



श्रीमद्भगवत् गीता

भक्ति योगः

Chapter 12

Volume 3

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All these seven verses go together. In these verses, भगवान् 's उपदेश – teaching, is concerned with the essentials of ईश्वर उपासन – mode of worship of परमेश्वर for people who are pursuing a life of कर्म and कर्मफल – life of activities of various kinds, experiencing the ups and downs, the pleasures and pains of everyday life.



ब्रह्मविद्या **Brahma Vidya**

Such people are called संसारिs. We are all संसारिs – living a life of संसार, a worldly life of activities of various kinds and their consequences. Such life of संसार is commonly called the ocean of संसार सागर, because it is like an ocean of infinite dimensions. Because such life of संसार is ever full of changes, known and unknown, it is also aptly called मृत्यु – ever-changing ocean of worldly life.

Any change from one state of existence to another state of existence is a मृत्यु – a death of some sort. The only vehicle that is available to every person to cross this ocean of ever-changing worldly life is one's own physical body, with all that it is endowed with from time to time. One's entire life is one of कर्म of various kinds. The whole purpose of कर्म is only to enable this body, with all its attributes, to cross this ocean of worldly life safely and successfully.

"Safely" means without hurting oneself or others. Successfully means crossing the ocean of संसार safely, and ultimately reaching one's destination from which there is nothing more to cross. This means one must be absolutely clear about what one's destination is. If the destination is not clear, one will continue to be crossing and crossing, this apparently never-ending ocean of worldly life.

Therefore भगवान् tells us here, how to carry on our worldly life of activities so that we can cross this ocean of ever-changing संसार, and reach the destination of never-changing existence – the immortal existence, the bliss अमृतं, मोक्षं, परमेश्वर Itself.

We all know very well indeed, that higher education leading to cultivation of objective knowledge in various arts and sciences does uplift us from very many problems of worldly life. We also know equally well that such education alone does not, and cannot uplift us from very many pains and pleasures of worldly life, which means, while education giving objective knowledge is absolutely necessary for daily life, it is also absolutely inadequate for crossing this संसार सागर– the ocean of worldly life.

Together with education in objective knowledge, we also need another kind of education, giving another kind of knowledge, namely Self knowledge – आत्मज्ञानं in order to be able to cross this संसार सागर – ocean of worldly life. It is that other kind of education that is provided by ब्रह्मविद्या, which is taught by भगवत् गीता and the Upanishads.

As the ईशावास्य उपनिषत् says:



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अविध्यया मृत्युम् तीर्त्वा विध्यया अमृतं अश्नुते – through education, giving objective knowledge, we come to understand and appreciate changes, and gain the ability to recognize the cause, analyzing the effects. Using the discipline of the same understanding and ability, through education in ब्रह्मविद्या giving आत्मज्ञानं – Self knowledge, we gain the ability to analyze worldly experiences and learn to recognize Immortality in Oneself.

Therefore, finding ourselves as we are, in the midst of कर्मस – worldly activities of various kinds, with the strength of both objective education and ब्रह्मविद्या education, we can make use of our very कर्मस as the means of uplifting ourselves to a higher state of human existence, leading ourselves to our ultimate destination, namely मोक्ष – परमेश्वर Itself, the state of total fulfillment, peace and happiness. That is the best service that one can do to oneself.

Sri Krishna now points out the means by which every person can help oneself to gain that state of total fulfillment in life through one's own कर्मस, whatever they are, in one's own daily life. What भगवान् says here, goes something like this. भगवान् says

Do this

If you cannot do that, do this

If you cannot do that, do this

If you cannot do that also, do this. You will then certainly and ultimately reach the destination you seek.

Thus भगवान् indicates four distinct choices for a person to be able to cultivate अनन्य ईश्वर भक्ति and कर्म योग बुद्धि, necessary for gaining total fulfillment in life, for gaining मोक्ष. Let us now see the details of these choices in the words of Sri Krishna.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 12 - 6

In the last three verses, भगवान् has been talking about संन्यासीs – the अक्षर ब्रह्म उपासकs, and now भगवान् is going to talk about संसारिs – people who are committed to worldly life. The word तु here distinguishes these two different classes of people.

तु – Now, talking about संसारिs, भगवान् says



ब्रह्मविद्या **Brahma Vidya**

ये मत्पराः means ये मत्परमाः – ये मत्परायणाः – Those for whom I am the ultimate goal. Those with the clear conviction that परमेश्वर is one's ultimate destination, परमेश्वर is मोक्ष स्थानं and मोक्ष स्वरूपं. Reaching परमेश्वर is gaining मोक्ष.

