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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

पञ्चमोऽध्यायः - संन्यास योगः

pañcamo'dhyāyaḥ - saṁnyāsa yogaḥ

Chapter 5

Volume 4

सर्वकर्माणि मनसा, संन्यस्यास्ते सुखं वशी ।

sarvakarmāṇi manasā, saṁnyasyāste sukhaṁ vaśī ।

नवद्वारे पुरे देही, नैव कुर्वन् न कारयन् ॥

5 - 13

navadvāre pure dehī, naiva kurvan na kārayan ॥

न कर्तृत्वं न कर्माणि, लोकस्य सृजति प्रभुः ।

na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ ।

न कर्मफल संयोगं, स्वभावस्तु प्रवर्तते ॥

5 - 14

na karmaphala saṁyogaṁ, svabhāvastu pravartate ॥

नादत्ते कस्यचित् पापं, न चैव सुकृतं विभुः ।

nādatte kasyicat pāpaṁ, na caiva sukṛtaṁ vibhuḥ ।

अज्ञानेन आवृतं ज्ञानं, तेन मुहयन्ति जन्तवः ॥

5 - 15

ajñānena āvṛtaṁ jñānaṁ, tena muhayanti jantavaḥ ॥

ज्ञानेन तु तदज्ञानं, येषां नाशितमात्मनः ।

jñānena tu tadajñānaṁ, yeṣāṁ nāśitamātmanaḥ ।

तेषां आदित्यवत्, ज्ञानं प्रकाशयति तत्परम् ॥

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teṣāṁ ādityavat, jñānaṁ prakāśayati tatparam ॥

तदबुद्ध्यः तदात्मानः, तन्निष्ठाः तत्परायणाः ।

tadbuddhayaḥ tadātmānaḥ, tanniṣṭhāḥ tatparāyaṇāḥ ।

गच्छन्ति अपुनरावृत्तिम्, ज्ञाननिर्धृतकल्मषाः ॥

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gacchanti apunarāvṛttim, jñāna nirdhūta kalmaṣāḥ ॥



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Sri Krishna has been talking about a कर्मयोगी *karma yogī* who has progressively evolved into a real संन्यासी-ज्ञानी *saṁnyāsī-jñānī* - a person of wisdom in action. Describing the लक्षणस *lakṣaṇas* - the distinguishing characteristics of such a ज्ञानी *jñānī*, भगवान् *bhagavān* says:

सर्वकर्माणि मनसा, संन्यस्यास्ते सुखं वशी ।  
*sarvakarmāṇi manasā, saṁnyasyāste sukhaṁ vaśī ।*  
नवद्वारे पुरे देही, नैव कुर्वन् न कारयन् ॥ 5 - 13  
*navadvāre pure dehī, naiva kurvan na kārayan ॥*

We saw this verse in detail last time. A ज्ञानी *jñānī* even though always fully engaged in कर्म *karma* stands totally dissociated from any notion of कर्ता *kartā* - the doer of कर्म *karma* by virtue of his ज्ञानं *jñānam* - आत्मज्ञानं *ātma jñānam* - Self Knowledge. Therefore, he is ever cheerful, ever at peace within himself, and he never has any weariness of कर्म *karma*. He realizes that he is independent of his body-mind-intellect complex, and that he is only sitting in his physical body as a witness for the जीव to exhaust itself all its प्रारब्ध कर्मफल शेष *prārabdha karma phala śeṣa* - the already begun fruits of actions, which the physical body has still to experience. Though acting, a ज्ञानी *jñānī* in fact neither acts nor causes any action to take place. All actions take place naturally and spontaneously by virtue of the mutual interactions of the स्वभाव-गुणस *svabhāva-guṇas* of the जीव *jīva*, by his very presence, in his very presence, which means by the very grace of परमेश्वर *parameśvar*.

