



Hindu Temple of Ottawa-Carleton Inc.
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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 6

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

ananyāścintayanto mām me janāḥ paryupāsate ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

9-22

teṣāṃ nityābhi yuktaṅāṃ yoga kṣemaṃ vahāmyaham ॥

Sri Krishna draws attention of every ईश्वर भक्त *īśvara bhaktas*, whatever the kind of ईश्वर भक्त *īśvara bhakta* one is, whether one worships परमेश्वर *parameśvar* seeking परमेश्वर *parameśvar* itself, or seeking only the help of परमेश्वर *parameśvar* to gain some objects of worldly desire, Sri Krishna draws the attention of every devotee of परमेश्वर *parameśvar* and declares:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

ananyāścintayanto mām me janāḥ paryupāsate ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

9 – 22

teṣāṃ nityābhi yuktaṅāṃ yoga kṣemaṃ vahāmyaham ॥

This is one of the very famous versus in the भगवत् गीता *bhagavat gīta* and this verse is commonly included in one's daily prayers, both as a reminder of the glory of परमेश्वर *parameśvar* and also as a welcome assurance from परमेश्वर *parameśvar* Himself to all His devotees, relieving them from their immediate concerns of everyday life.

In this verse, भगवान् *bhagavan* says in effect: "Those who are totally committed to Me, the परमेश्वर *parameśvar*, at all times, under all circumstances, do not have to worry about their daily needs. I take care of their – I take care of all their needs in their everyday life. This is how Sri Krishna communicates this message:

अनन्याः चिन्तयन्तः मां ये जनाः परि उपासते ।

ananyāḥ cintayantaḥ mām ye janāḥ pari upaasate ।



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तेषां नित्य अभियुक्तानां योगक्षेमं वहामि अहम् ॥

teṣāṃ nitya abhiyuktānāṃ yogakṣemaṃ vahaami aham ॥

ये जनाः *ye janāḥ* – Those people; who are those people?

अनन्याः *ananyāḥ* – Those who do not look upon Me as other than themselves. Those who do not see Me, the परमेश्वर *parameśvar* as some Being separate from themselves, which means those who recognize परमेश्वर *parameśvar* as the आत्मा *ātmā*, the Self of themselves, those who have the clear vision of परमेश्वर *parameśvar* as the आत्मा *ātmā* of every जीव *jīva*, including oneself

ये जनाः *ye janāḥ*– those people

चिन्तयन्तः मां – मां चिन्तयन्तः *cintayantaḥ mām – mām cintayantaḥ* – thinking of Me, recognizing Me and contemplating on Me, the परमेश्वर *parameśvar*, which means committing themselves to the sole pursuit of ईश्वर ज्ञानं *īśvar jñānaṃ*, ब्रह्म ज्ञानं *brahma jñānaṃ*, आत्म ज्ञानं *ātma jñānam* – self knowledge, without ever being distracted by the associated धर्म अर्थ काम *dharma artha kāma* pursuits, by such ईश्वर चिन्तनं *īśvar cintanaṃ* – mind and बुद्धि *buddhi* totally absorbed in परमेश्वर *parameśvar*

परि उपासते *pari upāsate* – those who worship Me, those who seek Me the परमेश्वर *parameśvar*, at all times, under all circumstances

नित्य अभियुक्तानां *nitya abhiyuktānāṃ* means नित्य समहितचित्ताः सन् *nitya samahita cittāḥ san* – With their mind and बुद्धि *buddhi* remaining in a perpetual state of ईश्वर ध्यानं *īśvar dhyānaṃ* – devotional disposition towards परमेश्वर *parameśvar*

तेषां योगक्षेमं अहम् वहामि *teṣāṃ yoga kṣemaṃ aham vahāmi* – for those people, I take care of their योगक्षेम *yoga kṣema*. I take care of all of their spiritual and material needs in their daily life. That is what भगवान् *bhagavan* says.



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योगक्षेम *yoga kṣema* ordinarily means gaining all the desirable things that one has not yet gained (that is योग *yoga*), and simultaneously protecting all the desirable things that one has already gained (that is क्षेम *kṣema*).

