



## श्रीमद्भगवत् गीता

राज विध्या राज गुह्य योगः

### Chapter 9

Volume 7

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Let us recall these words of Sri Krishna in Chapter 2:

- त्रैगुण्यविषया वेदाः, निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थो, निर्योगक्षेम आत्मवान् ॥ 2--45

Sri Krishna tells Arjuna “This is what you have to learn to be, in order to gain श्रेयस् - मोक्ष Absolute Peace, Happiness and Total Fulfillment in life which you seek”.

निस्त्रैगुण्यो भव - Learn to be free from the barriers created by the माया गुणस

निर्द्वन्द्वो भव - Learn to be above the power of opposites one naturally encounters in daily life

नित्यसत्त्वस्थो भव - Learn to be steadfast in God-consciousness at all times



निर्योगक्षेमो भव - Learn to be free from the overriding योग क्षेम concerns of everyday life, and

आत्मवान् भव - Learn to recognize the true nature of yourself, and be your True Self at all times.

The above advice given to Arjuna under his particular circumstances is also Sri Krishna's advice to each one of us today, and to all humanity forever. We have already heard the extensive teachings of the भगवत् गीता and the Upanishads on आत्म ज्ञानं, कर्म योग, ध्यान योग, ज्ञान योग, ज्ञान लक्षण ईश्वर भक्ति योग अन्द अध्यात्म योग ( कट 3 – 9 to 14) all of which together constitute the knowledge and the practical means needed for such learning through one's own endeavors.

The complexities of worldly life being as they are, the question still arises "how can any person become free from one's योग क्षेम concerns in everyday life?" To that question, Sri Krishna gives a pointed answer by saying:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्यभियुक्तानां योगक्षेमं वहाम्यहम् ॥

9-22

We saw this verse in detail, last time.

Sri Krishna says in unequivocal terms "I take care of the योगक्षेम - all the spiritual and material needs of all My Devotees-all Devotees of परमेश्वर. " When that is the case, for an ईश्वर भक्त, what is there to worry about योगक्षेम - there is really nothing to worry about. Indeed, भगवान् takes care of the योगक्षेम of everybody through one's own प्रारब्ध कर्मफल, as pointed out last time.

- ◇ The Eternal Law of कर्म is भगवान् Itself
- ◇ The कर्मफलधाता is also भगवान् Itself
- ◇ The कर्मफल also is भगवान् Itself

The one who recognizes भगवान् in this manner is a ज्ञानी, and such a person remains free from योगक्षेम concerns. The योगक्षेम concerns are only for the अज्ञानी people who do not recognize परमेश्वर in themselves, and hence entertain the notion of Doership in all their actions. Such concerns will not disappear so long as the person is governed by one's अहंकार - ego, in everyday life. Only with the advent of पूर्ण ईश्वर भक्ति and पूर्ण



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इश्वर ज्ञानं, which means only through पूर्ण ईश्वर शरणागति - all concerns regarding योगक्षेम will disappear, and then one's daily life itself, as it is, will unfold as the Very Glory of परमेश्वर.

That is the content of Sri Krishna's Message in this extraordinary verse:

अनन्याश्चिन्तयन्तो मां, ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

Let us remind ourselves of this verse everyday, in a mood of Total surrender to परमेश्वर, already in oneself. We may note here in this verse that Sri Krishna talks about अनन्याः - Devotees of परमेश्वर for whom परमेश्वर is NOT someone other than themselves. Now what about those Devotees of परमेश्वर for whom परमेश्वर is someone other than themselves? About such Devotees, भगवान् says:

ये अपि अन्यदेवता भक्ताः, यजन्ते श्रद्धया अन्विताः ।  
ते अपि मां एव कौन्तय यजन्ति अविधिपूर्वकम् ॥

9--23

कौन्तेय - O! Arjuna, you must understand this clearly. What is that?

ये अपि अन्यदेवता भक्ताः : - Those for whom परमेश्वर is अन्य - meaning some ONE separate from themselves, those who think that परमेश्वर is in the form of different देवताs and each देवता is different form every other देवता, and also separate from themselves, ये अपि - those भक्तs who think in that manner, they also

यजन्ते श्रद्धया अन्विताः - so long as they worship the different Devtas imbued with भक्ति and श्रद्धा

ते अपि मां एव यजन्ति - They also, in fact, worship Me only; however such worship of परमेश्वर is

अविधिपूर्वकम् - Rooted in ignorance, (and consequently far less effective)

The विधि - the requirement for gaining मोक्ष is only ज्ञानं, ईश्वर ज्ञानं ; they do not have that ज्ञानं. Therefore अविधिपूर्वकम् means अज्ञानपूर्वकं - rooted in ignorance.

