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ब्रह्मविद्या **Brahma Vidya**

## श्रीमद्भगवत् गीता

नवमोऽध्यायः - राज विद्या राज गुह्य योगः

*navamo'dhyāyaḥ - rāja vidyā rāja guhya yogaḥ*

### Chapter 9

Volume 4

अवजानन्ति मां मूढाः मानुषीम् तनुं आश्रितम् ।

*avajānanti mām mūḍhāḥ mānuṣīm tanuṁ āśritam ।*

परम् भावम् अजानन्तः मम भूतमहेश्वरम् ॥

9-11

*param bhāvam ajānantaḥ mama bhūta maheśvaram ॥*

मोघाशाः मोघकर्माणः मोघज्ञानाः विचेतसः ।

*moghāśāḥ moghakarmāṇaḥ moghajñānāḥ vicetasāḥ ।*

राक्षसीम् आसुरीम् चैव प्रकृतिम् मोहिनीम् श्रिताः ॥

9-12

*raakṣasīm āsurīm caiva prakṛtim mohinīm śritāḥ ॥*

महात्मानस्तु मां पार्थ दैवीम् प्रकृतिम् आश्रिताः ।

*mahātmānastu mām pārtha daivīm prakṛtim āśritāḥ ।*

भजन्ति अनन्यमनसः ज्ञात्वा भूतादिम् अव्ययम् ॥

9-13

*bhajanti ananya manasaḥ jñātvā bhūtādim avyayam ॥*

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

*satataṁ kīrtayanto mām yatantaśca ḍṛḍhavratāḥ ।*

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

9-14

*namasyantaśca mām bhaktyā nityayukta upāsate ॥*

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मां उपासते ।

*jñānayajñena cāpyanye yajanto mām upāsate ।*

एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखम् ॥

9-15

*ekatvena pṛthaktvena bahudhā viśvato mukham ॥*

As we saw last time, talking about the Nature of परमेश्वर *parameśvar*, Sri Krishna says:



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मया अध्यक्षेण प्रकृतिः सृयते सचराचरम् *mayā adhyakṣeṇa prakṛti sūyate sacarācaram* – Presided over by ME, The परमेश्वर *parameśvar*, My माया प्रकृति *mayā prakṛti* – My inherent Power, the माया उपाधि *mayā upādhi* – the Vehicle of My माया *mayā* Power creates this world of all kinds of beings, moving and unmoving in nature.

अनेन हेतुना *anena hetunā*, जगत् विपरिवर्तते *jagat viparivartate* – It is by this Means, this entire universe revolves. By My very presence, My माया *mayā* Power gets activated to create this entire world of never ending changes. No activity in this creation takes place without being presided over by ME, as Pure Consciousness. All activities take place by My very presence, in My very presence. But, I Myself remain totally uninvolved in the actions of the जीवs *jīvas* – in the actions of all beings in this creation. All जीव कर्मs *jīva karmas* arise only from the माया गुणs *māyā guṇas* of the individuals involved – so says भगवान् *bhagvan* Sri Krishna

One's गुण *guṇa* is the result of one's own कर्म *karma*, and one's own कर्म *karmas* is the expression of one's own गुण *guṇa* – this is true for the individual, as well as for the entire creation. This entire creation is what it is because of the totality of all the गुण कर्मs *guṇa karmas* of all beings in this creation. Therefore, the upliftment of the entire world starts with the upliftment of oneself. Such upliftment of oneself is possible only if one realizes the true nature of oneself, as the Very Nature of परमेश्वर *parameśvar* Itself, namely, परमेश्वर *parameśvar* is the आत्मा *ātma* – The SELF of every being, and the Nature of आत्मा *ātma* is नित्य *nitya* – शुद्ध *śuddha* – बुद्ध *buddha* – मुक्त *mukta* – स्वभावः *svabhāvaḥ* – Eternal – Ever Pure – All Knowledge – Ever Free – That is the Nature of परमेश्वर – The आत्मा *ātma* – The SELF of every self. Until such realization takes place, one will continue to be under the spell of one's माया गुणs *māyā guṇas*, as Sri Krishna pointed out earlier:

