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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

नवमोऽध्यायः - राज विद्या राज गुह्य योगः

navamo'dhyāyaḥ - rāja vidyā rāja guhya yogaḥ

Chapter 9

Volume 1

यं ब्रह्मा वरुणेन्द्र रुद्र मरुतः, स्तुन्वन्ति दिव्यैः स्तवैः
yam brahmā varuṇendra rudra marutaḥ, stunvanti divyaiḥ stavaiḥ
वेदैः साङ्गपदक्रमोपनिषदैः, गायन्ति यं सामगाः
vedaiḥ sāṅga padakramopaniṣadaiḥ, gāyanti yam sāmagāḥ
ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनः
dhyānāvasthita tadgatena manasā paśyanti yam yoginaḥ
यस्यान्तं न विदुः, सुरासुरगणाः, देवाय तस्मै नमः
yasyāntam na viduḥ, surāsuragaṇāḥ, devāya tasmai namaḥ
हरिः ॐ ॥
harih om ॥

श्री भगवान् उवाच

śrī bhagavān uvāca

इदं तु ते गुह्यतमं प्रवक्ष्यामि अनुसूयवे ।

idam tu te guhyatamam pravakṣyāmi anusūyave ।

ज्ञानं विज्ञान सहितं यत् ज्ञात्वा मोक्ष्यसे अशुभात् ॥

9 - 1

jñānam vijñāna sahitaṁ yat jñātvā mokṣyase aśubhāt ॥

राजविद्या राजगुह्यं पवित्रम् इदं उत्तमम् ।

rājaiḥ vidyā rāja guhyam pavitraṁ idam uttamam ।

प्रत्यक्ष अवगमम् धर्म्यम् सुसुखम् कर्तुम् अव्ययम् ॥

9 - 2

pratyakṣa avagamam dharmyam susukham kartum avyayam ॥

अश्रद्धधानाः पुरुषाः धर्मस्य अस्य परंतप ।

aśraddhadhānāḥ puruṣāḥ dharmasya asya paraṁtapa ।

अप्राप्य मां निवर्तन्ते मृत्यु संसारवर्त्मनि ॥

9 - 3

aprāpya mām nivartante mṛtyu saṁsāra vartmani ॥



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

ब्रह्मविद्या **Brahma Vidya**

Towards the end in the last chapter, Sri Krishna has been talking about people who are committed to various **उपासनाs upāsanās** – modes of worship, **संस्कारs saṁskārs** – Vedic rituals, **योगाभ्यासाs yogābhyāsās** - yoga exercises, and also about people who are just **कर्मीs karmīs** meaning people spending their lifetime doing whatever worldly activities they want to do, or have to do, or are impelled to do, and also about **शुक्ल गति śukla gati**, **कृष्णगति kṛṣṇagati**, **ब्रह्मलोक brahma loka**, **चन्द्र लोक candra loka**, **क्रममुक्ति krama mukti**, **पुनर्जन्म punarjanma**, etc., etc.

All this talk is not the main subject matter of **भगवत् गीता bhagavat gītā**. Sri Krishna was talking about such matters simply because Arjuna raised the question “What happens to people when they die?”, and that question required a direct and complete answer before Arjuna’s mind could be drawn out of such questions.

What happens to people when they die is not the main subject matter of **भगवत् गीता bhagavat gītā**. What is it that is the best for people to do for their own sake, for their own good, while they are still alive and well, with all their faculties still functioning - that is the main subject matter of **भगवत् गीता bhagavat gītā**. That is the content of Arjuna’s original question to Sri Krishna, namely **यत् श्रेयः स्यात् yat śreyaḥ syāt** (2 – 7)

There is Real Greatness in every person. In reality, every person is That Greatness Itself. That Greatness is ONE, and it is in everything, everywhere, at all times. To know the nature of That Greatness, and to recognize That Greatness in one’s own self as Oneself Itself, in one’s own lifetime is the very purpose of human existence. To give every human being the knowledge about That Greatness, and the practical means of gaining that knowledge, is the mission of the **भगवत् गीता bhagavat gītā**. Gaining that knowledge means reaching the innermost self in oneself, and at the same time, gaining absolute freedom, peace and joy, now itself, here itself, for ever.

