



श्रीमद्भगवत् गीता

भक्ति योगः

Chapter 12

Volume 5

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Sri Krishna's message in these seven verses is so extremely important for every ईश्वर भक्त – every devotee of परमेश्वर, that these verses need to be heard again and again, in the interest of one's own lasting peace and happiness in everyday life. Therefore, let us take time to remind ourselves again, the content of these verses, as much as we have heard in the last two sessions before we proceed further.



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भगवान् has been talking about ईश्वर उपासन – mode of worship of परमेश्वर, appropriate for संसारिs – for people like most of us, who live a daily life of ever-changing activities, situations and their consequences.

For all such people, the entire purpose of ईश्वर उपासन is only to cross this संसार – this world of transient experiences safely and successfully, safely without hurting oneself or others, and successfully in reaching the ultimate destination of total fulfillment in life. Reaching that destination in life is indeed gaining मोक्ष, which is reaching one's own innermost self, the आत्मा, the परमेश्वर, already in oneself, and so reaching in this very life itself.

The means for gaining such मोक्ष is simultaneous cultivation of कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति, which together constitute ईश्वर उपासन – the mode of worship of परमेश्वर. Cultivation of कर्मयोग बुद्धि means

- ✓ Doing all actions with ईश्वर अर्पण बुद्धि – with the attitude of total dedication to परमेश्वर
- ✓ Doing all actions totally in accordance with one's own स्वधर्म
- ✓ Doing all actions totally in accordance with the dictates of one's own innermost conscience

Cultivation of अनन्य ईश्वर भक्ति means

- ✓ Worshipping परमेश्वर in the forms and names of one's own choice with अनन्य योग बुद्धि, which means
- ✓ Worshipping परमेश्वर with the clear conviction that परमेश्वर is one's only अश्रय - one's only refuge, one's only unfailling source of security, peace and happiness, and with that firm conviction
- ✓ Meditating on परमेश्वर with the attitude of पूर्ण ईश्वर शरणागति – total surrender to परमेश्वर

For the one who cultivates both कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति simultaneously in the manner described above, भगवान् becomes समुद्धर्ता – the savior from मृत्यु संसार सागर – from the endless tribulations of everyday worldly life. By the power of कर्मयोग



बुद्धि and अनन्य ईश्वर भक्ति, one naturally gains the capacity to uplift oneself from the distresses and sufferings of worldly life, and before long, one's entire अन्तःकरण – mind, बुद्धि, चित्तं and अहंकार – one's entire अन्तःकरण becomes tuned for, and becomes active in, the overriding mission of gaining ईश्वर ज्ञानं – knowledge of परमेश्वर, and ईश्वर प्रवेशनं – entry into परमेश्वर already in oneself, through श्रवणं, मननं and निदिध्यासनं of Upanishad knowledge.

Ultimately, मोक्ष can be gained only through ईश्वर ज्ञानं so realized, but one becomes fit for such realization through diligent practice of ईश्वर उपासन – worship of परमेश्वर rooted in कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति.

In today's verses, Sri Krishna points out that for every ईश्वर भक्त, there are available four optional techniques by which one can do such ईश्वर उपासन – worship of परमेश्वर, equally successfully. To follow any of these options, the first requirement is

मत्परमो भव – Be one for whom the ultimate destination in life is reaching परमेश्वर Itself, already in oneself, and nothing less. Having ascertained beyond doubt that परमेश्वर is the ultimate goal to be reached, then भगवान् says:

1. मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 12 - 8

Fix your mind firmly in Me, the परमेश्वर, and let your बुद्धि enter into Me, the परमेश्वर, through श्रवणं, मननं and निदिध्यासनं – listening and understanding, reflecting and absorbing Upanishad knowledge on जीव, जगत् and ईश्वर. If you continue to do so diligently, you will, in time, mature in ईश्वर ज्ञानं, and you will ultimately reach 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 – ONE SELF, and That is Yourself, That is Myself, and That is सत्, चित् आनन्द स्वरूप आत्मा. Thus you will abide in Me forever. You will reach The Destination to be reached. You will gain मोक्ष. There can be no doubt about it, because that is the law of nature.



