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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

अष्टमोऽध्यायः - अक्षर ब्रह्म योगः

aṣṭamo'dhyāyaḥ - akṣara brahma yogaḥ

Chapter 8

Volume 2

अधियज्ञः अहं एव अत्र देहे देहमृतां वर । 8 – 4
adhi yajñah aham eva atra dehe dehamṛtām vara ॥

अन्तकाले च मां एव, स्मरन् मुक्त्वा कलेबरम् ।
antakāle ca mām eva smaran muktvā kalebaram ।
यः प्रयाति स मद्भावं, याति नास्ति अत्र संशयः ॥ 8 – 5
yaḥ prayāti sa madbhāvaṁ yāti nāsti atra saṁśayaḥ ॥

यं यं वापि स्मरन् भावं, त्यजति अन्ते कलेबरम् ।
yam yaṁ vāpi smaran bhāvaṁ tyajati ante kalevaram ।
तं, तं एव एति, कौन्तेय, सदा तद्भावभाषितः ॥ 8 – 6
taṁ tam eva eti kaunteya sadā tadbhāva bhāvitaḥ ॥

तस्मात् सर्वेषु कालेषु, मां अनुस्मर युध्य च ।
tasmāt sarveṣu kaleṣu mām anusmara yudhya ca ।
मय्यर्पितमनोबुद्धिः, मां एव एष्यसि असंशयः ॥ 8 – 7
mayyarpita mano buddhiḥ mām eva eṣyasi asaṁśayaḥ ॥

अभ्यासयोगयुक्तेन चेतसा न अन्यगमिना ।
abhyāsa yoga yuktena cetasā na anyagaminā ।
परमं पुरुषं दिव्यं याति पार्थ अनुचिन्तयन् ॥ 8 – 8
paramaṁ puruṣaṁ divyaṁ yāti pārtha anu cintayan ॥

As we may recall, in the beginning of this chapter, Arjuna asks Sri Krishna a series of 7 questions. Shri Krishna has already answered the first five questions. Arjuna's sixth question is:

अधियज्ञः कः *adhiyajñah kaḥ* - Who is अधियज्ञ *adhiyajña*?



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कथं अधियज्ञः अत्र अस्मिन् देहे *katham adhiyajñah atra asmin dehe* – How come that अधियज्ञ *adhiyajña* is in this physical body? Sri Krishna answers by saying

अधियज्ञः अहं एव *adhiyajñah aham eva*, अत्र देहे *atra dehe*, देहभृतां वर *dehabhṛtām vara* – Addressing Arjuna as देहभृतां वर – one who is the most Exalted among human beings, भगवान् *bhagavān* says:

अधियज्ञः अहं एव *adhiyajñah aham eva* – I am The अधियज्ञ *adhiyajña*, naturally, because The ONE who has the ultimate Lordship over all यज्ञ कर्मसु *yajña karmas* is Myself.

यज्ञ *yajña* is only उपलक्षण *upalakṣaṇa* – an illustration for all kinds of कर्मसु *karmas* in this creation. यज्ञ *yajña* representing all कर्मसु *karmas* is the sustaining factor for this संसार *saṁsāra* – this phenomenal world of beings and changes. This entire संसार *saṁsāra*, this objective world of कर्मसु *karmas* and कर्मफलसु *karma phalas*, is sustained by कर्मसु *karmas* only. Sustaining संसार *saṁsāra* means making all कर्मसु *karmas* and कर्मफलसु *karma phalas* possible for every being in this creation.

It is this kind of sustenance that keeps the cycle of संसार *saṁsāra* going. Thus the sustaining factor for संसार *saṁsāra* is यज्ञ *yajña*. That by which this entire universe is sustained is indeed ब्रह्मन् *brahman* – whose sustaining power is called विष्णु *viṣṇu*. Therefore the ultimate देवता *devatā* for all यज्ञ कर्मसु *yajña karmas* – the समष्टि अभिमानि देवता *samaṣṭi abhimāni devatā* is विष्णु *viṣṇu*.