“अज्ञानेन आवृतं ज्ञानं, तेन मुह्यन्ति जन्तवः” (5-15)

*ajñānena āvṛtaṁ jñānaṁ, tena muhyanti jantavaḥ*

अज्ञानेन आवृतं ज्ञानं *ajñānena āvṛtaṁ jñānaṁ*, – one's आत्मज्ञानं *ātma jñānaṁ* Self-Knowledge is veiled by, is obstructed by अज्ञानं *ajñānaṁ*– Self-ignorance. Self-ignorance exists as long as Self-knowledge is not there, just as darkness exists as long



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as light is not there. Self-ignorance has the power to create पुण्य *puṇya* - पाप कर्म *pāpa karmas* and their results, and keep this creation going  
तेन अज्ञानेन मुह्यन्ति जन्तवः *tena ajñānena muhyanti jantavaḥ* - By the power of such Self-ignorance, all the जीव *jīvas*, including people, मुह्यन्ति *muhyanti* - suffer delusion, sorrow and distress. The people who suffer such delusion are called मूढाः *mūḍhaḥ* - deluded people. Referring to such मूढः *mūḍhaḥ*, भगवान् *bhagvān* says:

अवजानन्ति मां मूढाः, मानुषीम् तनुं आश्रितम् ।  
*avajānanti mām mūḍhaḥ, mānuṣīm tanuṁ āśritam ।*  
परम् भावम् अजानन्तः मम भूतमहेश्वरम् ॥ 9-11  
*param bhāvam ajānantaḥ mama bhūta maheśvaram ॥*

मूढाः मां अवजानन्ति *mūḍhāḥ mām avajānanti*  
मूढाः *mūḍhāḥ* - The people who are so deluded, being under the spell of their own माया गुण *māyā guṇas*, such as राग-द्वेष गुण *rāga-dveṣa guṇas*, पुण्य-पाप कर्म *puṇya-pāpa karmas* etc., the people whose lives are governed by Self-ignorance and माया गुण *māyā guṇas*, such people

मां अवजानन्ति *mām avajānanti* - they neglect ME, ignore ME, and disregard ME, which means they do not recognize Me, they do not recognize My true Nature as परमेश्वर *parameśvar*.

We must understand here that Sri Krishna is not complaining that some people are not recognizing Him as परमेश्वर *parameśvar*. What Sri Krishna says is:

By neglecting ME, ignoring Me, disregarding ME, and not recognizing ME as परमेश्वर *parameśvar* Itself, the मूढाः *mūḍhāḥ* - the people are governed by Self-ignorance, are neglecting themselves, they are not recognizing themselves. They do not recognize that I am the SELF of themselves. They do not realize that the true nature of themselves also is परमेश्वर *parameśvar* Itself. Because of their Self-ignorance, they are not able to see ME as परमेश्वर *parameśvar*. They see Me only as another मनुष्य *manuṣya* - another human being, just like themselves. For them, I am only Mr. Krishna, and nothing more.



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मानुषीम् तनुं आश्रितम् *mānuṣīm tanuṁ āśritam karmas* – They see ME only as one who abides in this physical body, engaged in different activities, just like themselves. In other words, they look upon Me as the कर्ता *kartaa* – the Doer of all the कर्मस *karmas*, coming out of this physical body. They cannot see that I am neither a कर्ता *kartaa* nor a भोक्ता *bhokta* – neither a Doer nor an Enjoyer of the कर्मस *karmas*, and the कर्मस *karmas* of this physical body do not touch ME at all.

मम परम् भावम् अजानन्तः *mama param bhāvam ajānantaḥ* – Not knowing, not recognizing My परम् भावम् *param bhāvam* – My Higher Nature as परमात्मा *paramātmā* – as the Ever-existent, All-conscious, All-inclusive, Unchanging and Uninvolved आत्मा *ātmā* – The Supreme Being in oneself and in all beings, The Self of all beings, including oneself,

मम भूतमहेश्वरम् अजानन्तः *mama bhūta maheśvaram ajānantaḥ* – not knowing, not recognizing, My higher nature as the Lord of all created beings; not knowing, not recognizing that I am the ultimate source, The Ultimate Cause for this entire creation; I am the Source from which this entire creation has come, I am the ONE into which this entire creation will ultimately disappear and, I am the ONE who sustains this entire creation while it appears; not knowing all this, the मूढ जनाः *mūḍha janāḥ* – the people who are under the spell of their own माया गुणस *māyā guṇas* neglect ME, disregard ME, and do not recognize ME. In reality they do not recognize themselves.

