



श्रीमद्भगवत् गीता

राज विध्या राज गुह्य योगः

Chapter 9

Volume 4

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As we saw last time, talking about the Nature of परमेश्वर, Sri Krishna says:

मया अध्यक्षेण प्रकृतिः स्यूते सचराचरम् – Presided over by ME, The परमेश्वर, My माया प्रकृति – My inherent Power, the माया उपाधि – the Vehicle of My माया Power creates this world of all kinds of beings, moving and unmoving in nature.

अनेन हेतुना, जगत् विपरिवर्तते – It is by this Means, this entire universe revolves. By My very presence, My माया Power gets activated to create this entire world of never ending changes. No activity in this creation takes place without being presided over by ME, as Pure Consciousness. All activities take place by My very presence, in My very presence. But, I Myself remain totally uninvolved in the actions of the जीवs – in the actions of all beings in this creation. All जीव कर्मs arise only from the माया गुणs of the individuals involved – so says भगवान् Sri Krishna



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One's गुण is the result of one's own कर्म, and one's own कर्म is the expression of one's own गुण – this is true for the individual, as well as for the entire creation. This entire creation is what it is because of the totality of all the गुण कर्मs of all beings in this creation. Therefore, the upliftment of the entire world starts with the upliftment of oneself. Such upliftment of oneself is possible only if one realizes the true nature of oneself, as the Very Nature of परमेश्वर Itself, namely, परमेश्वर is the आत्मा – The SELF of every being, and the Nature of आत्मा is नित्य – शुद्ध – बुद्ध – मुक्त – स्वभावः – Eternal – Ever Pure – All Knowledge – Ever Free – That is the Nature of परमेश्वर – The आत्मा – The SELF of every self. Until such realization takes place, one will continue to be under the spell of one's माया गुणs, as Sri Krishna pointed out earlier:

“ अज्ञानेन आवृतं ज्ञानं, तेन मुह्यन्ति जन्तवः ” (5-15)

अज्ञानेन आवृतं ज्ञानं – one's आत्मज्ञानं Self-Knowledge is veiled by, is obstructed by अज्ञानं – Self-ignorance. Self-ignorance exists as long as Self-knowledge is not there, just as darkness exists as long as light is not there. Self-ignorance has the power to create पुण्य – पाप कर्मs and their results, and keep this creation going
तेन अज्ञानेन मुह्यन्ति जन्तवः – By the power of such Self-ignorance, all the जीवs, including people, मुह्यन्ति – suffer delusion, sorrow and distress. The people who suffer such delusion are called मूढाः – deluded people. Referring to such मूढः, भगवान् says:

अवजानन्ति मां मूढाः, मानुषीम् तनुं आश्रितम् ।

परम् भावम् अजानन्तः मम भूतमहेश्वरम् ॥ 9-11

मूढाः मां अवजानन्ति

मूढाः – The people who are so deluded, being under the spell of their own माया गुणs, such as रागद्वेष गुणs, पुण्य-पाप कर्मs etc., the people whose lives are governed by Self-ignorance and माया गुणs, such people

मां अवजानन्ति – they neglect ME, ignore ME, and disregard ME, which means they do not recognize Me, they do not recognize My true Nature as परमेश्वर.

We must understand here that Sri Krishna is not complaining that some people are not recognizing Him as परमेश्वर. What Sri Krishna says is:



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By neglecting ME, ignoring Me, disregarding ME, and not recognizing ME as परमेश्वर
Itself, the मूढाः – the people are governed by Self-ignorance, are neglecting themselves,
they are not recognizing themselves. They do not recognize that I am the SELF of
themselves. They do not realize that the true nature of themselves also is परमेश्वर
Itself. Because of their Self-ignorance, they are not able to see ME as परमेश्वर. They
see Me only as another मनुष्य – another human being, just like themselves. For them, I
am only Mr. Krishna, and nothing more.

मानुषीम् तनुं आश्रितम् – They see ME only as one who abides in this physical body,
engaged in different activities, just like themselves. In other words, they look upon Me as
the कर्ता – the Doer of all the कर्मs, coming out of this physical body. They cannot see
that I am neither a कर्ता nor a भोक्ता – neither a Doer nor an Enjoyer of the कर्मs, and the
कर्मs of this physical body do not touch ME at all.

मम परम् भावम् अजानन्तः – Not knowing, not recognizing My परम् भावम् – My Higher
Nature as परमात्मा – as the Ever-existent, All-conscious, All-inclusive, Unchanging and
Uninvolved आत्मा – The Supreme Being in oneself and in all beings, The Self of all
beings, including oneself,

मम भूतमहेश्वरम् अजानन्तः - not knowing, not recognizing, My higher nature as the Lord
of all created beings; not knowing, not recognizing that I am the ultimate source, The
Ultimate Cause for this entire creation; I am the Source from which this entire creation
has come, I am the ONE into which this entire creation will ultimately disappear and, I
am the ONE who sustains this entire creation while it appears; not knowing all this, the
मूढ जनाः – the people who are under the spell of their own माया गुणs neglect ME,
disregard ME, and do not recognize ME. In reality they do not recognize themselves.