The Gita Verses must be understood properly; misunderstandings can lead to fanaticism of some kind or other. For example, here,



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अन्य देवता भक्ताः does not mean “worshippers of other Devatas”, and अविधिपूर्वकम् does not mean “wrong method of worship”

Sri Krishna is not telling: “If you worship ME, you are doing right, and if you worship other Devatas, you are doing something wrong”. NO, That is not what Sri Krishna is telling. Such understanding of this verse is only misunderstanding, because, this verse is not about one Devata versus another Devata, or one method of worship versus another method of worship. This verse is concerned only with Knowledge versus Ignorance.

परमेश्वर is ONE, सत्यं, ज्ञानं, अनन्तं ब्रह्म – Ever-existent, All-conscious, All- inclusive, All-pervading, non-separate from any Devata in any Form, in any Name - That is ज्ञानं – Knowledge. Any kind of worship arising from such knowledge is विधि पूर्वकम्, ज्ञानपूर्वकम् – rooted in knowledge. On the other hand परमेश्वर is separate from oneself, and is separate from other Devatas, who themselves are separate from each other, and also from oneself; that is Ignorance - अज्ञानं

Any kind of worship of परमेश्वर arising from such ignorance is अविधिपूर्वकम्, अज्ञान पूर्वकम् – rooted in ignorance. Why it is so? भगवान् tells in the next verse:

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मां अभिजानन्ति तत्त्वेन अतः च्यवन्ति ते ॥

9 - 24

हि – Indeed, as I told you before, so says Sri Krishna

अहं सर्वयज्ञानां भोक्ता च प्रभुः एव च – I am the भोक्ता as well as the प्रभु for all यज्ञकर्मs - for all kinds of worship;

- I am the recipient of the offerings given, in all forms of worship
- I am the final Alter, in all forms of worship
- I am also the Lord of all यज्ञकर्मs. Every यज्ञकर्म produces a result. I am the कर्मफलधाता – the bestower of the result of the यज्ञकर्म
- Even though the result may appear to come through a देवता - it really comes from Me only;

न तु मां अभिजानन्ति तत्त्वेन – But, those people who worship various देवताs as separate from themselves, do not know ME. Essentially, they do not know the Nature of परमेश्वर, the Nature of देवताs themselves. Even though they have all the necessary श्रद्धा and भक्ति which can lead to अन्तःकरण शुद्धि and ultimately to मोक्ष (if only they are rooted in



ईश्वर ज्ञानं ) such people do not get that result, because, in order to get that result, they must have sufficient knowledge to understand that there is only ONE परमेश्वर - who is everything, including themselves, and they are worshipping परमेश्वर only for gaining अन्तःकरण शुद्धि, so that they can gain a clear vision of that परमेश्वर already in themselves - that is the kind of knowledge that they do not have

अतः च्यवन्ति ते - Therefore, they fall, meaning, they get only a limited result - a result of a transient nature. They get the result of a कामकामी, not that of a कर्म योगी, which means their worship itself is not defective but the efficacy of their worship is enormously reduced, because of their ignorance of the Nature of परमेश्वर, Nature of देवता, and Nature of themselves. That is why their worship is अविधिपूर्वकम्, rooted in ignorance. Whatever be one's form of worship, whether it is rooted in ignorance or knowledge of the Nature of परमेश्वर, every form of worship yields its appropriate result. For example, भगवान् says:

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।  
भूतानि यान्ति भूतेज्याः यान्ति मद्याजिनोऽपि मां ॥

9 --25

As you approach, so you reach - That is what भगवान् says in this verse.

यान्ति देवव्रताः देवान् - Those who are committed to, worship and seek the Grace of various देवताs, their यज्ञफल, कर्मफलs take them to the appropriate देवलोकs. Similarly पितॄन् यान्ति पितृव्रताः - Those who are committed to ancestor worship, their यज्ञफलs take them to पितृलोक and,

भूतानि यान्ति भूतेज्याः - Those who are committed to भूताs, worship and seek the Grace of various भूताs - spirits, supernatural beings of various kinds, their यज्ञफलs take them to the corresponding भूतलोकs - the worlds of Spirits. On the other hand,

यान्ति मद्याजिनः अपि मां - मद्याजिनः means मत् यजनशीलाः , मां अपि, मां एव, यान्ति - Those who are committed to ME, worship ME and seek ME, The परमेश्वर only, their यज्ञफलs ultimately take them to ME, The परमेश्वर, already in themselves, which means, they gain मोक्ष - Total Fulfillment in Life. That is the difference.



