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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवद् गीता

द्वादशोऽध्यायः - भक्ति योगः

*dvādaśo 'dhyāyaḥ - bhakti yogaḥ*

Chapter 12

Volume 4

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

*ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ ।*

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 12 - 6

*ananyenaiva yogena mām dhyāyanta upāsate ॥*

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

*teṣāmahaṁ samuddhartā mṛtyu saṁsāra 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 siddhimavāpsyasi ॥*

अथैतदप्यशक्तोऽसि कर्तुं मध्योगमाश्रितः ।

*athaitadapyaśakto 'si kartum madhyogam āśritaḥ ।*

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 12 - 11



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*sarva karma phala tyāgaṁ tataḥ kuru yatātmavān ॥*

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्ध्यानं विशिष्यते ।

*śreyo hi jñānam abhyāsāt jñānāddhyānaṁ viśiṣyate ।*

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12 – 12

*dhyānāt karma phala tyāgaḥ tyāgācchāntir anantaram ॥*

Sri Krishna has been talking about सगुण ब्रह्म उपासन *saguṇa brahma upāsana* – mode of worship of परमेश्वर *paramesvar* in the form and names of one's own choice, which mode of worship is appropriate for संसारिs *saṁsāris*, for people living a life of worldly activities of various kinds, and their consequences.

The entire purpose of ईश्वर उपासन *īśvar upāsana* – worship of परमेश्वर *paramesvar*, is only to cross the ocean of संसार *saṁsār*, worldly life, safely and successfully. Safely means without hurting oneself or others, and successfully means ultimately reaching the destination to be reached, in this very life itself.

What is the destination? The destination is मोक्ष *mokṣa* – release from this ever-changing tribulations of worldly life and reaching the never-changing state of total fulfillment, peace and happiness in life.

That मोक्ष *mokṣa* is परमेश्वर *paramesvar* itself, परमेश्वर *paramesvar* being ever-existent and all-pervasive, including oneself, gaining मोक्ष *mokṣa* is really reaching परमेश्वर *paramesvar* already in oneself. ईश्वर उपासन *īśvar upāsana* – worship of परमेश्वर *paramesvar*, is the means for reaching that परमेश्वर *paramesvar* already in oneself, as oneself itself, and that is indeed gaining मोक्ष *mokṣa*. भगवान् *bhagavan* tells here the means for gaining such मोक्ष *mokṣa*.

Since we are all संसारिs *saṁsāris* living an everyday life of worldly activities, what भगवान् *bhagavan* tells here is of direct and immediate interest to all of us. The means for gaining मोक्ष *mokṣa* is the simultaneous cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti*, which together constitute ईश्वर उपासन *īśvara upāsana* – worship of परमेश्वर *paramesvar* for a संसारि *saṁsāri*. How to cultivate कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti* simultaneously, is the subject matter of today's verses.



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भगवान् *bhagavan* says: First of all, one must be clear and be convinced about the destination to be reached, which means one must understand मोक्ष *mokṣa* and must develop an intense yearning for gaining मोक्ष *mokṣa*.

मोक्षो मे भूयात् इति इच्छा *mokṣo me bhūyāt iti icchā* – An intense yearning for gaining मोक्ष *mokṣa* must be there. If that desire is there, then all of one's activities will naturally get oriented towards gaining मोक्ष *mokṣa*, reaching परमेश्वर *paramesvar*. If that desire is not there, then the destination would appear to move farther and farther away from one's reach. Therefore, भगवान्'s *bhagavan's* first instruction is:

मत्परमो भव *matparamo bhava* – Be one for whom the ultimate destination in life is reaching परमेश्वर *paramesvar* itself, and nothing less. Having ascertained, beyond doubt, that परमेश्वर *paramesvar* is the ultimate goal to be reached,

सर्वाणि कर्माणि मयि संन्यस्य *sarvāṇi karmāṇi mayi sanyasya* – do all actions with ईश्वर अर्पण बुद्धि *īśvar arpaṇa buddhi* – with the attitude of total dedication to परमेश्वर *paramesvar*, which means do all actions in accordance with your own स्वधर्म *svadharmā*. Do all actions in accordance with the dictates of your own innermost conscience. By so doing, one cultivates कर्मयोग बुद्धि *karma yoga buddhi*. Simultaneously,

