



श्रीमद्भगवत् गीता

राज विध्या राज गुह्य योगः

Chapter 9

Volume 5

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As we may recall, Sri Krishna has been talking about जिज्ञासु kind of ईश्वर भक्तस – devotees of परमेश्वर who are enlightened enough to worship परमेश्वर for the only purpose of gaining अन्तःकरण शुद्धि – purity of mind and बुद्धि, and seeking ईश्वर ज्ञानं – ब्रह्म ज्ञानं – आत्म ज्ञानं self-knowledge. Pointing out how such enlightened devotees of परमेश्वर worship परमेश्वर, Sri Krishna 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 Me, the same one परमेश्वर only, says Sri Krishna.

Three apparently different modes of worshipping the same one परमेश्वर are indicated here. They are:

- ◇ ज्ञानयज्ञ एकत्व ईश्वर उपासनं
- ◇ पृथक्त्व ईश्वर उपासनं and
- ◇ विश्वतोमुख ईश्वर उपासनं

ईश्वर उपासनं means “the mode of worshipping परमेश्वर”. Any act of worship of परमेश्वर is a यज्ञ कर्म, whether it involves any ritual or not. Wherever there is a form and name given to परमेश्वर, there is naturally an appropriate ritual involved.

ज्ञानयज्ञ is seeking ईश्वर ज्ञानं – knowledge about परमेश्वर through श्रवणं, मननं and निदिध्यासनं – listening and understanding the teachings of the Upanishads, contemplating on the knowledge communicated by the words of the Upanishads, and absorbing the content of such knowledge in one’s daily life. Pursuit of such ईश्वर ज्ञानं is itself भक्ति योग – absolute devotion to the Lord.

In this pursuit, there is no ritual involved. If one totally identifies oneself with the pursuit of such ईश्वर ज्ञानं, it is seeking परमेश्वर itself, which means seeking recognition of परमेश्वर in oneself as oneself itself. By such ईश्वर ज्ञानं, one realizes that one’s true nature is सत्-चित्-आनन्द स्वरूप ब्रह्मन्. By recognizing That ब्रह्मन् in Oneself, one enjoys ब्रह्मानन्द – perennial happiness through knowledge forever. The pursuit of such ईश्वर ज्ञानं requires only श्रद्धा in ब्रह्म विद्या – Self-knowledge.

- Total dedication to the pursuit of ब्रह्मविद्या
- Personal discipline at all levels
- Firm adherence to the three basic Vedic commands, namely
 - सत्यं वद – Be truthful at all times
 - धर्मम् चर – follow धर्म in all actions at all times, and
 - स्वाध्यायात् मा प्रमदः never neglect scriptural studies at any time.

That is ज्ञानयज्ञ mode of worship of परमेश्वर .



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The पृथक्त्व ईश्वर उपासनं is recognizing परमेश्वर as अधिदैवं – the abode of all the अधिष्ठान देवताs – presiding deities, such as the सूर्य, चन्द्र, इन्द्र, चरुण, अग्नि etc., and worshipping परमेश्वर in the names of such similar देवताs through various rituals. Worship of परमेश्वर in the names of विष्णु, शिव and their various forms and names also come under this mode of worship of परमेश्वर. In all such forms and names of परमेश्वर, the Supreme Being worshipped is ONE and the same. In particular, we must understand that there is absolutely no difference between विष्णु and शिव.

मया ततं इदं सर्वम् – That is विष्णु – the one which is in all

मत्स्थानि सर्वभूतानि – That is शिव – That one which is the abode of all

न च मत्स्थानि भूतानि – That is सर्वात्मक स्वरूप, not limited to any particular form or name. Therefore, whether That परमेश्वर is called शिव, विष्णु, or any देवता in any form and name, the supreme being worshipped is one and the same.

