



श्रीमद्भगवत् गीता
राज विध्या राज गुह्य योगः
Chapter 9
Volume 8

यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत् ।
यत् तपस्यसि कौन्तेय, तत् कुरुष्व मदर्पणम् ॥ 9 - 27

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मां उपैष्यसि ॥ 9 - 28

समोऽहं सर्वभूतेषु, न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या, मयि ते तेषु चाप्यहम् ॥ 9 - 29

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साधुरेव स मन्तव्यः सम्यक् व्यवसितो हि सः ॥ 9 - 30

क्षिप्रं भवति धर्मात्मा, शश्वत् शान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि, न मे भक्तः प्रणश्यति ॥ 9 - 31

Sri Krishna advises Arjuna, indeed every ईश्वर भक्त, every Devotee of परमेश्वर

यत् करोषि, यत् अश्नासि, यत् जुहोषि, ददासि यत् ।
यत् तपस्यसि कौन्तेय, तत् कुरुष्व मदर्पणम् ॥

We saw this verse in some detail last time.

कौन्तेय - O! Arjuna,

यत् करोषि - whatever you do, whatever कर्म 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 of self discipline you undertake



तत् कुरुष्व मदर्पणम् - do it as an offering to ME, as Dedication to ME- the परमेश्वर

So says Sri Krishna. Now, we may note here that first, भगवान् says:

यत् करोषि, तत् कुरुष्व मदर्पणम् - Whatever कर्म you do, do it as ईश्वर अर्पणं - as Dedication to परमेश्वर, which means, do that कर्म as ईश्वर आराधन कर्म - as an act of worship of परमेश्वर with प्रसाद बुद्धि - with the mental disposition of welcoming the result of your action, whatever that is, as the very Grace of परमेश्वर, as Blessings from परमेश्वर.

That advice is obviously valid for all कर्मs without exception. That being the case, what is the need for भगवान् to say

- Whatever you eat
- Whatever rituals you do
- Whatever gift you give
- Whatever तपस् you do

तत् कुरुष्व मदर्पणम् - do that कर्म also as ईश्वर अर्पणं - as dedication to परमेश्वर. All of them are कर्मs; why should भगवान् call particular attention to a few of them? It is important to know the reason. The reason is, generally, even the same person has different attitudes in performing different kinds of कर्मs; for examples, one exhibits different attitudes in performing

- कर्मs arising in one's professional life
- कर्मs prompted by one's likes and dislikes
- कर्मs determined by one's cultural norms
- कर्म s governed by one's assumed status in the community in which one lives, and
- कर्मs arising from one's own deep yearning for spiritual upliftment.

Often, these different attitudes are in conflict with each other, and tend to nullify each other. Consequently, none of the कर्मs is totally fulfilling, in the sense that one does not gain an अन्तःकरण शुद्धि - purity of mind and clarity of बुद्धि. Therefore, भगवान् advises Arjuna, and indeed every ईश्वर भक्त, to cultivate the same unchanging attitude of ईश्वर



अर्पण बुद्धि, ईश्वर आराधन बुद्धि and ईश्वर प्रसाद बुद्धि with respect to the performance of every कर्म, without exception.

With such ईश्वर अर्पण बुद्धि, every कर्म, naturally becomes ईश्वर आराधन कर्म, and hence totally fulfilling; and the cumulative effect of all such ईश्वर अर्पित कर्मs is truly remarkable.

How remarkable it is, Sri Krishna tells in the next verse:

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मां उपैष्यसि

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When a person does every कर्म as ईश्वर अर्पित कर्म – as dedication to परमेश्वर, as ईश्वर आराधन कर्म – as an act of worship of परमेश्वर, that person is naturally in a perpetual state of भक्ति योग. Being in such भक्ति योग, भगवान् says

मोक्ष्यसे – You will be released. Released from what?

शुभ अशुभफलैः कर्मबन्धनैः मोक्ष्यसे – You will be released from all bondages of कर्मs which yield both शुभफल and अशुभफल, सुख and दुःख – pleasure and /or pain.

Generally a कर्म produces two types of कर्म फल – results of कर्म. They are

- ◇ शुभफल or इष्ट फल – a result that is desired
- ◇ And अशुभफल, or अनिष्टफल – a result that is not desired.

Whatever be the nature of this कर्म फल, it is not the source of कर्म बन्ध – bondage of कर्म. The कर्म itself is the source of कर्म बन्ध, because of कर्तृत्व बुद्धि – because of the deep-rooted notion that “I am the कर्ता of the कर्म – I am the doer of the कर्म.”

The कर्म produces the कर्म फल only for the कर्ता – for the one who identifies oneself as the doer of the कर्म. Consequently, the doer has to experience the कर्म फल, which comes in the form of सुख and दुःख – pleasure and pain. In order to experience such कर्म फल one must have a body, mind, senses, etc. Therefore, one requires a birth – a जन्म.