अनन्येनैव योगेन मां ध्यायन्त उपासते *ananyenaiva yogena maṁ dhyāyanta upāsate* – worship परमेश्वर *paramesvar* in the form and names of your own choice, with अनन्य योग बुद्धि *ananya yoga buddhi*. Worship परमेश्वर *paramesvar*, with the clear conviction that परमेश्वर *paramesvar* is your only आश्रय *āśraya* – your only real refuge, your only real source of security, peace and happiness. And, with that firm conviction, meditate on परमेश्वर *paramesvar*, with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* – total surrender to परमेश्वर *paramesvar*, already in oneself. By so worshipping परमेश्वर *paramesvar*, one cultivates 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 *bhagavān* says:

तेषां अहं मृत्यु संसार सागरात् समुद्धर्ता भवामि *teṣāṁ ahaṁ mṛtyu saṁsāra sāgarāt samuddhartā bhavāmi* – For them I become the समुद्धर्ता *samuddhartā* – the



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savior. I become the one who uplifts them from the endless tribulations of worldly life. I bless them with peace and tranquility. I free them from all mental agitations of daily life.

भगवान् *bhagavan* being already in oneself as oneself itself, भगवान् *bhagavan* becomes the savior. By the power of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti*, one gains the capacity to uplift oneself from the tribulations, distress and sufferings of worldly life. Not only that

न चिरात् मयि आवेशित चेतसाम् *na cirāt mayi āveśita cetasām* - it won't be too long before one's entire अन्तःकरण *antaḥ karaṇa* - mind, बुद्धि *buddhi*, चित्तं *cittaṁ* and अहंकार *ahaṁkāra* becomes tuned for - becomes ready for ईश्वर ज्ञानं *īśvar jñānaṁ* and ईश्वर प्रवेशनं *īśvar praveśanaṁ* - knowledge of परमेश्वर *paramesvar* and entry into परमेश्वर *paramesvar* already in oneself, gained through Upanishad knowledge. Ultimately मोक्ष *mokṣa* is gained only through realized ईश्वर ज्ञानं *īśvara jñānaṁ*, but one becomes fit for gaining ईश्वर ज्ञानं *īśvar jñānaṁ* through diligent cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, in the manner described above. Therefore, भगवान्'s *bhagavan's* instruction is

मय्येव मन आधत्स्व *mayyeva mana ādhatasva* - Fix your mind firmly in Me, the परमेश्वर *paramesvar*. Let there be no doubt in your mind about your pursuit of परमेश्वर *paramesvar*, as your ultimate destination.

मयि बुद्धिम् निवेशय *mayi buddhim niveśaya* - Let your बुद्धि *buddhi* enter into Me, The परमेश्वर *paramesvar*, through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsaṇaṁ* - listening and understanding, reflecting and absorbing Upanishad knowledge on, जीव *jīva*, जगत् *jagat* and ईश्वर *īśvar*. If you continue to do all that diligently, you will, in time, mature in ईश्वर ज्ञानं *īśvar jñānaṁ* and

अथ ऊर्ध्वम् निवसिष्यसि मय्येव *atha ūrdhvam nivasiṣyasi mayyeva* - you will ultimately reach 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*, Oneself, and That is Yourself, That is Myself, and That is सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūp ātmā*. Thus



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निवसिष्यसि मय्येव *nivasiṣyasi mayyeva* - You will abide in Me for ever. You will reach the destination. You will gain मोक्ष *mokṣa*

न संशयः *na saṁśayaḥ* - There can be no doubt about it. That is the Law of nature.

Simultaneous cultivation of कर्मयोग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, involving pursuit of Upanishad knowledge require concentration of mind and efforts.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरं *atha cittam samādhātum na śaknoṣi mayi sthiram* - If you are not able to put forth the required concentration of mind and efforts, if you are not able to hold your mind steadily on परमेश्वर *paramesvar* - on the destination to be reached, then भगवान् *bhagavan* says