By such indifference, born of Self-ignorance, they only hurt themselves. How do they hurt themselves? भगवान् *bhagvan* says:

मोघाशाः मोघकर्माणः मोघज्ञानाः विचेतसः ।  
*moghāśāḥ moghakarmāṇaḥ moghajñānāḥ vicetasah ।*  
राक्षसीम् आसुरीम् चैव प्रकृतिम् मोहिनीम् श्रिताः ॥  
*rākṣasīm āsurīm caiva prakṛtim mohinīm śritāḥ ॥*

9-12

मोघ *mogha* means essentially useless, worthless, futile. Therefore,

मोघाशाः *moghāśāḥ* – मोघ आशाः *mogha āśāḥ* – Their desires and hopes are vainful, futile, devoid of any real value or significance. It is by God's Grace that one is born as a human being. Having been fortunate enough to be born as a human being, if one



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chooses to remain ignorant of the true nature of oneself, and the overriding purpose of life, one is really wasting one's life. Such people are **मोघाशाः moghāsāḥ**

**मोघकर्माणः mogha karmāṇaḥ** – All the **कर्मs karmas** they do are also essentially wasteful, because, their **कर्मs karmas** do not yield what they really need. While their **कर्मs karmas** do give some limited results, they do not give **अन्तःकरण शुद्धि antaḥ karaṇa śuddhi** – purity of Mind and **बुद्धि buddhi**, leading to Peace, Happiness, and the Sense of Total Fulfillment in Life that they need. Thus, by neglecting **परमेश्वर parameśvar**, they are neglecting themselves and their own real needs. Further,

**मोघज्ञानाः mogha jñānāḥ** – All their knowledge also is effectively useless in terms of their spiritual progress, because, all their knowledge is limited to some areas of objective knowledge which are useful only for some limited worldly transactions. Unless the depth and discipline of their objective knowledge is used to understand, appreciate and realize Self-Knowledge, their objective knowledge, however extensive it may be, by itself, is spiritually useless.

**विचेतसः vicetasah** – They are ever confused in their minds. They cannot discern what is proper and what is improper – **धर्म dharma** and **अधर्म, adharma** **आत्मा ātmā** and **अनात्मा anātmā**. They do not have **विवेक बुद्धि viveka buddhi**. Consequently, they cannot see what is the right thing to do in a given situation. Anything convenient at the moment is right for them. So, what happens to them?

**राक्षसीम् आसुरीम् चैव प्रकृतिम् मोहिनीम् श्रिताः rākṣasīm āsurīm caiva prakṛtim mohinīm śritāḥ** – They resort to the dispositions of **राक्षसा rākṣasā** and **असुराs asurās**.

A **राक्षस rākṣasa** has a predominance of **रजोगुण rajoguṇa** – intense desire, ambition etc. – which gives rise to intense activity and also vainfulness. In the process of fulfilling one's desires and ambitions, the **राक्षस rākṣasa** aggressively destroys anything or anybody, that appears as an obstruction to one's own goal.

An **असुर asura** is one whose mental make up is predominantly **तमस् गुण tamas guṇa** – ignorance and stupidity. Such people have the disposition of violence, cruelty and abusiveness in all their thoughts, words and deeds.



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मोहिनीम् प्रकृतिम् *mohinim prakṛtim* - The राक्षस गुणः *rākṣasa guṇa* and असुर गुणः *asura guṇas* are deceitful in nature, and they are conducive to ever increasing मूढत्वं *mūḍhatvaṁ* – delusion and senselessness.