ब्रह्मविद्या **Brahma Vidya**

Thus, because of कर्म, there is जन्म and because of जन्म there is कर्म, which is a never-ending cycle, and that is the कर्मबन्ध – bondage of कर्म. भगवान् says here:

शुभ अशुभफलैः कर्मबन्धनैः मोक्षयसे – you will be released from all such bondages of कर्म. How?

एवं – In this manner, in the manner described in the last verse, namely by being in a perpetual state of भक्ति योग – by doing all कर्मs as ईश्वर अर्पित कर्म, as ईश्वर आराधन कर्म with प्रसाद बुद्धि.

By doing every कर्म as ईश्वर अर्पित कर्म – as dedication to परमेश्वर, what happens is you become संन्यास योग युक्तात्मा – you become one whose अन्तःकरण – mind and बुद्धि is uniquely endowed with संन्यास योग. संन्यास योग is that which is both संन्यास and योग. Every ईश्वर अर्पित कर्म, कर्म dedicated to परमेश्वर, कर्म performed as worship of परमेश्वर with प्रसाद बुद्धि, is both संन्यास – renunciation as well as योग – the road leading to मोक्ष (मोक्ष मार्ग).

It is संन्यास because you seek no कर्म फल. By offering the कर्म to परमेश्वर, the कर्म फल also goes to परमेश्वर only. Thus, in every act of worship of परमेश्वर, कर्म फल त्याग is involved, which means a deliberate dissociation from the fruit of action is involved. Such कर्म फल त्याग is संन्यास – renunciation.

It is also योग, because ईश्वर अर्पित कर्म is कर्म योग, meaning कर्म in pursuit of मोक्ष, not in pursuit of any कर्म फल. मोक्ष is not कर्म फल; this must be understood. मोक्ष is simply recognition of what one already is, recognition of the unchanging universal Self in the ever changing oneself. Recognition of परमेश्वर in oneself as ONESELF Itself is मोक्ष, and That recognition happens spontaneously when all obstructions to such recognition disappear.

Thus every ईश्वर अर्पित कर्म – कर्म totally dedicated to परमेश्वर, is both संन्यास and योग, and hence संन्यास योग. The one who is endowed with this unique attitude of संन्यास योग is संन्यास योग युक्तः. आत्मा here is अन्तःकरण – one's mind and बुद्धि



together. Therefore, **संन्यास योग युक्तात्मा** means one whose **अंतःकरण** – mind and **बुद्धि** is uniquely endowed with the attitude of renunciation and **कर्म योग** together.

That is what happens to an **ईश्वर भक्त** who does every **कर्म** as **ईश्वर आराधन कर्म** – as worship of **परमेश्वर** with **प्रसाद बुद्धि**. Such **कर्म**s totally dedicated to **परमेश्वर** serve to liberate you and not bind you. We may recall here what Sri Krishna said earlier in Chapter 5 on **संन्यास योग**

योग युक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्व भूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥

5 - 7

Please pay attention to the sequence here. A **योग युक्तः** – the one who is endowed with the unique mental disposition of **संन्यास योग** first becomes a **विशुद्धात्मा** – one free from the hold of **रागद्वेष** – the forces of one's own likes and dislikes, and then progressively, the **विशुद्धात्मा** becomes **विजितात्मा** – one who keeps oneself under control at all times, which means a self-disciplined person, not subject to impulsive or improper actions. Such **विजितात्मा** then becomes **जितेन्द्रियः** – one who has control over all of one's sense organs, and indeed, all instruments of perception and action at all times, and hence free from the hold of all temptations in worldly life.

Such a **जितेन्द्रियः** – such a self-controlled person, in time, through Upanishad studies, gains the ability to recognize oneself as **सर्वभूतात्मभूतात्मा** – the self in all beings. Such self-recognition is **मोक्ष** – release from every kind of bondage. Being so released, **कुर्वन्नपि न लिप्यते** – even while performing actions, that person is not tainted by, affected by, or bound by any actions.

That is also the meaning of our present verse

संन्यास योग युक्तात्मा कर्मबन्धनैःमोक्ष्यसे – The one who is endowed with the unique mental disposition of **संन्यास योग** – going through the sequence of steps in self-discipline and self-upliftment indicated above, will ultimately be released from all bondages of **कर्म**.

विमुक्तो मां उपैष्यसि

विमुक्तः - so released from all bondages of **कर्म**



ब्रह्मविद्या **Brahma Vidya**

मां उपैष्यसि means मां परमेश्वरं उपैष्यसि आगमिष्यसि – you will come to Me, you will reach Me, the परमेश्वर. You will recognize परमेश्वर in yourself, as yourself Itself, which means you will gain मोक्ष – the श्रेयस् you seek.