ततः अभ्यासयोगेन मां आप्तुं इच्छ *tataḥ abhyāsayogena mām āptum iccha* - Desire to reach Me, the परमेश्वर *paramesvar*, through अभ्यासयोग *abhyāsa yoga* Mind can be brought under control through अभ्यास *abhyāsa* - practice, and चैराग्य - dispassion. अभ्यासयोग *abhyāsa yoga* is pursuit of परमेश्वर *paramesvar* by doing all actions with the attitude of total dedication to परमेश्वर *paramesvar*, again and again, worshipping परमेश्वर *paramesvar*, meditating on परमेश्वर *paramesvar*, with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* again and again, dwelling on ब्रह्मज्ञानं *brahma jñānam* through श्रवणं *śravaṇam*, मननं *mananam*, and निदिध्यासनं *nididhyāsanam* of Upanishad knowledge again and again, and cultivating dispassion - total absence of cravings for lesser things in life. By such अभ्यासयोग *abhyāsa yoga*, you will be able to bring your mind under discipline, and ultimately you will be able to reach the goal of मोक्ष *mokṣa* through cultivation of कर्मयोग बुद्धि *karma yoga buddhi*, अनन्य ईश्वर भक्ति *ananya īśvar bhakti* and ब्रह्मविद्या *brahma vidyā* knowledge, says Sri Krishna. All this we saw in some detail last time. Continuing, भगवान् *bhagavan* says:

अभ्यासेऽप्यसमर्थोऽसि मत्कर्म परमो भव ।

*abhyāse'pya samartha'si matkarma paramo bhava |*

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 12 - 20

*madarthamapi karmāṇi kurvan siddhi mavāpsyasi ||*



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अभ्यासेऽप्यसमर्थोऽसि *abhyāse 'pyasamartho 'si* – If you find that you are not capable of doing such practice of अभ्यासयोग *abhyāsa yoga*, if you cannot undertake repeated practices of ईश्वर उपासन *īśvar upāsana*, ईश्वर ध्यानं *īśvar dhyānaṁ*, Upanishad studies, etc. in the manner described above, then

मत्कर्म परमो भव *matkarma paramo bhava* – Be one for whom every कर्म *karma* is ईश्वर कर्म *īśvar karma*, and doing ईश्वर कर्म *īśvar karma* as service to परमेश्वर *paramesvar* is itself one's ultimate destination in life, which means, you need not have to blame yourself for not being able to do ईश्वर उपासन *īśvar upāsana* (worship of परमेश्वर *paramesvar*), ईश्वर ध्यानं *īśvara dhyānaṁ* (meditation on परमेश्वर *paramesvar*), and undertake Upanishad studies, etc. Just be a कर्मयोगी *karma yogī* to start with. That is enough, and everything else will follow naturally in due course, so says भगवान् *bhagavan*.

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि *madarthamapi karmāṇi kurvan siddhi mavāpsyasi* – Performing all actions only for the sake of परमेश्वर *paramesvar*, in the service of परमेश्वर *paramesvar*, by that means also you will gain सिद्धि *siddhi* – success in your pursuits of परमेश्वर *paramesvar* already in yourself. We must understand this option properly. Initially the instruction was

मत्परमो भव *matparamo bhava* – Be one for whom परमेश्वर *paramesvar* is the ultimate goal to be reached. If you cannot be so, now भगवान् *bhagavan* says

मत्कर्म परमो भव *matkarma paramo bhava* – Be one for whom every कर्म *karma* is ईश्वर कर्म *īśvar karma* and doing ईश्वर कर्म *īśvar karma* is by itself the ultimate goal to be reached.

Every कर्म *karma* is ईश्वर कर्म *īśvar karma* means there is no काम्य कर्म *kāmya kama* for me. I have no कर्म *karma* of my own. I have no कर्म *karma* propelled by my own राग-द्वेष *rāga-dveṣa* forces, forces of personal likes and dislikes. Every कर्म *karma* I do has come to me directly from भगवान् *bhagavan* only.

Doing ईश्वर कर्म *īśvar karma* means performing every कर्म *karma* as भगवत् कैङ्कर्यम् *bhagavat kainkaryam* – as a service to परमेश्वर *paramesvar*. Even though I may be doing the कर्म *karmas* I do because of my पूर्वकर्मफल *pūrva karma phala* –



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because of the results of my past actions, I realize that the one who gives me the कर्मफल *karma phalais* always the परमेश्वर *paramesvar*. Therefore any कर्म *karma* I do comes directly from परमेश्वर *paramesvar* only, and thus naturally every कर्म *karma* for me is only ईश्वर कर्म *īśvar karma*.

