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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 8

यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत् ।

yat karoṣi yat aśnāsi yat juhoṣi dadāsi yat ।

यत् तपस्यसि कौन्तेय, तत् कुरुष्व मदर्पणम् ॥

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yat tapasyasi kaunteya tat kuruṣva madarpaṇam ॥

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

śubhāśubha phalāirevaṁ mokṣyase karma bandhanaiḥ ।

संन्यासयोगयुक्तात्मा विमुक्तो मां उपैष्यसि ॥

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sanyasa yoga yuktatmā vimukto mām upaiṣyasi ॥

समोऽहं सर्वभूतेषु, न मे द्वेष्योऽस्ति न प्रियः ।

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ ।

ये भजन्ति तु मां भक्त्या, मयि ते तेषु चाप्यहम् ॥

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ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham ॥

अपि चेत् सुदुराचारो भजते मां अनन्यभाक् ।

api cet sudurācāro bhajate mām ananyabhāk ।

साधुरेव स मन्तव्यः सम्यक् व्यवसितो हि सः ॥

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sādhureva sa mantavyaḥ samyak vyavāsito hi saḥ ॥

क्षिप्रं भवति धर्मात्मा, शश्वत् शान्तिं निगच्छति ।

kṣipraṁ bhavati dharmātmā śaśvat śāntim nigacchati ।

कौन्तेय प्रतिजानीहि, न मे भक्तः प्रणश्यति ॥

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kaunteya pratijānihi na me bhaktaḥ praṇaśyati ॥

Sri Krishna advises Arjuna, indeed every ईश्वर भक्त *īśvar bhakta*, every Devotee of परमेश्वर *parameśvar*



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यत् करोषि, यत् अश्नासि, यत् जुहोषि, ददासि यत् ।
yat karoṣi, yat aśnāsi, yat juhoṣi, dadāsi yat ।
यत् तपस्यसि कौन्तेय, तत् कुरुष्व मदर्पणम् ॥
yat tapasyasi kaunteya, tat kuruṣva madarpaṇam ॥

We saw this verse in some detail last time.

कौन्तेय *kaunteya* - O! Arjuna,
यत् करोषि *yat karoṣi* - whatever you do, whatever कर्म *karma* 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 of self discipline you undertake
तत् कुरुष्व मदर्पणम् *tat kuruṣva madarpaṇam* - do it as an offering to ME, as
Dedication to ME- the परमेश्वर *parameśvar*

So says Sri Krishna. Now, we may note here that first, भगवान् *bhagavan* says:

यत् करोषि, तत् कुरुष्व मदर्पणम् *yat karoṣi, tat kuruṣva madarpaṇam* - Whatever
कर्म *karma* you do, do it as ईश्वर अर्पणं *īśvar arpaṇam* - as Dedication to परमेश्वर
parameśvar, which means, do that कर्म *karma* as ईश्वर आराधन कर्म *īśvar*
ārādhana karma - as an act of worship of परमेश्वर *parameśvar* with प्रसाद बुद्धि
prasād buddhi - with the mental disposition of welcoming the result of your action,
whatever that is, as the very Grace of परमेश्वर *parameśvar*, as Blessings from
परमेश्वर *parameśvar*.

That advice is obviously valid for all कर्म *karmas* without exception. That being the
case, what is the need for भगवान् *bhagavan* to say

- Whatever you eat
- Whatever rituals you do
- Whatever gift you give
- Whatever तपस् *tapas* you do



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तत् कुरुष्व मदर्पणम् *tat kuruṣva madarpaṇam* - do that कर्म *karma* also as ईश्वर अर्पणं *īśvar arpaṇam* - as dedication to परमेश्वर *parameśvar*. All of them are कर्म *karmas*; why should भगवान् *bhagavān* call particular attention to a few of them? It is important to know the reason. The reason is, generally, even the same person has different attitudes in performing different kinds of कर्म *karmas*; for examples, one exhibits different attitudes in performing

- कर्म *karmas* arising in one's professional life
- कर्म *karmas* prompted by one's likes and dislikes
- कर्म *karmas* determined by one's cultural norms
- कर्म *karmas* governed by one's assumed status in the community in which one lives, and
- कर्म *karmas* arising from one's own deep yearning for spiritual upliftment.

Often, these different attitudes are in conflict with each other, and tend to nullify each other. Consequently, none of the कर्म *karmas* is totally fulfilling, in the sense that one does not gain an अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purity of mind and clarity of बुद्धि *buddhi*. Therefore, भगवान् *bhagavan* advises Arjuna, and indeed every ईश्वर भक्त *īśvar bhakta*, to cultivate the same unchanging attitude of ईश्वर अर्पण बुद्धि *īśvar arpaṇa buddhi*, ईश्वर आराधन बुद्धि *īśvar ārādhana buddhi* and ईश्वर प्रसाद बुद्धि *īśvar prasāda buddhi* with respect to the performance of every कर्म *karma*, without exception.

With such ईश्वर अर्पण बुद्धि *īśvar arpaṇa buddhi*, every कर्म *karma*, naturally becomes ईश्वर आराधन कर्म *īśvar ārādhana karma*, and hence totally fulfilling; and the cumulative effect of all such ईश्वर अर्पित कर्म *īśvar arpita karmas* is truly remarkable.