Those who have ascertained beyond doubt either intuitively or through their ब्रह्मविद्या education, that परमेश्वर is the ultimate goal to be reached, and therefore they should focus attention on the pursuit of परमेश्वर through whatever they do, which means, all the activities, without exception, become connected to their gaining मोक्ष ultimately.

If the ultimate goal of मोक्ष is not clear, or is not well ascertained, the goal of मोक्ष naturally gets postponed, because for the one who is in the business of worldly life, there are always many, many things which require immediate attention. Therefore, it is absolutely important to acquire the clarity of vision of the goal to be reached. Referring to those people who have acquired that clarity of vision, that मोक्ष is the ultimate goal to be reached, they are मत्पराः, meaning मत्परमाः. भगवान् says how they should do their कर्मs.

सर्वाणि कर्माणि मयि संन्यस्य – Consigning all actions to me, the परमेश्वर, dedicating all actions, whether they are religious or secular, dedicating all actions without exception, to Me, the परमेश्वर, which means doing all actions with ईश्वर अर्पण बुद्धि – with the attitude of dedication to परमेश्वर

Now, dedication to परमेश्वर means what? That means doing all actions in accordance with one's own स्वधर्म. Actions are not governed by one's राग-द्वेष forces – forces of likes and dislikes, but they are governed totally by the dictates of one's own innermost conscience. Acting in accordance with the dictates of one's innermost conscience is worship of परमेश्वर – ईश्वर उपासन. Therefore, भगवान् says “Do whatever कर्म you need to do, but always act in accordance with the dictates of your own innermost conscience. Such doing is

सर्वाणि कर्माणि मयि संन्यस्य मत्परमाः – dedicating all actions to Me, the परमेश्वर, with परमेश्वर as the ultimate goal to be reached; doing actions in that manner is cultivating कर्म योग बुद्धि. Together with such cultivation of such कर्म योग बुद्धि

ये उपासते – ये विश्वरूपं परमेश्वरं उपासते – those who worship Me, the परमेश्वर, in the form of विश्वरूप – in the forms, names and attributes of one's own choice



ब्रह्मविद्या **Brahma Vidya**

For example, we go to the Temple and worship the Unmanifest परमेश्वर manifested in many different forms, names and attributes for purposes of worship, meaning for the purpose of directing one's अन्तःकरण – mind and बुद्धि towards That One all-inclusive, all-pervading Unmanifest परमेश्वर, remembering भगवान् 's words (9-4)

मया ततमिदं सर्वम् जगत् अव्यक्त मूर्तिना – “By My Unmanifest form, this entire manifest creation is pervaded”. Such worship of The Unmanifest परमेश्वर is सगुण ब्रह्म उपासन. ये – Those who worship the Unmanifest परमेश्वर in the mode of सगुण ब्रह्म उपासन – how do they worship?

अनन्येनैव योगेन मां (विश्वरूपं परमेश्वरं) उपासते those who do that सगुण ब्रह्म उपासन totally with अनन्य योगा बुद्धि, which means, recognizing परमेश्वर as one's only आश्रय – as one's only real support in life, those meditate on परमेश्वर in the form, name and attributes of one's own choice, with the attitude of पूर्ण ईश्वर शरणागति – total surrender to परमेश्वर. Meditation on परमेश्वर means

आत्मसंस्थं मनः कृत्वा न किञ्चित् अपि चिन्तयेत् (6 – 25)

Using one's चित्तैक चैराग्य बुद्धि, fixing one's wandering mind firmly in the chosen form of परमेश्वर being worshipped, thinking of nothing else other than परमेश्वर. Such सगुण ब्रह्म उपासन – meditation on परमेश्वर with the attitude of पूर्ण ईश्वर शरणागति – total surrender to परमेश्वर, is worshipping परमेश्वर with अनन्य योग बुद्धि, and such worship of on परमेश्वर cultivates अनन्य ईश्वर भक्ति. Thus

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

Ascertaining beyond doubt that परमेश्वर is the ultimate goal to be reached, those who perform all actions

- ✓ totally in accordance with their स्वधर्म – the dictates of their own innermost conscience, and thus
- ✓ cultivate कर्मयोग बुद्धि, and
- ✓ simultaneously worship परमेश्वर in the mode of सगुण ब्रह्म उपासन



- ✓ meditating on परमेश्वर with the attitude of पूर्ण ईश्वर शरणागति and thus
- ✓ cultivate अनन्य ईश्वर भक्ति

For those people who thus cultivate in themselves both कर्मयोग बुद्धि, and अनन्य ईश्वर भक्ति simultaneously, भगवान् says

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्यार्थं मय्यावेशितचेतसाम् ॥

12 – 7

तेषाम् अहं समुद्धर्ता भवामि – For them, I become समुद्धर्ता – the savior, the rescuer. I become the One who uplifts them. Uplift from what?

