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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

द्वादशोऽध्यायः - भक्ति योगः

dvādaśo 'dhyāyaḥ - bhakti yogaḥ

Chapter 12

Volume 3

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

ye tu sarvāṇi karmāṇi mayi sanyasya matparāḥ ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 12 - 6

ananyenaiva yogena maṁ dhyāyanta upāsate ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

teṣāmahaṁ samuddhartā mṛtyusaṁsāra sāgarāt ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ 12 - 7

bhavāmi nacirātpārtha mayyā veśita cetasām ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

mayyeva mana ādhatsva mayi buddhiṁ niveśaya ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 12 - 8

nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

atha cittam samādhātum na śaknoṣi mayi sthiram ।

अभ्यास योगेन ततो मामिच्छाप्तुं धनञ्जय ॥ 12 - 9

abhyāsa yogena tataḥ māmichchāptum dhanañjaya ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्म परमो भव ।

abhyāse 'pyasamartho 'si matkarma paramo bhava ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 12 - 10

madarthamapi karmāṇi kurvan siddhi mavāpsyasi ॥

अथैतदप्यशक्तोऽसि कर्तुं मध्योगमाश्रितः ।

athaita dasya śakto 'si kartum madhyogamāśritaḥ ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 12 - 11



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sarva karma phala tyāgaṁ tataḥ kuru yatātmavān ॥

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्ध्यानं विशिष्यते ।

śreyo hi jñānamabhyāsāt jñānāddhyānaṁ viśiṣyate ।

ध्यानात्कर्म फल त्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12 - 12

dhyānāt karma phala tyāgaḥ tyāgācchāntir anantaram ॥

All these seven verses go together. In these verses, भगवान्'s उपदेश *bhagavan's upadeś* – teaching, is concerned with the essentials of ईश्वर उपासन *īśvar upāsana* – mode of worship of परमेश्वर *paramesvar* for people who are pursuing a life of कर्म *karma* and कर्मफल *karma phala* – life of activities of various kinds, experiencing the ups and downs, the pleasures and pains of everyday life.

Such people are called संसारिs *saṁsāris*. We are all संसारिs *saṁsāris* – living a life of संसार *saṁsār*, a worldly life of activities of various kinds and their consequences. Such life of संसार *saṁsār* is commonly called the ocean of संसार सागर *saṁsār sāgar*, because it is like an ocean of infinite dimensions. Because such life of संसार *saṁsār* is ever full of changes, known and unknown, it is also aptly called मृत्यु *mṛtyu* – ever-changing ocean of worldly life.

Any change from one state of existence to another state of existence is a मृत्यु *mṛtyu* – a death of some sort. The only vehicle that is available to every person to cross this ocean of ever-changing worldly life is one's own physical body, with all that it is endowed with from time to time. One's entire life is one of कर्म *karma* of various kinds. The whole purpose of कर्म *karma* is only to enable this body, with all its attributes, to cross this ocean of worldly life safely and successfully.

"Safely" means without hurting oneself or others. Successfully means crossing the ocean of संसार *saṁsār* safely, and ultimately reaching one's destination from which there is nothing more to cross. This means one must be absolutely clear about what one's destination is. If the destination is not clear, one will continue to be crossing and crossing, this apparently never-ending ocean of worldly life.

Therefore भगवान् *bhagavan* tells us here, how to carry on our worldly life of activities so that we can cross this ocean of ever-changing संसार *saṁsār*, and reach the



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destination of never-changing existence – the immortal existence, the bliss अमृतं *amṛtam*, मोक्षं *mokṣam*, परमेश्वर *parmeśvar* Itself.

We all know very well indeed, that higher education leading to cultivation of objective knowledge in various arts and sciences does uplift us from very many problems of worldly life. We also know equally well that such education alone does not, and cannot uplift us from very many pains and pleasures of worldly life, which means, while education giving objective knowledge is absolutely necessary for daily life, it is also absolutely inadequate for crossing this संसार सागर *saṁsār sāgar* – the ocean of worldly life.

Together with education in objective knowledge, we also need another kind of education, giving another kind of knowledge, namely Self knowledge – आत्मज्ञानं *ātma jñanam* in order to be able to cross this संसार सागर *saṁsār sāgar* – ocean of worldly life. It is that other kind of education that is provided by ब्रह्मविद्या *brahma vidyā*, which is taught by भगवत् गीता *bhagavat gītā* and the Upanishads.