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Such mode of ईश्वर उपासन would naturally require कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति, and diligent pursuit of Upanishad knowledge, all of which demand concentration of mind and बुद्धि, and also concentration of efforts. If you are incapable of such concentration of efforts at this time, then भगवान् says,

2. अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यास योगेन ततो मामिच्छाप्तुं धनञ्जय ॥

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If you cannot put forth the necessary concentration of efforts, that does not mean that your mind cannot concentrate. The nature of the mind is such that it can concentrate on anything that it ardently desires. Therefore, if you are not able to hold your mind steadily on परमेश्वर as the destination to be reached, then desire to reach Me, The परमेश्वर, through अभ्यासयोग. Mind can be brought under control through अभ्यास – repeated practice, and वैराग्य – diligent cultivation of dispassion. अभ्यासयोग is pursuit of परमेश्वर by

- ✓ doing all actions with the attitude of total dedication to परमेश्वर, again and again
- ✓ worship of परमेश्वर through meditation on परमेश्वर with the attitude of पूर्ण ईश्वर शरणागति – total surrender to परमेश्वर, again and again
- ✓ dwelling on ब्रह्मज्ञानं through श्रवण, मननं and निदिध्यासनं of Upanishad knowledge, again and again, and diligently cultivating dispassion – total absence of cravings for lesser things in life

By such अभ्यासयोग, you will be able to bring your mind under discipline, and ultimately you will be able to reach Me, the परमेश्वर. If such अभ्यासयोग also is not possible for you, then भगवान् says:

3. अभ्यासेऽप्यसमर्थोऽसि मत्कर्म परमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

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If you cannot worship परमेश्वर in the mode of अभ्यासयोग described above, then

मत्कर्म परमो भव – Be one for whom every कर्म is ईश्वर कर्म, and doing ईश्वर कर्म, as service to परमेश्वर is itself your ultimate destination in life. You need not have to blame yourself for not being able to do ईश्वर उपासन – worship of परमेश्वर in any ritualistic



manner, and also do ईश्वर ध्यान – meditation on परमेश्वर, and also undertake Upanishad studies, etc. Just be a कर्म योगी to start with. That is enough, and everything else will follow naturally in due course.

Performing all actions only for the sake of परमेश्वर, as service to परमेश्वर, that itself will bring you सिद्धि – success in your pursuit of परमेश्वर. Because मत्कर्म परमो भव is indeed मत्परमो भव – pursuing the goal of doing every कर्म as service to परमेश्वर is in fact pursuing the goal of reaching परमेश्वर Itself. By so doing every कर्म, cultivation of कर्मयोग बुद्धि, अनन्य ईश्वर भक्ति, and ब्रह्मज्ञानं through Upanishad studies, all these naturally become possible for you in due course. If you cannot be even such a कर्म योगी, then, भगवान् says:

4. अथैतदप्यशक्तोऽसि कर्तुं मध्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥

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If you cannot look upon every कर्म as ईश्वर कर्म, and do every कर्म as service to परमेश्वर, if you feel that it is not possible for you even to be such a कर्म योगी, then, provided you are totally committed to the Goal of reaching परमेश्वर already in yourself, then there is another kind of कर्मयोग that you can do, and that is

सर्वकर्मफलत्यागं कुरु यतात्मवान् – dissociate yourself totally from कर्मफलs – all results of your actions, deliberately, without any reaction whatsoever, and offer all कर्मफलs, as they happen, to परमेश्वर Itself, as worship of परमेश्वर.

Such dissociation from all कर्मफलs is सर्वकर्मफलत्याग – renunciation of all कर्मफलs, which is another version of कर्मयोग. Such सर्वकर्मफलत्याग is in effect सर्वकर्मत्याग, and also सर्वकामत्याग. Being so, सर्वकर्मफलत्याग naturally leads one to the path of कर्मयोग बुद्धि and अनन्य ईश्वर भक्ति, followed by cultivation of Upanishad knowledge and ultimately to ईश्वर ज्ञानं and ईश्वर प्रवेशनं, namely मोक्ष.

