



श्रीमद्भगवद् गीता

नवमोऽध्यायः - राज विद्या राज गुह्य योगः

navamo'dhyāyaḥ - rāja vidyā rāja guhya yogaḥ

Chapter 9

Volume 7

अनन्याश्चिन्तयन्तो मां, मे जनाः पर्युपासते ।

ananyāścintayanto mām me janāḥ paryupāsate ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

9 - 22

teṣāṁ nityābhi yuktaṅ yamaḥ kṣemaṁ vahāmyaham ॥

ये अपि अन्यदेवता भक्ताः, यजन्ते श्रद्धया अन्विताः ।

ye api anyadevatā bhaktaḥ yajante śraddhayā anvitāḥ ।

ते अपि, मां एव कौन्तेय यजन्ति अविधिपूर्वकम् ॥

9 - 23

te apa mām eva kaunteya yajanti avidhi pūrvakam ॥

अहं हि सर्वयज्ञानां, भोक्ता च प्रभुरेव च ।

ahaṁ hi sarvayajñānāṁ bhokta ca prabhureva ca ।

न तु मां अभिजानन्ति, तत्त्वेन अतः च्यवन्ति ते ॥

9 - 24

na tu mām abhijānanti tattvena atah cyavanti te ॥

यान्ति देवव्रता देवान्, पितॄन् यान्ति पितृव्रताः ।

yānti devavratā devān pitṛṅ yānti pitṛvratāḥ ।

भूतानि यान्ति भूतेज्याः, यान्ति मद्याजिनोऽपि मां ॥

9 - 25

bhūtāni yānti bhūtejyāḥ yānti madyājino'pi mām ॥

पत्रं पुष्पं फलं तोयं, यो मे भक्त्या प्रयच्छति ।

patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati ।

तदहं भक्ति उपहृतम् अश्नामि प्रयतात्मनः ॥

9 - 26

tadahaṁ bhakti upahṛtam aśnāmi prayatātmanaḥ ॥

यत् करोषि, यत् अश्नासि, यत् जुहोषि, ददासि यत् ।

yat karoṣi yat aśnāsi yat juhoṣi dadāsi yat ।

यत् तपस्यसि कौन्तेय, तत् कुरुष्व मदर्पणम् ॥

9 - 27

yat tapasyasi kaunteya tat kuruṣva madarpaṇam ॥



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ब्रह्मविद्या Brahma Vidya

Let us recall these words of Sri Krishna in Chapter 2:

त्रैगुण्यविषया वेदाः, निस्त्रैगुण्यो भवार्जुन ।

traiguṇyaī viṣayā vedāḥ, nistraiguṇyo bhavārjuna ।

निर्द्वन्द्वो नित्यसत्त्वस्थो, निर्योगक्षेम आत्मवान् ॥

2-45

nirdvandvo nitya sattvastho, niryoga kṣema ātmavān ॥

2-45

Sri Krishna tells Arjuna “This is what you have to learn to be, in order to gain श्रेयस् *śreyas* - मोक्ष *mokṣa* Absolute Peace, Happiness and Total Fulfillment in life which you seek”.

निस्त्रैगुण्यो भव *nistraiguṇayo bhava* - Learn to be free from the barriers created by the माया गुणस *māyā guṇas*

निर्द्वन्द्वो भव *nirdvandvo bhava* - Learn to be above the power of opposites one naturally encounters in daily life

नित्यसत्त्वस्थो भव *nitya sattvastho bhava* - Learn to be steadfast in God-consciousness at all times

निर्योगक्षेमो भव *niryoga kṣemo bhava* - Learn to be free from the overriding योग क्षेम *yoga kṣema* concerns of everyday life, and

आत्मवान् भव *ātmavān bhava* - Learn to recognize the true nature of yourself, and be your True Self at all times.

The above advice given to Arjuna under his particular circumstances is also Sri Krishna’s advice to each one of us today, and to all humanity forever. We have already heard the extensive teachings of the भगवत् गीता *bhagavat gītā* and the Upanishads on आत्म ज्ञानं *ātma jñānaṁ*, कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, ज्ञान योग *jñāna yoga*, ज्ञान लक्षण ईश्वर भक्ति योग *jñāna lakṣaṇa īśvar bhakti yoga* and अध्यात्म योग *adhyātma yoga* (कट *kaṭa* 3 – 9 to 14) all of which together constitute the knowledge and the practical means needed for such learning through one’s own endeavors.