यज्ञो वै विष्णुः *yajño vai viṣṇuḥ* – यज्ञ *yajño* is indeed विष्णु *viṣṇu* – that is वेद वाक्य *veda vākya* – Vedic Declaration. That विष्णु *viṣṇu* is Myself, says Sri Krishna. Therefore,

अहं एव अधियज्ञः *aham eva adhiyajñah* – I am naturally अधियज्ञ *adhiyajña*
अहं एव अधियज्ञः अत्र देहे *aham eva adhiyajñah atra dehe* – As अधियज्ञ *adhiyajña*, as The Lord of all यज्ञकर्मसु *yajña karmas*, I am in the Physical body of every जीव *jīva*, because, it is the physical body that does the यज्ञ कर्म *yajña karma*.

Thus I am in the यज्ञ कर्ता *yajña kartā* in the यज्ञ कर्म *yajña karma*, as well as in the



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यज्ञ कर्मफल *yajña karma phala* – I am in the Doer of the action, in the action itself, as well as in the result of the action. Being so, I as विष्णु *viṣṇu* as अधियज्ञ *adhiyajña*, I am in every individual Self in this entire creation, including the entire creation itself. Those who have अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* – purity of mind and clarity of बुद्धि *buddhi*, recognize ME as विष्णु *viṣṇu* in every कर्म *karma* they do, says Sri Krishna.

Thus Sri Krishna has now answered the first six questions of Arjuna, thus confirming वासुदेवः सर्वं *vāsudevaḥ sarvaṁ* – ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ* – परमेश्वर *parameśvara* is ALL. Arjuna's 7th question is:

प्रयाण काले च *prayāṇa kāle ca*, कथं ज्ञेयः असि *katham jñeyaḥ asi*, नियतात्मभिः *niyatātmabhiḥ* – Krishna, how do you become recognizable by नियतात्मभिः *niyatātmabhiḥ* – by those who are नियतात्मनः *niyatātmanah* even at the time of their death?

As we may recall, Sri Krishna concluded His Introduction to भक्ति योग *bhakti yoga* in the last Chapter, saying:

प्रयाणकाले अपि च मां ते विदुः युक्तचेतसः *prayāṇa kāle api ca mām te viduḥ yukta cetasaḥ* – Those who are युक्तचेतसः *yukta cetasaḥ* recognize ME, The परमेश्वर *parameśvar*, even at the time of their death. Sri Krishna was talking about ईश्वर भक्तसु *īśvar bhaktas* – Devotees of परमेश्वर *parameśvar* who are युक्तचेतसः *yukta cetasaḥ*, and now Arjuna is asking about ईश्वर भक्तसु *īśvar bhaktas* – Devotees of परमेश्वर *parameśvar* who are नियतात्मनः *niyatātmanah*

We must understand the difference between those who are युक्तचेतसः *yukta cetasaḥ* and those who are नियतात्मनः *niyatātmanah*. युक्तचेतसः *yukta cetasaḥ* means people who have अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*, whose inner instruments of perception मनस् *manas*, बुद्धि *buddhi*, चित्तं *cittaṁ* and अहंकार *ahaṁkāra* are in their original state of purity. All beings are creations of माया *māyā*. माया *māyā* by itself, as we have noted already, is a help to gain ब्रह्मज्ञानं *brahma jñānaṁ*, and not a hindrance, unless one makes it so.



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The अन्तःकरण *antaḥ karaṇa*, namely मनस् *manas*, बुद्धि *buddhi*, अहंकार *ahaṁkāra* and चित्तं *cittam* is born of समष्टि सात्विक अंश *samaṣṭi sātāvika aṁśa* – the Total knowledge Aspect of माया *māyā*.