As we already know, it is That Greatness which is indicated by words such as **आत्मा ātmā**, **ब्रह्मन् brahman**, **परमेश्वर parameśvar**, **भगवान् bhagavān**, etc., or simply by the sound ॐ. The knowledge about That Greatness is **ज्ञानं jñānam**, indicated as **आत्मज्ञानं ātma jñānam**, **ब्रह्मज्ञानं brahma jñānam**, **ईश्वर ज्ञानं īśvar jñānam**, etc. The result of gaining that knowledge is indicated as **मोक्ष mokṣa**, **श्रेयस् śreyas** **शान्ति śanti**, **आनन्द ānand**, etc.



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

ब्रह्मविद्या **Brahma Vidya**

From what was said in the last chapter, one should not get the impression that there are many ways by which one can gain मोक्ष *mokṣa* - Total Fulfillment in life. There are not many ways; there is only one way to gain मोक्ष *mokṣa* and that is by gaining ज्ञानं *jñānam*, ब्रह्मज्ञानं *brahma jñānam*. Gaining ब्रह्मज्ञानं *brahma jñānam* is the only means for gaining मोक्ष *mokṣa* - Total Fulfillment in life. There is no other way.

How important is this ब्रह्मज्ञानं *brahma jñānam*? As the बृहदारण्यक उपनिषत् *bṛhadāraṇyaka upaniṣat* says (3.8.10)

यः आत्मानं अविदित्वा (न ज्ञात्वा) अस्मात् लोकात् प्रैति, सः कृपणः *yaḥ ātmānam aviditvā (na jñātvā) asmāt lokāt praiti, saḥ kṛpaṇaḥ* - The one who departs from this world without gaining आत्मज्ञानं *ātma jñānam* (ब्रह्मज्ञानं *brahma jñānam*), is a कृपणः *kṛpaṇaḥ*, a miser, meaning one who has wasted one's lifetime. Again, as the केनोपनिषत् *kenopaniṣat* says (2-5)

इह चेत् अवेदीत् *iha cet avedīt*, अथ सत्यं अस्ति *atha satyam asti*, न चेत् इह अवेदीत् *na cet iha avedīt*, महती विनष्टिः *mahatī vinaṣṭih* - Here in this world, while one is still living in this physical body, where alone it is possible to gain ब्रह्मज्ञानं *brahma jñānam*, if one takes the steps necessary for gaining ब्रह्मज्ञानं *brahma jñānam*, then there is wisdom, there is purpose in life for that person. On the other hand, if one does not take the necessary steps to gain ब्रह्मज्ञानं *brahma jñānam*, in this life, if one chooses to dissipate one's life without taking the steps necessary to gain ब्रह्मज्ञानं *brahma jñānam*, then there is a great loss for that person. It is a loss that one cannot make up for ages to come, which means that person has simply wasted life. That is how important ब्रह्मज्ञानं *brahma jñānam*, is for every person.

Sri Krishna has been teaching ब्रह्मज्ञानं *brahma jñānam* from chapter 2 onwards, in different ways, from different points of view. In this 9th chapter of भगवत् गीता *bhagavat gītā*, Sri Krishna resumes His discourse on ब्रह्मज्ञानं *brahma jñānam*, as भक्तियोग *bhakti yoga*, continuing from where he left off in chapter 7.