सर्वकर्मफलत्यागं कुरु really means



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- ✓ you should cultivate ईश्वर प्रसाद बुद्धि with respect to your own कर्मफलs – all results of your actions, whatever they are
- ✓ do whatever कर्म you want to do, prompted by your worldly desires, but learn to accept all results of all your actions, pleasure or pain, whatever they are, as ईश्वर प्रसाद – as the very blessings of परमेश्वर, without associating or identifying yourself with those results in any manner whatsoever. That is सर्व कर्मफल त्याग.

Even though these four modes of ईश्वर उपासन – worship of परमेश्वर, are distinct, in effect, all of them are entirely equivalent and serve the same purpose. In particular, even though सर्व कर्मफल त्याग is mentioned as the last among the four modes of ईश्वर उपासन, it does not mean that it is any less effective than the other three modes.

Here, it is not a question of which mode of ईश्वर उपासन is better or superior. The question is, which mode suits your particular situation the best. Since every संसारि does both duty-related कर्मs as well as कर्मs impelled by one's own transient desires of various kinds, सर्व कर्मफल त्याग is the mode of ईश्वर उपासन that is open for all संसारिs at all times.

Therefore, भगवान् concludes this section of the discourse on ईश्वर उपासन – mode of worship of परमेश्वर, emphasizing the glory of सर्व कर्मफल त्याग in the next verse, which is one of the famous verses in the भगवत् गीता.

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्भयानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

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श्रेयो हि ज्ञानमभ्यासात् – ज्ञानं, understanding and appreciation rooted in विवेक ज्ञानं is indeed (हि) श्रेयः, far better than, far more effective than अभ्यास, mere repetitive practice. विवेक ज्ञानं is indeed far better than, far More effective than mere repetitive practice.

अभ्यास is आत्म अनात्म अविवेक पूर्व अभ्यास – a repetitive practice devoid of विवेक ज्ञानं - विवेक ज्ञानं is understanding and appreciation of

- ✓ what is आत्मा and what is not आत्मा



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- ✓ what is सत्यं and what is मिथ्या
- ✓ what is real and never subject to change and what is transient appearance and ever subject to change
- ✓ what is the true nature of जीव, जगत् and ईश्वर

That is चिक्केक ज्ञानं. ईश्वर उपासन devoid of such चिक्केक ज्ञानं is mere अभ्यास – a repetitive mechanical act of worship.

Now please listen. Most of the times, we do such repetitive acts of ईश्वर उपासन in the form of prayers, rituals, etc., without any clear understanding or appreciation of what they mean. Is that bad? No, not at all. Any kind of ईश्वर उपासन, with or without understanding is far better than no ईश्वर उपासन at all. Why? Because, every kind of ईश्वर उपासन is a पुण्यकर्म, and it certainly yields its own beneficial results. Therefore, ईश्वर उपासन, even as mere अभ्यास, is certainly good. But, there is something better than mere अभ्यास, and that is

श्रेयो हि ज्ञानमभ्यासात् – चिक्केक ज्ञानं is far better than, far more effective than अभ्यास – mere repetitive practice as ईश्वर उपासन – mode of worship of परमेश्वर, which means ईश्वर उपासन with चिक्केक ज्ञानं is better.

ईश्वर उपासन with चिक्केक ज्ञानं means what? It means ईश्वर उपासन done with a clear understanding of what it means, and what it is for. The understanding is, even though I have not yet realized identity with परमेश्वर, I still understand and appreciate the Upanishad teachings, namely:

- परमेश्वर is already within me
- परमेश्वर, is non-separate from me at all times
- There is really no distance between me and परमेश्वर

But because of my अविद्या - काम-कर्म बन्धनs - very many bondages which have grown up in me over long periods of time due to self-ignorance, worldly desires of many kinds, and such desire prompted actions, I have very many obstructions in my अन्तःकरण – mind and बुद्धि, which prevent realization of my identity with परमेश्वर already in me, and therefore, I do ईश्वर उपासन to gain अन्तःकरण शुद्धि and ultimately gain entry into परमेश्वर already within myself.