The विश्वतोमुख ईश्वर उपासनं is worship of परमेश्वर in any form, in any name, not limited to the form and name of any देवता. Recognizing the fact - ईशावास्यं इदं सर्वम् with proper attitude, one can worship परमेश्वर in any form, in any name in this creation, whether it is a blade of grass, a lump of clay, or a piece of stone, or just a thought, word, or deed, because परमेश्वर is in everything, everywhere at all times.

That is the content of Sri Krishna's earlier message - वासुदेवः सर्वम् इति - वासुदेव is all. One can worship वासुदेव – the प्रत्यग आत्मा – the all-pervading pure consciousness in any form, in any name and in any mode, consistent with अनन्य मनसः – with total identity of oneself with That form, that name and that mode. That is विश्वतोमुख mode of worship of परमेश्वर.

Thus, for enlightened ईश्वर भक्तs, all the three apparently different modes of worship of परमेश्वर are appropriate means for gaining ईश्वर ज्ञानं, ब्रह्म ज्ञानं – आत्मज्ञानं – Self-knowledge.

Sri Krishna's statement, वासुदेव is all, has to be understood properly with reference to the choice of things in this creation, which are fit for devotional worship of परमेश्वर for the specific purpose of gaining ईश्वर ज्ञानं, which is the real goal of every mode of ईश्वर उपासन – worship of परमेश्वर. While this entire creation in its totality is a



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manifestation of ब्रह्मन्, and included in this creation, there are many natural manifestations of ब्रह्मन् which are fit for devotional worship, meditation and contemplation on ब्रह्मन्, this creation also contains manifestations of countless पुण्य-पाप कर्मs and कर्म फल s of beings, not all of which are fit for the purpose of worship, namely gaining ईश्वर ज्ञानं.

Therefore, one must use one's विवेक बुद्धि in the choice of created things for worship, meditation and contemplation, conducive to recognition of ब्रह्मन्. Our Upanishads and the भगवत् गीता help us in cultivating our विवेक बुद्धि in this matter, by giving several examples of the manifestations of ब्रह्मन् fit for worship and conducive to gaining ब्रह्मज्ञानं.

For example, the Taittiriya Upanishad has shown us how an appreciation of the कल्याण गुण विशेषs of all natural phenomena offer a means of recognizing ब्रह्मन्. In ब्रह्म उपासन we may recall the Upanishad words such as

क्षेम इति वाचि - The क्षेम quality in your speech is a manifestation of ब्रह्मन्. The क्षेम in speech is the power to protect health, wealth, happiness, etc. of others as well as oneself – that quality in one's speech is a manifestation of ब्रह्मन्. Similarly, तृप्तिरिति वृष्टौ The sense of fulfillment arising from a service well done for the good of all, is a manifestation of ब्रह्मन्, etc.

Sri Krishna says in chapter 7

अहं अप्सु रसः - I am the natural taste in water

शशि सूर्ययोः अहं प्रभा - I am the light in the moon and the sun

सर्व वेदेषु अहं प्रणवः - I am the प्रणव मन्त्र ॐ in all the Vedas

In a similar manner, in the next few verses and also in the next and subsequent chapters, भगवान् identifies himself with many more things in this creation, all of which are fit for devotional worship, meditation and contemplation, conducive to gaining ईश्वर ज्ञानं, आत्म ज्ञानं – self knowledge.

How does worshipping परमेश्वर in multifarious forms, names, rituals, etc. become the worship of the one and the same परमेश्वर ? भगवान् says – the answer is, I am indeed all of them, all those names, forms, rituals, etc. For example



अहं क्रतुरहं यज्ञः स्वधाहं अहं औषधम् ।
मन्त्रोऽहं , अहं एव आज्यं, अहं अग्निरहम् हुतम् ॥

9 – 16

अहं क्रतुः - I am क्रतुः . I am all the श्रुति कर्मs. I am all the वैदिक कर्मs, meaning I am all the Vedic rituals, whatever be their forms and names.

