



श्रीमद्भगवत् गीता

राज विद्या राज गुह्य योगः

Chapter 9

Volume 9

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणष्यति ॥ 9 – 31

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्राः तेऽपि यान्ति परां गतिम् ॥ 9 - 32

किं पुनर्ब्रह्मणाः पुण्याः भक्ताः राजर्षयस्तथा
अनित्यं असुखं लोकं इमं प्राप्य भजस्व मां ॥ 9 - 33

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु
मां एव एष्यसि युक्तवैवं आत्मानं मत्परायणः ॥ 9 - 34

इति श्रीमद्भगवद्गीतासु उपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
राज विद्या राज गुह्य योगो नाम
नवमोऽध्यायः

भक्ति योग, as unfolded by Sri Krishna in this and the last two chapters, is an extraordinary integration of कर्म योग, ध्यान योग, भक्ति योग, ज्ञान योग and all associated योग s into one all-inclusive भक्ति योग in the pursuit of परमेश्वर, in the pursuit of श्रेयस्, मोक्ष. Calling attention to the glory of such भक्ति योग, भगवान् tells Arjuna, and indeed all of us:

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणष्यति ॥ 9 – 31

कौन्तेय – O! Arjuna

प्रतिजानीहि – please know this for certain



ब्रह्मविद्या **Brahma Vidya**

न मे भक्तः प्रणश्यति - मे भक्तः न प्रणश्यति - My भक्त never perishes, never gets destroyed, never gets degraded. Whatever प्रारब्ध कर्म फल a भक्त may have to experience in life, under varying circumstances and whatever obstacles he may have to face from time to time, he never gets destroyed or degraded, which means he will never be bound to दुःख and संसार, कर्म and जन्म for ever. भक्ति योग will uplift him from all obstacles, and he will reach परमेश्वर and gain मोक्ष. That is certain. That is the message of Sri Krishna to every ईश्वर भक्त.

In different words, Sri Krishna has given this message before, and he concludes His teachings also (in chapter 18) with the same message, which shows the importance of this message to every ईश्वर भक्त.

We may recall that in chapter 6 on ध्यान योग, भगवान् tells Arjuna

पार्थ नैवेह नामुत्र विनाशस्तस्य विध्यते ।

नहि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥

6 – 40

Addressing Arjuna in an affectionate and reassuring manner (as तात – son), Sri Krishna says:

न एव इह न आमुत्र विनाशः तस्य विध्यते – certainly, neither in this world (while one lives), nor in one's world after death, there is any destruction or degradation for my भक्त – My devotee. Destruction after death simply means धीन जन्म प्राप्ति – getting a lower state of birth in one's next birth. That will never happen for an ईश्वर भक्त.

हि – because

कल्याणकृत् कश्चित् – for the person who does any auspicious action, any good action in the pursuit of परमेश्वर, whoever that person may be, whatever that good action, big or small, so long as the person does that action with श्रद्धा and भक्ति – faith and devotion, as ईश्वर आराधन कर्म – as an act of worship of परमेश्वर

दुर्गतिं न गच्छति – that person does not go into the path of degradation. The doer of good never comes to grief. That is the glory of भक्ति योग.

Again, talking about कर्म योग in chapter 2, Sri Krishna says:



स्वल्पं अपि अस्य धर्मस्य त्रायते महतो भयात्

2 – 40

“If this कर्म योग धर्म, which is also भक्ति योग, is lived even a small bit, it protects you from great fears in life”.

कर्म योग as ईश्वर भक्ति, by its very nature is मोक्ष साधनं, and it is auto catalytic, which means even a bit of it helps you gain more of it, and consequently, helps you gain more peace, more prosperity and more happiness, all in this very life. Therefore, neither in this world while one lives, nor in one’s world thereafter, is

there any loss or degradation for the one who strives for मोक्ष, who seeks परमेश्वर with श्रद्धा and भक्ति – with faith and devotion. Such is the glory of भक्ति योग.

Again, in chapter 18, Sri Krishna concludes his गीतोपदेश teachings on ब्रह्मविद्या and योग शास्त्र with these words of assurance to Arjuna who is His भक्त – His devotee.

अहं त्वा सर्व पापेभयो मोक्षयिष्यामि मा शुचः ॥

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I will uplift you from all obstacles in your pursuit of मोक्ष. Do not grieve, do not despair. All these assurances of Sri Krishna reinforce what he says here

न मे भक्तः प्रणश्यति – My भक्त never perishes, never gets destroyed or degraded, in the pursuit of परमेश्वर. The glory of भक्ति योग is even more:

Through भक्ति योग, परमेश्वर can be reached, which means मोक्ष can be gained by any person irrespective of one’s parentage and irrespective of any natural disadvantages or advantages one may be born with. The opportunity to reach परमेश्वर, the opportunity to gain मोक्ष through भक्ति योग is open to every जीव – every human being, without exception.