Sri Krishna uses the future tense उपैष्यसि – you will reach Me. That means there is a time factor involved. Recognition of परमेश्वर in oneself is a matter of knowledge, and it does not take any time, because परमेश्वर is already there. But removing the obstructions in oneself for recognizing that परमेश्वर does take time. Gaining अन्तःकरण शुद्धि – purity of mind and बुद्धि, through the cultivation of mental disposition of कर्मफल संन्यास, कर्म योग, ध्यान योग, भक्ति योग, etc., all this takes time and effort.

भगवान् assures here that by being in भक्ति योग at all times, and at the same time cultivating ईश्वरज्ञानं through श्रवणं, मननं and निदिध्यासनं, you will ultimately gain मोक्ष, which means जीवन् मुक्ति in this very life, and विदेह मुक्ति when the body falls on exhaustion of one's प्रारब्ध कर्मs.

That is the meaning of विमुक्तो मां उपैष्यसि. Here, the expression मां उपैष्यसि must be understood properly. Literally, it means “you will come to Me or you will reach Me”. It is just a manner of talking. There is really no coming or reaching involved in a physical sense. One is always inseparable from परमेश्वर, whether one knows it or not. Therefore, coming or reaching is simply a matter of recognition of परमेश्वर in oneself as Oneself Itself. Therefore,

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मां उपैष्यसि

By doing every कर्म as ईश्वर अर्पित कर्म, as ईश्वर आराधन कर्म with प्रसाद बुद्धि, you will be released from all bondages of कर्म, and your mind and बुद्धि will be firmly set in संन्यास योग, and you will ultimately and certainly recognize Me the परमेश्वर, in yourself, as yourself Itself, and such recognition is indeed मोक्ष – The श्रेयस् you seek – so says Sri Krishna. That is the glory of भक्ति योग.



ब्रह्मविद्या **Brahma Vidya**

While the one who is an ईश्वर भक्त firmly set in भक्ति योग is assured of मोक्ष, the one who is not such an ईश्वर भक्त seems to get stuck in the never-ending cycle of जन्म and कर्म. If that is so, it would appear as though भगवान् has also His own राग द्वेषs – likes and dislikes with respect to those ईश्वर भक्तs who are in भक्ति योग and those who are not. Is that true?

भगवान् says “No” in the next verse.

समोऽहं सर्वभूतेषु, न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या, मयि ते तेषु चाप्यहम् ॥

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समोऽहं सर्वभूतेषु, अहं सर्व भूतेषु समः – I am समः. I am तुल्यः – equal and identical in all beings, आत्मत्यात् – by virtue of Myself being the आत्मा – The Self in all beings. I am the same, unchanging and unchangeable सत् चित् आनन्द स्वरूप पूर्ण आत्मा in all beings. Such पूर्ण आत्मा is one, and It is the same in all beings. Being so, I am equally available for every person to recognize Me, the परमेश्वर, as पूर्ण आत्मा – as the all-inclusive Self in oneself itself. Some recognize Me so, and others do not, that is the difference.

न मे द्वेष्यः अस्ति न प्रियः – In Me, there is no द्वेष्यः, means द्वेषयोग्यः – there is none who deserve a dislike from Me. Likewise, there is none who deserve any special liking from Me. भगवान् is not cold to somebody or warm to another. भगवान् is the same to all. Just like fire, fire does not ward off chilliness for the one who is far away from it, and it does give warmth to the one who is near it. So is भगवान्.

ये भजन्ति तु मां भक्त्या

ये मां परमेश्वरम् भक्त्या भजन्ति – Those who worship Me, those who seek Me, the परमेश्वर with total love and devotion

मयि ते तेषु च अपि अहं – they are in Me, and likewise, I am in them. In fact, I am non-separate from them, and they are one with Me naturally

स्वभावतः – naturally, not because of any special liking on My part. Since I am the आत्मा in all of them, they all exist in Me, and I exist in them.

We may note here

मयि – in Me, in singular, because परमेश्वर is one



ब्रह्मविद्या Brahma Vidya

तेषु - in them is plural, because जीवs are many.

Because जीवs are many, their mental dispositions are also many. Some choose to claim परमेश्वर and some do not. Just because they do not claim Me, the परमेश्वर, it does not mean that I am not with them. I have no द्वेष for anyone. समोऽहं सर्वभूतेषु, आत्मत्वात् - I am the same in all beings by virtue of the fact that I am the आत्मा for all of them – says Sri Krishna.