In order to reset Arjuna's mind in the main stream of गीत-उपदेश *gīta-upadeśa*, and to draw his undivided attention to what He is going to say in this chapter Sri Krishna begins



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

ब्रह्मविद्या **Brahma Vidya**

this Chapter with a general statement on the extraordinary nature of ब्रह्मज्ञानं *brahma jñānam*, which is the topic of His discourse in this chapter, भगवान् *bhagavān* says

श्री भगवान् उवाच
śrī bhagavān uvāca

इदं तु ते गुह्यतमं प्रवक्ष्यामि अनसूयवे ।
idaṁ tu te guhyatamaṁ pravakṣyāmi anusūyave ।
ज्ञानं विज्ञानसहितं यत् ज्ञात्वा मोक्षयसे अशुभात् ॥
jñānam vijñāna sahitaṁ yat jñātvā mokṣayase aśubhāt ॥ 9 - 1

राजविद्या राजगुह्यं पवित्रं इदं उत्तमं ।
rāja vidyā rāja guhyaṁ pavitram idaṁ uttamam ।
प्रत्यक्ष अवगमम् धर्म्यम् सुसुखं कर्तुम् अव्ययं ॥
pratyakṣa avagamam dharmyam susukham kartum avyayam ॥ 9 - 2

अश्रद्धधानाः पुरुषाः धर्मस्य अस्य परंतप ।
aśraddhadhānāḥ puruṣāḥ dharmasya asya paraṁtapa ।
अप्राप्य मां निर्वर्तन्ते मृत्युसंसारवर्त्मनि ॥
aprapya māṁ nivartante mṛtyu saṁsāra vartmani ॥ 9 - 3

These three verses are meant to refocus Arjuna's attention, and also our attention, to the main subject matter of भगवत् गीता *bhagavat gītā*, namely ब्रह्मज्ञानं *brahma jñānam*.

भगवान् *bhagavān* tells Arjuna

इदं तु ते गुह्यतमं प्रवक्ष्यामि अनसूयवे
idaṁ tu te guhyatamaṁ pravakṣyāmi anasūyave
वक्ष्यामि *vakṣyāmi* - I will tell

प्रवक्ष्यामि *pravakṣyāmi* - I will explain, in detail, clearly

ते प्रवक्ष्यामि *te pravakṣyāmi* - I will explain to you in detail, clearly. Explain what? Whatever that is, whatever Sri Krishna is going to say, let us listen with devotion and attention, and try to understand the message completely and clearly.



ब्रह्मविद्या Brahma Vidya

इदं ते प्रवक्ष्यामि *idaṁ te pravakṣyāmi* - I will explain to you, इदं *idaṁ* - this. This means what? Keeping in view the subject of ब्रह्मज्ञानं *brahma jñānaṁ* He has been talking about since chapter 2, and which He is going to further explain in this chapter, Sri Krishna says इदं *idaṁ* - This. Therefore इदं *idaṁ* here means ब्रह्मज्ञानं *brahma jñānaṁ*, इदं ते प्रवक्ष्यामि *idaṁ te pravakṣyāmi* means I will explain to you This ब्रह्मज्ञानं *brahma jñānaṁ*

इदं तु ते प्रवक्ष्यामि *idaṁ tu te pravakṣyāmi* - भगवान् *bhagvan* adds the word तु *tu* here to distinguish ब्रह्मज्ञानं *brahma jñānaṁ*, from what He has been talking about just prior to this chapter, namely क्रममुक्ति *krama mukti*, पुनर्जन्म *punarjanma*, etc. The distinction here is this: क्रममुक्ति *krama mukti*, पुनर्जन्म *punarjanma*, etc. are things which are meant to be gained after death, whereas

इदं ब्रह्मज्ञानं *idaṁ brahma jñānaṁ* - This ब्रह्मज्ञानं *brahma jñānaṁ*, which is being unfolded through His teachings in the भगवत् गीता *bhagvat gītā*, is meant to be gained right now, here itself, when one is alive and well. That इदं ब्रह्मज्ञानं *idaṁ brahma jñānaṁ* is संयक् ब्रह्मज्ञानं *saṁyak brahma jñānaṁ* - clearly understood and self-realized ब्रह्मज्ञानं *brahma jñānaṁ* which is