As we may recall, it is with reference to such people, the ईशावास्य उपनिषत् *īśāvāsya upaniṣat* says:

असुर्या नाम ते लोकाः अन्धेन तमसा आवृताः ।  
*asuryā nāma te lokāḥ andhena tamasā āvṛtāḥ* ।  
तां स्ते प्रेत्य अभिगच्छन्ति ये के च आत्महनो जनाः ॥  
*tāṁste pretya abhigacchanti ye ke ca ātmahano janāḥ* ॥

Those who live a life of Self-ignorance are described here as आत्महनो जनाः *ātmahano janāḥ* – people who commit spiritual suicide.

असुर्या नाम ते लोकाः *asuryā nāma te lokāḥ* – they live in the world of असुराः *asuras*, who are incapable of enjoying the true happiness of being the best in themselves, because, अन्धेन तमसा आवृताः *andhena tamasā āvṛtāḥ* – their world of existence – their daily lives, are covered by blinding darkness, which means ever increasing ignorance, sorrow and distress.

They live that kind of life, not only now, but also after death

तान् ते प्रेत्य अभिगच्छन्ति *tān te pretya abhigacchanti*– they reach the same world of blinding darkness even after death, which means they continue to be ignorant of the true nature of themselves, and hence continue to suffer sorrow and distress, even after death.

The consequences of Self-ignorance do not disappear on the death of one's physical body. If you are ignorant now, you are not going to be enlightened after death. After death also, you will continue to be ignorant, and you will continue to suffer sorrow and distress. Therefore, realize this fact, and take action even now, to live a life of धर्म *dharma* and कर्मयोग *karma yoga*, and cultivate आत्मज्ञानं *ātma jñānaṁ* – Self-knowledge, through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsaṇaṁ* – says The Upanishad.

Having talked about मूढाः *mūḍhās* – those who neglect परमेश्वर *parameśvar*, and thereby neglect themselves, Sri Krishna now talks about those ईश्वर भक्त *īśvara*



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*bhaktas* – the जिज्ञासु *jijñāsu* kind of Devotees of परमेश्वर *parameśvar*, who understand and appreciate the importance of Self-knowledge to themselves, and hence seek परमेश्वर *parameśvar* and cultivate आत्मानं *ātjñānam*, ब्रह्मज्ञानं *brahma jñānam*, ईश्वरज्ञानं *īśvara jñānam* with श्रद्धा *śraddhā* and भक्ति *bhakti* – with interest and devotion.

Referring to those Devotees, भगवान् *bhagavan* says:

महात्मानस्तु मां पार्थ दैवीम् प्रकृतिमं आश्रिताः ।  
*mahātmānastu mām pārtha daivīm prakṛtimam āśritāḥ* ।  
भजन्ति अनन्यमनसः ज्ञात्वा भूतादिम् अव्ययम् ॥ 9-13  
*bhajanti ananyamanasaḥ jñātvā bhūtādim avyayam* ॥

तु *tu* – on the other hand, the मुमुक्षु *mumukṣu* kind of ईश्वर भक्तसु *īśvara bhaktas* who are committed to the pursuit of Self-Knowledge

महात्मानः *mahātmānaḥ* – they are महात्मासु *mahātmās*; here आत्मा *ātmā* refers to their mental disposition; in terms of their अन्तःकरण *antaḥ karaṇa* – Mind and बुद्धि *buddhi*. They are “Great”, meaning their thinking is great; their thinking is broad, deep and meaningful; their thinking is concerned with the Whole – the totality of all existence; their thinking touches the self of all beings; therefore, they are महात्मानः *mahātmānaḥ*; they are महात्मासु *mahātmās* – they are Great;

दैवीम् प्रकृतिम् आश्रिताः *daivīm prakṛtim āśritāḥ* – they have देव प्रकृति *deva prakṛti*, which means, देव स्वभाव *deva svabhāva* – a divine disposition. They are governed predominantly by सत्य गुण *satva guṇa* characterized by Divine qualities such as विवेक *viveka*, श्रद्धा *śraddhā* – self control, discipline etc. Sri Krishna talks about देव गुणसु *deva guṇas* and असुर गुणसु *asura guṇas* extensively in Chapter 16.

With such देव स्वभाव *deva svabhāva* – divine mental disposition, these ईश्वर भक्तसु *īśvara bhaktas*

मां भजन्ति *mām bhajanti* – they worship ME, The परमेश्वर *parameśvar*. They seek ME, The परमेश्वर *parameśvar*. How do they worship परमेश्वर *parameśvar* ?