As the ईशावास्य उपनिषत् *īśāvāsya upaniṣat* says:

अविद्यया मृत्युम् तीर्त्वा विद्यया अमृतं अश्नुते *avidyayā mṛtyum tīrtvā vidyayā amṛtam aśnute* – through education, giving objective knowledge, we come to understand and appreciate changes, and gain the ability to recognize the cause, analyzing the effects. Using the discipline of the same understanding and ability, through education in ब्रह्मविद्या *brahma vidyā* giving आत्मज्ञानं *ātma jñanam* – Self knowledge, we gain the ability to analyze worldly experiences and learn to recognize Immortality in Oneself.

Therefore, finding ourselves as we are, in the midst of कर्म *karmas* – worldly activities of various kinds, with the strength of both objective education and ब्रह्मविद्या *brahma vidyā* education, we can make use of our very कर्म *karmas* as the means of uplifting ourselves to a higher state of human existence, leading ourselves to our ultimate destination, namely मोक्ष *mokṣa* – परमेश्वर *parmeśvar* Itself, the state of total fulfillment, peace and happiness. That is the best service that one can do to oneself.

Sri Krishna now points out the means by which every person can help oneself to gain that state of total fulfillment in life through one's own कर्म *karmas*, whatever they are, in



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one's own daily life. What भगवान् *bhagavan* says here, goes something like this.
भगवान् *bhagavan* says

Do this

If you cannot do that, do this

If you cannot do that, do this

If you cannot do that also, do this. You will then certainly and ultimately reach the destination you seek.

Thus भगवान् *bhagavan* indicates four distinct choices for a person to be able to cultivate अनन्य ईश्वर भक्ति *ananya īśvar bhakti* and कर्म योग बुद्धि *karma yoga buddhi*, necessary for gaining total fulfillment in life, for gaining मोक्ष *mokṣa*. Let us now see the details of these choices in the words of Sri Krishna.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 12 - 6

ananyenaiva yogena maṁ dhyāyanta upāsate ॥

In the last three verses, भगवान् *bhagavan* has been talking about संन्यासीs *sanyāsīs* – the अक्षर ब्रह्म उपासकs *akṣara brahma upāsakas*, and now भगवान् *bhagavan* is going to talk about संसारिs *saṁsāris* – people who are committed to worldly life. The word तु *tu* here distinguishes these two different classes of people.

तु *tu* – Now, talking about संसारिs *saṁsāris*, भगवान् *bhagavan* says

ये मत्पराः *ye matparāḥ* means ये मत्परमाः *ye matparamāḥ* – ये मत्परायणाः *ye matparāyaṇāḥ* – Those for whom I am the ultimate goal. Those with the clear conviction that परमेश्वर *paramesvar* is one's ultimate destination, परमेश्वर *paramesvar* is मोक्ष स्थानं *mokṣa sthānaṁ* and मोक्ष स्वरूपं *mokṣa svarūpaṁ*. Reaching परमेश्वर *paramesvar* is gaining मोक्ष *mokṣa*.

Those who have ascertained beyond doubt either intuitively or through their ब्रह्मविद्या *brahma vidyā* education, that परमेश्वर *paramesvar* is the ultimate goal to be reached, and therefore they should focus attention on the pursuit of परमेश्वर



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paramesvar through whatever they do, which means, all the activities, without exception, become connected to their gaining मोक्ष *mokṣa* ultimately.

If the ultimate goal of मोक्ष *mokṣa* is not clear, or is not well ascertained, the goal of मोक्ष *mokṣa* naturally gets postponed, because for the one who is in the business of worldly life, there are always many, many things which require immediate attention. Therefore, it is absolutely important to acquire the clarity of vision of the goal to be reached. Referring to those people who have acquired that clarity of vision, that मोक्ष *mokṣa* is the ultimate goal to be reached, they are मत्पराः *matparāḥ*, meaning मत्परमाः *matparamāḥ*. भगवान् *bhagavan* says how they should do their कर्म *karmas*.

