ* - with Kesava – Sri Krishna – as the कैवर्तक *kaivartaka* - as the boat-man - by the Grace of Sri Krishna and the boat itself being the भगवत् गीता *bhagavat gītā*. So also everybody can cross this difficult river of worldly life by the Grace of Sri Krishna – by following the Teachings of the भगवत् गीता *bhagavat gītā*.

Sri Krishna is called केशव *keśava* - which means क्लेश नाशनः इति केशवः *kleśa naśanaḥ iti keśavaḥ* - the one who destroys all suffering, pain and sorrow. The Glory of महाभारत *mahābhārat* as an invaluable source of Knowledge and Bestower of Freedom is pointed out in the next verse.

पाराशर्यवचः सरोजं अमलं गीतार्थगन्धोत्कटं

pārāśarya vacaḥ sarojam amalam gītārtha gandhotkaṭam

नानाख्यानक केसरं हरिकथा संबोधन आबोधितं ।

nānākhyānaka kesaram, harikathā sambodhana ābodhitam ।



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लोके सज्जन षटपदैः अहरहः पेपीयमानं मुदा

loke sajjana ṣaṭ padai aharah pepiya mānaṁ muda

भूयात् भारत पङ्कजं कलिमल प्रध्वंसिनः श्रेयसे ॥ 7

bhūyādbhārata paṅkajaṁ kalimala pradhvaṁsinaḥ śreyase ॥

The **महाभारत** *mahābhārata* is considered to be the 5th Veda; it includes all aspects of human affairs. Anyone who studies Mahabharata, and is guided by the lessons taught by Mahabharata naturally becomes wiser. The entire Mahabharata is referred here as **भारत पङ्कजं** *bhārata paṅkajam* - The Enlightenment lake-garden abounding in lotuses of various kinds.

Let the lessons of **महाभारत** *mahābhārata* be **कलिमल प्रध्वंसिनः** *kalimala pradhvaṁsinaḥ* - destroyer of evil forces in us. Evil forces are unnatural to our real nature; they have no place in our life; they are simply thriving on circumstances; let these weeds in our life be destroyed by the wisdom of Mahabharata.

श्रेयसे भूयात् *śreyase bhūyāt* - let the lessons of **महाभारत** *mahābhārat* be: - bestower of **श्रेयस्** *śreyas* - **मोक्ष** *mokṣa* - Freedom.

By destroying the weeds in us, the **महाभारत** *mahābhārat* brings freedom to us – freedom to be our true selves, freedom to be one with freedom itself and That is **ब्रह्मन्** *brahman*.

Now about the **महाभारत** *mahābhārat* – The Flower Garden – **भारत पङ्कजं** *bhārata paṅkajam* – The Enlightenment lake garden, the verse says:

पाराशर्यं च *pārāśarya vacaḥ* - born in the lake of the words of the son of Parasara – **व्यास** *vyāsa*, it is not an ordinary birth, it is

सरोजं *sarojam* - born with dynamicism, power and benevolence. You cannot read **महाभारत** *mahābhārat* and remain unaffected; by its dynamicism, power and benevolence it uplifts you to a higher plane of existence.

अमलं *amalam* - Spotlessly clean and beautiful.

The words of **व्यास** *vyāsa* - are like a clean water lake and you can drink this water as much as you want and as often as you need for your good health.



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गीता अर्थ गन्ध उत्कटम् *gītā artha gandha utkaṭam* - The entire garden lake of महाभारत *mahābhārat* is pervaded by the constantly generated sweet fragrance – the uplifting power of the meaning of the Gita verses – which means: when explained and expanded, गीता *gītā* becomes महाभारत; *mahābhārat* when condensed and philosophized, महाभारत *mahābhārat* becomes गीता *gītā*.

नाना आख्यानक केसरं *nānā ākhyānaka kesaram* - The flowers in the lake garden of महाभारत *mahābhārat* have a wide variety of केसरस *kesaras* - stamens bearing honey - which means: the महाभारत *mahābhārat* includes a wide variety of stories and events (आख्यानक *ākhyānakas*) each teaching its own lesson to the alert reader.