मृत्युसंसारसागरात् – I become the One who uplifts the from this ocean of संसार, from the endless tribulations of worldly life, which means I bless them with peace and tranquility, freedom from mortal agitations.

Now, how does that happen? For the person who cultivates कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति,

- ✓ कर्मयोग बुद्धि contributes to अन्तःकरण शुद्धि – purity in thought word and deed, and
- ✓ अनन्य ईश्वर भक्ति through ईश्वर ध्यानं with the attitude of पूर्ण ईश्वर शरणागति contributes to one's चिन्त नैश्चल्यं – a mind free from agitations

Doing उपासन कर्म in accordance with स्वधर्म and acting in accordance with the dictates of one's innermost conscience, one immediately gains a mind free from conflicts
Worshipping परमेश्वर with the attitude of पूर्ण ईश्वर शरणागति – total surrender to परमेश्वर, one immediately gains the strength of peace and freedom from fear. It is by one's simultaneous cultivation of कर्मयोग बुद्धि, and अनन्य ईश्वर भक्ति, भगवान् becomes one's समुद्धर्ता – The savior, the rescuer. भगवान् being already in Oneself, as the very Self of oneself, “भगवान् becomes the savior”, means one gains the capacity to uplift oneself from the tribulations, distresses and sufferings of worldly life. As भगवान् said earlier

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् 2 – 40



Simultaneous cultivation of कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति – cultivation of even a little bit of this धर्म – this way of life, protects one from great fears and dangers. That being the case

पार्थ – O! Arjuna, for those people who cultivate कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति, simultaneously in the manner described above

न चिरात् – before long, it won't be too long before

मय्यावेशितचेतसाम् – मयि परमेश्वरे आवेशित चेतसाम् – it won't be too long before this entire अन्तःकरण – mind, बुद्धि, अहंकार, and चित्तं becomes tuned for, becomes ready for ईश्वर ज्ञानं and ईश्वर प्रवेशनं – knowledge of परमेश्वर and entry into परमेश्वर in oneself.

In other words, they become ready for gaining मोक्ष. Ultimately मोक्ष is gained only through realized ईश्वर ज्ञानं, but one becomes fit for, one becomes ready for gaining such ईश्वर ज्ञानं through diligent cultivation of कर्मयोग बुद्धि, and अनन्य ईश्वर भक्ति in the manner described above.

Therefore भगवान् tells Arjuna now what exactly to do.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

12 - 8

मय्येव मन आधत्स्व

मयि विश्वरूपे परमेश्वरे मनः स्थापय – Fix your mind firmly in Me, the परमेश्वर, in the form and name you have chosen to worship.

मनः means संकल्प विकल्प आत्मकं मनः :- the mind whose nature is one of vacillation and indecision. Therefore, “fix your mind firmly in परमेश्वर” means “let there be no doubt in your mind about your pursuit of परमेश्वर as your ultimate destination”.

मयि बुद्धिं निवेशय – Having chosen परमेश्वर as your ultimate destination, let your बुद्धि – faculty of decision, enter into Me, The परमेश्वर. Now, how can a person make one's बुद्धि enter into परमेश्वर? Only through enquiry – विचार, enquiry on परमेश्वर through श्रवणं, मननं and निदिध्यासनं – listening and understanding, reflecting and absorbing Upanishad knowledge on जीव, जगत् and ईश्वर.



ब्रह्मविद्या **Brahma Vidya**

With diligent cultivation of कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति simultaneously, and with a mind devoid of all doubts in the pursuit of परमेश्वर as the ultimate goal to be reached, and with the continued enquiry on परमेश्वर through श्रवणं, मननं and निदिध्यासनं of Upanishad knowledge on जीव, जगत् and ईश्वर – with all this there is nothing that can stop a person from gaining realized ईश्वर ज्ञानं. There is nothing that can stop a person from gaining मोक्ष.