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ईश्वर उपासन done with such understanding is ज्ञान पूर्वक अभ्यास – अभ्यास rooted in विवेक ज्ञानं, and such अभ्यास is अभ्यासयोग. Therefore, श्रेयो हि ज्ञानमभ्यासात् means अभ्यासयोग is far better than, far more effective than mere अभ्यास as ईश्वर उपासन – mere repetitive mode of worship of परमेश्वर.

ज्ञानात् ध्यानं विशिष्यते – Far better than even, even more effective than such अभ्यासयोग is ईश्वर ध्यानं – contemplation on परमेश्वर, as ईश्वर उपासन mode of worship of परमेश्वर.

Here ईश्वर ध्यानं is not mere ईश्वर स्मरणं. It is ईश्वर अनुस्मरणं. It is not mere meditation on परमेश्वर. It is contemplation on परमेश्वर, which means incisive enquiry on the nature of परमेश्वर as declared in the Upanishad teachings, followed by निदिध्यासनं – absorbing the content of Upanishad knowledge – विवेक ज्ञानं.

Such contemplation is different from meditation. In meditation, the meditator remains distinct from the meditated. If I meditate on परमेश्वर, then परमेश्वर becomes the object of my meditation, which means I am the subject and परमेश्वर is the object. The subject is always distinct from the object, which means, there will always be a distance between me and परमेश्वर during meditation. This distance has to disappear naturally through knowledge. That is the ultimate goal of all ईश्वर उपासन rooted in अनन्य ईश्वर भक्ति.

In contemplation, the incisive enquiry on परमेश्वर is entirely focused on all the Upanishad declarations on परमेश्वर Itself, which we have already heard, such as:

यो असौ पुरुषः, सोऽहं अस्मिं (ईश –16) The परमेश्वर behind the glory of the sun, That परमेश्वर I am.

श्रोत्रस्य श्रोत्रं मनसो मनो यत् । वाचो ह वाचं स उ प्रणस्य प्राणः ॥ चक्षुषः चक्षुः (केन, 1-2)
– That which is the Ear of the ear, the Mind of the mind, the Word of the word, the प्राण of प्राण, the Eyes of the eyes – That ब्रह्मन् I am

अणोः अणियान् महतो महीयान् । आत्मा अस्य जन्तोः निहितो गुहायां ॥ (कठ – 2-20) –
That which is smaller than the smallest, bigger than the biggest, and appears hidden in the cave of the बुद्धि of every being – That ब्रह्मन् I am



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सत्यं ज्ञानं अनन्तं ब्रह्म (तै - 2-1) - That which is indicated by the pointer words सत्यं, ज्ञानं and अनन्तं, That ब्रह्मन् I am

अक्षरं ब्रह्म परमं (गीता - 8-3) - That which is indicated by the pointer words अक्षरं ब्रह्म and परमं, That ब्रह्मन् I am

सर्वस्य चाहं हृदि सन्निविष्टः मत्तः स्मृति ज्ञानं अपोहनं, च ।
वेदैश्च सर्वैः अहं एव वेद्यः वेदान्तकृत् वेदविदेव चाहं ॥ (गीता - 15 - 15)

That which exists naturally in the बुद्धि of all जीवs, as one's very self, That from which has come all of one's faculties, That which is ONE to be known, understood, appreciated and realized by the study of all the Vedas and Upanishads, and That which is the source, the knower and the teacher of all knowledge, That ब्रह्मन् I am.

Repeated enquiry on such Upanishad declarations is contemplation on परमेश्वर. That is the kind of ईश्वर ध्यानं which ultimately transforms विवेक ज्ञानं into realized पूर्ण ईश्वर ज्ञानं. Therefore, भगवान् says:

ज्ञानात् ध्यानं विशिष्यते - Far better than even अभ्यासयोग is ईश्वर ध्यानं - ईश्वर अनुस्मरणं - contemplation on परमेश्वर as ईश्वर उपासन - mode of worship of परमेश्वर. Far better means such ईश्वर ध्यानं takes you even closer to the परमेश्वर already within yourself. Further,

ध्यानात्कर्मफलत्यागः विशिष्यते - Even better than, even more effective than ईश्वर ध्यानं is कर्मफलत्यागं, meaning सर्वकर्मफलत्यागं - offering all कर्मफलs - all results of all your actions to परमेश्वर Itself, as worship of परमेश्वर, and receiving the fruits of all your actions as ईश्वर प्रसाद - as the very blessings from परमेश्वर.