The complexities of worldly life being as they are, the question still arises “how can any person become free from one’s योग क्षेम *yoga kṣema* concerns in everyday life?” To that question, Sri Krishna gives a pointed answer by saying:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

ananyāścintayanto mām ye janāḥ paryupāsate ।



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तेषां नित्यभियुक्तानां योगक्षेमं वहाम्यहम् ॥

9-22

teṣāṁ nityabhiyuktanāṁ yoga kṣemaṁ vahāmyaham ॥

We saw this verse in detail, last time.

Sri Krishna says in unequivocal terms “I take care of the योगक्षेम *yoga kṣema* - all the spiritual and material needs of all My Devotees-all Devotees of परमेश्वर *parameśvar*. ” When that is the case, for an ईश्वर भक्त *īśvara bhakta*, what is there to worry about योगक्षेम *yoga kṣema* - there is really nothing to worry about. Indeed, भगवान् *bhagavan* takes care of the योग क्षेम *yoga kṣema* of everybody through one’s own प्रारब्ध कर्मफल *prārabdha karma phala* as pointed out last time.

- ◇ The Eternal Law of कर्म *karma* is भगवान् *bhagavan* Itself
- ◇ The कर्मफलधाता *karmaphala dhātā* is also भगवान् *bhagavan* Itself
- ◇ The कर्मफल *karma phala* also is भगवान् *bhagavan* Itself

The one who recognizes भगवान् *bhagavan* in this manner is a ज्ञानी *jñānī*, and such a person remains free from योगक्षेम *yoga kṣema* concerns. The योगक्षेम *yoga kṣema* concerns are only for the अज्ञानी *ajñānī* people who do not recognize परमेश्वर *parameśvar* in themselves, and hence entertain the notion of Doership in all their actions. Such concerns will not disappear so long as the person is governed by one’s अहंकार *ahaṅkāra* - ego, in everyday life. Only with the advent of पूर्ण ईश्वर भक्ति *pūrṇa īśvar bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānaṁ*, which means only through पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇagati* - 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 content of Sri Krishna’s Message in this extraordinary verse:

अनन्याश्चिन्तयन्तो मां, ये जनाः पर्युपासते ।

ananyāścintayanto mām, ye janāḥ paryupāsate ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

teṣāṁ nityābhi yuktanāṁ yoga kṣemaṁ vahāmyaham ॥



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ब्रह्मविद्या Brahma Vidya

Let us remind ourselves of this verse everyday, in a mood of Total surrender to परमेश्वर *parameśvar*, already in oneself. We may note here in this verse that Sri Krishna talks about अनन्याः *ananyāḥ* - Devotees of परमेश्वर *parameśvar* for whom परमेश्वर *parameśvar* is NOT someone other than themselves. Now what about those Devotees of परमेश्वर *parameśvar* for whom परमेश्वर *parameśvar* is someone other than themselves? About such Devotees, भगवान् *bhagavan* says:

ये अपि अन्यदेवता भक्ताः, यजन्ते श्रद्धया अन्विताः ।

ye api anya devatā bhaktaḥ, yajante śraddhayā anvitāḥ ।

ते अपि मां एव कौन्तेय यजन्ति अविधिपूर्वकम् ॥

9-23

te api mām eva kaunteya yajanti avidhi pūrvakam ॥

कौन्तेय *kaunteya* - O! Arjuna, you must understand this clearly. What is that?