सर्वाणि कर्माणि मयि संन्यस्य *sarvāṇi karmāṇi mayi sanyasya* – Consigning all actions to me, the परमेश्वर *paramesvar*, dedicating all actions, whether they are religious or secular, dedicating all actions without exception, to Me, the परमेश्वर *paramesvar*, which means doing all actions with ईश्वर अर्पण बुद्धि *īśvar apraṇa buddhi* – with the attitude of dedication to परमेश्वर *paramesvar*

Now, dedication to परमेश्वर *paramesvar* means what? That means doing all actions in accordance with one's own स्वधर्म *svadharma*. Actions are not governed by one's राग-द्वेष *rāga-dveṣa* forces – forces of likes and dislikes, but they are governed totally by the dictates of one's own innermost conscience. Acting in accordance with the dictates of one's innermost conscience is worship of परमेश्वर *paramesvar* – ईश्वर उपासन *īśvar upāsana*. Therefore, भगवान् *bhagavan* says “Do whatever कर्म *karma* you need to do, but always act in accordance with the dictates of your own innermost conscience. Such doing is

सर्वाणि कर्माणि मयि संन्यस्य मत्परमाः *sarvāṇi karmāṇi mayi sanyasya matparamāḥ* – dedicating all actions to Me, the परमेश्वर *paramesvar*, with परमेश्वर *paramesvar* as the ultimate goal to be reached; doing actions in that manner is cultivating कर्म योग बुद्धि *karma yoga buddhi*. Together with such cultivation of such कर्म योग बुद्धि *karma yoga buddhi*



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ये उपासते *ye upāsate* - ये विश्वरूपं परमेश्वरं उपासते *ye viśvarūpaṁ parameśvaram upāsate* – those who worship Me, the परमेश्वर *paramesvar*, in the form of विश्वरूप *viśvarūpa* – in the forms, names and attributes of one's own choice

For example, we go to the Temple and worship the Unmanifest परमेश्वर *paramesvar* manifested in many different forms, names and attributes for purposes of worship, meaning for the purpose of directing one's अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* towards That One all-inclusive, all-pervading Unmanifest परमेश्वर *paramesvar*, remembering भगवान्'s *bhagavan's* words (9-4)

मया ततमिदं सर्वम् जगत् अव्यक्त मूर्तिना *mayā tatamidaṁ sarvam jagat avyakta mūrtinā* – “By My Unmanifest form, this entire manifest creation is pervaded”. Such worship of The Unmanifest परमेश्वर *paramesvar* is सगुण ब्रह्म उपासन *saguṇa brahma upāsana*.

ये *ye* – Those who worship the Unmanifest परमेश्वर *paramesvar* in the mode of सगुण ब्रह्म उपासन *saguṇa brahma upāsana* – how do they worship?

अनन्येनैव योगेन मां *ananyenaiva yogena mām* (विश्वरूपं परमेश्वरं *viśvarūpaṁ parameśvaram*) उपासते *upāsate* those who do that सगुण ब्रह्म उपासन *saguṇa brahma upāsana* totally with अनन्य योग बुद्धि *ananya yoga buddhi*, which means, recognizing परमेश्वर *paramesvar* as one's only आश्रय *āśraya* – as one's only real support in life, those meditate on परमेश्वर *paramesvar* in the form, name and attributes of one's own choice, with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – total surrender to परमेश्वर *paramesvar*. Meditation on परमेश्वर *paramesvar* means

आत्मसंस्थं मनः कृत्वा न किञ्चित् अपि चिन्तयेत् (6 – 25)

ātma saṁsthaṁ manaḥ kṛtvā na kiñcit api cintayet

Using one's विवेक वैराग्य बुद्धि *vivek vairāgya buddhi*, fixing one's wandering mind firmly in the chosen form of परमेश्वर *paramesvar* being worshipped, thinking of nothing else other than परमेश्वर *paramesvar*. Such सगुण ब्रह्म उपासन *saguṇa brahma upāsana* – meditation on परमेश्वर *paramesvar* with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – total surrender to परमेश्वर *paramesvar*, is worshipping परमेश्वर *paramesvar* with अनन्य योग बुद्धि *ananya yoga buddhi*,



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and such worship of on परमेश्वर *paramesvar* cultivates अनन्य ईश्वर भक्ति *ananya īśvar bhakti*. Thus