## ब्रह्मविद्या Brahma Vidya

The देव लोक, पितृ लोक, and भूत लोक mentioned earlier are only temporary abodes, from which, those who go there have to return to मनुष्य लोक when their पुण्य फल s are exhausted. Consequently, their gaining such लोक is only अल्प फल - a meager result, a limited result for all their great efforts in performing their यज्ञ कर्मs - their acts of worship.

On the other hand, by worshipping परमेश्वर, rooted in ईश्वर ज्ञानं, one gains परमेश्वर Itself, and That is अनन्त फलं for their यज्ञ कर्म. It is an Exalted Result for their acts of worship. It is a result that cannot be improved upon because, the gain is मोक्ष - the श्रेयस्, and there is no पुनर्जन्म - rebirth. Worshipping परमेश्वर directly not only gives अनन्तफलं - a result of Unlimited dimensions, it is also सुख आराधनं - and easy way to worship, as भगवान् tells in the next verse.

पत्रं पुष्पं फलं तोयं, यो मे भक्त्या प्रयच्छति ।  
तदहं भक्ति उपहृतम्, अश्रामि प्रयतात्मनः ॥

9 - 26

यः मे भक्त्या प्रयच्छति - Anyone who has ईश्वर भक्ति, meaning एक भक्ति, अनन्य भक्ति, परम-प्रेम-स्वरूप भक्ति, पूर्ण भक्ति - uncontaminated, undistracted, Absolute, Total Love and Devotion to परमेश्वर; any one with such ईश्वर भक्ति, who offers ME,  
पत्रं पुष्पं फलं तोयं - a leaf, a flower, a fruit, or just water or anything that is readily or easily available to the person involved, and it is  
भक्ति उपहृतम् - offered to ME with भक्ति - Love and Devotion  
प्रयतात्मनः - by a person who has शुद्ध बुद्धि, who has purity of mind and sincerity of approach  
तत् अहं अश्रामि, गृह्णामि, अनुगृह्णामि - That I receive, that I accept. By such acceptance, the person is already blessed, and that means the person gains the full benefit of Worship, namely, अन्तःकरण शुद्धि, ईश्वर ज्ञानं, ईश्वर दर्शनं, आत्म दर्शनं and ultimately मोक्ष, श्रेयस्

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।  
तदहं भक्ति उपहृतं अश्रामि प्रयतात्मनः ॥

This is again a popular verse in the भगवत् गीता, both to point out and how easy it is to worship परमेश्वर, and the importance of acts of worship for gaining अन्तःकरण शुद्धि -



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purity and clarity of Mind and बुद्धि, leading to मोक्ष – Freedom, Joy and Peace within. Worship of परमेश्वर is easy, because any physical act of worship with a mental disposition of भक्ति – Love and Devotion to परमेश्वर, is a totally adequate expression as Worship of परमेश्वर.

Why such Worship of परमेश्वर is necessary? It is necessary, because to discover and develop an abiding Devotion requires some act of Devotion. The very act of Devotion converts a person into a Devotee. Acts of Devotion themselves bring about a certain deflation of अहंकार – Ego, and that contributes to one's अन्तःकरण शुद्धि, and a disposition of शान्ति – Peace and Joy within. Only when both act of worship and ईश्वर भक्ति are there inseparably together, one can cultivate the attitude of ईश्वर शरणागति – a sense of Total surrender to परमेश्वर.

Only when ईश्वर शरणागति takes place, अहंकार will disappear. Only when अहंकार disappears, अन्तःकरण शुद्धि – purity of mind and clarity of vision of परमेश्वर in oneself as ONESELF itself is particularly possible, and मोक्ष is gained, which is the purpose of all kinds of worship of परमेश्वर.

Therefore, acts of worship of परमेश्वर in some form or other are absolutely necessary in everyday life, and the only purpose of such acts of worship is to gain अन्तःकरण शुद्धि, leading to मोक्ष. When भगवान् says तदहं भक्ति उपहृतं, अश्नामि प्रयतात्मनः – I receive, I accept whatever you offer ME with devotion and sincerity in your act of worship, it means “You are absolutely blessed”.