ये अपि अन्यदेवता भक्ताः *ye api anya devatā bhaktaḥ* - Those for whom परमेश्वर *parameśvar* is अन्य *anya* - meaning some ONE separate from themselves, those who think that परमेश्वर *parameśvar* is in the form of different देवताs *devatās* and each देवता *devatā* is different form every other देवता *devatā*, and also separate from themselves, ये अपि *ye api* - those भक्ताs *bhaktas* who think in that manner, they also यजन्ते श्रद्धया अन्विताः *yajante śraddhayā anvitāḥ* - so long as they worship the different Devtas imbued with भक्ति *bhakti* and श्रद्धा *śraddhā*

ते अपि मां एव यजन्ति *te api mām eva yajanti* - They also, in fact, worship Me only; however such worship of परमेश्वर *parameśvar* is

अविधिपूर्वकम् *avidhi pūrvakam* - Rooted in ignorance, (and consequently far less effective)

The विधि *vidhi* - the requirement for gaining मोक्ष *mokṣa* is only ज्ञानं *jñānaṁ*, ईश्वर *īśvar* ज्ञानं *jñānaṁ*; they do not have that ज्ञानं *jñānaṁ*. Therefore अविधिपूर्वकम् *avidhi pūrvakam* means अज्ञानपूर्वकं *ajñāna pūrvakam* - rooted in ignorance.

The Gita Verses must be understood properly; misunderstandings can lead to fanaticism of some kind or other. For example, here,

अन्य देवता भक्ताः *anya devatā bhaktaḥ* does not mean “worshippers of other Devatas”, and अविधिपूर्वकम् *avidhi pūrvakam* does not mean “wrong method of worship”



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Sri Krishna is not telling: “If you worship ME, you are doing right, and if you worship other Devatas, you are doing something wrong”. NO, That is not what Sri Krishna is telling. Such understanding of this verse is only misunderstanding, because, this verse is not about one Devata versus another Devata, or one method of worship versus another method of worship. This verse is concerned only with Knowledge versus Ignorance.

परमेश्वर *paramēśvar* is ONE, सत्यं *satyaṁ*, ज्ञानं *jñānaṁ*, अनन्तं ब्रह्म *anantaṁ brahma* – Ever-existent, All-conscious, All- inclusive, All-pervading, non-separate from any Devata in any Form, in any Name - That is ज्ञानं *jñānaṁ* – Knowledge. Any kind of worship arising from such knowledge is विधि पूर्वकम् *vidhi pūrvakaṁ*, ज्ञानपूर्वकम् *jñāna pūrvakaṁ* - rooted in knowledge. On the other hand परमेश्वर *paramēśvar* is separate from oneself, and is separate from other Devatas, who themselves are separate from each other, and also from oneself; that is Ignorance - अज्ञानं *ajñānaṁ*

Any kind of worship of परमेश्वर *paramēśvar* arising from such ignorance is अविधिपूर्वकम् *avidhi pūrvakaṁ*, अज्ञान पूर्वकम् *ajñāna pūrvakaṁ* – rooted in ignorance. Why it is so? भगवान् *bhagavan* tells in the next verse:

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
ahaṁ hi sarva yajñānāṁ bhokta ca prabhureva ca ।
न तु मां अभिजानन्ति तत्त्वेन अतः च्यवन्ति ते ॥ 9 - 24
na tu mām abhijānanti tatvena ataḥ cyavanti te ॥

हि *hi* – Indeed, as I told you before, so says Sri Krishna

अहं सर्वयज्ञानां भोक्ता च प्रभुः एव च *ahaṁ sarvayajñānāṁ bhokta ca prbhuḥ eva ca* – I am the भोक्ता *bhokta* as well as the प्रभु *prabhu* for all यज्ञकर्म *yajña karmas* - for all kinds of worship;

- I am the recipient of the offerings given, in all forms of worship
- I am the final Alter, in all forms of worship
- I am also the Lord of all यज्ञकर्म *yajña karmas*. Every यज्ञकर्म *yajña karmas* produces a result. I am the कर्मफलधाता *karma phala dhātā* – the bestower of the result of the यज्ञकर्म *yajña karma*
- Even though the result may appear to come through a देवता *devatā* - it really comes from Me only;



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न तु मां अभिजानन्ति तत्वेन *na tu mām abhijānanti tatvena* - But, those people who worship various देवताs *devatās* as separate from themselves, do not know ME. Essentially, they do not know the Nature of परमेश्वर *parameśvar*, the Nature of देवताs *devatās* themselves. Even though they have all the necessary श्रद्धा *śraddha* and भक्ति *bhakti* which can lead to अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* and ultimately to मोक्ष *mokṣa* (if only they are rooted in ईश्वर ज्ञानं *īśvar jñānam*) such people do not get that result, because, in order to get that result, they must have sufficient knowledge to understand that there is only ONE परमेश्वर *parameśvar* - who is everything, including themselves, and they are worshipping परमेश्वर *parameśvar* only for gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*, so that they can gain a clear vision of that परमेश्वर *parameśvar* already in themselves - that is the kind of knowledge that they do not have