This is how Sri Krishna presents this message:

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्राः तेऽपि यान्ति परां गतिम् ॥

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किं पुनर्ब्रह्मणाः पुण्याः भक्ताः राजर्षयस्तथा

अनित्यं असुखं लोकं इमं प्राप्य भजस्व मां ॥

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ब्रह्मविद्या **Brahma Vidya**

पार्थ – O! Arjuna. You must know this clearly. What?

ये -Those people, whoever they are

मां व्यपाश्रित्य means मां आश्रयत्वेन गृहीत्वा – holding on to me, the परमेश्वर, as the Alter of their surrender, holding on to Me as their only आश्रय, which means, having their mind and बुद्धि totally released from any sense of dependence on anything other than परमेश्वर and, so released, holding on to Me with the firm conviction that परमेश्वर is the only means for reaching परमेश्वर. In other words, being firmly committed to reaching परमेश्वर, and hence being in a perpetual state of भक्तियोग, whoever they are, all of them

परां गतिम् यान्ति – reach the Supreme Goal of Life, reach परमेश्वर, gain मोक्ष – gain Total Fulfillment in life

हि – indeed, it is certain

Whoever they are means whoever they are, without exception.

ये अपि स्युः पापयोनयः – even though they may be पापयोनयः. पापयोनयः means पापजन्मानः. पापजन्मानः generally refers to people, indeed all living beings whose births are associated with some पापः or दुःखः – improper conduct, sorrow or distress or unhappiness, and/or some bodily defects or degradations of some kind. For want of a better expression, पापयोनयः may be understood here simply as people of disadvantageous birth. भगवान् says:

Even such पापयोनयः – people of disadvantageous birth

मां व्यपाश्रित्य ते अपि यान्ति परां गतिम् – by being firmly committed to reaching परमेश्वर and remaining in a perpetual state of भक्ति योग, which means doing every कर्म as ईश्वर आराधन कर्म, as an act of worship of परमेश्वर, with प्रसाद बुद्धि, they also reach the Supreme Goal of Life, they also gain मोक्ष. Similarly,

स्त्रियः वैश्याः तथा शूद्राः – women, vaiisyas and sudras alike

मां व्यपाश्रित्य ते अपि यान्ति परां गतिम् – by being firmly committed to reaching परमेश्वर and remaining in a perpetual state of भक्ति योग, they also gain मोक्ष – total fulfillment in life.

So says Sri Krishna



ब्रह्मविद्या **Brahma Vidya**

Now, we must understand Sri Krishna's statement properly. Why does भगवान् lump together people of disadvantageous birth, women, vaiisyas and sudras? What do they have in common? Why refer to them in particular? Please listen.

What they have in common is the enormous magnitude of difficulties and barriers of various kinds that they have to endure and overcome, before they could totally commit themselves to the pursuit of मोक्ष. For example, people of disadvantageous birth have to overcome extraordinary social physical and emotional barriers, even to adjust themselves to function in society normally, before they can turn their mind and बुद्धि to the pursuit of मोक्ष. Again, women, by nature, are committed to motherhood and all that it implies. It is indeed extraordinarily difficult to integrate the demands of commitment to motherhood with those of total commitment to the pursuit of मोक्ष. Again, the natural mental dispositions of Vaisyas and Sudras are governed predominantly by the माया गुणs of रजस् and तमस्, and तमस् and रजस् respectively. It would require extraordinary efforts on their part to transform such mental dispositions into one governed by predominantly सत्व गुण, which is necessary to uplift themselves to total commitment to the pursuit of मोक्ष

Yet, we know, that throughout the ages, there have existed, there exist even today, very many such extraordinary people, who have successfully risen above apparently insurmountable difficulties and barriers, and have become saints and inspiring ईश्वर भक्तs, in the pursuit of मोक्ष. By calling attention to such people in particular, भगवान् is paying a special tribute to their wisdom and tenacity, which should serve as an inspiration to all humanity striving for spiritual progress.

Thus, even people who have to start life with severe disadvantages, do gain मोक्ष through भक्ति योग. When that is the case

किं पुनर्ब्राह्मणाः पुण्याः भक्ताः – what to talk of ब्राह्मणाः s, who are पुण्य योनयः – who are born with distinct advantages in terms of culture, attitude, etc., and who are also naturally endowed with a mental disposition, appropriate for ईश्वर भक्तs

तथा – so also

किं पुनः राजर्षयः पुण्याः भक्ताः – what to talk of राज ऋषीs – royal saints, meaning क्षत्रियs, born in enlightened royal families, who are also पुण्य योनयः, who are born with



distinct advantages in terms of opportunities for getting educated in ब्रह्मविद्या and who are also naturally endowed with the mental disposition appropriate for ईश्वर भक्तः.