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

ananyenaiva yogena maṁ dhyāyanta upāsate ॥

Ascertaining beyond doubt that परमेश्वर *paramesvar* is the ultimate goal to be reached, those who perform all actions

- ✓ totally in accordance with their स्वधर्म *svadharma* – the dictates of their own innermost conscience, and thus
- ✓ cultivate कर्मयोग बुद्धि *karma yoga buddhi*, and
- ✓ simultaneously worship परमेश्वर *paramesvar* in the mode of सगुण ब्रह्म उपासन *saguṇa brahma upāsana*
- ✓ meditating on परमेश्वर *paramesvar* with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* and thus
- ✓ cultivate अनन्य ईश्वर भक्ति *ananya īśvar bhakti*

For those people who thus cultivate in themselves both कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti* simultaneously, भगवान् *bhagavan* says

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

teṣāmaham samuddhartā mṛtyu saṁsāra sāgarāt ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ 12 – 7

bhavāmi nacirātpārtha mayyā veśita cetasām ॥

तेषाम् अहं समुद्धर्ता भवामि *teṣām aham samuddhartā bhavāmi* – For them, I become समुद्धर्ता *samuddhartā* – the savior, the rescuer. I become the One who uplifts them. Uplift from what?

मृत्युसंसारसागरात् *mṛtyu saṁsāra sāgarāt* – I become the One who uplifts the from this ocean of संसार *saṁsāra*, from the endless tribulations of worldly life, which means I bless them with peace and tranquility, freedom from mortal agitations.



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Now, how does that happen? For the person who cultivates कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*,

- ✓ कर्मयोग बुद्धि *karma yoga buddhi* contributes to अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* – purity in thought word and deed, and
- ✓ अनन्य ईश्वर भक्ति *ananya īśvar bhakti* through ईश्वर ध्यानं *īśvar dhyānaṁ* with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* contributes to one's चिन्त नैश्वल्यं *cinta naiścalyaṁ* – a mind free from agitations

Doing उपासन कर्म *upāsana karma* in accordance with स्वधर्म *sva dharma* and acting in accordance with the dictates of one's innermost conscience, one immediately gains a mind free from conflicts

Worshipping परमेश्वर *paramesvar* with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – total surrender to परमेश्वर *paramesvar*, one immediately gains the strength of peace and freedom from fear. It is by one's simultaneous cultivation of कर्मयोग बुद्धि *karma yoga buddhi*, and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, भगवान् *bhagavan* becomes one's समुद्धर्ता *samuddhartā* – The savior, the rescuer. भगवान् *bhagavan* being already in Oneself, as the very Self of oneself, “भगवान् *bhagvan* becomes the savior”, means one gains the capacity to uplift oneself from the tribulations, distresses and sufferings of worldly life. As भगवान् *bhagavan* said earlier

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् 2 – 40

svalpamapyasya dharmasya trāyate mahato bhayāt

Simultaneous cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti* – cultivation of even a little bit of this धर्म *dharma* – this way of life, protects one from great fears and dangers. That being the case

पार्थ *pārtha* – O! Arjuna, for those people who cultivate कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, simultaneously in the manner described above

न चिरात् *na cirāt* – before long, it won't be too long before

मय्यावेशितचेतसाम् *mayyā veśita cetasām* – मयि परमेश्वरे आवेशित चेतसाम् *mayi paramesvare āveśita cetasām* – it won't be too long before this entire अन्तःकरण *antaḥ karaṇa* – mind, बुद्धि *buddhi*, अहंकार *ahaṁkāra*, and चित्तं *cittaṁ* becomes tuned for, becomes ready for ईश्वर ज्ञानं *īśvar jñanam* and ईश्वर प्रवेशनं *īśvar*



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praveśanam – knowledge of परमेश्वर *paramesvar* and entry into परमेश्वर *paramesvar* in oneself.

In other words, they become ready for gaining मोक्ष *mokṣa*. Ultimately मोक्ष *mokṣa* is gained only through realized ईश्वर ज्ञानं *īśvar jñānam*, but one becomes fit for, one becomes ready for gaining such ईश्वर ज्ञानं *īśvar jñānam* through diligent cultivation of कर्मयोग बुद्धि *karma yoga buddhi*, and अनन्य ईश्वर भक्ति *ananya īśvar bhakti* in the manner described above.