अतः च्यवन्ति ते *ataḥ cyavanti te* - Therefore, they fall, meaning, they get only a limited result - a result of a transient nature. They get the result of a कामकामी *kāmakāmī*, not that of a कर्म योगी *karma yogī*, which means their worship itself is not defective but the efficacy of their worship is enormously reduced, because of their ignorance of the Nature of परमेश्वर *parameśvar*, Nature of देवता *devatā*, and Nature of themselves. That is why their worship is अविधिपूर्वकम् *avidhi pūrvakam*, rooted in ignorance. Whatever be one's form of worship, whether it is rooted in ignorance or knowledge of the Nature of परमेश्वर *parameśvar*, every form of worship yields its appropriate result. For example, भगवान् *bhagavan* says:

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
yānti deva vratā devān pitṛn yānti pitṛ vratāḥ ।
भूतानि यान्ति भुतेज्याः यान्ति मद्याजिनोऽपि मां ॥
bhūtāni yānti bhutejyāḥ yānti madyājino'pi mām ॥

9 -25

As you approach, so you reach - That is what भगवान् *bhagavan* says in this verse.

यान्ति देवव्रताः देवान् *yānti deva vratāḥ devān* - Those who are committed to, worship and seek the Grace of various देवताs *devatās*, their यज्ञफल *yajña phala*, कर्मफलs *karma phalas* take them to the appropriate देवलोकs *deva lokas*. Similarly



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पितृन् यान्ति पितृव्रताः *pitṛn yānti pitṛvratāḥ* - Those who are committed to ancestor worship, their यज्ञफलस्य *yajña phalas* take them to पितृलोक *pitṛ loka* and, भूतानि यान्ति भूतेज्याः *bhūtāni yānti bhūtejyāḥ* - Those who are committed to भूतानि *bhūtās*, worship and seek the Grace of various भूतानि *bhūtās* - spirits, supernatural beings of various kinds, their यज्ञफलस्य *yajña phalas* take them to the corresponding भूतलोकानि *bhūtā lokas* - the worlds of Spirits. On the other hand, यान्ति मद्याजिनः अपि मां - मद्याजिनः *yānti madyājinaḥ api māṁ* - *madyājinaḥ* means मत् यजनशीलाः *mat yajanaśilāḥ*, मां अपि *māṁ api*, मां एव *māṁ eva*, यान्ति *yaanti* - Those who are committed to ME, worship ME and seek ME, The परमेश्वर *parameśvar* only, their यज्ञफलस्य *yajña phalas* ultimately take them to ME, The परमेश्वर *parameśvar*, already in themselves, which means, they gain मोक्ष *mokṣa* - Total Fulfillment in Life. That is the difference.

The देव लोक *deva loka*, पितृ लोक *pitṛ loka* and भूत लोक *bhūta loka*, mentioned earlier are only temporary abodes, from which, those who go there have to return to मनुष्य लोक *manuṣya loka* when their पुण्य फलस्य *punya phalas* are exhausted. Consequently, their gaining such लोक *loka* is only अल्प फल *alpa phala* - a meager result, a limited result for all their great efforts in performing their यज्ञ कर्मस्य *yajña karmas* - their acts of worship.

On the other hand, by worshipping परमेश्वर *parameśvar*, rooted in ईश्वर ज्ञानं *īśvara jñānaṁ*, one gains परमेश्वर *parameśvar* itself, and That is अनन्त फलं *ananta phalaṁ* for their यज्ञ कर्म *yajña karma*. It is an Exalted Result for their acts of worship. It is a result that cannot be improved upon because, the gain is मोक्ष *mokṣa* - the श्रेयस् *śreyas*, and there is no पुनर्जन्म *punarjanma* - rebirth. Worshipping परमेश्वर *parameśvar* directly not only gives अनन्तफलं *ananta phalaṁ* - a result of Unlimited dimensions, it is also सुख आराधनं *sukha ārādhanam* - and easy way to worship, as भगवान् *bhagavan* tells in the next verse.