Continuing the above description of a ज्ञानी *jñānī*, भगवान् *bhagavān* says:

न कर्तृत्वं न कर्माणि, लोकस्य सृजति प्रभुः ।  
*na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ ।*  
न कर्मफल संयोगं, स्वभावस्तु प्रवर्तते ॥ 5 - 14  
*na karmaphala saṁyogaṁ, svabhāvastu pravartate ॥*

प्रभु *prabhu* means आत्मा *ātmā* - ब्रह्मन् *brahman* - परमेश्वर *parameśvar* - That which is self-effulgent, That आत्मा *ātmā*, the Self in every self including oneself, That आत्मा *ātmā* which is Enlightenment Itself is



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प्रभुः *prabhuḥ* - That प्रभु *prabhu*, that आत्मा *ātmā*

कर्तृत्वं न सृजति *karṭṛtvam na sṛjati* - does not create कर्तृत्वं *karṭṛtvam* - the notion of being the कर्ता *kartā* of कर्म *karma*, the doer of any action. आत्मा *ātmā* does not tell one's बुद्धि *buddhi* "Do this or do that or do something else". आत्मा *ātmā* does not go on goading one's mind, बुद्धि *buddhi* or one's organs of perception and action to do this or that;

लोकस्य कर्माणि न सृजति *lokasya karmāṇi na sṛjati* - neither does आत्मा *ātmā* create actions or their results for this world of beings. Further,

कर्मफल संयोगं न सृजति *karma phala saṁyogaṁ na sṛjati* - neither does आत्मा *ātmā* create a संयोग *saṁyogaṁ* - a connection between the कर्ता *kartā* - the doer and the कर्मफल *karma phala* - the results of the actions of the doer.

Thus आत्मा *ātmā* has nothing to do either with the notion of doership, or doing actions or the results of actions or the interactions between the doer of कर्म *karma* and the resulting कर्मफल *karma phala*. Indeed, actions are taking place all the time in one's life. But they are not of आत्मा *ātmā*. They are not of ब्रह्मन् *brahman*. They are because of ब्रह्माश्रया माया *brahmāśrayā māyā* - they are the doings of माया *māyā*, which expresses itself in everyone as त्रिगुणात्मिका *triguṇātmikā* - as the three-fold गुण *guṇas*, namely सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* गुण *guṇas*.

This माया *māyā* function is called स्वभाव *svabhāva*, means, that which exists in oneself as one's very nature. Since one's गुण *guṇas* are subject to change, one's स्वभाव *svabhāva* is also subject to change. This माया *māyā* function is अविद्या लक्षणं *avidyā lakṣaṇam* - it is the characteristic of अविद्या *avidya*, which is the absence of ब्रह्मज्ञानं *brahma jñānam* - आत्मज्ञानं *ātma jñānam* - Self Knowledge. Just as darkness is nothing but the absence of light, all expressions of माया *māyā* are nothing but the absence of ब्रह्मज्ञानं *brahma jñānam*. This माया *māyā* function, which serves as a barrier to ब्रह्मज्ञानं - आत्मज्ञानं *brahma jñānam* - *ātma jñānam* - Self Knowledge, is called माया प्रकृति *māyā prakṛti* or माया स्वभाव *māyā svabhāva* - or simply प्रकृति *prakṛti* or स्वभाव *svabhāva*. Therefore भगवान् *bhagavān* says:



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स्वभावस्तु प्रवर्तन्ते *svabhāvastu pravartante* - all actions take place because of स्वभाव *svabhāva*. This माया स्वभाव *māyā svabhāva* which is in everyone in the form of the सत्त्व *satva*, रजस् *rajas* and तमस् गुणः *tamas guṇas*.

Therefore, when one transcends the power of माया गुणः *māyā guṇas* one naturally becomes one with परमेश्वर *parameśvar* Itself. Further,

नादत्ते कस्यचित् पापं, न चैव सुकृतं विभुः ।

*nādatte kasyacit pāpaṁ, na caiva sukṛtaṁ vibhuḥ ।*

अज्ञानेन आवृतं ज्ञानं, तेन मुह्यन्ति जन्तवः ॥

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*ajñānena āvṛtaṁ jñānaṁ, tena muhyanti jantavaḥ ॥*