अहं यज्ञः - I am all the यज्ञs, all the acts of worship, whether they involve any ritual or not. I am all the स्मार्त कर्मs, meaning all the स्मृति विहित कर्मs, like the daily prayers, भजन्s, reading Ramayana, भागवत, etc.

स्वधाहं - अहं स्वधा - I am the food offered with devotion to one's departed ancestors at श्राद्ध - काल - at the time of their death anniversaries. By saying स्वधाहं, Sri Krishna emphasizes the importance of the Vedic command-

देव - पितृ कार्याभ्यां न प्रमदितव्यम् , श्राद्ध - कर्म is ईश्वर कर्म - It should never be neglected. You should never forget or cut your own roots, nor should you ever let others cut your own roots. Cutting one's roots is never conducive to gaining ब्रह्मज्ञानं.

अहं औषधम् - I am औषधं अन्नं - I am vegetarian food. We have seen अन्नं ब्रह्म उपासन in detail in Taittiriya Upanishad. Such अन्नं is manifestation of ब्रह्मन्.

मन्त्रोऽहं - अहं मन्त्रः I am the मन्त्रs - the sacred words chanted properly with devotion in all यज्ञ कर्मs - in all forms of worship of परमेश्वर.

अहं एव आज्यं - In any हवन् कर्म, the यज्यं the ghee and other materials sanctified by वेद मन्त्रs and devotionally offered into fire as oblation - That आज्यं is myself - the परमेश्वर .

अहं अग्निः - The fire into which that oblation is made, that fire also is myself

अहं हुतम् - The entire हवन् कर्म is Myself only. Thus for an enlightened ईश्वर भक्त, every कर्म is a यज्ञ कर्म - an act of worship, and every यज्ञ कर्म including every component of यज्ञ कर्म is only परमेश्वर (see Gita 4 - 24) in terms of one's attitude, devotion and total mental disposition. Further, भगवान् continues,

पिताहमस्य जगतः माता धाता पितामहः ।

वेद्यं पवित्रं ओङ्कारः त्रक्सामयजुरेव च ॥

9 – 17



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अहं अस्य जगतः पिता, माता, धाता, पितामहः च - I am the पिता the father for this universe, which means I am the निमित्त कारणं - the efficient cause for this entire creation. I am also the माता - the mother for this universe, which means I am the उपादान कारणं - the material cause for this entire creation. I am also the कर्मफल धाता - the giver of the fruits of actions for all beings in this creation. I am also the पितामहः - the grandfather for this universe, which means there is no father for me. I am अजः unborn.

वेद्यं पवित्रं ओङ्कारः , ऋक् - साम - यजुः एव च - In all means of gaining ईश्वर ज्ञानं - the वेद्यं the one to be known is myself - the परमेश्वर, which means the self in your own self. Until you recognize the true nature of yourself, you will be searching for परमेश्वर. I am पवित्रं - परिशुद्ध कारणं कर्म - I am the यज्ञ कर्म that purifies the person in total. I am the कर्म that cleanses all of one's past पाप - पुण्य कर्मs.

I am the ॐ शब्द - sound ॐ in all Veda मन्त्रs. I am शब्द रूप प्रत्यक्ष ब्रह्मन् - I am the direct and immediate manifestation of ब्रह्मन् in the form of sound Om. I am All-knowledge in all the Vedas, and hence I am the means for recognizing ब्रह्मन्.

We must understand this clearly, namely that परमेश्वर is the means for recognizing परमेश्वर. Oneself is the means for recognizing the true nature of oneself. You are the means for recognizing the self in yourself. Further

गतिः भर्ता प्रभुः साक्षी , निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं भीजं अव्ययम् ॥

9 - 18

गतिः - For gaining ईश्वर ज्ञानं, I am both the means as well as the end. I am both the path as well as the destination.