अनन्य मनसः, भूतादिम् अव्ययं ज्ञात्वा मां भजन्ति



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*ananya manasaḥ, bhūtādim avyayam jñātvā mām bhajanti*

अनन्य मनसः *ananya manasaḥ* - With a mind and बुद्धि *buddhi* for which ईश्वर *īśvar* is not अन्य - ईश्वर *anya* - *īśvar* is not one away from oneself, which means with a mind and बुद्धि *buddhi* totally committed to seeking identity with परमेश्वर *parameśvar* already within oneself

भूतादिम् अव्ययम् ज्ञात्वा *bhūtādim avyayam jñātvā* - recognizing That परमेश्वर *parameśvar* as the unchanging, ever present source and cause for this entire creation, including every being in this creation

मां भजन्ति *mām bhajanti* - they worship Me, they seek Me, the परमेश्वर *parameśvar*. Enjoying a divine disposition and recognizing Me as परमेश्वर *parameśvar*, My भक्तसु worship Me and seek identity with Me. On the other hand, as pointed out earlier, the मूढाः *mūḍhāḥ* - the people who are under spell of रजस् गुण *rajas guṇa* and तमस् गुण *tamas guṇa* do not recognize Me as परमेश्वर *parameśvar*, and hence they neglect Me, and by doing so, they neglect themselves.

We must clearly understand the distinction between राक्षससु *rākṣasas* and असुरसु *asuras* on the one hand and महात्मासु *mahātmās* on the other hand. The distinction is entirely one of one's mental disposition, which is always subject to change. There is really no demon or devil by birth. It is only by one's mental disposition that one becomes what one is. Anyone can degrade oneself to become a राक्षस *rākṣasa* or असुर *asura*. Likewise, anyone can uplift oneself by one's own efforts to become a महात्मा *mahātmā* through firmly and appropriately reordering one's mental disposition. Those who make use of their विवेक बुद्धि *vivek buddhi* and analyze their life experiences, and thereby come to appreciate and firmly commit themselves to the diligent pursuit of both objective knowledge and spiritual knowledge, together, ultimately become महात्मासु *mahātmās*.

On the other hand, those who do not make use of the opportunities of human existence to cultivate विवेक बुद्धि *vivek buddhi*, and are carried away by immediate worldly attractions of various kinds, ultimately find themselves with the dispositions of राक्षसासु *rākṣasas* and असुरासु *asuras*. Thus the differences in mental dispositions account for the wide variety of people we see in this world.

दैवीम् प्रकृतिम् आश्रिताः महात्मानः मां भजन्ति *daivīm prakṛtim āśritāḥ mahātmānaḥ mām bhajanti* - Enjoying a divine mental disposition, the महात्मासु *mahātmās*





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*mahātmās*, the जिज्ञासु *jijñāsu* kind of ईश्वर भक्तसु *īśvar bhaktas*, worship Me, the परमेश्वर *parameśvar*. How do they worship परमेश्वर *parameśvar*.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

*satataṁ kīrtayanto mām yatantaśca dṛḍhavrataḥ* ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

9 -14

*namasyantaśca mām bhaktyā nityayukta upāsate* ॥

सततं कीर्तयन्तः *satataṁ kīrtayantaḥ* - Always singing the glory of परमेश्वर *parameśvar*, always thinking, seeing, contemplating, recognizing and enjoying the glory of परमेश्वर *parameśvar* in thought, word and deed, that is how the महात्मा *mahātmā* “ kind of ईश्वर भक्तसु *īśvar bhaktas* worship Me as परमेश्वर *parameśvar*.