Any offering unto the Lord is only an expression of one's ईश्वर भक्ति – one's Devotion to the Lord, one's spontaneous desire to realize one's natural identity with परमेश्वर. Every act of devotion – every offering made unto The Lord, is an expression of one's spontaneous endeavor to uplift oneself from the power of one's own रागद्वेष forces, free oneself from the power of one's own अहंकार, and move a step closer to परमेश्वर – closer to one's own प्रत्यग आत्मा – The SELF in oneself.

In this process, offering a leaf, flower, fruit, water, or anything else, is only a first step in the worship of परमेश्वर. By such repeated worship of परमेश्वर, one gains the natural



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ability to dedicate all of one's actions, dedicate all of oneself, unto The Lord, and discover oneself as ONE with The Lord Itself. Therefore भगवान् advises Arjuna:

यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत् ।  
यत् तपस्यसि कौन्तय तत् कुरुष्व मदर्पणम् ॥

9--27

कौन्तय - O! Arjuna

यत् करोषि - Whatever you do

यत् अश्नासि - Whatever you eat

यत् जुहोषि - Whatever ritual you perform

ददासि यत् - Whatever you give as gift or charity

यत् तपस्यसि - Whatever austerity or self-discipline you undertake

तत् कुरुष्व मदर्पणं - Do it as an offering to ME

Whatever कर्म you do, do it as an offering to ME, The परमेश्वर. That is Sri Krishna's advice to Arjuna, and indeed, to all of us. This simple-looking advice is of enormous significance. Let us try to understand what exactly is being said here.

यत् करोषि, तत् कुरुष्व मदर्पणं - Whatever कर्म you do, do that कर्म as an offering to ME, The परमेश्वर. Do that कर्म as ईश्वर आराधन कर्म - as Worship of परमेश्वर. The कर्म you do, just as you do, is Itself Worship of परमेश्वर; there is no other ritual involved in this worship. Such कर्म is कर्म योग - The road leading to परमेश्वर.

How does one do a कर्म to become a कर्म योगी ? As Sri Krishna said earlier:

योगः कर्मसु कौशलं - Excellence in Action is कर्म योग. With respect to any कर्म whatsoever, do the best you can, and make it totally an offering to परमेश्वर, सर्वम् श्री कृष्णार्पणं अस्तु. That is the attitude, which means, you do the कर्म only for अन्तः करण शुद्धि - purity of Mind and बुद्धि, recognizing such purity as the road leading to परमेश्वर already in oneself. Whatever कर्मफल arises from your कर्म, accept that कर्मफल, whatever form it takes, as ईश्वर प्रसाद - as the very Grace of परमेश्वर, and you are already on the road to परमेश्वर. Such प्रसाद बुद्धि with respect to कर्मफल, arising from any कर्म you do as ईश्वर आराधनं -Worship of परमेश्वर, is the distinguishing Mark of an ईश्वर भक्त - Devotee of परमेश्वर.



## ब्रह्मविद्या **Brahma Vidya**

Thus, by saying यत् करोषि, तत् कुरुष्व मदर्पणं, भगवान् is saying मद्भक्तो भव - Be My भक्त. Your कर्म, as ईश्वर आराधन, is an expression of your ईश्वर भक्ति. By such worship of परमेश्वर, you become an ईश्वर भक्त - a Devotee of परमेश्वर.

Every ईश्वर भक्त ultimately discovers परमेश्वर in oneself, and that discovery is मोक्ष. Therefore, भगवान् advises Arjuna:

By doing every कर्म as ईश्वर आराधन कर्म, as कर्म योग, be My भक्त. You will then be secure on your way to The श्रेयस् you seek; further,

यत् अश्नासि, तत् कुरुष्व मदर्पणम् - Whatever you eat as Food, do that कर्म also as ईश्वर आराधन कर्म. Food is something you take in. Your अन्तःकरण शुद्धि also is concerned with your mental disposition inside, and your ultimate discovery of परमेश्वर also is in your own innermost self. Therefore, whatever you take in as food, may that कर्म also be ईश्वर आराधन कर्म for you. That is why, before eating any food, we first offer the food to परमेश्वर, saying प्राणाय स्वाहा, अपानाय स्वाहा, व्यनाय स्वाहा, उदानाय स्वाहा, समानाय स्वाहा, finally ब्रह्मणे स्वाहा. Unto The Lord who is in the form of the various functions of the digestive system in this body, namely प्राण respiration, अपान evacuation, व्यान circulation, उदान reaction and समान assimilation - unto That Lord, unto That ब्रह्मन् I offer this food as आराधन - worship. By the स्वाहा मन्त्र, one completely dissociates oneself from one's ego and approaches परमेश्वर directly in terms of attitude, in terms of भक्ति -Devotion; further,