विभु *vibhu* is same as प्रभु *prabhu* in the last verse. विभुः व्यापक इति विभुः *vibhuḥ vyāpaka iti vibhuḥ* means, the all-pervading ब्रह्मन् *brahman*, the आत्मा *ātmā* - The परमेश्वर *parameśvar* - The Lord of all creations, past, present and future. प्रभु *prabhu* and विभु *vibhu* are word indicators for महाविष्णु *mahā viṣṇu*. As we may remember in सहस्रनाम *sahasranāma*, we say ॐ प्रभवे नमः *om prabhave namaḥ* - ॐ विभवे नमः - *om vibhave namaḥ* - That विभु *vibhu*, The आत्मा *ātmā* - The परमेश्वर *parameśvar*.

न आदत्ते कस्यचित् पापं, न चैव सुकृतं

*na ādatte kasyacit pāpaṁ, na caiva sukṛtaṁ*

आदत्ते *ādatte* - That आत्मा *ātmā* does not receive or experience the sins and virtues - the पाप कर्म *pāpa karmas* and पुण्य कर्म *puṇya karmas*, the दुःख *duḥkhas* and the सुख *sukhas* of any person. They all belong to the evolving जीव *jīva* only.

आत्मा *ātmā* is असंगः *asaṅgaḥ* - The Self in oneself, the चैतन्य स्वरूप आत्मा *caitanya svarūpa ātmā* - The Pure Consciousness in oneself. It is totally unconnected to, and remains totally independent of one's actions and their results.

पाप कर्म *pāpa karmas* and पुण्य कर्म *puṇya karmas* are माया लक्षणं. All actions good or bad are only in the world of माया गुणः *māyā guṇas* - one's कर्म जनित-



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स्वभाव गुणः *karma janita-svabhāva guṇas* - one's सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* qualities generated by one's own actions.

अज्ञानेन आवृतं ज्ञानं *ajñānena āvṛtaṁ jñānam*

ज्ञानं *jñānam* - The आत्मज्ञानं *ātma jñānam* - Self Knowledge is concealed by, is hidden by, one's अज्ञानं *ajñānam* - one's Self-ignorance. Self-knowledge is concealed by, is out of reach for one's recognition, because of Self-ignorance.

अज्ञानं *ajñānam* is absence of आत्मज्ञानं *ātma jñānam*, which means Self-ignorance. अज्ञानं *ajñānam* also means अपर ज्ञानं *apara jñānam* or अपर विद्या *apara vidyā* - all knowledge of शृष्टि *śṛṣṭi* -created objects, whether they are ईश्वर शृष्टि *īśvara śṛṣṭi* - creations of परमेश्वर *parameśvar*, such as objects in nature together with laws of nature governing such objects, or जीव शृष्टि *jīva śṛṣṭi* - man made thoughts and objects of thoughts under the laws of परमेश्वर *parameśvar*. All such अपर ज्ञानं *apara jñānam* or अपर विद्या *apara vidyā* is also अज्ञानं *ajñānam* - absence of आत्मज्ञानं *ātma jñānam*. All objective knowledge by itself is also अज्ञानं *ajñānam*.

That अज्ञानं *ajñānam* - Self-ignorance, has the power to exist so long as आत्मज्ञानं *ātma jñānam* - Self Knowledge does not take place in one's mind and बुद्धि *buddhi*, just as darkness has the power to exist as long as light is not there.

अज्ञानं *ajñānam* - Self ignorance has power, and that is the power of one's own माया गुणः *māyā guṇas*, which have the power to create पाप कर्मः *pāpa karmas* and पुण्य कर्मः *puṇya karmas*, and their consequent results.

तेन मुह्यन्ति जन्तवः *tena muhyanti jantavaḥ*

तेन अज्ञानेन *tena ajñānena* - By such Self-ignorance, by the power of one's own माया गुणः *māyā guṇas*

जन्तवः *jantavaḥ* - all creatures, all conscious beings, all people

मुह्यन्ति *muhyanti* - suffer various kinds of mental delusion, conflicts, sorrow and distress



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The only way to overcome such delusion, conflicts, sorrow and distress is to transcend the power of माया गुणs *māyā guṇas*, bringing enlightenment to oneself through ज्ञान कर्म संन्यास योग *jñāna karma sanyāsa yoga*, through realization of totality of knowledge. This is the integration of objective knowledge and Upanishadic knowledge, maturing into ज्ञान कर्म संन्यास योग *jñāna karma sanyāsa yoga* through कर्म योग *karma yoga* with प्रसाद बुद्धि *prasād buddhi*.