By such indifference, born of Self-ignorance, they only hurt themselves. How do they
hurt themselves? भगवान् says:

मोघाशाः मोघकर्माणः मोघज्ञानाः विचेतसः ।
राक्षसीम् आसुरीम् चैव प्रकृतिम् मोहिनीम् श्रिताः ॥

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मोघ means essentially useless, worthless, futile. Therefore,



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मोघाशाः – मोघ आशाः – Their desires and hopes are vainful, futile, devoid of any real value or significance. It is by God's Grace that one is born as a human being. Having been fortunate enough to be born as a human being, if one chooses to remain ignorant of the true nature of oneself, and the overriding purpose of life, one is really wasting one's life. Such people are **मोघाशाः**:

मोघकर्माणः – All the कर्मs they do are also essentially wasteful, because, their कर्मs do not yield what they really need. While their कर्मs do give some limited results, they do not give अन्तःकरण शुद्धि – purity of Mind and बुद्धि, leading to Peace, Happiness, and the Sense of Total Fulfillment in Life that they need. Thus, by neglecting परमेश्वर, they are neglecting themselves and their own real needs. Further,

मोघज्ञानाः – All their knowledge also is effectively useless in terms of their spiritual progress, because, all their knowledge is limited to some areas of objective knowledge which are useful only for some limited worldly transactions. Unless the depth and discipline of their objective knowledge is used to understand, appreciate and realize Self-Knowledge, their objective knowledge, however extensive it may be, by itself, is spiritually useless.

विचेतसः – They are ever confused in their minds. They cannot discern what is proper and what is improper – धर्म and अधर्म, आत्मा and अनात्मा. They do not have विवेक बुद्धि. Consequently, they cannot see what is the right thing to do in a given situation. Anything convenient at the moment is right for them. So, what happens to them?

राक्षसीम् आसुरीम् चैव प्रकृतिम् मोहिनीम् श्रिताः – They resort to the dispositions of राक्षसा and असुराs.

A राक्षस has a predominance of रजोगुण – intense desire, ambition etc. – which gives rise to intense activity and also vainfulness. In the process of fulfilling one's desires and ambitions, the राक्षस aggressively destroys anything or anybody, that appears as an obstruction to one's own goal.

An असुर is one whose mental make up is predominantly तमस् गुण – ignorance and stupidity. Such people have the disposition of violence, cruelty and abusiveness in all their thoughts, words and deeds.



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मोहिनीम् प्रकृतिम् - The राक्षस गुण s and असुर गुणs are deceitful in nature, and they are conducive to ever increasing मूढत्वं – delusion and senselessness.

As we may recall, it is with reference to such people, the ईशावास्य उपनिषत् says:

असुर्या नाम ते लोकाः अन्धेन तमसा आवृताः ।
ताँस्ते प्रेत्य अभिगच्छन्ति ये के च आत्महनो जनाः ॥

Those who live a life of Self-ignorance are described here as आत्महनो जनाः – people who commit spiritual suicide.

असुर्या नाम ते लोकाः – they live in the world of असुराs, who are incapable of enjoying the true happiness of being the best in themselves, because, अन्धेन तमसा आवृताः – their world of existence – their daily lives, are covered by blinding darkness, which means ever increasing ignorance, sorrow and distress.

They live that kind of life, not only now, but also after death

तान् ते प्रेत्य अभिगच्छन्ति – they reach the same world of blinding darkness even after death, which means they continue to be ignorant of the true nature of themselves, and hence continue to suffer sorrow and distress, even after death.

The consequences of Self-ignorance do not disappear on the death of one's physical body. If you are ignorant now, you are not going to be enlightened after death. After death also, you will continue to be ignorant, and you will continue to suffer sorrow and distress. Therefore, realize this fact, and take action even now, to live a life of धर्म and कर्मयोग, and cultivate आत्मज्ञानं – Self-knowledge, through श्रवणं, मननं and निदिध्यासनं – says The Upanishad

Having talked about मूढाs – those who neglect परमेश्वर, and thereby neglect themselves, Sri Krishna now talks about those ईश्वर भक्तs – the जिज्ञासु kind of Devotees of परमेश्वर, who understand and appreciate the importance of Self-knowledge to themselves, and hence seek परमेश्वर and cultivate आत्मज्ञानं, ब्रह्मज्ञानं, ईश्वरज्ञानं with श्रद्धा and भक्ति – with interest and devotion.