साक्षात् मोक्ष प्राप्ति साधनं *sākṣāt mokṣa prāpti sādhanam* - the knowledge which is the direct means for gaining मोक्ष *mokṣa*, namely

वासुदेवः सर्वं इति *vāsudevaḥ sarvaṁ iti* - सम्यक् ब्रह्मज्ञानं *saṁyak brahma jñānaṁ* - a clear realization, a clear recognition that वासुदेव *vāsudeva*, the प्रत्यग आत्मा *pratyaga ātmā*, innermost self in oneself, is everything, परमेश्वर *parameśvar* is everything

इशावास्यं इदं सर्वं *iśāvāsyam idaṁ sarvaṁ* - a clear direct recognition that the self in oneself, the self in every self is वासुदेव *vāsudeva*, is परमेश्वर *parameśvar* Itself, and That Self, That परमेश्वर *parameśvar* is all-inclusive and ever existent. That is सम्यक् ब्रह्मज्ञानं *saṁyak brahma jñānaṁ*.

That वासुदेवः सर्वम्-परमेश्वर *vāsudevaḥ sarvam-parameśvar* is All, is not a belief. It is knowledge to be gained by direct experience and immediate recognition. Such इदं ब्रह्मज्ञानं *idaṁ brahma jñānaṁ* is तु *tu* - distinct from the knowledge about ब्रह्मलोक *brhmaloka*, क्रम मुक्ति *krama mukti* etc. that Sri Krishna talked about in the last chapter. Therefore



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

ब्रह्मविद्या **Brahma Vidya**

इदं तु ते प्रवक्ष्यामि *idaṁ tu te pravakṣyāmi* means I will explain to you clearly in detail This ब्रह्मज्ञानं *brahma jñānaṁ* which is different from knowledge about ब्रह्मलोक *brhma loka*, क्रम मुक्ति *krama mukti*, पुनर्जन्म *punarjanma*, etc. I will explain to you this knowledge, this ब्रह्मज्ञानं *brahma jñānaṁ*, because you are fit to receive this knowledge.

There are two essential requirements for one's fitness to receive this knowledge, and they are: श्रद्धा *śraddhā* and अनसूय *anasūya*. श्रद्धा *śraddhā* is enlightened faith and interest in ब्रह्मविद्या *brahma vidyā*, and अनसूय *anasūya* is total absence of असूय *asūya* – any tendency to find some fault in the virtues of others. Sri Krishna has told several times before, and will tell again and again the importance of the above two qualifications, and also the other related qualifications for gaining ब्रह्मज्ञानं *brahma jñānaṁ*. We may recall here Sri Krishna's earlier declarations such as:

श्रद्धावान् लभते ज्ञानं *śraddhāvān labhate jñānaṁ* 4 – 39

The one who has श्रद्धा *śraddhā* gains ब्रह्मज्ञानं *brahma jñānaṁ*

श्रद्धावन्तः अनसूयन्तः मुच्यन्ते तेऽपि कर्मभिः 3 – 31

śraddhāvantaḥ anasūyantaḥ mucyante te'pi karmabhiḥ

Even simply through the practice of कर्मयोग *karma yoga* with श्रद्धा *śraddhā* and अनसूय *anasūya*, one can gain release from the bondages of कर्म *karma*, and ultimately gain ब्रह्मज्ञानं *brahma jñānaṁ*. Here, in the opening verse of this chapter, Sri Krishna calls particular attention to अनसूय *anasūya* – absence of असूय *asūya*, as a necessary qualification for gaining ब्रह्मज्ञानं *brahma jñānaṁ*, because if one cannot appreciate the virtue in others, one cannot also appreciate the virtue in oneself. Further, for one who has a mental disposition of असूय *asūya*, gaining ब्रह्मज्ञानं *brahma jñānaṁ* is just impossible. Therefore,

इदं तु ते प्रवक्ष्यामि अनसूयवे *idaṁ tu te pravakṣyāmi anasūyave* means “To you who is free from असूय *asūya*, I will explain clearly in detail, इदं *idaṁ* – This ब्रह्मज्ञानं *brahma jñānaṁ*, which is distinctly different from our earlier topic of discussion.