भर्ता - I am the nourisher and supporter for everyone

प्रभुः - I am the Lord for everyone. I am the glory in all that is glorious in everyone

साक्षी - I am the uninvolved witness to all of one's actions in thought , word and deed

निवासः - I am the abode of all beings in this creation. I am the earth, the place, the house, the body where one lives

शरणं - I am the refuge for all beings in distress

सुहृत् - I am the friend for everyone who helps, seeking or expecting nothing in return



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प्रभवः प्रलयः स्थानं - I am the one from whom all creation has come into whom all creation ultimately disappears and by whom all creation is sustained during its appearance

निधानं - I am where all the accumulated कर्मs of all beings wait for frutification

बीजं - I am the seed for all the कर्मs in this creation. I am the seed for this entire creation itself

अव्ययम् - I exist for ever, never subject to change. Further

तपाम्यहमहं वर्षम्, निगृह्णामि उतसृजामि च ।

अमृतं चैव मृत्युश्च, सदसच्चाहमर्जुन ॥

9 – 19

अर्जुन - Arjuna

अहं तपामि - Being the sun in the sky, Myself, I heat up, light up and energize this entire creation

अहं वर्षम् निगृह्णामि उतसृजामि च - I hold back the rain, as well as release the rain as necessary in this creation. I cause all the different seasons

अमृतं चैव मृत्युः च - I am immortality as well as mortality for all beings in this creation, which means I am immortality by knowledge, and I am mortality by virtue of one's कर्मs for all beings.

अहं सत् च असत् च - I am both सत् as well as असत् . I am both कारण as well as कार्य. I am both the cause as well as the effect. (See also Gita 2 – 16 नासतो विद्यते भावो, नाभावो विद्यते सतः)

So is My nature in multifarious forms and names – बहुधा विश्वतो मुखम्, and worshipping Me in any or all such forms and names is absolutely proper for मुमुक्षु kind of ईश्वर भक्तs – devotees of परमेश्वर seeking only ब्रह्मज्ञानं, ईश्वर ज्ञानं, आत्म ज्ञानं - Self-knowledge.

Having said that, Sri Krishna now talks about the other kinds of ईश्वर भक्तs who are not yet enlightened enough to recognize the true value of ईश्वर ज्ञानं for their own joy, peace and total fulfillment in life. They also worship परमेश्वर alright, but they worship परमेश्वर not seeking परमेश्वर Itself, but only seeking परमेश्वर's help for gaining some objects of worldly desire.



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They are called कामकामाः – those who are desirers of objects of desire. How do they worship परमेश्वर, and what do they get for their worship? भगवान् says:

त्रैविद्या मां सोमपाः पूतपापाः यज्ञैरिद्धा स्वर्गतिम् प्रार्थयन्ते ।

ते पुण्यं आसाद्य सुरेन्द्रलोकं अश्नन्ति दिव्यान् दिवि देवभोगान् ॥

9 – 20

These कामकामा kind of ईश्वर भक्तस seeking the help of परमेश्वर for gaining various objects of desire, are

त्रैविद्याः – they are well-informed in the कर्मकाण्ड of the three Vedas, the Rig, Yajur and साम Vedas, which means they know what Vedic rituals they have to perform in order to gain what they desire. With that knowledge

यज्ञैः सोमपाः पूत पापाः (सन्) – they perform the appropriate यज्ञ कर्मs - Vedic rituals, by which they become सोमपाः and पूतपापाः

सोम is a herbal juice from soma plant. सोम लता is a creeper. On successfully completing the यज्ञ कर्म, the participants receive सोम juice as प्रसाद . Therefore सोमपाः means “as partakers of the सोम juice प्रसाद ” which means, they perform and complete the chosen यज्ञ कर्म properly. On completion of such यज्ञ कर्म, they become पूतपापाः, which means निष्पापाः – they get released from ill-effects of their पापकर्मs. Their accumulated पापs get neutralized and incapacitated and they are then left with their पुण्य कर्मs only.