Referring to those Devotees, भगवान् says:

महात्मानस्तु मां पार्थ दैवीम् प्रकृतिमं आश्रिताः ।



भजन्ति अनन्यमनसः ज्ञात्वा भूतादिम् अव्ययम् ॥

9-13

तु – on the other hand, the मुमुक्षु kind of ईश्वर भक्तस, who are committed to the pursuit of Self-Knowledge

महात्मानः – they are महात्माs; here आत्मा refers to their mental disposition; in terms of their अन्तःकरण – Mind and बुद्धि. They are “Great”, meaning their thinking is great; their thinking is broad, deep and meaningful; their thinking is concerned with the Whole – the totality of all existence; their thinking touches the self of all beings; therefore, they are महात्मानः they are महात्मा s – they are Great;

दैवीम् प्रकृतिम् आश्रिताः – they have देव प्रकृति, which means, देव स्वभाव – a divine disposition. They are governed predominantly by सत्य गुण characterized by Divine qualities such as विवेक, श्रद्धा – self control, discipline etc. Sri Krishna talks about देव गुणs and असुर गुणs extensively in Chapter 16.

With such देव स्वभाव – divine mental disposition, these ईश्वर भक्तस

मां भजन्ति – they worship ME, The परमेश्वर. They seek ME, The परमेश्वर. How do they worship परमेश्वर ?

अनन्य मनसः, भूतादिम् अव्ययं ज्ञात्वा मां भजन्ति

अनन्य मनसः – With a mind and बुद्धि for which ईश्वर is not अन्य – ईश्वर is not one away from oneself, which means with a mind and बुद्धि totally committed to seeking identity with परमेश्वर already within oneself

भूतादिम् अव्ययम् ज्ञात्वा – recognizing That परमेश्वर as the unchanging, ever present source and cause for this entire creation, including every being in this creation

मां भजन्ति – they worship Me, they seek Me, the परमेश्वर. Enjoying a divine disposition and recognizing Me as परमेश्वर, My भक्तस worship Me and seek identity with Me. On the other hand, as pointed out earlier, the मूढाः – the people who are under spell of रजस् गुण and तमस् गुण do not recognize Me as परमेश्वर, and hence they neglect Me, and by doing so, they neglect themselves.

We must clearly understand the distinction between राक्षसs and असुरs on the one hand and महात्माs on the other hand. The distinction is entirely one of one’s mental disposition, which is always subject to change. There is really no demon or devil by birth. It is only by one’s mental disposition that one becomes what one is. Anyone can



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degrade oneself to become a राक्षस or असुर. Likewise, anyone can uplift oneself by one's own efforts to become a महात्मा through firmly and appropriately reordering one's mental disposition. Those who make use of their विवेक बुद्धि and analyze their life experiences, and thereby come to appreciate and firmly commit themselves to the diligent pursuit of both objective knowledge and spiritual knowledge, together, ultimately become महात्माs.

On the other hand, those who do not make use of the opportunities of human existence to cultivate विवेक बुद्धि, and are carried away by immediate worldly attractions of various kinds, ultimately find themselves with the dispositions of राक्षसाs and असुराs. Thus the differences in mental dispositions account for the wide variety of people we see in this world.

दैवीम् प्रकृतिम् आश्रिताः महात्मानः मां भजन्ति - Enjoying a divine mental disposition, the महात्माs, the जिज्ञासु kind of ईश्वर भक्तs, worship Me, the परमेश्वर. How do they worship परमेश्वर

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

9 -14

सततं कीर्तयन्तः - Always singing the glory of परमेश्वर, always thinking, seeing, contemplating, recognizing and enjoying the glory of परमेश्वर in thought, word and deed, that is how the “महात्मा “ kind of ईश्वर भक्त s worship Me as परमेश्वर.

What is the glory of परमेश्वर that they are enjoying? As we saw last time,

- ◇ मया ततं इदं सर्वम्
- ◇ मत्स्थानि सर्वभूतानि
- ◇ न च मत्स्थानि भूतानि
- ◇ पूर्णमं अदः पूर्णम् इदं
- ◇ ईशावास्यं इदं सर्वम्
- ◇ पश्य मे योगमैश्वरम्

That is the Glory of परमेश्वर

सततं मां कीर्तयन्तः - Enjoying such glory of परमेश्वर, all the time in thought word and deed



यतन्तः च दृढव्रताः - the जिज्ञासु kind of ईश्वर भक्तः

यतन्तः - they make the necessary efforts to cultivate the appropriate mental disposition for gaining आत्मज्ञानं - self-knowledge, through श्रवणं, मननं, निदिध्यासनं, together with the required self-control and self-discipline. In addition