In their original state, the अन्तःकरण *antaḥ karaṇa* components are naturally pure, in the sense they do not suffer from any disability in themselves, nor are they subject to obstructions to their naturally designated functions. But, during the process of पञ्चीकरण *pañcī karaṇa* – their grossification, in association with a particular physical body, they get contaminated with the रजस् *rajas* and तमस् *tamas* aspects of माया *māyā*. That contamination produces likes and dislikes of various kinds, giving rise to द्वन्द्व मोह *dvandva moha* – the delusion and confusion, about which Sri Krishna talked earlier. That द्वन्द्व *dvandva* causes intrinsic disabilities and unique obstructions to the natural functions of the अन्तःकरण *antaḥ karaṇa*. Such disabilities and obstructions constitute the अशुद्ध *aśuddha* – impurities for the अन्तःकरण *antaḥ karaṇa*.

Here, Sri Krishna is talking about people who are द्वन्द्व मोह निर्मुक्ताः *dvandva moha nirmuktaḥ* – people who are totally freed from द्वन्द्व मोह *dvandva moha*; people whose अन्तःकरण *antaḥ karaṇa* is liberated from the contamination of the रजस् *rajas* and तमस् *tamas* aspects of माया *māyā*, which means, people whose अन्तःकरण *antaḥ karaṇa* has been restored to their original state of purity through भक्ति योग *bhakti yoga*. Such restoration is अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*. People who have gained such अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* are युक्त चेतसः *yukta cetasaḥ* – and they are ज्ञानीस *jñānīs* already.

They recognize their identity with परमेश्वर *parameśvar* at all times – even while they are still associated with their physical bodies in their everyday life. When their प्रारब्धकर्म *prārabdha karmas* are exhausted, their physical bodies naturally fall and they continue to remain non-separate from परमेश्वर *parameśvar*. That is why भगवान् *bhagvān* said earlier: “Those who are युक्त चेतसः *yukta cetasaḥ*, which means, those who are ज्ञानीस *jñānīs* already, they recognize ME, they remain non-separate from ME, The परमेश्वर *parameśvar*, even at the time they depart from their bodies.”



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Arjuna's question is about ईश्वर भक्तः *īśvar bhaktas* who are not yet ज्ञानीः *jñānīs*, who are only जिज्ञासुः even at the time of their death. The जिज्ञासुः *ji-jñāsu* are ईश्वर भक्तः *īśvar bhaktas* – Devotees of परमेश्वर *parameśvar* who understand the significance of ब्रह्मज्ञानं *brahma jñānaṁ* and they are still striving to gain That ब्रह्मज्ञानं *brahma jñānaṁ* through तपस् *tapas* – disciplines of various kinds, being endowed with विवेक बुद्धि *vivek buddhi*, वैराग्यं *vairāgyaṁ* (dispassion) and शम-दमादि *śama-damādi* qualities – qualities of self control, control of the mind, control of the organs of perception and action etc., also being endowed with श्रद्धा *śraddhā* – abiding faith and interest in gaining ब्रह्मज्ञानं *brahma jñānaṁ*. Such जिज्ञासु *ji-jñāsu* kind of ईश्वर भक्तः *īśvar bhaktas* are called नियतात्मनः *niyatātmanah* – those whose अन्तःकरण *antaḥ karaṇa* are well disciplined and kept under total control. Arjuna himself is such a person. He is not yet a ज्ञानी *jñānī*, but he is a जिज्ञासु *ji-jñāsu*, striving to gain ब्रह्मज्ञानं *brahma jñānaṁ*.

Concerned with ईश्वर भक्तः *īśvar bhaktas* like himself, Arjuna wants to know how such people can recognize परमेश्वर *parameśvar* at the time they depart from their bodies. For the one who is standing in the battlefield, the possibility of death is imminent. People like भीष्मा *bhīṣmā* are also in the battlefield and they are ज्ञानीः *jñānīs* already. The word नियतात्मभिः *niyatātmanabhiḥ* includes ज्ञानी *jñānī* also, because their अन्तःकरण *antaḥ karaṇa* are naturally well disciplined and kept under total control.