पत्रं पुष्पं फलं तोयं, यो मे भक्त्या प्रयच्छति ।

patraṁ puṣpaṁ phalaṁ toyam, yo me bhaktyā prayacchati ।

तदहं भक्ति उपहृतम्, अश्नामि प्रयतात्मनः ॥

9 - 26

tadahaṁ bhakti upahṛtam, aśnāmi prayatātmanah ॥



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यः मे भक्त्या प्रयच्छति *yaḥ me bhaktyā prayacchati* - Anyone who has ईश्वर भक्ति *īśvar bhakti*, meaning एक भक्ति *eka bhakti*, अनन्य भक्ति *ananya bhakti*, परम-प्रेम-स्वरूप भक्ति *param-prem-svarūp bhakti*, पूर्ण भक्ति *pūrṇa bhakti* - uncontaminated, undistracted, Absolute, Total Love and Devotion to परमेश्वर; any one with such ईश्वर भक्ति *īśvara bhakti*, who offers ME,

पत्रं पुष्पं फलं तोयं *patraṁ puṣpaṁ phalaṁ toyam* - a leaf, a flower, a fruit, or just water or anything that is readily or easily available to the person involved, and it is भक्ति उपहृतम् *bhakti upahṛtam* - offered to ME with भक्ति *bhakti* - Love and Devotion

प्रयतात्मनः *prayatātmanah* by a person who has शुद्ध बुद्धि *śuddha buddhi*, who has purity of mind and sincerity of approach

तत् अहं अश्नामि *tat ahaṁ aśnāmi*, गृह्णामि *grhṇāmi*, अनुगृह्णामि *anugrṇāmi* - That I receive, that I accept. By such acceptance, the person is already blessed, and that means the person gains the full benefit of Worship, namely, अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*, ईश्वर ज्ञानं *īśvar jñānam*, ईश्वर दर्शनं *īśvar darśanam*, आत्म दर्शनं *ātma darśanam* and ultimately मोक्ष *mokṣa*, श्रेयस् *śreyas*

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati ।

तदहं भक्ति उपहृतं अश्नामि प्रयतात्मनः ॥

tadahaṁ bhakti upahṛtam aśnāmi prayatātmanah ॥

This is again a popular verse in the भगवत् गीता *bhagavat gītā*, both to point out and how easy it is to worship परमेश्वर *parameśvar*, and the importance of acts of worship for gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purity and clarity of Mind and बुद्धि *buddhi*, leading to मोक्ष *mokṣa* - Freedom, Joy and Peace within. Worship of परमेश्वर *parameśvar* is easy, because any physical act of worship with a mental disposition of भक्ति *bhakti*- Love and Devotion to परमेश्वर *parameśvar*, is a totally adequate expression as Worship of परमेश्वर *parameśvar*.

Why such Worship of परमेश्वर *parameśvar* is necessary? It is necessary, because to discover and develop an abiding Devotion requires some act of Devotion. The very act of Devotion converts a person into a Devotee. Acts of Devotion themselves bring about a certain deflation of अहंकार *ahaṁkāra* - Ego, and that contributes to one's अन्तःकरण



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शुद्धि *antaḥ karaṇa śuddhi*, and a disposition of शान्ति *śānti* – Peace and Joy within. Only when both act of worship and ईश्वर भक्ति *īśvar bhakti* are there inseparably together, one can cultivate the attitude of ईश्वर शरणागति *īśvara śaraṇāgati* – a sense of Total surrender to परमेश्वर *parameśvar*.

Only when ईश्वर शरणागति *īśvar śaraṇāgati* takes place, अहंकार *ahaṁkāra* will disappear. Only when अहंकार *ahaṁkāra* disappears, अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* – purity of mind and clarity of vision of परमेश्वर *parameśvar* in oneself as ONESELF itself is particularly possible, and मोक्ष *mokṣa* is gained, which is the purpose of all kinds of worship of परमेश्वर *parameśvar*.