Continuing, भगवान् *bhagavān* says:

ज्ञानेन तु तदज्ञानं, येषां नाशितमात्मनः ।

*jñānena tu tadajñānaṁ, yeṣāṁ nāśitamātmanaḥ ।*

तेषां आदित्यवत्, ज्ञानं प्रकाशयति तत् परम् ।

5 - 16

*teṣāṁ ādityavat, jñānaṁ prakāśayati tat param ।*

येषां, तत् आत्मनः अज्ञानं, ज्ञानेन नाशितं

*yeṣāṁ, tat ātmanaḥ ajñānaṁ, jñānena nāśitaṁ*

येषां *yeṣāṁ* - for those people for whom

तत् आत्मनः अज्ञानं *tat ātmanaḥ ajñānaṁ* - that Self-ignorance

ज्ञानेन नाशितं *jñānena nāśitaṁ* - is destroyed by wisdom, the wisdom of Upanishadic knowledge

तेषां, तत् ज्ञानं, प्रकाशयति परम् ज्ञानं, आदित्यवत्

*teṣāṁ, tat jñānaṁ, prakāśayati param jñānaṁ, ādityavat*

तेषां *teṣāṁ* - for them

तत् ज्ञानं *tat jñānaṁ* - that wisdom of Upanishadic knowledge

प्रकाशयति *prakāśayati* - spontaneously reveals itself as it is, bringing enlightenment on

परम् ज्ञानं *param jñānaṁ* - ब्रह्म ज्ञानं *brahma jñānaṁ* - ईश्वर ज्ञानं *jñānaṁ* -

आत्म ज्ञानं *jñānaṁ* - knowledge about जीव-जगत् *jīva-jagat* and ईश्वर *īśvara*,

आदित्यवत् *ādityavat* - just as the sun, by its light, instantly reveals objects truly as they are



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For those people for whom अज्ञानं *ajñānam*- Self-ignorance is destroyed by wisdom of Upanishadic knowledge, namely ब्रह्मज्ञानं *brahma jñānam*, for them that wisdom of ब्रह्मज्ञानं *brahma jñānam* spontaneously and instantly reveals the true nature of one's own self as ब्रह्मन् *brahman* Itself, so says Sri Krishna.

Here there is something important to remember. As we may recall, in Chapter 2, (2-42) Sri Krishna called attention to वेदवादरताः *veda vādaratāḥ* - people who take particular delight in engaging themselves in debates on the words of the वेदाः *vedās*, without understanding their content in full.

What do such people do? They produce a number of different (what are popularly called) "Systems of Hindu Philosophy", which only serve to create conflicts and confusions in the minds of people and divide the society into many sectarian groups, promoting fanaticisms of various kinds. We must clearly understand that these "Systems of Hindu Philosophy" do not constitute ब्रह्मविद्या *brahma vidyā* or ब्रह्मज्ञानं *brahma jñānam*.

What exactly our Upanishads say, what exactly Sri Krishna says in The भगवत् गीता - *bhagavat gītā* that alone is ब्रह्मविद्या *brahma vidyā*, that alone is ब्रह्मज्ञानं *brahma jñānam* and that alone is our heritage, which we should celebrate in our hearts every day of our lives by total identification. This means being in God consciousness at all times, because that Gita-Upanishad Knowledge - that ब्रह्मज्ञानं *brahma jñānam* - resolves all doubts, all conflicts and all confusions in human minds. It integrates and uplifts all people, both individually and collectively, towards the highest goal of human existence namely मोक्ष *mokṣa*- total fulfillment and happiness in life, through the wisdom of Upanishadic knowledge in every action - ज्ञान कर्म संन्यास योग *jñāna karma sanyāsa yoga*.