For a spiritually oriented person, योगक्षेम *yoga kṣema* means gaining चित्त शुद्धि *citta śuddhi* and चित्तेक बुद्धि *vivek buddhi* – purity of mind and the faculty of discrimination necessary for recognizing परमेश्वर *parameśvar* as the आत्मा *ātmā* of all beings, including oneself, and simultaneously protecting the शम दमादि *śama damādi* qualities, the qualities of self-control, self discipline, श्रद्धा *śraddhā*, etc. – one has already cultivated for the purpose of gaining ईश्वर ज्ञानं *īśvar jñānam*.

In ordinary life, योगक्षेम *yoga kṣema* is the concern of everybody. Either you want something that you do not have, and/or you want to keep something that you already have. भगवान् *bhagavan* seems to say “When you totally commit yourself to Me, I take care of your योगक्षेम *yoga kṣema*!” Is this some kind of a bargain? No. It is simply a statement of fact which needs to be understood.

If you are a ज्ञानी *jñāni*, you know this fact already as the very glory of परमेश्वर *parameśvar*, because you are already one with परमेश्वर *parameśvar*. If you are not yet a ज्ञानी *jñāni*, knowing this fact, recognizing this glory of परमेश्वर *parameśvar*, can help you relieve yourself of your योगक्षेम *yoga kṣema* concerns, and uplift yourself to recognize your identity with परमेश्वर *parameśvar*.

Whether one is a ज्ञानी *jñāni* or अज्ञानी *ajñāni*, भगवान् *bhagavan* takes care of the योगक्षेम *yoga kṣema* of everybody through one’s प्रारब्ध कर्म *prārabdha karmas* and कर्म फल *karma phalas*. This fact needs to be understood and realized. You are now what you are, because of your प्रारब्ध कर्म *prārabdha karmas* yielding fruits of your past actions. The law of कर्म *karma* is भगवान् *bhagavan* itself. The कर्म फल धाता *karma phala dhātā* – the giver of the fruits of actions is also भगवान् *bhagavan*. Therefore, the कर्म फल *karma phala* itself, the fruit of action itself is भगवान् *bhagavan*.



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For the one who recognizes भगवान् *bhagavan* in this manner, योगक्षेम *yoga kṣema* is never a matter of concern.

An ordinary ईश्वर भक्त *īśvar bhakta* who is not yet a ज्ञानी *jñāani* is deeply concerned about his योगक्षेम *yoga kṣema*. Why? Because he entertains and cultivates the notion of doership. His entire effort for his योगक्षेम *yoga kṣema* is centered on his notion of doership, that he is the कर्ता *kartā* – the doer of his actions. Being aware of one's own shortcomings, the भक्त *bhakta* prays to परमेश्वर *parameśvar* for His help in his योगक्षेम *yoga kṣema* needs through various kinds of upasanas, rituals, prayers, etc., and certainly he gets what his prayers deserve.

On the other hand, a ज्ञानी *jñāni* has no अहंकार *ahaṅkāra* in himself, and hence has no sense of doership in him. A ज्ञानी *jñāni* is already one with परमेश्वर *parameśvar*, and being so, he has already gained all the योगक्षेम *yoga kṣema* there is, and the question of any concern over योगक्षेम *yoga kṣema* for everyday life does not arise for a ज्ञानी *jñānī*. Thus a ज्ञानी *jñānī* is निर्योगक्षेमः *niryoga kṣemaḥ* (see G2-45) one who is free from all योगक्षेम *yoga kṣema* concerns.

The योगक्षेम *yoga kṣema* concerns are only for the अज्ञानी *ajñānī*. Such concerns will not go away so long as अहंकार *ahaṅkāra* – the ego is there. Only with the advent of पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati*, which means the natural fusion of पूर्ण ईश्वर भक्ति *pūrṇa īśvar bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam*, only with the advent of such पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati*, अहंकार *ahaṅkāra* will disappear. And along with that, all concerns about योगक्षेम *yoga kṣema* will disappear, and योगक्षेम *yoga kṣema* itself, in the form of प्रारब्ध कर्म फल *prārabdha karma phala* will unfold itself as the glory of परमेश्वर *parameśvar*.