Therefore, भगवान् says “If you do all that

अतः ऊर्ध्वम् – in due course of time, as you mature

निवसिष्यसि मयि एव – you shall enter into Me as Myself, as परमेश्वर Itself. There will no longer be any distance between the आत्मा of yourself and the आत्मा of परमेश्वर. There will only be one आत्मा – The Self, and That is yourself, that is Myself, and that is सत् चित् आनन्द स्वरूप आत्मा Thus

निवसिष्यसि मयि एव - मयि एव निवासं करिष्यसि – definitely you will abide in Me, The परमेश्वर, for ever. In other words, you will reach your destination, you will gain मोक्ष.

न संशयः – There can be no doubt about it. When भगवान् says so, it means that is the eternal law of nature.

In the foregoing details on ईश्वर उपासन – mode of worship of परमेश्वर, भगवान् has made it clear that simultaneous cultivation of कर्मयोग बुद्धि and सगुण ब्रह्म उपासन is not an end in itself. It is only a means to an end. That end is gaining मोक्ष – reaching परमेश्वर in oneself, in this very life. For reaching that end, cultivation of कर्मयोग बुद्धि and ईश्वर उपासन must be done with a mind free from doubts on the ultimate objective to be reached, combined with diligent enquiry on the nature of परमेश्वर itself through continued Upanishad studies. All this, of course, requires lot of efforts. Such combination of efforts assumes the availability of a mind capable of concentrating on the mission to be accomplished.

If you find yourself incapable of such concentration, then what should be done? भगवान् says

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यास योगेन ततो मामिच्छाप्तुं धनञ्जय ॥

12 - 9



धनञ्जय – O! Arjuna

अथ – in case

मयि (परमेश्वरे) चित्तं समाधातुं मनः स्थापयितुं स्थिरं (अचलं कर्तुम्) न शक्नोषि – If you are not able to fix your mind, hold your mind firmly without being distracted, if you are not able to so fix your mind firmly on Me, the परमेश्वर, the destination to be reached

ततः अभ्यास योगेन मां आप्तुं इच्छ – then desire to reach Me, try to reach me the परमेश्वर through अभ्यास योग.

भगवान् tells here something very significant. Let us understand this. भगवान् says:

If you are not able to concentrate - that does not mean that your mind cannot concentrate. Certainly, your mind can concentrate on anything that you desire. Therefore, the advice is: Desire to concentrate on reaching परमेश्वर by अभ्यास योग.

अभ्यास is gaining perfection through repeated practice. Recalling what भगवान् said earlier in ध्यान योग about अभ्यास (6 – 35)

असंशयं महाबाहो मनो दुर्निग्रहं चलम्
अभ्यासेन तु कौन्तेय वैराग्येण तु गृह्यते

Mind always appears restless, it is true. But

कौन्तेय – O! Arjuna

अभ्यासेन वैराग्येण च मनः – mind can be brought under control by अभ्यास – practice, and वैराग्य – dispassion.

There are two kinds of अभ्यास – practice, one is to try to do the same thing over and over again, improving the skill and efficiency each time, and the other is to dwell on the same subject again and again. When that subject is ब्रह्मज्ञानं, such अभ्यास becomes अभ्यासयोग.

By dwelling on ब्रह्मज्ञानं again and again, by श्रवणं, मननं and निदिध्यासनं of Upanishad knowledge, the mind begins to appreciate the inadequacy of other pursuits for gaining total fulfillment in life. When such अभ्यासयोग is coupled with वैराग्य – dispassion, which



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ब्रह्मविद्या **Brahma Vidya**

means absence of cravings for lesser things in life, राग-द्वेष forces – the forces of likes and dislikes, naturally disappear.

By such अभ्यासयोग, cultivating कर्मयोग बुद्धि, अनन्य ईश्वर भक्ति स्थिर मति: – fixing the mind firmly in the goal of reaching परमेश्वर, and propelling the बुद्धि towards ईश्वरज्ञानं and ईश्वर प्रवेशनं through Upanishad study, all these progressively become more and more possible and natural, and ultimately, one does reach the goal of मोक्ष – the state of total fulfillment, peace and happiness in life. Therefore, भगवान् says:

“Through अभ्यासयोग, desire to reach Me, the परमेश्वर” मोक्षो मे भूयात् इति इच्छा. Such desire is intense yearning for मोक्ष. Only such intense yearning for मोक्ष can make अभ्यास into अभ्यासयोग.

We will see more of Sri Krishna's discourse on ईश्वर उपासन next time.