What about such ब्राह्मणाःs and क्षत्रियःs? Sri Krishna says:

मां व्यपाश्रित्य ते अपि यान्ति परां गतिम् – By being firmly committed to the pursuit of परमेश्वर, and by being established in भक्ति योग, they also reach the Supreme Goal of Life, they also gain मोक्ष.

That means, irrespective of one's parentage or station in life, anyone can reach परमेश्वर, anyone can gain मोक्ष, provided one is totally committed to the pursuit of परमेश्वर, and firmly established in भक्ति योग. Therefore, भगवान् says

अनित्यं असुखं लोकं इमं प्राप्य
इमं लोकं – इमं मनुष्य लोकं – इमं मनुष्य शरीरं

अनित्यं असुखं - This human body, even though it is अनित्यं, it is only transient, it is only temporary, and असुखं – it is not always happy or comfortable. Still, this human body is a great blessing for experiencing all the पुरुषार्थःs of life, all fulfillments in life. Therefore इमं लोकं प्राप्य – having been fortunate enough to be born in this world, with this human body, do not fritter it away, do not waste it. Make use of it effectively to gain the highest पुरुषार्थ of life, to gain total fulfillment in life, which means make use of it for reaching परमेश्वर for gaining मोक्ष.

What should I do in this world with this physical body in order to reach परमेश्वर, in order to gain मोक्ष – total fulfillment in life? भगवान् says

भजस्य मां – Worship me, seek me, the परमेश्वर. Commit yourself totally to the pursuit of परमेश्वर. Establish yourself firmly in भक्ति योग in the pursuit of परमेश्वर. Anything less does not befit you, O! Arjuna.

भजस्य मां – Worship Me, seek Me, the परमेश्वर, means what? How exactly should I seek परमेश्वर?

भगवान् says:



मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु
मां एव एष्यसि युक्तैव आत्मानं मत्परायणः ॥

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मन्मना भव, मद्भक्तो भव, मद्याजी भव, मां नमस्कुरु - That is भक्ति योग in its entirety. That is परमेश्वर भजनं - worship of परमेश्वर. That is how one uses the blessings of one's human body to worship परमेश्वर.

Sri Krishna has told all this before in detail. Here he gives the same message again in an extraordinary succinct manner, indistinguishably integrating कर्म योग, ध्यान योग, भक्ति योग, ज्ञान योग and all associated योग s into one all inclusive भक्ति योग in the pursuit of परमेश्वर, in the pursuit of मोक्ष - total fulfillment in life. This is That All-inclusive भक्ति योग.

मन्मना भव - Be in ध्यान योग at all times, under all circumstances. ध्यान योग means दुःख संयोग वियोगः (6 - 23) - dissociation from association with any kind of दुःख - sorrow or distress. Such dissociation is accomplished through विवेक बुद्धि. The विवेक बुद्धि here is अहं असंगः - I am unbound, which means I, The Self - आत्मा,

which exists independent of one's likes, dislikes, hopes, fears, etc, that pure I, the Self, is असंगः -Unbound. That is knowledge. That knowledge brings about realization that in spite of all apparent associations, I the आत्मा, is really not connected to anything. With that realization, concentrate your mind and बुद्धि on yourself - the आत्मा, as subject, and not as an object. By such concentration, one progressively enters into a process of self-enquiry leading ultimately to self-discovery (कठो 3 - 9 to 14), namely that one's असंग आत्मा is also The आत्मा - The self of all beings, and that असंग आत्मा is indeed the All-pervading परमेश्वर, already in oneself as Oneself Itself.

मन्मना भव is being in such perpetual state of ध्यान योग. Simultaneously,

मद्भक्तो भव - Be My भक्त, be a devotee of परमेश्वर, which means cultivate परम प्रेम स्वरूप, पूर्ण ज्ञान स्वरूप, अनन्य ईश्वर भक्ति, through कर्म योग बुद्धि, सर्व कर्मफल त्याग बुद्धि, ईश्वर आराधन बुद्धि and प्रसाद बुद्धि, which means cultivate absolute love and devotion for परमेश्वर, rooted in ब्रह्म ज्ञानं, realizing That परमेश्वर is वासुदेव - one's own



ब्रह्मविद्या **Brahma Vidya**

प्रत्यग आत्मा – one's own Innermost Self. Do every कर्म as service to That परमेश्वर already in oneself, with the attitude of total renunciation of कर्मफल, and do every कर्म as ईश्वर आराधन कर्म, as worship of परमेश्वर with प्रसाद बुद्धि, welcoming the results of one's कर्म as the very grace of परमेश्वर, as the blessings from परमेश्वर. That is what being an ईश्वर भक्त means. Simultaneously,

मद्याजी भव – do every कर्म as यज्ञ कर्म, recognizing यज्ञोवै विष्णुः, which means every component, every aspect of every यज्ञ कर्म is indeed परमेश्वर Itself. Therefore, be one for whom all यज्ञ कर्म are for gaining परमेश्वर only, nothing else and nothing less.