Thus, except for the very few who are already ज्ञानी *jñānīs*, who have already become one with परमेश्वर *parameśvar*, योगक्षेम *yoga kṣema* is indeed a matter of concern for everybody, everywhere, at all times, because everyone wants to gain something that one does not already have, and also everyone wants to preserve and protect something valuable that one already has. What one wants to gain and what one wants to preserve and protect are of course different for different people at different times.



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In the context here, Arjuna currently finds himself in the battlefield with all its implications and uncertainties, and at the same time, he wants to gain श्रेयस् *śreyas* - मोक्ष *mokṣa* - which he does not have right now, and he wants to preserve and protect his मुमुक्षुत्वं *mumukṣutvaṁ* - his intense yearning for मोक्ष *mokṣa*, which he already has. Thus, gaining मोक्ष *mokṣa* and sustaining his yearning for मोक्ष *mokṣa* under current circumstances constitute the योगक्षेम *yoga kṣema* concern for Arjuna at this time, and Sri Krishna uplifts him from this concern by this verse.

In trying to understand and appreciate the content of this verse, some questions such as the following may arise in the minds of some people. For example, just think about this. Suppose that following the directions of Sri Krishna, which means by अनन्य ईश्वर चिन्तनं *ananya īśvar cintanaṁ*, by keeping the mind totally absorbed in the thoughts of परमेश्वर *parameśvar*, recognizing परमेश्वर *parameśvar* as आत्मा *ātmā* - The self of all beings

परि उपासनं *pari upāśanaṁ* - by worshipping that परमेश्वर *parameśvar* at all times under all circumstances and
नित्य अभियुक्तं *nitya abhiyuktaṁ* - by being in a perpetual state of devotion to परमेश्वर *parameśvar*, by all means, suppose I gain मोक्ष *mokṣa*, which means that I become जीवन् मुक्त *jīvan mukta* - at this very moment, then what happens to me with respect to my ongoing daily life?

Still I have to live the rest of my life with all my responsibilities and obligations. Who will take care of my योगक्षेम *yoga kṣema* needs? That is the first question.

भगवान् *bhagavan* answers by saying “I take care of your योगक्षेम *yoga kṣema*”. What does that mean? Will भगवान् *bhagavan* pay my bills? The answer is Yes. Then the question is “How?” Why? The answer is “I pay your bills through you, because I am you, which means, that your own प्रारब्ध कर्म फल *prārabdha karma phala* - the fruits of your past actions, because of which you have now gained मोक्ष *mokṣa*, will enable you to pay your bills, and can carry on with the rest of your life as ordained. That means, even as a जीवन् मुक्त *jīvana mukta* you will continue to enjoy प्रारब्ध कर्म फल *prārabdha karma phala*, and you will continue to do whatever you have to do, and need to do, depending on the circumstances in which you find yourself, and all your योगक्षेम *yoga kṣema* needs will be taken care of by Myself, which is yourself, which is



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your प्रारब्ध कर्म फल *prārabdha karma phala*. That is भगवान्'s *bhagavan's* answer to the questions raised.

What we need to understand and appreciate is this. भगवान् *bhagvan* takes care of the योगक्षेम *yoga kṣema* of everybody through one's own प्रारब्ध कर्म फल *prārabdha karma phalas*. The eternal law of कर्म is भगवान् *bhagvan* itself. The कर्मफलदाता *karma phala datā* is also भगवान् *bhagavan* itself. The कर्मफल *karma phala* also is भगवान् *bhagavan* itself. The one who recognizes भगवान् *bhagavan* in this manner, that person is a ज्ञानी *jñānī*, free from योगक्षेम *yoga kṣema* concerns.

The योगक्षेम *yoga kṣema* concerns are only for the अज्ञानी *ajñānīs*, who do not recognize परमेश्वर *parameśvar* in themselves. Such concerns will not go away, so long as अहंकार *ahaṁkar* – ego is there, Only with the advent of पूर्ण ईश्वर भक्ति *pūrṇa īśvara bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam*, which means only through पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*, all concerns regarding योगक्षेम *yoga kṣema* will disappear and then one's daily life itself, as it is, will unfold, as the very glory of परमेश्वर *parameśvar*.

That is the meaning of this beautiful verse

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
ananyāścintayanto mām ye janāḥ paryupāsate ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
teṣāṁ nityābhīyuktānām yoga kṣemaṁ vahāmyaham ॥

We will continue next time.