Formerly, सर्वकर्मफलत्याग was mentioned as the last of the four modes of ईश्वर उपासन. Now भगवान् glorifies सर्वकर्मफलत्याग as the best among the different modes of worship of परमेश्वर. Why? Because this mode of ईश्वर उपासन is available for every person at all times. In this mode of worship of परमेश्वर, one never experiences any loss. There is only gain, and that gain is extraordinarily great. That gain is



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त्यागात् शान्तिः अनन्तरं - From सर्वकर्मफलत्याग, शान्ति - peace comes immediately (अनन्तरं).

The immediate result of renunciation of कर्मफल is peace - शान्ति. Every act of कर्मफलत्याग - every time you recognize the result of your action, pleasure or pain as ईश्वर प्रसाद - as the very blessings from परमेश्वर, you gain peace of mind immediately.

At first, this peace is relative, and as one's attitude of प्रसाद बुद्धि extends and matures, this relative peace also extends and matures ultimately into पूर्ण शान्ति - ॐ शान्ति - Absolute Peace within oneself. That Absolute Peace - ॐ शान्ति, is indeed the destination, the मोक्ष, the परमेश्वर already in oneself - विष्णो : परमं पदं as we have seen in कठोपनिषत्. Such is the power and glory of सर्वकर्मफलत्यागं - the diligent cultivation of ईश्वर प्रसाद बुद्धि with respect to the results of all of one's actions.

Now, how does this extraordinary result happen? As pointed out earlier, since कर्मफल is the motivation for every कर्म, and since काम s- worldly desires of various kinds motivate all कर्मs, therefore, सर्वकर्मफलत्याग is in effect same as सर्वकर्मत्याग, which is in effect same as सर्वकामत्याग - renunciation of all desires, giving up of all desires, abandoning all desires. When all desires are so abandoned, अहंकार - the notion of one being the कर्ता of a कर्म - the doer of an action, that notion itself disappears. The result is peace, as Sri Krishna said earlier:

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिम् अधिगच्छति ॥ 2 - 71

विहाय सर्वान् कामान् - renouncing, abandoning, giving up all desires naturally

यः पुमान् चरति - the one who goes about one's business of life, doing whatever needs to be done, doing every कर्म as ईश्वर कर्म - as worship of परमेश्वर through कर्म

निःस्पृहः - free from longing, or craving for anything, for any particular result whatsoever

निर्ममः : निरहंकारः - with no trace of मम - बुद्धि or अहंकार बुद्धि - with no trace of my-
notion or the notion of doership

सः - that person



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ब्रह्मविद्या **Brahma Vidya**

शान्तिम् अधिगच्छति – gains peace, gains मोक्ष, gains ब्रह्मस्वरूपं. That person becomes the very embodiment of ब्रह्मन् – परमेश्वर Itself. In other words, as the कठोपनिषत् says:

यदा सर्वे प्रमुच्यन्ते कामाः : ये अस्य हृदि श्रिताः ।
अथ मर्त्योः अमृतो भवति अत्र ब्रह्म समश्नुते ॥

(कठ 6 –14)

When all the राग-द्वेष generated worldly desires that dwell in the heart are renounced, are given up, then the mortal becomes Immortal, and gains ब्रह्मस्वरूपं in this very life. Such is the glory of सर्वकर्मफलत्यागं – cultivation of ईश्वर प्रसाद बुद्धि with respect to the results of all of one's actions. Such is the glory of सर्वकर्मफलत्याग as ईश्वर उपासन – as mode of worship of परमेश्वर.

We will continue next time.