The matter here is concerned with ज्ञानं and अज्ञानं – knowledge and ignorance, and not with प्रिय or द्वेष – like or dislike. Now, directing Arjuna's attention to the glory of ईश्वर भक्ति, Sri Krishna says:

अपि चेत् सुदुराचारो भजते मां अनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यक् व्यवसितो हि सः ॥

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क्षिप्रं भवति धर्मात्मा, शश्वत् शान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि, न मे भक्तः प्रणश्यति ॥

9 - 31

In order to communicate His message effectively, Sri Krishna uses an extreme example. He says:

अपि चेत् सुदुराचारः

अपि चेत् means यध्यपि even though or suppose

सुदुराचारः – there is a person who is सुदुराचारः

दुराचारः means one who is engaged in improper activities, and

सुदुराचारः means one who is engaged in activities which are absolutely improper. Therefore,

अपि चेत् सुदुराचारः – Suppose, there is a person who, even though he is engaged in activities which are absolutely improper, still

भजते मां अनन्यभाक् – if that person

मां (परमेश्वरं) भजते – worships Me, the परमेश्वर

अनन्यभाक् – with अनन्य ईश्वर भक्ति, ज्ञान लक्षण ईश्वर भक्ति, परम प्रेम स्वरूप ईश्वर भक्ति, सन्यास योग युक्त ईश्वर भक्ति, not looking upon Me as One separate from himself



ब्रह्मविद्या **Brahma Vidya**

(or herself), sincerely seeking Me, the परमेश्वर for अन्तः करण शुद्धि and पूर्ण ईश्वर ज्ञानं, dedicating all actions to Me, the परमेश्वर with absolute love and devotion with सन्यास योग बुद्धि and प्रसाद बुद्धि, then

साधुः एव स मन्तव्यः – मन्तव्यः means ज्ञातव्यः – that person must be reckoned as, must be counted as a साधु only, as a person of saintly disposition

हि – because

सः सम्यक् व्यवसितः निश्चयवान् – that person has well and firmly cultivated knowledge of oneself, आत्मा and ईश्वर

Now, if a person is so knowledgeable about oneself, आत्मा and परमेश्वर, then how can such a person be सुदुराचारः – one engaged in improper activities? This does not happen often, but this can happen, and may happen very rarely. The supposition here, अपि चेत् is only for the sake of communicating an important message. Even supposing that there is such a person of improper conduct, if only he is firmly rooted in ईश्वर भक्ति then he has no अहंकार – ego, and hence his actions cannot stick to him. May be due to some पूर्व कर्म फल manifesting itself in his प्रारब्ध कर्म, he is currently engaged in some improper activities, which he is bound to give up soon, and he will soon emerge as a धर्मात्मा – as Sri Krishna says in the next verse:

क्षिप्रं भवति धर्मात्मा, शश्वत् शान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि, न मे भक्तः प्रणश्यति ॥

9 - 31

क्षिप्रं भवति धर्मात्मा -Very soon he becomes a धर्मात्मा – one whose कर्मs are in conformity with धर्म – proper conduct in daily life. The one who was a सुदुराचार before, soon becomes committed to धर्म, because his अन्तः करण – mind and बुद्धि is already committed to परमेश्वर.

धर्म – the eternal order, is part of creation, and hence धर्म is direct manifestation of परमेश्वर. For an ईश्वर भक्त, धर्म is परमेश्वर Itself. Because of such commitment to धर्म स्वरूप परमेश्वर, even a सुदुराचार soon becomes a धर्मात्मा and



शश्वत् शान्तिं निगच्छति – he becomes free from all mental and intellectual conflicts, and gains eternal peace. His peace is eternal because it is peace, which is the very nature of oneself – the very nature of परमेश्वर. Therefore,

कौन्तेय – O! Arjuna

प्रतिजानीहि – Please know this for certain

न मे भक्तः प्रणश्यति – मे भक्तः न प्रणश्यति – My भक्त never perishes, never gets degraded. My भक्त, an ईश्वर भक्त, the one who does every कर्म as ईश्वर आराधन कर्म – as an act of worship of परमेश्वर with प्रसाद बुद्धि, such an ईश्वर भक्त, whatever the circumstances of प्रारब्ध कर्म he may find himself in from time to time, he never comes to grief, which means, he will never be bound to दुःख and संसार, कर्म and जन्म all the time.

That is the message here from Sri Krishna. That is the glory of ईश्वर भक्ति

न मे भक्तः प्रणश्यति – This is a famous line in श्रीमद्भगवत् गीता. “My भक्त never gets degraded” – This is Sri Krishna’s message to every ईश्वर भक्त, at whatever stage of भक्ति one is. We will talk more about this message next time. We will also complete this extraordinary chapter in श्रीमद्भगवत् गीता. In the meanwhile, let us remember and let us be contemplating on Sri Krishna’s words

न मे भक्तः प्रणश्यति

My भक्त – an ईश्वर भक्त, who remains in a perpetual state of भक्ति योग, never gets degraded, never comes to grief, whatever be one’s immediate circumstances.