Therefore, acts of worship of परमेश्वर *parameśvar* in some form or other are absolutely necessary in everyday life, and the only purpose of such acts of worship is to gain अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*, leading to मोक्ष *mokṣa*. When भगवान् *bhagavan* says तदहं भक्ति उपहृतं *tadahaṁ bhakti upahr̥tam*, अश्नामि प्रयतात्मनः *aśnāmi prayatātmanaḥ* – I receive, I accept whatever you offer ME with devotion and sincerity in your act of worship, it means “You are absolutely blessed”.

Any offering unto the Lord is only an expression of one’s ईश्वर भक्ति *īśvar bhakti* – one’s Devotion to the Lord, one’s spontaneous desire to realize one’s natural identity with परमेश्वर *parameśvar*. Every act of devotion – every offering made unto The Lord, is an expression of one’s spontaneous endeavor to uplift oneself from the power of one’s own राग-द्वेष *rāga-dveṣa* forces, free oneself from the power of one’s own अहंकार *ahaṁkāra*, and move a step closer to परमेश्वर *parameśvar* – closer to one’s own प्रत्यग आत्मा *pratyaga ātmā* – The SELF in oneself.

In this process, offering a leaf, flower, fruit, water, or anything else, is only a first step in the worship of परमेश्वर *parameśvar*. By such repeated worship of परमेश्वर *parameśvar*, one gains the natural ability to dedicate all of one’s actions, dedicate all of oneself, unto The Lord, and discover oneself as ONE with The Lord Itself. Therefore भगवान् *bhagavan* advises Arjuna:

यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत् ।
yat karoṣi yat aśnāsi yat juhoṣi dadāsi yat ।



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यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥

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yat tapasyasi kaunteya tat kuruṣva madarpaṇam ॥

कौन्तेय *kaunteya* - O! Arjuna

यत् करोषि *yat karoṣi* - Whatever you do

यत् अश्नासि *yat aśnāsi* - Whatever you eat

यत् जुहोषि *yat juhoṣi* - Whatever ritual you perform

ददासि यत् *dadāsi yat* - Whatever you give as gift or charity

यत् तपस्यसि *yat tapasyasi* - Whatever austerity or self-discipline you undertake

तत् कुरुष्व मदर्पणं *tat kuruṣva madarpaṇam* - Do it as an offering to ME

Whatever कर्म *karma* you do, do it as an offering to ME, The परमेश्वर *parameśvar*. That is Sri Krishna's advice to Arjuna, and indeed, to all of us. This simple-looking advice is of enormous significance. Let us try to understand what exactly is being said here.

यत् करोषि *yat karoṣi*, तत् कुरुष्व मदर्पणं *tat kuruṣva madarpaṇam* - Whatever कर्म *karma* you do, do that कर्म *karma* as an offering to ME, The परमेश्वर *parameśvar*. Do that कर्म *karma* as ईश्वर आराधन कर्म *īśvara ārādhana karma* - as Worship of परमेश्वर *parameśvar*. The कर्म *karma* you do, just as you do, is Itself Worship of परमेश्वर *parameśvar*; there is no other ritual involved in this worship. Such कर्म *karma* is कर्म योग *karma yoga* - The road leading to परमेश्वर *parameśvar*.

How does one do a कर्म *karma* to become a कर्म योगी *karma yogi*? As Sri Krishna said earlier:

योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam* - Excellence in Action is कर्म योग *karma yoga*. With respect to any कर्म *karma* whatsoever, do the best you can, and make it totally an offering to परमेश्वर *parameśvar*, सर्वम् श्री कृष्णार्पणं अस्तु *sarvam śrī kṛṣṇārpṇam astu*. That is the attitude, which means, you do the कर्म *karma* only for अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purity of Mind and बुद्धि *buddhi*, recognizing such purity as the road leading to परमेश्वर *parameśvar* already in oneself. Whatever कर्मफल *karma phala* arises from your कर्म, *karma* accept that कर्मफल *karmaphala*, whatever form it takes, as ईश्वर प्रसाद *īśvar prasād* - as the very Grace of परमेश्वर *parameśvar*, and you are already on the road to परमेश्वर



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parameśvar. Such प्रसाद बुद्धि *prasād buddhi* with respect to कर्मफल *karma phala*, arising from any कर्म *karma* you do as ईश्वर आराधनं *īśvar ārādhanam* - Worship of परमेश्वर *parameśvar*, is the distinguishing Mark of an ईश्वर भक्त *īśvar bhakta* - Devotee of परमेश्वर *parameśvar*.