Therefore, while Sri Krishna was talking about ज्ञानीः *jñānīs* in particular at the conclusion of the last chapter, Arjuna's question at the beginning of this chapter is primarily concerned with जिज्ञासु *ji-jñāsu*, without excluding the ज्ञानीः *jñānīs*. With this understanding, let us see now Sri Krishna's response to Arjuna's question.

अन्तकाले च मां एव, स्मरन् मुक्त्वा कलेबरम् ।

antakāle ca mām eva, smaran muktvā kalebaram ।

यः प्रयाति स मद्भावं, याति नास्ति अत्र संशयः ॥

8 – 5

yaḥ prayāti sa madbhāvaṁ, yāti nāsti atra saṁśayaḥ ॥

First talking about ज्ञानीः *jñānīs*, भगवान् *bhagavān* says:



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अन्तकाले *antakāle* – At the time of departure from one's body, i.e. at the time of death.
मां एव स्मरन् *mām eva smaran* – Remembering ME alone, remembering परमेश्वर *parameśvar* only

Now, how does one remember परमेश्वर *parameśvar*? परमेश्वर *parameśvar* is not an object of memory to recall and remember. ईश्वर स्मरणं *īśvara smaraṇam* – remembering परमेश्वर *parameśvar* is not simply a thought process. One can only remember what one knows. Thinking about परमेश्वर *parameśvar* is not knowing परमेश्वर *parameśvar*. Knowing परमेश्वर *parameśvar* is recognizing one's total identity with परमेश्वर *parameśvar*. Therefore, here ईश्वर स्मरणं *īśvara smaraṇam* – remembering परमेश्वर *parameśvar*, means enjoying the clarity of knowledge of one's total identity with परमेश्वर *parameśvar*. Therefore, मां एव स्मरन् *mām eva smarana* means being fully aware of one's identity as परमेश्वर *parameśvar*.

यः प्रयाति मुक्त्वा कलेबरम् *yaḥ prayāti muktvā kalebaram* – the one who leaves one's physical body
सः मद्भावं याति *saḥ madbhāvaṁ yāti* – he (that person) reaches मद्भावं *madbhāvaṁ*, मत् स्वरूपं *mat svarūpaṁ* – My very Nature, the very nature of परमेश्वर *parameśvar*.

- ◇ He continues to remain as परमेश्वर *parameśvar* Itself
- ◇ He gains सर्वात्मकत्वं *sarvātmakatvaṁ* – The all pervading Nature of परमेश्वर *parameśvar*
- ◇ He is a ज्ञानी *jñānī*, a जीवन् मुक्तः *jīvan muktaḥ* – a Self realized person already
- ◇ He was परमेश्वर *parameśvar* Itself when he was associated with the body, and he continues to remain परमेश्वर *parameśvar* Itself even after leaving his body

अत्र संशयः न अस्ति *atra saṁśayaḥ na asti* – On this matter, there is no doubt, because for a ज्ञानी *jñānī*, for a ब्रह्मवित् *brahmavit* – for a Self-realized person, there is no सूक्ष्मशरीर *sūkṣma śarīr* – subtle body, either before death or after death. अज्ञानं *ajñānaṁ* – Self-ignorance, is the cause for the existence of subtle body. In the wake of ब्रह्मज्ञानं *brahma jñānaṁ*, Self-ignorance has disappeared. The cause being not there, the effect also is not there. Consequently, a ज्ञानी *jñānī* remains as परमेश्वर *parameśvar* Itself, remains ONE with परमेश्वर *parameśvar* Itself, before death and after death.



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In this verse, भगवान् *bhagavān* has simply repeated, for the sake of continuity in His Message, what He said earlier, namely, at the time of death, the ज्ञानी *jñānī* departs from the body, and continues to remain ONE with परमेश्वर *parameśvar* for ever.

The ज्ञानी *jñānī*, going from the physical body and reaching परमेश्वर *parameśvar*, is just like the pot-space going from the pot, and reaching the total space. It is obvious that no going or reaching is really involved; it is just a matter of expression.