What is the glory of परमेश्वर *parameśvar* that they are enjoying? As we saw last time,

◇ मया ततं इदं सर्वम् *mayā tataṁ idaṁ sarvam*

◇ मत्स्थानि सर्व भूतानि *matsthāni sarva bhūtāni*

◇ न च मत्स्थानि भूतानि *na ca matsthāni bhūtāni*

◇ पूर्णम् अदः पूर्णम् इदं *pūrṇam adaḥ pūrṇam idaṁ*

◇ ईशावास्यं इदं सर्वम् *īśāvāsyam idaṁ sarvam*

◇ पश्य मे योगमैश्वरम् *paśya me yogamaiśvaram*

That is the Glory of परमेश्वर *parameśvar*

सततं मां कीर्तयन्तः *satataṁ mām kīrtayantaḥ* - Enjoying such glory of परमेश्वर *parameśvar*, all the time in thought word and deed

यतन्तः च दृढव्रताः *yatantaḥ ca dṛḍhavrataḥ* - the जिज्ञासु *jijñāsu* kind of ईश्वर भक्तसु *īśvar bhaktas*

यतन्तः *yatantaḥ* - they make the necessary efforts to cultivate the appropriate mental disposition for gaining आत्मज्ञानं *ātma jñānam* - self-knowledge, through श्रवणं *śravaṇam*, मननं *mananam* निदिध्यादसनं *nididhyādsanam*, together with the required self-control and self-discipline. In addition

दृढव्रताः *dṛḍhavrataḥ* - they commit themselves totally to the pursuit of मोक्ष *mokṣa*, which means the associated धर्म-अर्थ-काम *dharma-artha-kāma* pursuits do not



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override them at any time. With clarity of vision of what they seek in life, the pursuit of मोक्ष *mokṣa* gains a direction and momentum, and anything they do becomes highly meaningful and significant. Further,

नमस्यन्तः च मां भक्त्या *namasyantaḥ ca mām bhaktyā* - भक्त्या मां नमस्यन्तः च *bhaktyā mām namasyantaḥ ca* - Being in भक्ति योग *bhakti yoga*, being in the mental environment of total devotion to परमेश्वर *parameśvar*, they surrender to Me, they surrender to the परमेश्वर *parameśvar* already in oneself, which means one's अहंकार *ahaṅkāra* - ego, yields place to प्रत्यग आत्मा *pratyaga ātmā* - the परमेश्वर *parameśvar* in oneself, so that ultimately one sees परमेश्वर *parameśvar* in oneself, one recognizes परमेश्वर *parameśvar* in oneself, and one realizes that

ईश्वर दर्शनं *īśvar darśanaṁ* is स्व आत्मदर्शनं एव *sva ātma darśanaṁ eva* - Seeing परमेश्वर *parameśvar* is, in fact, seeing oneself only. Such ईश्वर दर्शनं *īśvara darśanaṁ* is possible only by

नित्ययुक्तः *nityayuktaḥ* - नित्य समाहित चित्तः *nitya samāhit cittāḥ* - people who are in perpetual contemplation on परमेश्वर *parameśvar* through ईश्वर ध्यानं *īśvar dhyānaṁ*. Such perpetual ईश्वर ध्यानं *īśvar dhyānaṁ* is possible only for युक्तः *yuktaḥ* - people who have समाहित चित्तः *samāhit cittāḥ* - people who have propriety, balance and harmony in every day life.

As we may recall, Sri Krishna describes a युक्तः *yuktaḥ* in Chapter 6 in this manner:

युक्ताहार विहारस्य युक्त चेष्टस्य कर्मसु ।  
*yuktahāra vihārasya yukta ceṣṭasya karmasu* ।  
युक्त स्वप्न अवबोधस्य योगो भवति दुःखहा ॥ 6 – 17  
*yukta svapna avabodhasya yogo bhavati duḥkhahā* ॥

यदा विनियतं चित्तं आत्मनि एव अवतिष्ठते ।  
*yadā viniyataṁ cittam ātmani eva avatiṣṭate* ।  
निस्पृहः सर्वकामेभ्यो युक्तः इति उच्यते तदा ॥ 6 – 18  
*nispṛhaḥ sarvakāmebhyo yuktaḥ iti ucyate tadā* ॥

ध्यान योग *dhyāna yoga* is possible only for a युक्तः *yuktaḥ* - one who has propriety, balance and harmony in everyday life, with respect to, for example, food, recreation,