The core of that wisdom is ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvam* - all that exists in this creation is only परमेश्वर *paramēśvar*, and nothing else. That is the truth, absolute, eternal, plain and complete. In the matter of that truth there is no sectarian philosophy involved. What is involved is only recognition and realization, nothing more, nothing less.

That wisdom, that eternal truth, is recognizable through श्रवणं *śravaṇam*, मननं *mananam*, निदिध्यासनं *nididhyāsanam* - through listening and understanding,





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followed by reflection and absorption of Gita Upanishad knowledge, and that truth is realizable through कर्मयोग *karma yoga* attitude with प्रसाद बुद्धि *prasād buddhi* maturing into ज्ञान कर्म संन्यास योग *jñāna karma sanyāsa yoga*, which naturally leads to मोक्ष *mokṣa*.

ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ savam* - Either you recognize and realize that eternal truth, or you don't. If you do recognize and realize that eternal truth, then you have accomplished the highest purpose of life. If you have not yet recognized or realized that eternal truth, our Mother Upanishad tells us in her infinite love "Please take immediate steps to pursue ब्रह्मविद्या *brahma vidyā* and seek ब्रह्मज्ञानं *brahma jñānam* while you are still living as a human being. If you do not do so, you are simply wasting your precious life, and your loss is great - as we may recall the inspiring words of केनोपनिषत् *kenopaniṣat*.

इह चेत् अवेदीत्, अथ सत्यं अस्ति, न चेत् इह अवेदीत्, महती विनष्टिः ।  
*iha cet avedīt, atha satyaṁ asti, na cet iha avedīt, mahatī vinaṣṭih ।*  
भूतेषु भूतेषु विचित्य धीराः, प्रेत्य अस्मात् लोकात् अमृता भवन्ति ॥  
*bhūteṣu bhūteṣu vicitya dhīrāḥ, pretya asmāt lokāt amṛtā bhavanti ॥*

We have already seen this verse in detail (Keno Up. 2-5)

Therefore, discovering our roots through the pursuit of ब्रह्मविद्या *brahma vidyā*, seeking ब्रह्मज्ञानं *brahma jñānam* as unfolded by परमेश्वर *parameśvar* in the Upanishads and the भगवत् गीता *bhagavat gītā*, is the overriding purpose of human existence. That is the teaching of परमेश्वर *parameśvar* - The Self in one's own self, the teaching of one's own consciousness, The Pure Consciousness in every one of us.

That Gita Upanishad knowledge is our heritage, our wealth, our health, and our unfailing source of strength at all times. For gaining that ब्रह्म ज्ञानं *brahma jñānam*, first of all ज्ञानवृत्ति *jñāna vṛtti* has to take place in one's mind, which means that the seed of ब्रह्म ज्ञानं *brahma jñānam* must somehow sprout itself in one's mind, and then grow into maturity. How to make such ज्ञानवृत्ति *jñāna vṛtti* to take place in one's mind? भगवान् *bhagvān* says:

तत् बुद्धयः तदात्मानः तन्निष्ठाः तत्परायणाः ।





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*tat buddhayaḥ tadātmānaḥ tanniṣṭhāḥ tatparāyaṇāḥ |*

गच्छन्ति अपुनरावृत्तिं, ज्ञाननिर्धूतकल्मषाः ॥

5 - 17

*gacchuntī apunarāvṛttāṁ, jñāna nirdhūta kalmaṣāḥ ||*

तत् बुद्धयः *tat buddhayaḥ* - The बुद्धि *buddhi* must be in That. The बुद्धि *buddhi* must be absorbed in the pursuit of ब्रह्म विद्या *brahma vidyā* for gaining ब्रह्म ज्ञानं *brahma jñānam* in order for ज्ञानवृत्ति *jñāna vṛtti* to take place.

Now we must understand what बुद्धि *buddhi* is, and then why would बुद्धि *buddhi* gets absorbed in ब्रह्म विद्या *brahma vidyā* for gaining ब्रह्म ज्ञानं *brahma jñānam*.