[Words like अन्तकाल *antakāla* (end of time), प्रयाणकाल *prayāṇakāla* (time of travel), परमेश्वर स्मरणं *parameśvar smaraṇam* (remembering परमेश्वर *parameśvar*) प्रयाति *prayāti* (goes) याति *yāti* (reaches) etc. are उपचार वचन *upacāra vacanas*, meaning culturally graceful, or courteous expressions in conversations, whose intent in each context is self-evident. These words should be understood and appreciated as such in reading The भगवत् गीता *bhagavat gītā* as an Upanishad.]

Having said that the one who thinks of ME at the time of death reaches ME, the परमेश्वर *parameśvar*, Sri Krishna applies this नियम *niyama* – this logic, to all people and all objects, in the next verse and says, in effect, “As you think, so you become.” भगवान् *bhagvān* says:

यं यं वापि स्मरन् भावं, त्यजति अन्ते कलेबरम् ।

yaṁ yaṁ vāpi smaran bhāvaṁ, tyajati ante kalebaram ।

तं तं एव एति कौन्तेय, सदा तद्भावभावितः ॥

8 – 6

taṁ taṁ eva eti kaunteya, sadā tadbhāva bhāvitaḥ ॥

कौन्तेय *kaunteya* – O! Arjuna –

वा अपि *vā api* – and also, in a similar manner, following the same नियम *niyama* – the same logic

यं यं स्मरन् भावं *yaṁ yaṁ smaran bhāvaṁ* – यं यं भावं स्मरन् *yaṁ yaṁ bhāvaṁ smaran* – remembering, or thinking of, whatever देवता *devatā* whatever object, or whatever name, form and attributes one desires.

त्यजति अन्ते कलेबरम् *tyajati ante kalebaram*

अन्ते कलेबरं त्यजति *ante kalebaram tyajati* – one gives up, one departs from one’s physical body at the time of death.



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तं तं एव एति *taṁ taṁ eva eti* - तं तं स्मृतं भावं *taṁ taṁ smṛtaṁ bhāvaṁ*, एव एति *eva eti* - he (that person) reaches only that देवता *devatā* - that object, or that form, name and attributes, after death. Whatever a person thinks at the time of death, that alone he reaches after death, because

सदा तद्भावभावितः *sadā tadbhāvabhāvitaḥ* - for a long time - सदा *sadā*, his अन्तःकरण *antaḥ karaṇa* his mind and बुद्धि *buddhi* have remained conditioned and committed to that देवता *devatā*, or that name form and attributes, and his सूक्ष्मशरीर *sūkṣma śarīr* - the subtle body still remains so conditioned.

Thus, whatever a person thinks at the time of death, that is what that person will be after death, so declares Sri Krishna.

If that is so, does it mean that I can indulge myself doing anything I want, from time to time, throughout my life, and just think of परमेश्वर *parameśvar* at the time of death, so that I can go to heaven or become परमेश्वर *parameśvar* itself after death?

NO, it does not work that way - simply because, it is not possible. If one has not been thinking of परमेश्वर *parameśvar* most of one's life, it is just not possible for one to think of परमेश्वर *parameśvar* at the time of death. At the time of death, one can only think of those things which have occupied most of one's thought life in all of one's life times. Whatever one will be able to think of or remember at the time of death, and whatever one can be after death, will only be in keeping with one's cumulative thought life.

Therefore, Sri Krishna tells Arjuna, and indeed all ईश्वर भक्तः *īśvar bhaktas*, Devotees of परमेश्वर *parameśvar* - you will only get what you have worked for, nothing more, nothing less. If you work for limited things, such as transient wealth and pleasures of various kinds, that is what you will get ultimately.

Why would one go in for such limited things only in life? Let every भक्त *bhakta* work for gaining परमेश्वर *parameśvar*, for being everything, for all times, so that one can enjoy anything one wants, and at anytime one wants. I am glad you are such a भक्त *bhakta*, because, you seek श्रेयस् and seeking श्रेयस् śreyas is seeking परमेश्वर parameśvar.