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

ब्रह्मविद्या **Brahma Vidya**

So saying, भगवान् *bhagavān* says something more about इदं-ब्रह्मज्ञानं *idaṁ-brahma jñānam*. It is

गुह्यतमं *guhyatamaṁ* – The greatest secret. This knowledge is considered to be the greatest secret for at least three reasons:

- Even though it is taught openly, It is seldom understood, appreciated and assimilated, essentially because of one's own internal difficulties
- ब्रह्मज्ञानं *brahma jñānam* is outside the scope of all available means of objective knowledge. Vedanta is the only means for gaining ब्रह्मज्ञानं *brahma jñānam*
- It is the most precious and the most valuable of all fields of knowledge. Anything that is the most precious, or valuable or rare, is naturally kept safely hidden as a secret.

Therefore, ब्रह्मज्ञानं *brahma jñānam* is गुह्यतमं *guhyatamaṁ* – the greatest secret, which simply means that it is the most precious and the most valuable knowledge.

ज्ञानं विज्ञान सहितं *jñānam vijñāna sahitaṁ* – This ज्ञानं *jñānam*, this ब्रह्मज्ञानं *brahma jñānam* that I am going to give you now is विज्ञान सहितं ज्ञानं, which means it is अनुभव युक्तं ज्ञानं *anubhava yuktaṁ jñānam*, it is अपरोक्ष ज्ञानं *aparokṣa jñānam*, it is knowledge which can be experienced by you directly and immediately. The moment you recognize yourself as ब्रह्मन् *brahman* Itself, through knowledge, you gain श्रेयस् *śreyas*, you gain मोक्ष *mokṣa*, directly and immediately. As we may recall, this is exactly what Sri Krishna said in the beginning of chapter 7 also:

ज्ञानं तेऽहं सविज्ञानं इदं वक्ष्यामि अशेषतः (7 – 2)
jñānam te 'haṁ savijñānam idaṁ vakṣyāmi aśeṣataḥ

Therefore, what is going to be said in this chapter is just a continuation of what Sri Krishna said in chapter 7, which means this discourse on ब्रह्मज्ञानं *brahma jñānam*, is in continuation of भक्ति योग *bhakti yoga*.

यत् ज्ञात्वा मोक्ष्यसे अशुभात् *yat jñātvā mokṣyase aśubhāt* – By knowing this ज्ञानं *jñānam*, by understanding, appreciating and absorbing this knowledge, you will be free from every kind of अशुभः *aśubhaḥ* - you will be free from everything that is inauspicious for you, anything that is an obstruction for your happiness, anything that is an obstruction for your gaining श्रेयस् *śreyas* – मोक्ष *mokṣa* – Total Fulfillment in life. You will be freed from every kind of sorrow, distress, and notions of inadequacy, smallness, bondage and doubts about your own identity. This ब्रह्मज्ञानं *brahma jñānam* is all शुभं



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

ब्रह्मविद्या **Brahma Vidya**

śubham – auspiciousness itself. So saying, भगवान् *bhagavān* continues in the next verse:

राजविद्या राजगुह्यं पवित्रं इदं उत्तमं ।

rājai vidyā rāja guhyaṁ pavitram idam uttamam ।

प्रत्यक्ष अवगमं धर्म्यं सुसुखं कर्तुम् अव्ययम् ॥

9 – 2

pratyakṣa avagamam dharmyam susukham kartum avyayam ॥

भगवान् *bhagvān* says something more about इदं *idam*. This ब्रह्मज्ञानं *brahma jñānam*, It is राजविद्या *rāja vidyā*, राजगुह्यं *rāja guhyaṁ*, उत्तमं पवित्रं *uttamaṁ pavitram*, प्रत्यक्ष अवगमं *pratyakṣa avagamam*, धर्म्यं *dharmyam*, सुसुखं कर्तुम् *susukham kartum*, अव्ययं *avyayam*.