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involvement in daily activities of life including sleep, wakefulness, etc., and also when the mind is properly led by one's own endeavour, which means the mind has already been withdrawn from the control of इन्द्रिय विषयs *indriya viṣayas* - sense objects, and it now naturally gravitates towards परमेश्वर *parameśvar*. Such a mind is विनियतं *viniyataṁ*, properly led by one's own endeavor

आत्मनि एव अवतिष्ठते *ātmani eva avatiṣṭate* – when such a mind abides in itself, the प्रत्यग आत्मा *pratyaga ātmā* – the innermost self in oneself, and

निस्पृहः सर्व कामेभ्यः *nispṛhaḥ sarva kāmebhyaḥ* – when the longing for all worldly objects has totally vanished, then,

तदा युक्तः इति उच्यते *tadā yuktaḥ iti ucyate* – the one who has that kind of mental disposition is called युक्तः *yuktaḥ*.

Such नित्युक्तः मां उपासते भजन्ते *nityuktaḥ mām upāsate bhajante* – such people who are in a perpetual state of ध्यान योग *dhyāna yoga*, being ever committed to the pursuit of आत्मज्ञानं *ātma jñānaṁ* – self knowledge, the जिज्ञासु *jiñāsū* kind of ईश्वर भक्तs *īśvara bhaktas*, worship Me, seek Me – the परमेश्वर *parameśvar*.

In what form, in what manner do such ईश्वर भक्तs *īśvar bhaktas* worship परमेश्वर *parameśvar*? भगवान् *bhagavan* says

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मां उपासते ।

*jñāna yajñena cāpyanye yajanto mām upāsate ।*

एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखम् ॥

9 – 15

*ekatvena pṛthaktvena bahudhā viśvato mukham ॥*

They worship Me, The परमेश्वर *parameśvar*, in different ways. In whatever manner they worship, they all seek the same One परमेश्वर *parameśvar* only (अपि *api* here means only). Three apparently different modes of worship of परमेश्वर *parameśvar* are indicated in this verse. They are

ज्ञानयज्ञेन एकत्वेन *jñāna yajñena ekatvena*, मां एव यजन्तः *mām eva yajantaḥ* (=पूजयन्तः *pūjayantaḥ*) – Some worship Me by ज्ञानयज्ञ *jñāna yajña*, recognizing Me as the One परमेश्वर *parameśvar* whose nature is सत्यं ज्ञानं अनन्तं ब्रह्मन् *satyaṁ jñānaṁ anantaṁ brahman* – the One Ever-existent, all-conscious, all-knowledge,



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unlimited and all inclusive पर ब्रह्मन् *para brahman*. In this mode of worship, no name, no form and no ritual are involved; only knowledge and recognition are involved.

अन्ये च पृथक्त्वेन मां एव उपासते *anye ca pṛthaktvena mām eva upāsate* – Others also worship Me only, with appropriate Vedic rituals, recognizing Me as the All-pervading महाविष्णु *mahā viṣṇu* who has over lordship over all the different अधिष्ठान देवताs *adhiṣṭān devatās* = The presiding देवताs *devatās* in this created existence – like सूर्य *sūrya*, चन्द्र *candra*, वरुण *varuṇa*, वायु *vāyu*, अग्नि *agni*, etc.

अन्ये च विश्वतो मुखम् मां बहुधा उपासते

*anye ca viśvato mukham mām bahudhaa upāsate*

All others also worship Me only, in multifarious forms, names and rituals, recognizing that अनन्त *anantaṁ* – countless diversity in manifestations of forms and names is the very स्वरूप *svarūpa*, the very nature of परमेश्वर *parameśvar*. Thus, whatever be their mode of worship, they all seek Me only as the one and the same परमेश्वर *parameśvar* in all beings.

We must understand that these three modes of worship of परमेश्वर *parameśvar* do not and need not exclude each other. In fact, with proper frame of mind and बुद्धि *buddhi*, they always support each other. Therefore, ईश्वर भक्तस *īśvara bhaktas* – the devotees of परमेश्वर *parameśvar*, naturally resort to all these three modes of worship, each one at different times, to keep their minds constantly in भक्ति योग *bhakti yoga*.

We will talk more about these three modes of worship of परमेश्वर *parameśvar* again next time.