Recalling भगवान्'s निमित्तमात्रं भव उपदेश *bhagavān's nimitta mātraṁ bhava upadeśa*, I am only an instrument to serve the will of परमेश्वर *paramesvar*, and nothing more. I recognize that परमेश्वर *paramesvar* is always पूर्णम् *pūrṇam* – Full in every respect. परमेश्वर *paramesvar* does not depend on my doing or not doing any कर्म *karma*. For me, recognizing every कर्म *karma* as an ईश्वर कर्म *īśvar karma*, and doing every कर्म *karma* as service to परमेश्वर *paramesvar* is only an expression of my own ईश्वर भक्ति *īśvar bhakti* – devotion to परमेश्वर *paramesvar*.

Because of My own devotion to परमेश्वर *paramesvar*, I do every कर्म *karma* as भगवान् आज्ञया *bhagavān ājñayā*, भगवत् कैङ्कर्यम् कर्म *bhagavat kaiṅkaryam karma* – as a कर्म *karma* performed as a service to परमेश्वर *paramesvar*, under orders directly from परमेश्वर *paramesvar*. Just as the sun shines, wind blows, rain rains, under orders from परमेश्वर *paramesvar*, so too I do what I do. Even my ability to do what I do is by the grace of परमेश्वर *paramesvar* only. That being so, I see परमेश्वर *paramesvar* in Me, in every कर्म *karma* I do. Doing every कर्म *karma* with the attitude of total dedication to परमेश्वर *paramesvar* is itself ईश्वर उपासन *īśvar upāsana* – worship of परमेश्वर *paramesvar* for me. With such attitude, I soon overcome all internal and external obstacles in me, and begin to recognize that मत्कर्म परमो भव *matkarma paramo bhava* is indeed मत्परमो भव *matparamo bhava* – pursuing the goal of doing ईश्वर कर्म *īśvar karma* is indeed the goal of reaching परमेश्वर *paramesvar* itself.

So realizing, I soon gain the ability to pursue the goal of reaching परमेश्वर *paramesvar* itself naturally, through कर्मयोग बुद्धि *karma yoga buddhi*, अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*, अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, Upanishad studies, ईश्वर ज्ञानं *īśvar jñānaṁ* and ईश्वर प्रवेशनं *īśvar praveśanaṁ*, and ultimately, reach परमेश्वर *paramesvar* in oneself, and thus gain मोक्ष *mokṣa*.



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That is the means indicated by Sri Krishna's teaching मत्कर्म परमो भव *matkarma paramo bhava* Following the above teaching, भगवान् *bhagavan* assures

मदर्थम् अपि कर्माणि कुर्वन् *madartham api karmāṇi kurvan*, सिद्धिम् अवाप्यसि *siddhim avāpyasi* – performing all actions for the sake of परमेश्वर *paramesvar* only, by that means also, you will gain सिद्धि *siddhi* – success.

Here the सिद्धि *siddhi* – the success, is realizing that मत्कर्म परमो भव *matkarma paramo bhava* is indeed मत्परमो भव *matparamo bhava*, naturally followed by the simultaneous cultivation of कर्मयोग बुद्धि *karma yoga buddhi*, अनन्य ईश्वर भक्ति *ananya īśvara bhakti* and pursuit of ब्रह्मज्ञानं *brahma jñānaṁ* through Upanishad studies, in the manner described earlier.

अथैतदप्यशक्तोऽसि कर्तुं मध्योगमाश्रितः ।

*athaita dasya śakto'si kartuṁ madhyogamāśritaḥ ।*

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 12 - 11

*sarva karma phala tyāgaṁ tataḥ kuru yatātmavān ॥*

अथ *atha* – Again

एतत् अपि कर्तम् अशक्तोऽसि *etat api kartam aśakto'si* – if you find out that you are not capable of doing even this, namely, doing every कर्म *karma* as ईश्वर कर्म *īśvar karmadicated* to the service of परमेश्वर *paramesvar*, if you feel that it is not possible for you even to be such a कर्म योगी *karma yogī*, then

मध्योगमाश्रितः *madhyogam āśritaḥ* – provided you are fully committed to the goal of reaching परमेश्वर *paramesvar*