यत् जुहोषि, तत् कुरुष्व मदर्पणम् - Whatever formal religious कर्मs - rituals of various kinds you do, either daily or on special occasions, do them also as ईश्वर आराधन कर्म - Worship of परमेश्वर. People generally do such rituals for the fulfillment of their धर्म, अर्थ, काम pursuits, pursuits intended for gaining some पुण्य, or some immediate or distant objects of desire in their worldly life. भगवान् advises Arjuna - indeed all ईश्वर भक्तs - to perform those कर्मs also as ईश्वर आराधन कर्म in pursuit of only अन्तःकरण शुद्धि - purification of one's Mind and बुद्धि - release of one's Mind and बुद्धि from the hold of रागद्वेष forces - the destructive forces of likes and dislikes, because, gaining अन्तः



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## ब्रह्मविद्या **Brahma Vidya**

करण शुद्धि is the necessary pre-requirement for gaining आत्म ज्ञानं – self-knowledge, and ultimately मोक्ष, which is the Goal for every ईश्वर भक्त ; further,

यत् ददासि, तत् कुरुष्व मदर्पणम् – Whatever you give as gift or charity, do that कर्म also as ईश्वर आराधन कर्म – worship of परमेश्वर.

People often give gifts, charitable donations etc. for gaining पुण्य or neutralizing पाप, or simply for name and fame in society, etc. Such giving only strengthens one's अहंकार – ego, which is the greatest obstruction for gaining मोक्ष.

दानं – gift-giving, with proper attitude, with proper mental disposition, is an act of Worship of परमेश्वर. That is why cultivation or proper attitude in Giving - दानं, is repeatedly emphasized in Basic Vedic Education with the following command words with which we are all familiar.

श्रद्धया देयं । अश्रद्धया अदेयं । श्रिया देयं । ह्रिया देयं । भिया देयं । संविदा देयं ॥

दानं is an expression of gratitude to परमेश्वर for whatever you are, as you are; that expression of gratitude itself can uplift you from the hold of your रागद्वेष forces. It is not enough that you give. You must give with श्रद्धा. For an ईश्वर भक्त, the श्रद्धा is only in gaining अन्तः करण शुद्धि – not in gaining पुण्य, name or fame. Regarding the cultivation of proper attitude in giving gifts, the Upanishad says:

श्रद्धया देयं – Give with श्रद्धा, Devotion and sincerity;

अश्रद्धया अदेयं– If you do not have such श्रद्धा, it is better that you do not give, because, giving without श्रद्धा can only promote hypocrisy

श्रिया देयं – Share your wealth in whatever form it is

ह्रिया देयं – Give with modesty, with no trace of superiority or arrogance; only then दानं becomes ईश्वर आराधन कर्म – an act of worship of परमेश्वर

भिया देयं - Be prayerful in giving. Never be overpowered by your ego

संविदा देयं – संविदा is friendly help, whether one is your friend or foe, be helpful in times of need



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## ब्रह्मविद्या **Brahma Vidya**

It is such disposition of Mind and बुद्धि that makes दानं - Giving, an Act of Worship of परमेश्वर. Further,

यत् तपस्यसि, तत् कुरुष्व मदर्पणम् - Whatever तपस् - austerity or self-discipline you undertake for your spiritual progress, do that कर्म also as ईश्वर आराधन कर्म - act of Worship of परमेश्वर for the only purpose of gaining अन्तःकरण शुद्धि and ultimately मोक्ष. There are varieties of तपस् - the common ones are fasting, जप, विचार, enquiry, etc. Any self-imposed practice of self-discipline is तपस्. The Taittiriya Upanishad says:

तपो ब्रह्मेति, तपः ब्रह्म इति - तपस् is ब्रह्मन्, meaning तपस् is a means for gaining ब्रह्म ज्ञानं. Therefore, तपस् as ईश्वर आराधन कर्म is the road leading to मोक्ष. Therefore, perform every तपस् कर्म as ईश्वर आराधन कर्म - an act of Worship of परमेश्वर.

There is something more to talk about in this verse, which we will see again next time.