Gaining परमेश्वर is through अन्तः करण शुद्धि – purification of mind and clarity of बुद्धि. Therefore, be one for whom all यज्ञ कर्मs – all rituals, prayers, bhajans, etc. are only for gaining अन्तः करण शुद्धि, nothing else. Simultaneously,

मां नमस्कुरु – Do नमस्कार to Me the परमेश्वर. Doing नमस्कार to anyone is a matter of recognition and appreciation. Doing नमस्कार to परमेश्वर is ईश्वर दर्शनं, which is स्व आत्मा दर्शनं – seeing परमेश्वर is really seeing Oneself.

Therefore, recognize and appreciate परमेश्वर in yourself as yourself itself by surrendering your notions of Doership and Enjoyership at the alter of परमेश्वर already in yourself. Recalling what we have already read in कठोपनिषत्

(कठ 4 – 12, 13), recognition of परमेश्वर in oneself as Oneself Itself is being in a perpetual state of contemplation on ब्रह्मन्.

- as अङ्गुष्ठ मात्र हृत् पुण्डरीकं – as thumb-size full bloom lotus flower already in one's heart space, revealing आत्मा – the Self as आनन्द स्वरूप ब्रह्मन्
- as ज्योतिः इव अधूमकः – as flame without smoke, as ज्ञानदीपं – revealing आत्मा – The Self as ज्ञान स्वरूप-चित् स्वरूप ब्रह्मन्
- as स एव अद्यः स उ श्वः – as ब्रह्मन् already existing now and will continue to exist tomorrow, revealing आत्मा – The Self as सत्य स्वरूप ब्रह्मन् and
- as भूतभव्यस्य ईशानः – as the Lord of the past, present and the future, revealing आत्मा the Self as परमेश्वर itself.



ब्रह्मविद्या **Brahma Vidya**

Surrendering one's notions of Doership and enjoyership to that परमेश्वर is पूर्ण ईश्वर शरणागति – total surrender to परमेश्वर. Therefore,

मां नमस्कुरु – Do नमस्कार to Me, the परमेश्वर, means being always in a state of contemplation indicated above, cultivate the attitude of पूर्ण ईश्वर शरणागति – total surrender to परमेश्वर, already in yourself as yourself itself.

Thus मन्मना भव, मद्वक्तो भव, मद्याजी भव, मां नमस्कुरु together constitute the All-inclusive भक्ति योग. Such भक्ति योग is the युक्ति – the unique technique for reaching ब्रह्मन्. Such भक्ति योग is the तपस् which Lord वरुण asked भृगु to do, by saying

तपसा ब्रह्म विजिज्ञासस्व तपो ब्रह्म इति

in the Taittiriya Upanishad - “By continuing your तपस्, gain knowledge of ब्रह्मन्, by yourself, beyond any doubt. Such तपस् will surely take you to ब्रह्मन्”.

Through such ब्रह्मन्, through such All-inclusive भक्ति योग a person gains अन्तःकरण शुद्धि with a mind and बुद्धि naturally directed towards परमेश्वर and ultimately recognizes That परमेश्वर in oneself Itself. Communicating this message, Sri Krishna tells Arjuna:

मामेव एष्यसि युक्त्यैव आत्मानं मत्परायणः

युक्त्वा आत्मानं एव – Having prepared oneself, one's body, mind and intellect in this manner, which means having established oneself in the all-inclusive भक्ति योग described above, any person naturally becomes

मत्परायणः – one for whom I am the ultimate goal, the Supreme Goal, the only Goal.

That being so, O! Arjuna, by establishing yourself in the all-inclusive भक्ति योग

मां एव एष्यसि means आत्मानं एव एष्यसि – you will come to Me, you will come to yourself. Because I am the आत्मा of all beings, coming to me means recognizing yourself. When you recognize yourself, you recognize परमेश्वर. Reaching परमेश्वर,



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ब्रह्मविद्या **Brahma Vidya**

you reach yourself. Reaching yourself, you reach परमेश्वर. That is certain. That is the glory of भक्ति योग.

So saying, Sri Krishna concludes this 9th chapter of श्रीमद्भगवत् गीता entitled राज विद्या राज गुह्य योग.