First about बुद्धि *buddhi*. Let me start with myself as I am. Obviously, I do not have ब्रह्म ज्ञानं *brahma jñānam*. That means what? As pointed out earlier, just as darkness is nothing but the absence of light, my माया गुणः *māyā guṇas* - स्वभाव गुणः *svabhāva guṇas*, my nature as it is, is nothing but the absence of ब्रह्म ज्ञानं *brahma jñānam*. If I do not have ब्रह्म ज्ञानं *brahma jñānam*, it simply means that I have only darkness as my स्वभाव *svabhāva* in the form of सत्व *satva*, रजस् *rajas* and तमस् *tamas* गुणः *guṇas*. Therefore, my अन्तःकरण *antaḥ karaṇa* - my inner instrument of perception, which we generally call mind, reflects my particular shade of darkness.

Why I do what I do, depends on my mind, which means the particular shade of darkness of my स्वभाव गुणः *svabhāva guṇas* reflected by my अन्तःकरण *antaḥ karaṇa* - my "mind". This अन्तःकरण *antaḥ karaṇa* is a multifunctional instrument. In particular, it has four distinct functional faculties, namely मनस् *manas*, चित्तं *cittaṁ*, अहंकार *ahaṁkāra* and बुद्धि *buddhi*.

- मनस् *manas* is the faculty of mind whose nature is संकल्प-विकल्प-आत्मकं मनः *saṁkalpa-vikalpa-ātmakam manas* - oscillation from one thought to another, vacillation between competing thoughts, and indecision and doubt.
- चित्तं *cittaṁ* is the faculty of mind, whose nature is thinking, recollection, correlation, analysis, etc.. It is also the store house of impressions and memories.



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- अहंकार *ahaṁkāra* is the faculty of mind whose nature is one's sense of ego, one's sense of doership, ownership, etc., which makes one identify oneself with one's attributes, relationships, actions सुख - दुःख *sukha - duḥkha* power, etc.
- बुद्धि *buddhi* is the faculty of mind which makes decisions and cognitions on the basis and the strength of the data provided by the other three faculties of the mind, namely मनस् *manas*, चित्तं *cittaṁ* and अहंकार *ahaṁkāra*.

All these four faculties derive their particular abilities from the सत्व गुण *satva guṇa* component of the स्वभाव *svabhāva* of a person. Thus the magnitude, strength and maturity of my सत्व गुण *satva guṇa*, relative to my other गुण *guṇas*, are reflected in my shade of darkness, or simply my स्वभाव *svabhāva* - my nature as it is.

Now भगवान् *bhagavān* says: तत् बुद्धयः *tat buddhayaḥ* - in order for ज्ञानवृत्ति *jñāna vṛtti* to take place in one's mind, one's बुद्धि *buddhi* must decide that the overriding purpose of life is only to gain ब्रह्म ज्ञानं *brahma jñānaṁ*, and because of that decision, the बुद्धि *buddhi* naturally gets absorbed in the pursuit of ब्रह्म विद्या *brahma vidyā* to gain ब्रह्म ज्ञानं *brahma jñānaṁ*.

Now, how can I make my बुद्धि *buddhi* to make that decision? It is here that my स्वभाव गुण *svabhāva guṇa* comes into the picture. If my सत्व गुण *satva guṇa* is strong and mature enough, then the inputs from the other three faculties of the mind automatically orient themselves in such a manner that my बुद्धि *buddhi* naturally decides to pursue ब्रह्म विद्या *brahma vidyā* as the overriding purpose of life, because, as the मुण्डक उपनिषत् *muṇḍaka upaniṣat* says:

परीक्ष्य लोकन् कर्मचितान् ब्राह्मणः निर्वेदं आयात् ।

*parīkṣya lokan karma citān brāhmaṇaḥ nirvedaṁ āyāt ।*

परीक्ष्य लोकान् कर्मचितान् *parīkṣya lokan karma citān* - Analyzing all of one's worldly experiences gained by कर्म *karmas* - efforts of various kinds

ब्राह्मणः *brāhmaṇaḥ* - the one whose स्वभाव *svabhāva* - nature, is governed by सत्व गुण *satva guṇa*,



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निर्वेदं आयात् *nirvedaṁ āyāt* - gains dispassion towards all such worldly experiences.