राजविद्या *rāja vidyā* – ज्ञानं *jñānam* and विद्या *vidyā* have the same meaning, namely, knowledge. ब्रह्मज्ञानं *brahma jñānam* is ब्रह्मविद्या *brahma vidyā*. This ब्रह्मविद्या *brahma vidyā* is राजविद्या *rāja vidyā* – King among all disciplines of knowledge, because of several reasons, such as:

ब्रह्मविद्या *brahma vidyā* liberates one from संसार *saṁsāra* – all limitations of worldly life, and hence It is naturally above all other forms of knowledge. All other forms of knowledge divide the knower and the known, which only confirms the notion of division, which makes us experience ourselves as limited and divided. Once I say “things are divided”, I become one among the divided, which immediately limits me in terms of a variety of attributes.

ब्रह्मविद्या *brahma vidyā* does not divide people. It is only ignorance of ब्रह्मविद्या *brahma vidyā* that divides people. The intelligentsia in our society must understand this clearly, with all its consequences. In ब्रह्मविद्या *brahma vidyā* there is no division. Even though there is an apparent knower-known pursuit, there is no division between the knower and the known. The Knower is Myself and The Known also is Myself only – there is no division – That is Self-Knowledge – आत्मज्ञानं *ātma jñānam*.

ब्रह्मज्ञानं *brahma jñānam* is आत्मज्ञानं *ātma jñānam*, and It is आत्मा *ātmā* – The SELF Itself; It is Self-shining, All-inclusive, and Total – पूर्णम् *pūrṇam*, with nothing left out or left behind. It is partless whole; It is Limitless Awareness – all of which make



ब्रह्मविद्या **Brahma Vidya**

ब्रह्मज्ञानं *brahma jñānam* unique among disciplines of Knowledge; hence ब्रह्मविद्या *brahma vidyā* is राजविद्या *rāja vidyā* – King among Disciplines of Knowledge.

ब्रह्मविद्या *brahma vidyā* is राजविद्या *rāja vidyā* in terms of personal satisfaction, fulfillment in life as well. In every other विद्या *vidyā*, there is always some dissatisfaction with respect to one's extent of knowledge. Every dissatisfaction implies an "ego I" – अहंकार *ahamkār*. ब्रह्मविद्या *brahma vidyā* totally eliminates अहंकार *ahamkār*, and confers Total Fulfillment in Life.

For all these reasons, ब्रह्मविद्या *brahma vidyā* is राजविद्या *rāja vidyā*. राजविद्या *rāja vidyā* also means Public Knowledge. Contrary to popular notions, ब्रह्मज्ञानं *brahma jñānam* is open to everybody who seeks That Knowledge. Everybody who gains That Knowledge is at home, being themselves, experiencing Joy and peace in oneself. Thus ब्रह्मज्ञानं *brahma jñānam* is indeed राजविद्या *rāja vidyā*. Further,

राजगुह्यं *rāja guhyam* – As pointed out already, this ब्रह्मज्ञानं *brahma jñānam* is गुह्यतमं *guhyatamam* – The Greatest Secret, which naturally makes It राजगुह्यं *rāja guhyam* – The King among all secrets. ब्रह्मज्ञानं *brahma jñānam* is राजगुह्यं *rāja guhyam*, because of its inscrutability and sanctity. Every one is conscious of so many things all the time, but That, because of which, consciousness of anything and everything is possible, remains ever inscrutable. Such inscrutability of ब्रह्मज्ञानं *brahma jñānam* makes It राजगुह्यं *rāja guhyam*.