Therefore, this is what you should do. भगवान् *bhagavān* says:

तस्मात् सर्वेषु कालेषु मां अनुस्मर युध्य च ।



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tasmāt sarveṣu kāleṣu mām anusmara yudhya ca ।

मय्यर्पित मनोबुद्धिः मां एव एष्यसि असंशयः ॥

8 – 7

mayyarpita manobuddhih mām eva eṣyasi asaṁśayaḥ ॥

तस्मात् *tasmāt*– Therefore, as pointed out already, whatever one thinks at the time of death, that is what the person will be after death. At the time of death, one can only think of those things, which have been occupying one’s thoughts throughout one’s life.

तस्मात् *tasmāt* – Therefore,

सर्वेषु कालेषु मां अनुस्मर *sarveṣu kāleṣu mām anusmara*

सर्वेषु कालेषु *sarveṣu kāleṣu* – at all times, during all your waking hours, from this moment onwards

मां अनुस्मर *mām anusmara* – Be thinking of ME, The परमेश्वर *parameśvar*, not merely स्मर *smara*, but अनुस्मर *anusmara*. The prefix अनु *anu* means doing something, in keeping with, in accordance with something. Therefore, here मां अनुस्मर *mām anusmara* means यथा शास्त्रं मां अनुस्मर *yathā śāstram mām anusmara* – be thinking of परमेश्वर *parameśvar* as you have understood परमेश्वर *parameśvar* from the Teachings of the Upanishads. There is no other way; one cannot think of भगवान् *bhagavān* unless one knows something about भगवान् *bhagavān*.

For us ईश्वर भक्तः *īśvara bhaktas*, the source of knowledge about भगवान् *bhagavān* is only The Upanishads. Therefore, मां अनुस्मर *mām anusmara* means: Be thinking of ME – The परमेश्वर *parameśvar* as अक्षरं ब्रह्म *akṣaram brahma*, as सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma*, as तत् विष्णोः परमं पदं *tat viṣṇoḥ paramaṁ padaṁ*, etc. Hold on to That परमेश्वर *parameśvar* in yourself at all times and at the same time युध्य च *yudhya ca* – fight also, as you must, as well as you can. This is the advice to Arjuna in his particular situation.

For us, for all ईश्वर भक्तः *īśvar bhaktas*, युध्य च *yudhya ca* means स्वधर्मं कुरु *svadharmam kuru* – Do as well as you can, whatever is your immediate duty, under your particular circumstances, always as कर्म योग *karma yoga* and यज्ञ कर्म *yajña karma* – which means



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नियतं कुरु कर्मत्वं - यज्ञार्थं मुक्तसङ्गः कर्म समाचर । (3 – 8 / 9)

niyataṁ kuru karmatvaṁ - yajñārthaṁ muktsangāḥ karma samācara ।

Do the कर्म *karma* that has come to you naturally as your immediate duty to be done, and do that यज्ञ कर्म *yajña karma* as कर्म *karma* – totally dedicated to परमेश्वर *parameśvar*, with no attachment whatsoever, either for the कर्म *karma* or for the कर्म फल *karma phala*. Any कर्म *karma* done as कर्म योग *karma yoga* and यज्ञ कर्म *yajña karma* always results in a change for the better. Therefore, holding on to परमेश्वर *parameśvar* at all times, do whatever you are duty bound to do by virtue of your immediate circumstances, and do that कर्म *karma* as a Service to परमेश्वर *parameśvar* – as a Service to the Highest and the Best in Yourself.

सर्वेषु कालेषु मां अनुस्मर युध्य च *sarve ṣu kāleṣu mām anusmara yudhya ca* is ईश्वर शासनं *īśvar śāsanam* – a command word from परमेश्वर *parameśvar* to every ईश्वर भक्त *īśvar bhakta*. To obey this command at all times is only to experience the Real Joy of life and The Glory of परमेश्वर *parameśvar*, and it is an expression of one's परम प्रेम स्वरूप ईश्वर भक्ति *parama prema svarūpa īśvar bhakti* – Total unqualified Love of परमेश्वर *parameśvar*, which means one's Love of everything that is the Best and the highest in one's own self. As an ईश्वर भक्त *īśvar bhakta*, do the duty assigned to you by परमेश्वर *parameśvar*. How should one do one's duty?