Such a person realizes that the धर्म-अर्थ-काम *dharma-artha-kāma* pursuits by themselves, contribute only to bondage, and the pursuit of मोक्ष *mokṣa* alone can give a person meaningful happiness and freedom. The pursuit of मोक्ष *mokṣa* means living a life of कर्मयोग *karma yoga* and स्वाध्याय प्रवचन *svādhyāya pravacana* which means living a life of कर्म योग *karma yoga* - attitude with प्रसाद बुद्धि *prasād buddhi* and continuous absorption of the content of Upanishadic knowledge. Once that realization takes place, the बुद्धि *buddhi* naturally decides to pursue ब्रह्म विद्या *brahma vidyā* to gain ब्रह्मज्ञानं *brahmajñānaṁ* as the overriding purpose of life. That is the meaning of तत् बुद्धयः *tat buddhayah*

तत् बुद्धयः तदात्मानः तन्निष्ठाः तत् परायणाः *tat buddhayah tadātmānaḥ tanniṣṭāḥ tat parāyaṇāḥ* - We may note here that Sri Krishna talks about ज्ञानीs *jñānīs* in plural, which means that the opportunity for one to mature into a ज्ञानी *jñānī* is open to every person. With respect to those who make the appropriate effort, the different stages of reaching that maturity are being pointed out here.

As the mind matures with तत् बुद्धयः *tat buddhayah*, as they (the potential ज्ञानीs *jñānīs*) mature in कर्मयोग *karma yoga* and स्वाध्याय प्रवचन *svādhyāya pravacana*, the same कर्मयोग *karma yoga* now becomes ज्ञान-कर्म-योग *jñāna-kama-yoga*, at which stage, they realize,

तदात्मानः *tadātmānaḥ* - तत् आत्मानः *tat ātmānaḥ* - तत् ब्रह्म आत्मा एव *tat brahma ātmā eva* - they realize that the ब्रह्मन् *brahman* in the pursuit of whose knowledge the बुद्धि *buddhi* is now continuously absorbed, That ब्रह्मन् *brahman* is indeed **oneself** - The Self in oneself, independent of one's गुणs *guṇas*. Being in fullness of life, doing whatever कर्मs *karmas* one has to do, with such realization, governed by such realization and totally consistent with such realization, is indeed ज्ञान-कर्म योग *jñāna-karma yoga*.



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As the mind matures still further with and तत् आत्मानः *tat ātmānaḥ*, as they mature still further in ज्ञानकर्म योग *jñāna karma yoga* and स्वाध्याय प्रवचन *svādhyāya pravacana*, the same ज्ञान कर्म योग *jñāna karma yoga* now becomes ज्ञान कर्म संन्यास योग *jñāna karma samnyāsa yoga*, at which stage they are

तन्निष्ठाः *tanniṣṭhāḥ* - तत् निष्ठाः *tat niṣṭhāḥ* - तस्मिन् ब्रह्मणि एव निष्ठाः *tasmin brahmaṇi eva niṣṭhāḥ* - they find themselves fully established in themselves in terms of ब्रह्म ज्ञानं *brahma jñānaṁ* - knowledge of ब्रह्मन् *brahman*. They do not have to search for ब्रह्मन् *brahman* - search for परमेश्वर *parameśvar* elsewhere. They recognize that परमेश्वर *parameśvar* is already in themselves, in each person as आत्मा *ātmā* - The Self, independent of all of one's गुणः *guṇas*. At this stage of their evolution, as भगवान् *bhagavān* said earlier (5-13)

सर्व कर्माणि मनसा संन्यस्य *sarva karmāṇi manasā sanyasya* - in their mind, by the wisdom of ब्रह्म ज्ञानं *brahma jñānaṁ*, they remain totally dissociated from all actions, recognizing परमेश्वर *parameśvar* in all actions and, at the same time recognizing all actions as the very manifestation of परमेश्वर *parameśvar*.