ब्रह्मज्ञानं *brahma jñānam* is the most precious and the most sacred knowledge, because It has the inexplicable power to uplift everyone to the state of ब्रह्मानन्द *brahmānanda* – Exalted Happiness, forever; such inexplicable power of ब्रह्मज्ञानं *brahma jñānam* makes It राजगुह्यं *rāja guhyam*. Therefore, the discourse on ब्रह्मज्ञानं *brahma jñānam* in this Chapter, is appropriately named as राजविद्या राजगुह्य योग *rāja vidyā rāja guhya yoga*. Further,

पवित्रं इदं उत्तमं *pavitram idam uttamam*

इदं *idam* – ब्रह्मज्ञानं *brahma jñānam* – उत्तमं पवित्रं *uttamam pavitram* – पवित्रं *pavitram* means "one that purifies". This ब्रह्मज्ञानं *brahma jñānam* is the most exalted purifier. There are many purifiers – the most well known one is अग्नि *agni* – Fire,



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ब्रह्मविद्या Brahma Vidya

which is also called पाचकः *pāvakaḥ* – the purifier. But The ज्ञानाग्नि *jñānāgni* – The Fire of ब्रह्मज्ञानं *brahma jñānam* is the most exalted among purifiers, because It instantly burns to ashes the residues of countless births, along with their पुण्य-पाप कर्म *punya-pāpa karmas* and कर्मफल *karma phalas*, as Sri Krishna said in Chapter 4:

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥

4 - 37

jñānāgnih sarva karmāṇi bhasmasāt kurute tathā ॥

ब्रह्मज्ञानं *brahma jñānam* reveals oneself as अकर्ता *akartā* – It completely eliminates the notions of doership and enjoyership. All actions arise from परमेश्वर *parameśvar* only. Every कर्म *karma* is विसर्ग कर्म *visarga karma*, ईश्वर अर्पित कर्म *īśvar arpita karma* – कर्म *karma* totally dedicated to परमेश्वर *parameśvar*. Every कर्म *karma* is itself Worship of परमेश्वर *parameśvar* only.

That being so, anything that eliminates अहंकार *ahaṅkāra*, and the consequent notions of doership and enjoyership is उत्तमं *uttamaṁ* – the most exalted Purifier, because, by such purification, one recognizes, one realizes, one's total identity with परमेश्वर *parameśvar*. One gains मोक्ष *mokṣa*. Therefore, ब्रह्मज्ञानं *brahma jñānam* is उत्तमं पवित्रं *uttamaṁ pavitraṁ*. Further,

प्रत्यक्ष अवगमं *pratyakṣa avagamam* – This ब्रह्मज्ञानं *brahma jñānam* is available for direct and immediate Self-Realization. How? This ब्रह्मज्ञानं *brahma jñānam* produces a वृत्ति *vṛtti* – अन्तःकरण वृत्ति *antaḥ karaṇa vṛtti* – a thought process in the mind, leading to clarity and certainty of Knowledge in the बुद्धि *buddhi*, which immediately destroys ignorance about the true nature of oneself, thus unfolding direct and immediate recognition of ONESELF as ब्रह्मैवाऽहं अस्मि *brahmaivā'haṁ asmi* – I am indeed ब्रह्मन् *brahman*. Such recognition is प्रत्यक्ष अवगमं *pratyakṣa avagamam* – प्रत्यक्ष अवगमं ज्ञानं *jñānam* is विज्ञानं *vijñānam*. Further,

धर्म्यम् *dharmyam* – धर्मात् अनपेतं ज्ञानं *dharmāt anapetaṁ jñānam* is धर्म्यम् *dharmyam* – This ब्रह्मज्ञानं *brahma jñānam* never deviates from धर्म *dharma*. It is always in-keeping with धर्म *dharma*, because धर्म *dharma* is प्रत्यक्ष ब्रह्मन् *pratyakṣa*



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ब्रह्मविद्या **Brahma Vidya**

brahman – direct manifestation of ब्रह्मन् *brahman*. धर्म *dharma* at the highest level is ब्रह्मन् *brahman* itself. Therefore, ब्रह्मज्ञानं *brahma jñānam* is always in keeping with धर्म *dharma*– That which is ever proper. Further,