ततः *tataḥ* – then, there is another kind of कर्म योग *karma yoga* that you can do, and that is

सर्वकर्मफलत्यागं कुरु यतात्मवान् *sarva karma phala tyāgaṁ kuru yatātmavān* – renounce, give up all कर्मफल *karma phalas* – the results of all your actions to परमेश्वर *paramesvar*, and do so deliberately, with no reaction whatsoever (यतात्मवान् *yatātmavān* = संयत चित्तः *saṁyata cittaḥ* – mind fully and naturally under control), which means, totally dissociate yourself from the कर्मफल *karma phala*, and offer all कर्मफल *karma phala* to परमेश्वर *paramesvar*, as worship of परमेश्वर





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*paramesvar*. That is as good as being मत्कर्म परमो भव *mat karma paramo bhava* and also मत्परमो भव *mat paramo bhava* so says भगवान् *bhagavan*.

भगवान् *bhagavan* is unfolding here a second, and an extraordinarily powerful version of कर्मयोग *karma yoga*, which is applicable and practicable for every person at all times. Let us understand this as well as we can.

Now, when does one feel that one cannot look upon every कर्म *karma* as ईश्वर कर्म *īśvara karma*? One feels so only when one has काम्यकर्म *kāmya karmas* of one's own. Only when one has कर्म *karmas* to fulfill one's personal desires – कर्म *karmas* propelled by one's own worldly desires of various kinds, one feels that one cannot look upon every कर्म *karma* as ईश्वर कर्म *īśvar karma*. भगवान् *bhagavan* says

“Alright. You can do all the काम्यकर्म *kāmya karmas* you want, provided of course, you do not transgress धर्म *dharma*. Within the limits of propriety, you may do whatever कर्म *karma* you want, but you must always remember what I told you before, namely

कर्मण्येवाधिकारस्ते, मा फलेषु कदाचन ॥ 2 – 47

*karmaṇye vādihikāraṣte, mā phaleṣu kadācana* ॥

Doing कर्म *karma* is, of course your prerogative, but you have no claim on the कर्मफल *karma phala*, because it does not belong to you. I am the कर्मफलदाता *karma phala dātā*. The कर्मफल *karma phala* belongs to परमेश्वर *paramesvar* only. Therefore,

सर्वकर्मफलत्यागं कुरु *sarva karma phala tyāgaṁ kuru* – dissociate yourself totally from all कर्मफल *karma phalas* as they happen, and offer the results of all your actions to परमेश्वर *paramesvar*, where they belong. Offering all कर्मफल *karma phalas* to परमेश्वर *paramesva*, as worship of परमेश्वर *paramesvar*, is सर्वकर्मफलत्यागं *sarva karma phala tyāgaṁ* – renunciation of all कर्मफल *karma phalas*. Such सर्वकर्मफलत्यागं *sarva karma phala tyāgaṁ* – renunciation of all कर्मफल *karma phalas* is also another version of कर्म योग *karma yoga*.

Thus कर्म योग *karma yoga* has two versions, one at the level of कर्म *karma* and another at the level of कर्मफल *karma phala*. At the level of कर्म *karma*, कर्म योग *karma yoga* is considering every कर्म *karma* that has come to you, as ईश्वर कर्म



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*īśvara karma*, and doing all such कर्मs *karmas* as well as you can, as भगवत् कैङ्कर्यम् *bhagavat kainkaryam* – as dedication to परमेश्वर *paramesvar*, as service to परमेश्वर *paramesvar*, as worship of परमेश्वर *paramesvar*.

At the level of कर्मफल *karma phala*, कर्म योग *karma yoga* is सर्वकर्मफलत्याग *sarva karma phala tyāga* – renunciation of the results of all your actions, offering the results of all your actions to परमेश्वर *paramesvar*, as worship of परमेश्वर *paramesvar*. At both levels, कर्म योग *karma yoga* itself is ईश्वर उपासन *īśvar upāsana* – appropriate worship of परमेश्वर *paramesvar* for all संसारिs *saṁsāris*.