Therefore भगवान् *bhagavan* tells Arjuna now what exactly to do.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

mayyeva mana ādhatsva mayi buddhiṁ niveśaya ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 12 - 8

nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ ॥

मय्येव मन आधत्स्व *mayyeva mana ādhatsva*

मयि विश्वरूपे परमेश्वरे मनः स्थापय *mayi viśvarūpe parameśvare manaḥ sthāpaya* – Fix your mind firmly in Me, the परमेश्वर *paramesvar*, in the form and name you have chosen to worship.

मनः *manaḥ* means संकल्प विकल्प आत्मकं मनः *saṁkalpa vikalpa ātmakam manaḥ* – the mind whose nature is one of vacillation and indecision. Therefore, “fix your mind firmly in परमेश्वर *paramesvar*” means “let there be no doubt in your mind about your pursuit of परमेश्वर *paramesvar* as your ultimate destination”.

मयि बुद्धिं निवेशय *mayi buddhiṁ niveśaya* – Having chosen परमेश्वर *paramesvar* as your ultimate destination, let your बुद्धि *buddhi* – faculty of decision, enter into Me, The परमेश्वर *paramesvar*. Now, how can a person make one's बुद्धि *buddhi* enter into परमेश्वर *paramesvar*? Only through enquiry – विचार *vicāra*, enquiry on परमेश्वर *paramesvar* through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* – listening and understanding, reflecting and absorbing Upanishad knowledge on जीव *jīva*, जगत् *jagat* and ईश्वर *īśvara*.

With diligent cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti* simultaneously, and with a mind devoid of all doubts in the



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pursuit of परमेश्वर *paramesvar* as the ultimate goal to be reached, and with the continued enquiry on परमेश्वर *paramesvar* through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* of Upanishad knowledge on जीव *jīva*, जगत् *jagat* and ईश्वर *īśvara* – with all this there is nothing that can stop a person from gaining realized ईश्वर ज्ञानं *īśvar jñanam*. There is nothing that can stop a person from gaining मोक्ष *mokṣa*.

Therefore, भगवान् *bhagavan* says “If you do all that

अतः ऊर्ध्वम् *ataḥ ūrdhvam* – in due course of time, as you mature
निवसिष्यसि मयि एव *nivasiṣyasi mayi eva* – you shall enter into Me as Myself, as
परमेश्वर *paramesvar* Itself. There will no longer be any distance between the आत्मा *ātmā*
of yourself and the आत्मा *ātmā* of परमेश्वर *paramesvar*. There will only be one
आत्मा *ātmā* – The Self, and That is yourself, that is Myself, and that is सत् चित् आनन्द
स्वरूप आत्मा *sat cit ānand svarūp ātmā*. Thus

निवसिष्यसि मयि एव *nivasiṣyasi mayi eva* - मयि एव निवासं करिष्यसि *mayi
eva nivāsam karipyasi* - definitely you will abide in Me, The परमेश्वर
paramesvar, for ever. In other words, you will reach your destination, you will gain
मोक्ष *mokṣa*.

न संशयः *na saṁśayaḥ* – There can be no doubt about it. When भगवान् *bhagvan*
says so, it means that is the eternal law of nature.

In the foregoing details on ईश्वर उपासन *īśvara upāsana* – mode of worship of
परमेश्वर *paramesvar*, भगवान् *bhagavan* has made it clear that simultaneous
cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and सगुण ब्रह्म उपासन *saguṇa
brahma upāsana* is not an end in itself. It is only a means to an end. That end is
gaining मोक्ष *mokṣa* – reaching परमेश्वर *paramesvar* in oneself, in this very life. For
reaching that end, cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and ईश्वर उपासन
īśvara upāsana must be done with a mind free from doubts on the ultimate objective to
be reached, combined with diligent enquiry on the nature of परमेश्वर *paramesvar*
itself through continued Upanishad studies. All this, of course, requires lot of efforts.
Such combination of efforts assumes the availability of a mind capable of concentrating
on the mission to be accomplished.