Thus, by saying यत् करोषि *yat karoṣi*, तत् कुरुष्व मदर्पणं *tat kuruṣva madarpanam*, भगवान् *bhagavān* is saying मदभक्तो भव *madbhakto bhava* - Be My भक्त *bhakta*. Your कर्म *karma*, as ईश्वर आराधन *īśvara ārādhana*, is an expression of your ईश्वर भक्ति *īśvar bhakti*. By such worship of परमेश्वर *parameśvar*, you become an ईश्वर भक्त *īśvar bhakta* - a Devotee of परमेश्वर *parameśvar*.

Every ईश्वर भक्त *īśvar bhakta* ultimately discovers परमेश्वर *parameśvar* in oneself, and that discovery is मोक्ष. Therefore, भगवान् *bhagavan* advises Arjuna: By doing every कर्म *karma* as ईश्वर आराधन कर्म *īśvar ārādhana karma*, as कर्म योग *karma yoga*, be My भक्त *bhakta*. You will then be secure on your way to The श्रेयस् *śreyas* you seek; further,

यत् अश्नासि *yat aśnāsi*, तत् कुरुष्व मदर्पणम् *tat kuruṣva madarpanam* - Whatever you eat as Food, do that कर्म *karma* also as ईश्वर आराधन कर्म *īśvara ārādhana karma*. Food is something you take in. Your अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* also is concerned with your mental disposition inside, and your ultimate discovery of परमेश्वर *parameśvar* also is in your own innermost self. Therefore, whatever you take in as food, may that कर्म *karma* also be ईश्वर आराधन कर्म *īśvar ārādhana karma* for you. That is why, before eating any food, we first offer the food to परमेश्वर *parameśvar*, saying प्राणाय स्वाहा *prāṇāya svāha*, अपानाय स्वाहा *apānāya svāha*, व्यनाय स्वाहा *vyanāya svaahā*, उदानाय स्वाहा *udānāya svāha*, समानाय स्वाहा *samānāya svaahā*, finally ब्रह्मणे स्वाहा *brahmaṇe svāha*. Unto The Lord who is in the form of the various functions of the digestive system in this body, namely प्राण *prāṇa* respiration, अपान *apāna* evacuation, व्यान *vyana* circulation, उदान *udāna* reaction and समान *samāna* assimilation - unto That Lord, unto That ब्रह्मन् *brahman* I offer this food as आराधन *ārādhana* - worship. By the स्वाहा मन्त्र *svāha mantra*, one completely dissociates oneself from one's ego and approaches



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परमेश्वर *parameśvar* directly in terms of attitude, in terms of भक्ति *bhakti* - Devotion. Further,

यत् जुहोषि *yat juhoṣi*, तत् कुरुष्व मदर्पणम् *tat kuruṣva madarpaṇam* - Whatever formal religious कर्म *karmas* - rituals of various kinds you do, either daily or on special occasions, do them also as ईश्वर आराधन कर्म *īśvar ārādhana karma* - Worship of परमेश्वर *parameśvar*. People generally do such rituals for the fulfillment of their धर्म *dharma*, अर्थ *artha*, काम *kāma* pursuits, pursuits intended for gaining some पुण्य *puṇya*, or some immediate or distant objects of desire in their worldly life. भगवान् *bhagavan* advises Arjuna - indeed all ईश्वर भक्त *īśvar bhaktas* - to perform those कर्म *karmas* also as ईश्वर आराधन कर्म *īśvar ārādhana karma* in pursuit of only अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purification of one's Mind and बुद्धि *buddhi* - release of one's Mind and बुद्धि *buddhi* from the hold of रागद्वेष *rāga dveṣa* forces - the destructive forces of likes and dislikes, because, gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* is the necessary pre-requirement for gaining आत्म ज्ञानं *ātma jñānam* - self-knowledge, and ultimately मोक्ष *mokṣa*, which is the Goal for every ईश्वर भक्त *īśvara bhaktas*; further,

यत् ददासि *yat dadāsi*, तत् कुरुष्व मदर्पणम् *tat kuruṣva madarpaṇam* - Whatever you give as gift or charity, do that कर्म *karma* also as ईश्वर आराधन कर्म *īśvar ārādhana karma* - worship of परमेश्वर *parameśvar*.