They are still in the full business of life doing whatever कर्मः *karmas* they have to do, but in terms of knowledge - ब्रह्म ज्ञानं *brahma jñānaṁ*, they are already fulfilled people. For them, all that needs to be done has already been done. They no longer depend on a situation to be happy, they are happy in themselves. They are आत्मनि एव-आत्मना तुष्टः *ātmani eva-ātmanā tuṣṭaḥ*. They are स्थितप्रज्ञाः-तन्निष्ठाः *sthita prajñāḥ - tanniṣṭhāḥ* - which means for them ज्ञान-कर्म-योग *jñāna-karma-yoga* has now matured into ज्ञान-कर्म-संन्यास-योग *jñāna-karma-sanyāsa-yoga*. At this stage of their evolution, they realize:

तत् परायणाः *tat parāyaṇāḥ*

तत् परं एव अयनं *tat param eva ayanam* - परं *param* is ब्रह्मन् *brahman*. That ब्रह्मन् *brahman* is their final abode. They realize they have reached home - they are at home, because they realize that ब्रह्मन् *brahman* is पूर्णं *pūrṇam*, सत्यं *satyam*, ज्ञानं *jñānam*, मोक्ष *mokṣa* - absolute fullness, infinite eternity, all-inclusive knowledge, total



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freedom, happiness and peace. That is the very nature of ब्रह्मन् *brahman*, and so is their own very nature. Being so,

ज्ञान निर्धृतकल्मषाः *jñāna nirdhūta kalmaṣāḥ* - they find themselves as people for whom all कल्मषाs *kalmaṣās* - all impurities of अन्तःकरण *antaḥ karaṇa*, all the पाप *pāpa* - पुण्य *puṇya* - संसार *saṁsāra* - दोषाs *doṣās*, all impurities generated and accumulated in their minds throughout their worldly lives have naturally vanished by virtue of their ब्रह्मज्ञानं *brahma jñānaṁ*, the recognition and realization of ब्रह्मन् *brahman* in themselves.

In the wake of ब्रह्मज्ञानं *brahma jñānaṁ*, all impurities arising from lack of ब्रह्म ज्ञानं *brahma jñānaṁ*, all माया *māyā* - darkness in the अन्तःकरण *antaḥ karaṇa* have naturally vanished. Just as the sun naturally dispels darkness, ब्रह्मज्ञानं *brahma jñānaṁ* naturally dispels माया *māyā* - darkness. Such natural disappearance of माया *māyā* - darkness by the dawn of ब्रह्मज्ञानं *brahma jñānaṁ* in the mind - in the अन्तःकरण *antaḥ karaṇa* is called Enlightenment.

Thus ज्ञान निर्धृतकल्मष *jñāna nirdhūta kalmaṣa* or the Dawn of Enlightenment is the लक्षण *lakṣaṇa* of a ज्ञानी *jñānī*, the distinguishing characteristic of a wise person. With the Dawn of Enlightenment, the wise people

गच्छन्ति अपुनराचृत्तिं *gacchanti apunarācṛttaṁ* - go, from where there is no return, which means they do not go anywhere. They become one with ब्रह्मन् *brahman* itself, because ब्रह्मन् *brahman* is everywhere. ब्रह्मन् *brahman* is not a location or a place to go. It is simply total realization of what one already is. Even while living, a ज्ञानी *jñānī* is liberated, and liberated forever. All his bodily limitations are only for the body and not for him. When he dies, the death is only for the body and not for him. He is ever immortal. As ईशावास्य उपनिषत् *īśāvāsya upanaṣat* says:

विद्यया अमृतं अश्नुते *vidyayā amṛtaṁ aśnute* - Through ब्रह्म विद्या *brahma vidyā*, gaining ब्रह्म ज्ञानं *brahma jñānaṁ*, one enjoys Immortality. That is the लक्षण *lakṣaṇa* of a ज्ञानी *jñānī*.

Sri Krishna's description of a ज्ञानी *jñānī* continues, which we will see next time.