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If you find yourself incapable of such concentration, then what should be done? भगवान् *bhagavan* says

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
atha cittam samādhātum na śaknoṣa mayi sthiram ।
अभ्यास योगेन ततो मामिच्छाप्तुं धनञ्जय ॥ 12 - 9
abhyāsa yogena tato māmichchāptum dhanañjaya ॥

धनञ्जय *dhanañjaya* – O! Arjuna

अथ *atha* – in case

मयि *mayi* (परमेश्वरे *paramesvar*) चित्तं समाधातुं मनः स्थापयितुं स्थिरं *cittam samādhātum manaḥ sthāpayitum sthiram* (अचलं कर्तुम् *acalam kartum*) न शक्नोषि *na śaknoṣi* – If you are not able to fix your mind, hold your mind firmly without being distracted, if you are not able to so fix your mind firmly on Me, the परमेश्वर *paramesvar*, the destination to be reached

ततः अभ्यास योगेन मां आप्तुं इच्छ *tataḥ abhyāsa yogena mām āptum iccha* – then desire to reach Me, try to reach me the परमेश्वर *paramesvar* through अभ्यास योग *abhyāsa yoga*.

भगवान् *bhagavan* tells here something very significant. Let us understand this. भगवान् *bhagavan* says:

If you are not able to concentrate - that does not mean that your mind cannot concentrate. Certainly, your mind can concentrate on anything that you desire. Therefore, the advice is: Desire to concentrate on reaching परमेश्वर *paramesvar* by अभ्यास योग *abhyāsa yoga*.

अभ्यास *abhyāsa* is gaining perfection through repeated practice. Recalling what भगवान् *bhagvan* said earlier in ध्यान योग *dhyāna yoga* about अभ्यास *abhyāsa* (6 – 35)

असंशयं महाबाहो मनो दुर्निग्रहं चलम्
asamśayaṁ mahābāho mano durnigrahaṁ calam
अभ्यासेन तु कौन्तेय वैराग्येण तु गृह्यते
abhyāseṇa tu kaunteya varāgyeṇa tu gr̥hyate



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Mind always appears restless, it is true. But

कौन्तेय *kaunteya* – O! Arjuna

अभ्यासेन वैराग्येण च मनः *abhyāseṇa vairāgyeṇa ca manaḥ* – mind can be brought under control by अभ्यास *abhyāsa* – practice, and वैराग्य *vairāgya* – dispassion.

There are two kinds of अभ्यास *abhyāsa* – practice, one is to try to do the same thing over and over again, improving the skill and efficiency each time, and the other is to dwell on the same subject again and again. When that subject is ब्रह्मज्ञानं *brahma jñānaṁ*, such अभ्यास *abhyāsa* becomes अभ्यासयोग *abhyāsa yoga*.

By dwelling on ब्रह्मज्ञानं *brahma jñānaṁ* again and again, by श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsanaṁ* of Upanishad knowledge, the mind begins to appreciate the inadequacy of other pursuits for gaining total fulfillment in life. When such अभ्यासयोग *abhyāsa yoga* is coupled with वैराग्य *vairāgya* – dispassion, which means absence of cravings for lesser things in life, राग-द्वेष *rāga-dveṣa* forces – the forces of likes and dislikes, naturally disappear.

By such अभ्यासयोग *abhyāsa yoga*, cultivating कर्मयोग बुद्धि *karma yoga buddhi*, अनन्य ईश्वर भक्ति स्थिर मतिः *ananya īśvara bhakti sthira matiḥ* – fixing the mind firmly in the goal of reaching परमेश्वर *parameśvar*, and propelling the बुद्धि *buddhi* towards ईश्वरज्ञानं *īśvar jñānaṁ* and ईश्वर प्रवेशनं *īśvar praveśanaṁ* through Upanishad study, all these progressively become more and more possible and natural, and ultimately, one does reach the goal of मोक्ष *mokṣa* – the state of total fulfillment, peace and happiness in life. Therefore, भगवान् *bhagavan* says:

“Through अभ्यासयोग *abhyāsa yoga*, desire to reach Me, the परमेश्वर *parameśvar*”
मोक्षो मे भूयात् इति इच्छा *mokṣo me bhūyāt iti iccha*. Such desire is intense yearning for मोक्ष *mokṣa*. Only such intense yearning for मोक्ष *mokṣa* can make अभ्यास *abhyāsa* into अभ्यासयोग *abhyāsa yoga*, ईश्वर उपासन *īśvar upāsana*.

We will see more of Sri Krishna's discourse on ईश्वर उपासन *īśvar upāsana* next time.