People often give gifts, charitable donations etc. for gaining पुण्य *puṇya* or neutralizing पाप *pāpa*, or simply for name and fame in society, etc. Such giving only strengthens one's अहंकार *ahaṁkāra* - ego, which is the greatest obstruction for gaining मोक्ष *mokṣa*.

दानं *dānam* - gift-giving, with proper attitude, with proper mental disposition, is an act of Worship of परमेश्वर *parameśvar*. That is why cultivation or proper attitude in Giving - दानं *dānam* is repeatedly emphasized in Basic Vedic Education with the following command words with which we are all familiar.



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श्रद्धया देयं । अश्रद्धया अदेयं । श्रिया देयं । ह्रिया देयं । भिया देयं । संविदा देयं ॥

śraddhayā deyaṁ / aśraddhayā adeyaṁ / śriyā deyaṁ / hriyā deyaṁ / bhiyā deyaṁ / saṁvidā deyaṁ ॥

दानं *dānaṁ* is an expression of gratitude to परमेश्वर *parameśvar* for whatever you are, as you are; that expression of gratitude itself can uplift you from the hold of your रागद्वेष *rāga dveṣa* forces. It is not enough that you give. You must give with श्रद्धा *śraddhā*. For an ईश्वर भक्त *īśvara bhakta*, the श्रद्धा *śraddhā* is only in gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - not in gaining पुण्य *puṇya*, name or fame. Regarding the cultivation of proper attitude in giving gifts, the Upanishad says:

श्रद्धया देयं *śraddhayā deyaṁ* - Give with श्रद्धा *śraddhā*, Devotion and sincerity;

अश्रद्धया अदेयं *aśraddhayā adeyaṁ* - If you do not have such श्रद्धा *śraddhā*, it is better that you do not give, because, giving without श्रद्धा *śraddhā* can only promote hypocrisy

श्रिया देयं *śriyā deyaṁ* - Share your wealth in whatever form it is

ह्रिया देयं *hriyā deyaṁ* - Give with modesty, with no trace of superiority or arrogance; only then दानं *dānaṁ* becomes ईश्वर आराधन कर्म *īśvar ārādhana karma* - an act of worship of परमेश्वर *parameśvar*

भिया देयं *bhiyā deyaṁ* - Be prayerful in giving. Never be overpowered by your ego

संविदा देयं *saṁvidā deyaṁ* - संविदा *saṁvidā* is friendly help, whether one is your friend or foe, be helpful in times of need

It is such disposition of Mind and बुद्धि *buddhi* that makes दानं *dānaṁ* - Giving, an Act of Worship of परमेश्वर *parameśvar*. Further,

यत् तपस्यसि *yat tapasyasi*, तत् कुरुष्व मदर्पणम् *tat kuruṣva madarpaṇam* - Whatever तपस् *tapas* - austerity or self-discipline you undertake for your spiritual progress, do that कर्म *karma* also as ईश्वर आराधन कर्म *īśvar ārādhana karma* - act of Worship of परमेश्वर *parameśvar* for the only purpose of gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* and ultimately मोक्ष *mokṣa*. There are varieties of तपस् *tapas* - the common ones are fasting, जप *japa*, विचार *vicār*, enquiry, etc. Any self-imposed practice of self-discipline is तपस् *tapas*. The Taittiriya Upanishad says:



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तपो ब्रह्मेति *tapo brahmeti*, तपः ब्रह्म इति *tapah brahma iti* - तपस् *tapas* is ब्रह्मन्, meaning तपस् *tapas* is a means for gaining ब्रह्म ज्ञानं *brahma jñānam*. Therefore, तपस् *tapas* as ईश्वर आराधन कर्म *īśvar ārādhana karma* is the road leading to मोक्ष *mokṣa*. Therefore, perform every तपस् कर्म *tapas* as ईश्वर आराधन कर्म *īśvar ārādhana karma* - an act of Worship of परमेश्वर *parameśvar*.

There is something more to talk about in this verse, which we will see again next time.