By performing such पाप-eliminating यज्ञ कर्मs, these कामकामाः, these ईश्वर भक्तस who seek ईश्वर 's help to gain their objects of desire

मां इद्धा (पूजयित्वा) स्वर्गतिम् प्रार्थयन्ते – they worship Me – the परमेश्वर, praying for स्वर्ग – Heaven, meaning heavenly pleasures in this life, and abode in heaven thereafter. Heaven means one of the देवलोकs.

ते पुण्यं आसाद्य सुरेन्द्रलोकं – For them, the यज्ञफलं – the fruit of this यज्ञकर्म is the unobstructed availability of their पुण्यफलं – the fruit of their पुण्यकर्मs left in them, and that पुण्यफलं is सुरेन्द्रलोकं or देवलोकं – the world of heaven, which means heavenly pleasures in this life, and abode in heaven when they depart from this world. When the यज्ञकर्म is done properly, it certainly yields the fruits one prayed for. Therefore,



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अश्नन्ति दिव्यान् - they gain all the heavenly pleasures in this life, and also thereafter, they go to the देवलोक appropriate to their पुण्यकर्मफल. In the देवलोक also, they enjoy all the heavenly pleasures at the expense of their accumulated पुण्यकर्मस.

देव लोक is only a भोगभूमि. It is not a कर्मभूमि, which means in देव लोक, one cannot earn any more पुण्य by doing पुण्यकर्मस. One can only spend one's accumulated पुण्यस to enjoy whatever heavenly pleasures one wants to enjoy. Consequently, a time comes when one has exhausted all of one's पुण्यस, and there is no more पुण्य left in them to continue one's life in देवलोक.

Then what happens? भगवान् says

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्मम् अनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥

9 – 21

ते - Those people, those कामकामा s, those who gained the fruits of their यज्ञ कर्मस - Vedic rituals and reached the स्वर्गलोक

तं विशालं स्वर्गलोकं भुक्त्वा - after having enjoyed their abode in स्वर्गलोक - their sojourn in heaven, experiencing the wide variety of enjoyments available to them in स्वर्गलोक

क्षीणे पुण्ये - on spending and exhausting all their accumulated पुण्यस in the pursuit of such heavenly enjoyments

मर्त्यलोकं विशन्ति (आविशन्ति) - they have to re-enter this world of human beings, this मनुष्य लोक - this mortal world again, to continue their life all over again.

एवं - in this manner

त्रयी धर्मम् अनुप्रपन्नाः - following the rituals enjoined by the three Vedas for gaining their various objects of desire

कामकामाः गतागतं लभन्ते - the कामकामा kind of ईश्वर भक्तस gain only गतं and आगतं, going to स्वर्गलोक and coming back to मनुष्यलोक, going to heaven and coming back to the world of human beings, again and again, which means they continue to remain in संसार - in this ever-changing world, caught in the wheels of never-ending कर्म and कर्मफल - actions and their results. They never gain मोक्ष - they never gain total fulfillment in life.



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

ब्रह्मविद्या **Brahma Vidya**

Thus, by the worship of परमेश्वर, through rituals of various kinds, while the जिज्ञासु kind of ईश्वर भक्तs, who are enlightened enough to seek only purity of mind and बुद्धि and ईश्वर ज्ञानं - आत्म ज्ञानं - self-knowledge, ultimately do gain मोक्ष - total fulfillment in life, by the same mode of worship of परमेश्वर, the कामकाम kind of ईश्वर भक्तs, who seek only ईश्वर 's help in the fulfillment of their various objects of worldly desire, gain only the never-ending entanglements and the resulting delusion, sorrow and distress in this ever-changing world.

Therefore, the same कर्म yields very different kinds of results, depending on one's mental disposition in performing the कर्म, and what one gets from the worship of परमेश्वर by any means whatsoever, depends entirely on the mental disposition of the devotee involved. That is the message here.

What one gets from the worship of परमेश्वर by any means whatsoever depends entirely on the mental disposition of the devotee involved. That is Sri Krishna's message today. We will continue next time.