मयि अर्पित मनो बुद्धिः *mayi arpita mano buddhiḥ* – with the mind and बुद्धि *buddhi* totally offered, totally surrendered to परमेश्वर *parameśvar*, already abiding in the Temple of one's own heart, which means doing one's duty with the attitude of ईश्वर समर्पणं *īśvara samarpaṇam*, and पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*.

ईश्वर शरणागति *īśvara śaraṇāgati* – as we have already seen, is the fusion of ईश्वर भक्ति *īśvar bhakti* and ईश्वर ज्ञानं *īśvar jñānam* – totally devoid of the power of अहंकार *ahaṁkāra* – ego “I”. With the disposition of ईश्वर शरणागति *īśvara śaraṇāgati*, there is no conflict between the functions of one's Mind and बुद्धि *buddhi*. If you reorder your life in this manner, from this moment onwards, then, when the time comes for you to leave this body – भगवान् *bhagavān* says:



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मां एव एष्यसि *mām eva eṣyasi* - You will certainly come to Me, The परमेश्वर *parameśvar*, which means you will come to recognize Me, The परमेश्वर *parameśvar* in yourself as Yourself Itself, and thus you will become ONE with Me, The परमेश्वर *parameśvar*

असंशयः *asamśayaḥ* - No doubt about it, because, your true identity with परमेश्वर *parameśvar* is already a Fact of Nature, with the mental disposition of ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvar bhakti* and पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati*, you will naturally recognize yourself, what you really are. How can one uplift oneself to gain the State of मयि अर्पित मनो बुद्धिः *mayi arpita mano buddhi* - - ईश्वर समर्पण बुद्धि *īśvara samarpaṇa buddhi*, पूर्ण ईश्वर शरणागत बुद्धि *pūrṇa īśvara śaraṇāgata buddhi*? भगवान् *bhagavān* tells in the next verse:

अभ्यास योगयुक्तेन चेतसा न अन्यगामिना ।

abhyāsa yoga yuktena cetasā na anyagāminā ।

परमं पुरुषं दिव्यं याति पार्थ अनुचिन्तयन् ॥

8 – 8

paramaṁ puruṣaṁ divyaṁ yāti pārtha anucintayan ॥

The means for gaining such

मयि अर्पित *mayi arpita* - मनो बुद्धि *mano buddhi* is अभ्यास योग युक्त परमेश्वर *abhyāsa yoga yukta parameśvar* अनुचिन्तनं *anucintanaṁ*

अभ्यास *abhyāsa* is gaining perfection through repeated practice. अभ्यास योग *abhyāsa yoga* is ध्यान योग *dhyāna yoga*, where the Mission of अभ्यास *abhyāsa* yoga – repeated practice, is Union with परमेश्वर *parameśvar*

अभ्यासयोगयुक्तेन *abhyāsa yoga yuktena* - By cultivating That अभ्यास *abhyāsa*, That ध्यानयोग *dhyāna yoga* in such a manner

चेतसा न अन्यगामिना *cetasā na anyagāminā* - by a mind which is never distracted and distractible by other thoughts. Therefore, अभ्यासयोगयुक्तेन चेतसा न अन्यगामिना *abhyāsa yoyuktena cetasā na anyagāminā* means by cultivating such ध्यानयोग *dhyāna yoga* where the mind is always focused on the committed subject of contemplation, without ever being distracted, or obstructed by extraneous thoughts, the



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subject of contemplation here is:

परमं पुरुषं दिव्यं अनुचिन्तयन् *paramaṁ puruṣaṁ divyaṁ anuī cintayan* - चिन्तयन् *cintayan* is to think, अनुचिन्तयन् *anu cintayan* is to contemplate in keeping with the Teachings of The Upanishads. Therefore, परमं पुरुषं दिव्यं अनुचिन्तयन् *paramaṁ puruṣaṁ divyaṁ anucintayan* means mind and बुद्धि *buddhi* contemplating steadily on The Divine परम पुरुष *paramaṁ puruṣaṁ* - The पुरुषोत्तम *puruṣottama* - The परमेश्वर *parameśvar*, as अक्षरं ब्रह्म *akṣaraṁ brahma*, as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*, as तत् विष्णोः परमं पदं *tat viṣṇoḥ paramaṁ padaṁ* etc. So contemplating,

परमं पुरुषं दिव्यं याति *paramaṁ puruṣaṁ divyaṁ yāti* - one reaches, one recognizes one's identity with परमेश्वर *parameśvar*. Let us recall again - As you think so you become. Therefore, Sri Krishna says:

पार्थ *pārtha*- O! Arjuna,

परमं पुरुषं दिव्यं अनुचिन्तयन्, परमं पुरुषं दिव्यं याति *paramaṁ puruṣaṁ divyaṁ anucintayan, paramaṁ puruṣaṁ divyaṁ yāti* - Constantly remaining in contemplation on परमेश्वर *parameśvar*, one reaches That परमेश्वर *parameśvar*, one becomes ONE with That परमेश्वर *parameśvar*, ultimately. Therefore,

तस्मात् सर्वेषु कालेषु मां अनुस्मर युध्य च ।

tasmāt sarveṣu kāleṣu mām anusmara yudhya ca ।

मय्यर्पित मनो बुद्धिः मां एव एष्यसि असंशयः ॥

8 - 7

mayyarpita mano buddhiḥ mām eva eṣyasi asaṁśayaḥ ॥

अभ्यासयोगयुक्तेन चेतसा न अन्यगामिना ।

abhyāsa yoga yuktena cetasā na anyagāminā ।

परमं पुरुषं दिव्यं, याति पार्थ अनुचिन्तयन् ॥

8 - 8

paramaṁ puruṣaṁ divyaṁ, yāti pārtha anuī cintayan ॥

In these two verses, भगवान् *bhagavān* says how Arjuna, and indeed any ईश्वर भक्त *īśvar bhakta* can uplift oneself to become a ज्ञानी *jñānī*, and recognize and enjoy identity with परमेश्वर *parameśvar* in oneself, as ONESELF Itself, in one's own life time, and also, for ever thereafter. The Means for such upliftment is:



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अभ्यासयोगयुक्तेन, परमेश्वरं अनुचिन्तयन्
abhyāsa yoga yuktena, parameśvaraṁ anucintayan
मय्यर्पितमनोबुद्धिः सन्, सर्वेषु कालेषु मां
mayyarpita manobuddhih san, sarveṣu kāleṣu mām
अनुस्मरणं कुर्वन्, स्वधर्मं कुर्वन् च,
anusmaraṇaṁ kurvan, svadharmaṁ kurvan ca,
भक्तः परमं पुरुषं याति ॥
bhaktaḥ paramaṁ puruṣaṁ yāti ॥

Cultivating भक्ति योग *bhakti yoga* through constant practice of ध्यान योग *dhyāna yoga*, कर्म योग *karma yoga*, बुद्धि योग *buddhi yoga*, offering one's Mind and बुद्धि *buddhi* totally to परमेश्वर *parameśvar* in thought, word and deed, with the mental disposition of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* at all times, and, at the same time, performing one's immediate worldly duties, as well as one can at all times with the attitude of कर्म योग, *karma yoga*, यज्ञ कर्म *yajña karma* and प्रसाद बुद्धि *prasāda buddhi*, one can uplift oneself to the state of a ज्ञानी *jñānī* in one's own lifetime and experience, realize and enjoy total identity with That परम पुरुष *parama puruṣa* – The परमेश्वर *parameśvar*, abiding in one's own self – as ONESELF Itself, NOW, while living, and for EVER thereafter.

That is Sri Krishna's Message today, which is also the essential Message of this entire chapter.

We will continue, next time.