Let us now try to understand the meaning and potential of सर्वकर्मफलत्याग *sarva karma phala tyāga* with reference to reaching परमेश्वर *paramesvar* – gaining मोक्ष *mokṣa*. If you offer the results of all your actions to परमेश्वर *paramesvar*, what does परमेश्वर *paramesvar* do? Does परमेश्वर *paramesvar* take away the results from you? No. If you give the fruits of all your actions to भगवान् *bhagavan*, भगवान् *bhagavan* gives them back to you as प्रसाद *prasād*, as His blessings. Thus you are a winner both ways.

You get to do whatever you were impelled to do by your own desires, and you also get to enjoy the fruits of your actions, whatever they are. In effect, you lose nothing, and also you gain something in the form of भगवान्'s *bhagavan's* blessings. Consequently, सर्वकर्मफलत्याग *sarva karma phala tyāgaṁ* is something every person can do, and should like to do, if only one sincerely wants to reach परमेश्वर *paramesvar*, wants to gain मोक्ष *mokṣa*.

Now, what does सर्वकर्मफलत्याग *sarva karma phala tyāga* really mean? It only means that you should cultivate ईश्वर प्रसाद बुद्धि *īśvar prasād buddhi* with respect to all your कर्मफलs *karma phalas* – all results of all your actions, whatever they are. Do whatever कर्म *karma* you want to do, but learn to accept the results that follow – pleasure or pain, as ईश्वर प्रसाद *īśvar prasād* – as the very grace of परमेश्वर *paramesvar*, without identifying yourself with those results in any manner whatsoever. That is सर्वकर्मफलत्याग *sarva karma phala tyāga*.



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With respect to काम्य कर्मs *kāmya karmas* initiated and propelled by one's own likes and dislikes, why does one do कर्मs *karmas* in the first place? Only for their results, only for कर्मफलs *karma phalas*. But if one is going to give up all such कर्मफलs *karma phalas* to परमेश्वर *paramesvar*, it is same as doing even those काम्यकर्मs *kāmya karmas*, only for the sake of परमेश्वर *paramesvar*. Therefore, सर्व कर्म फल त्यागं *sarva karma phala tyāgam* is, in effect, the same as doing ईश्वरार्थम् कर्म *īśvarārtham karma* - कर्म *karma* done for the sake of परमेश्वर *paramesvar* only, and as such, it is a mode of worship of परमेश्वर *paramesvar*. As भगवान् *bhagavan* has said in the previous verse:

मदर्थमपि कर्माणि कुर्वन् सिद्धिम् अवाप्यसि *madarthamapi karmāṇi kurvan siddhim avāpyasi* – doing कर्म *karma* for the sake of परमेश्वर *paramesvar* only, one is assured of success in reaching the goal to be reached, namely परमेश्वर *paramesvar* itself. By cultivating ईश्वर प्रसाद बुद्धि *īśvar prasād buddhi* you also learn that in effect, सर्वकर्मफलत्याग *sarva karma phala tyāga* is the same as सर्वकर्मत्याग *sarva karma tyāga* – renunciation of all actions themselves, which means you instantly destroy all bondages of कर्मs *karmas*. Since the original कर्म *karma* itself is prompted and propelled by काम *kāma* desire, in effect, सर्वकर्मफलत्याग *sarva karma phala tyāga* is same as सर्वकामत्याग *sarva kama tyāga* – renunciation of all desires propelling you to perform action.

भगवान् *bhagavan* has already said that by such renunciation of all desires, one discovers all happiness in oneself by oneself.

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

*prajahāti yadā kāmān sarvān pārtha manogatān |*

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 2 – 55

*ātmanyevātmanā tuṣṭaḥ sthita prajñasta docyate ||*

That is the mark of a wise person.

Therefore, even though सर्वकर्मफलत्याग *sarva karma phala tyāga* is mentioned here as the last of the four modes of ईश्वर उपासन *īśvara upāsana* appropriate for संसारिs *saṁsāris*, in its effectiveness to reach परमेश्वर *paramesvar*, to gain मोक्ष



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*mokṣa*, it is not only second to none, it is eminently relevant and applicable to the life of every person, and every one of us indeed.

Such is the glory of सर्वकर्मफलत्याग *sarva karma phala tyāga* way of every day life. भगवान् *bhagavan* has something more to say about सर्वकर्मफलत्याग *sarva karma phala tyāga*, which we will see next time.