सुसुखं कर्तुम् *susukham kartum* – Gaining ब्रह्मज्ञानं *brahma jñānam* is both easy and enjoyable, if one is ready for such Knowledge. Because भगवान् *bhagvan* described ब्रह्मज्ञानं *brahma jñānam* as राजविद्या *rājā vidyā*, राजगुह्यं *rāja guhyam*, पवित्रं *pavitram* etc., one may think that gaining ब्रह्मज्ञानं *brahma jñānam* is too difficult an accomplishment, even to try. भगवान् *bhagavan* says – No, It is not difficult; ब्रह्मज्ञानं *brahma jñānam* is सुसुखं कर्तुम् *susukham kartum* – It is very enjoyable to pursue, and easy to gain. ब्रह्मन् *brahman* being Yourself, there is no particular effort needed just to recognize yourself as You are; You simply have to recognize, beyond doubt, that You are ब्रह्मन् *brahman*, that is all.

For such recognition, you need a Means of Knowledge – प्रमाण *pramāṇa*. For ब्रह्मज्ञानं *brahma jñānam*, the प्रमाण *pramāṇa* is already there in the form of The भगवत् गीता *bhagavat gītā* and The Upanishads. All you have to do is to expose your बुद्धि *buddhi* to This Knowledge; That Knowledge itself eliminates your अहंकार *ahaṁkāra*, purifies your अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi*, and you soon see yourself, recognize yourself, as you really are. It is that easy. ब्रह्मन् *brahman* being आनन्द *ānand*, pursuit of ब्रह्मज्ञानं *brahma jñānam* is also आनन्द *ānand* – enjoyable. For any Knowledge to be easy and enjoyable, the person must have adequate prior preparation – अधिकारित्वं *adhikāritvam* – for that Knowledge.

The अधिकारित्वं *adhikāritvam* – the prior preparation for the pursuit of ब्रह्मज्ञानं *brahma jñānam* is विवेक बुद्धि *vivek buddhi*, वैराग्यं *vairāgyam*, शम-दमादि *śama-damādi* – six-fold discipline, and a yearning for श्रेयस् – मोक्ष. *śreyas – mokṣa*. For one who has cultivated these qualifications, gaining ब्रह्मज्ञानं *brahma jñānam* is easy and enjoyable.

अव्ययम् *avyayam*– ब्रह्मज्ञानं *brahma jñānam* is आत्मज्ञानं *ātma jñānam* – the true Nature of one's own self, which is अव्ययं *avyayam*, meaning अक्षरं *akṣaram*, नित्यं



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ब्रह्मविद्या **Brahma Vidya**

nityam – Unchanging and Unchangeable, Imperishable and Eternal. So is ब्रह्मज्ञानं *brahma jñānam* itself. It is about Myself, and I can never lose sight of myself. Even if my perishable physical faculties fail for any reason, ब्रह्मज्ञानं *brahma jñānam* in Myself continues to remain अव्ययं *avyayam*– Unchanging and Eternal. Such is the Extraordinary Nature of ब्रह्मज्ञानं *brahma jñānam*.

- It is गुह्यतमं *guhyatamaṁ*
- It is विज्ञानसहितं ज्ञानं *vijñāna sahitaṁ jñānam*
- It is all शुभं *śubham*

It is राजविद्या *rāja vidyā*, राजगुह्यं *rāja guhyaṁ*, उत्तमं पवित्रं *uttamaṁ pavitraṁ*, प्रत्यक्ष अवगमं *pratyakṣa avagamaṁ*, धर्म्यम् *dharmyam*, सुसुखं कर्तुम् *susukhaṁ kartum* and अव्ययम् *avyayam*

Sri Krishna says something more about this ब्रह्मज्ञानं *brahma jñānam* is the next verse:

अश्रद्धधानाः पुरुषाः धर्मस्य अस्य परंतप ।
aśraddadhānāḥ puruṣāḥ dharmasya asya paramtapa ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ 9-3
aprāpya mām nivartante mṛtyu saṁsāra vartmani ॥

We will see this verse in detail, next time.