हरि कथा संबोधन आबोधितं *harī kathā sambodhana ābodhitam* - The entire महाभारत *mahābhārat* is a हरिकथा *hari kathā* - A Discourse on हरि *hari* - (हरति इति हरिः *harati iti hariḥ* - one who carries away all our obstacles) – which means ईश्वर *īśvar* – The Lord.

That Discourse is संबोधन *sambodhana* – It is a very high class educational material if one diligently studies महाभारत *mahābhārat* and integrates the lessons of महाभारत *mahābhārat* in one's own life, one naturally becomes आबोधितं *ābodhitam* – the best educated person. There is no better preparation for the business of life than a dedicated study of महाभारत *mahābhārat*; that is why

लोके *loke* - in this world.

सत् जनः *sat janāḥ* - good people – people who are after धर्म, अर्थ, काम-मोक्ष *dharma, artha, kāma-mokṣa* pursuits

षट्पदैः *ṣatpadaiḥ* - like bees going after honey

अहरहः *aharahaḥ* -> अहः अहः *ahaḥ ahaḥ* - day after day, everyday

पेपीयमानं मुदाः *pepīyamānam mudaḥ* - They drink the honey in the flowers with great joy; which means,

सत् जनाः *sat janāḥ* - the good people digest the essence of महाभारत *mahābhārat* through penetrating studies and enthusiastic efforts.

Such is the Glory of महाभारत *mahābhārat*. For that महाभारत *mahābhārat* to have the desired effect on me, i.e. to overcome the negative forces in me and to bring



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Enlightenment and Joy to me, I still need the Grace of God. Therefore I seek the Grace of Sri Krishna again.

I know I have no great intellect or ability of any kind; but I am mature enough to know that if only I have the Grace of Sri Krishna, no limitation in me is too great for me to overcome; because the next verse says:

मूकं करोति वाचालं पङ्क्तुं लङ्घयते गिरिं ।

मूकं करोति वाचालं पङ्क्तुं लङ्घयते गिरिं ।

mūkam karoti vācālam paṅgum laṅghayate girim ।

यत् कृपा तमहं वन्दे परमानन्दमाधवम् ॥

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यत् कृपा तमहं वन्दे परमानन्दमाधवम् ॥

yat kṛpā tamaham vande paramānanda mādham ॥

यत् कृपा *yat kṛpā* - By the Grace of Sri Krishna.

मूकं करोति वाचालं *mūkam karoti vācālam* - even a dumb person can be transformed into an eloquent person;

पङ्क्तुं लङ्घयते गिरिं *paṅgum laṅghayate girim* - even a cripple can acquire the ability to climb a mountain - to cross a mountain - which means even a totally disabled person can accomplish things which appeared impossible.

Therefore, there is no need for me to be disheartened by the limitations of my body, mind and intellect; all that I need is the कृपा *kṛpā* of Sri Krishna – The Grace of Sri Krishna. Therefore,

अहं वन्दे तं परमानन्द माधवं *aham vande tam paramānanda mādham* - I do नमस्कार *namaskār* to माधव *mādham* - Sri Krishna – who is the very source of Eternal Happiness.

The last verse is Salutations to the All pervading All Inclusive ब्रह्मन् *brahman*. Who is That ब्रह्मन् *brahman*? The verse says:

यं ब्रह्मा वरुणेन्द्र रुद्र मरुतः स्तुन्वन्त दिव्यैः स्तवैः

yam brahmā varuṇendra rudra marutaḥ stuvanti divyaiḥ stavaiḥ

वेदैः साङ्गपदक्रम उपनिषदैः गायन्ति यं सामगाः ।

vedaiḥ sāṅga pada krama upaniṣadaiḥ gāyanti yam sāmagāḥ ।

ध्यानावस्थित तद् गतेन मनसा पश्यन्ति यं योगिनः



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dhyānāvasthita tat gatena manasā paśyanti yam yoginaḥ

यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥

yasyāntam na viduḥ surā sura gaṇaḥ devāya tasmai namaḥ ॥

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देवाय तस्मै नमः *devāya tasmai namaḥ* - Salutations – नमस्कार *namaskār* – to That God of all Gods by whatever name we call That God

यं ब्रह्मा वरुण इन्द्र रुद्र मरुतः *yam brahmā varuṇa indra rudra marutaḥ*, स्तुन्वन्ति दिव्यैः स्तवैः *stunvanti divyaiḥ stavaiḥ* - Whom Brahmaji, Varuna, Indra, Rudra, Maruta – all these Divine Functionaries praise through divine hymns – which means – all the natural laws glorify That Lord by their unchanging nature. The various laws of nature glorify the Lord of the Universe by functioning faithfully as they do in accordance with the Divine Will; Similarly,

यं सामगाः गायन्ति *yam sāmagāḥ gāyanti* - Whom the God-Lovers praise the Glory of the Lord - how?

वेदैः स-अङ्ग-पदक्रम उपनिषदैः गायन्ति *vedaiḥ sa-aṅga-padakrama upaniṣadaiḥ gāyanti* - By chanting the Veda Mantras and Upanishad Mantras clearly – paying full attention to syllables, words and forms; and also

यं योगिनः पश्यन्ति *yam yoginaḥ paśyanti* - Whom the Yogis – the ज्ञानीs *gnyānis* – the Enlightened ones, see – how?

ध्यान अवस्थित तत् गतेन मनसा *dhyāna avasthita tat gatena manasā* - They see That Lord of the Universe by their mind and बुद्धि *buddhi* through meditation and contemplation; the process of Meditation is described here:

ध्यान मनसा *dhyāna manasā* - Mind and बुद्धि *buddhi* absorbed in Meditation and Contemplation which means,

तत् अवस्थित मनसा *tat avasthita manasā* - Mind and बुद्धि *buddhi* remaining steadfast, unperturbed and rooted in ज्ञान वस्तु *gnyāna vastu* - namely सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānand svarūp brahman*

तत् गतेन मनसा *tat gatena manasā* - With all thoughts, words and actions flowing towards and emptying into That ब्रह्मन् *brahman* – ज्ञान निष्ठा *gnyāna niṣṭhā*. That is the process of Meditation and Contemplation. It is by such Meditation and contemplation, ज्ञान निष्ठा *gnyāna niṣṭhā*.

यं योगिनः पश्यन्ति *yam yoginaḥ paśyanti* - The योगीs *yogī* s the ज्ञानीs *gnyānis* – the Enlightened ones see The Lord of the Universe.



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ब्रह्मविद्या **Brahma Vidya**

यस्य अन्तं न विदुः सुर-असुरगणाः *yasya antam na viduḥ sura-asuraṅāḥ* - whose ends - whose limits - are not known even to the multitude of Devas and Asuras – the Divine Functionaries – which means That ब्रह्मन् *brahman* is Limitless.

देवाय तस्मै नमः *devāya tasmai namaḥ* - I do नमस्कार *namaskār* to that ब्रह्मन् *brahman*, who is the देव *deva* of all देव *devās* – God of all Gods.

That ब्रह्मन् *brahman* is personified here as Sri Krishna, whose Grace I seek before starting the study of the भगवत् गीता *bhagavat gītā*.

That is गीता ध्यानं *gītā dhyānam* - हरि ओं *hari om*

(silence)

भगवत् गीता *bhagavat gītā* Knowledge is ब्रह्मविद्या *brahma vidyā* – which is applicable to all human beings under all situations. So it is applicable to Arjuna in his own particular situation in the महाभारत *mahā bhārat* episode of human history.

Aside from the context, we are not concerned with the story of महाभारत *mahā bhārat* as such, in our study of भगवत् गीता *bhagavat gītā*; but the human context in महाभारत *mahā bhārat* makes भगवत् गीता *bhagavat gītā* easy to understand and assimilate in terms of our own contexts in every day life. We will start भगवत् गीता *bhagavat gītā* Chapter 1 next time.