दृढव्रताः - they commit themselves totally to the pursuit of मोक्ष, which means the associated धर्म-अर्थ-काम pursuits do not override them at any time. With clarity of vision of what they seek in life, the pursuit of मोक्ष gains a direction and momentum, and anything they do becomes highly meaningful and significant. Further,

नमस्यन्तः च मां भक्त्या - भक्त्या मां नमस्यन्तः च - Being in भक्ति योग, being in the mental environment of total devotion to परमेश्वर, they surrender to Me, they surrender to the परमेश्वर already in oneself, which means one's अहंकार - ego, yields place to प्रत्यग आत्मा - the परमेश्वर in oneself, so that ultimately one sees परमेश्वर in oneself, one recognizes परमेश्वर in oneself, and one realizes that

ईश्वर दर्शनं is स्व आत्मदर्शनं एव - Seeing परमेश्वर is, in fact, seeing oneself only. Such ईश्वर दर्शनं is possible only by

नित्ययुक्तः - नित्य समाहित चित्तः - people who are in perpetual contemplation on परमेश्वर through ईश्वर ध्यानं. Such perpetual ईश्वर ध्यानं is possible only for युक्तः - people who have समाहित चित्तः - people who have propriety, balance and harmony in every day life.

As we may recall, Sri Krishna describes a युक्तः in Chapter 6 in this manner:

युक्ताहार विहारस्य युक्त चेष्टस्य कर्मसु ।

युक्त स्वप्न अवबोधस्य योगो भवति दुःखहा ॥

6 - 17

यदा विनियतं चित्तं आत्मनि एव अवतिष्ठते ।

निस्पृहः सर्वकामेभ्यो युक्तः इति उच्यते तदा ॥

6 - 18

ध्यान योग is possible only for a युक्तः - one who has propriety, balance and harmony in everyday life, with respect to, for example, food, recreation, involvement in daily activities of life including sleep, wakefulness, etc., and also when the mind is properly led by one's own endeavour, which means the mind has already been withdrawn from the



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control of इन्द्रिय विषयs - sense objects, and it now naturally gravitates towards परमेश्वर. Such a mind is विनियतं, properly led by one's own endeavor आत्मनि एव अवतिष्ठते – when such a mind abides in itself, the प्रत्यग आत्मा – the innermost self in oneself, and निस्पृहः सर्व कामेभ्यः – when the longing for all worldly objects has totally vanished, then, तदा युक्तः इति उच्यते – the one who has that kind of mental disposition is called युक्तः. Such नित्युक्ताः मां उपासते भजन्ते – such people who are in a perpetual state of ध्यान योग, being ever committed to the pursuit of आत्मज्ञानं – self knowledge, the जिज्ञासु kind of ईश्वर भक्तs, worship Me, seek Me – the परमेश्वर.

In what form, in what manner do such ईश्वर भक्तs worship परमेश्वर ? भगवान् says

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मां उपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखम् ॥

9 – 15

They worship Me, The परमेश्वर, in different ways. In whatever manner they worship, they all seek the same One परमेश्वर only (अपि here means only). Three apparently different modes of worship of परमेश्वर are indicated in this verse. They are

ज्ञानयज्ञेन एकत्वेन, मां एव यजन्तः (=पूजयन्तः) – Some worship Me by ज्ञानयज्ञ, recognizing Me as the One परमेश्वर whose nature is सत्यं ज्ञानं अनन्तं ब्रह्मन् – the One Ever-existent, all-conscious, all-knowledge, unlimited and all inclusive पर ब्रह्मन्. In this mode of worship, no name, no form and no ritual are involved; only knowledge and recognition are involved.

अन्ये च पृथक्त्वेन मां एव उपासते – Others also worship Me only, with appropriate Vedic rituals, recognizing Me as the All-pervading महाविष्णु who has over lordship over all the different अधिष्टान देवताs = The presiding देवताs in this created existence – like सूर्य, चन्द्र, वरुण, वायु, अग्नि etc.

अन्ये च विश्वतो मुखम् मां बहुधा उपासते

All others also worship Me only, in multifarious forms, names and rituals, recognizing that अनन्तं – countless diversity in manifestations of forms and names is the very



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स्वरूप, the very nature of परमेश्वर. Thus, whatever be their mode of worship, they all seek Me only as the one and the same परमेश्वर in all beings.

We must understand that these three modes of worship of परमेश्वर do not and need not exclude each other. In fact, with proper frame of mind and बुद्धि, they always support each other. Therefore, ईश्वर भक्तस – the devotees of परमेश्वर, naturally resort to all these three modes of worship, each one at different times, to keep their minds constantly in भक्ति योग.

We will talk more about these three modes of worship of परमेश्वर again next time.