How remarkable it is, Sri Krishna tells in the next verse:

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

śubhāśubha phalairēvaṁ mokṣyase karmabandhanaiḥ ।

संन्यासयोगयुक्तात्मा विमुक्तो मां उपैष्यसि

sanyāsa yoga yuktatmā vimukto mām upaiṣyasi

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When a person does every कर्म *karma* as ईश्वर अर्पित कर्म *īśvar arpita karma* – as dedication to परमेश्वर *parameśvar*, as ईश्वर आराधन कर्म *īśvar ārādhana karma* – as an act of worship of परमेश्वर *parameśvar*, that person is naturally in a perpetual state of भक्ति योग *bhakti yoga*. Being in such भक्ति योग *bhakti yoga*, भगवान् *bhagavan* says

मोक्ष्यसे *mokṣyase* – You will be released. Released from what?

शुभ अशुभफलैः कर्मबन्धनैः मोक्ष्यसे *śubha aśubha phalaiḥ karma bandhanaiḥ mokṣyase* – You will be released from all bondages of कर्म *karmas* which yield both शुभफल *śubhaphala* and अशुभफल *aśubhaphala*, सुख *sukha* and दुःख *duḥkha* – pleasure and /or pain.

Generally a कर्म *karma* produces two types of कर्म फल *karma phala* – results of कर्म *karma*. They are

- ◇ शुभफल *śubhaphala* or इष्ट फल *iṣṭ phala* – a result that is desired
- ◇ And अशुभफल *aśubhaphala* or अनिष्टफल *aniṣṭaphala* – a result that is not desired.

Whatever be the nature of this कर्म फल *karma phala*, it is not the source of कर्म बन्ध *karma bandha* – bondage of कर्म *karma*. The कर्म *karma* itself is the source of कर्म बन्ध *karma bandha*, because of कर्तृत्व बुद्धि *kartṛtva buddhi* – because of the deep-rooted notion that “I am the कर्ता *kartā* of the कर्म *karma* – I am the doer of the कर्म *karma*.”

The कर्म *karma* produces the कर्म फल *karma phala* only for the कर्ता *kartā* – for the one who identifies oneself as the doer of the कर्म *karma*. Consequently, the doer has to experience the कर्म फल *karma phala*, which comes in the form of सुख *sukha* and दुःख *duḥkha* – pleasure and pain. In order to experience such कर्म फल *karma phala* one must have a body, mind, senses, etc. Therefore, one requires a birth – a जन्म *janma*. Thus, because of कर्म *karma*, there is जन्म *janma* and because of जन्म *janma* there is कर्म *karma*, which is a never-ending cycle, and that is the कर्मबन्ध *karma bandha* – bondage of कर्म *karma*. भगवान् *bhagavan* says here:



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शुभ अशुभफलैः कर्मबन्धनैः मोक्षयसे *śubha aśubha phalaiḥ karma bandhanaiḥ mokṣayase* – you will be released from all such bondages of कर्म *karma*. How?

एवं *evam* – In this manner, in the manner described in the last verse, namely by being in a perpetual state of भक्ति योग *bhakti yoga* – by doing all कर्म *karmas* as ईश्वर अर्पित कर्म *īśvar arpita karma*, as ईश्वर आराधन कर्म *īśvar āradhana karma* with प्रसाद बुद्धि *prasād buddhi*.

By doing every कर्म *karma* as ईश्वर अर्पित कर्म *īśvar arpita karma* – as dedication to परमेश्वर *parameśvar*, what happens is you become संन्यास योग युक्तात्मा *sanyasa yoga yuktatmā* – you become one whose अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* is uniquely endowed with संन्यास योग *sanyasa yoga*. संन्यास योग *sanyasa yoga* is that which is both संन्यास *sanyasa* and योग *yoga*. Every ईश्वर अर्पित कर्म *īśvar arpita karma* – कर्म *karma* dedicated to परमेश्वर *parameśvar*, कर्म *karma* performed as worship of परमेश्वर *parameśvar* with प्रसाद बुद्धि *prasad buddhi*, is both संन्यास *sanyasa* – renunciation as well as योग *yoga* – the road leading to मोक्ष *mokṣa* (मोक्ष मार्ग *mokṣa marga*).

It is संन्यास *sanyasa* because you seek no कर्म फल *karma phala*. By offering the कर्म *karma* to परमेश्वर *parameśvar*, the कर्म फल *karma phala* also goes to परमेश्वर *parameśvar* only. Thus, in every act of worship of परमेश्वर *parameśvar*, कर्म फल त्याग *karma phala tyaaga* is involved, which means a deliberate dissociation from the fruit of action is involved. Such कर्म फल त्याग *karma phala tyaaga* is संन्यास *sanyasa* – renunciation.

It is also योग *yoga*, because ईश्वर अर्पित कर्म *īśvar arpita karma* is कर्म योग *karma yoga*, meaning कर्म *karma* in pursuit of मोक्ष *mokṣa*, not in pursuit of any कर्म फल *karma phala*. मोक्ष *mokṣa* is not कर्म फल *karma phala*; this must be understood. मोक्ष *mokṣa* is simply recognition of what one already is, recognition of the unchanging universal Self in the ever changing oneself. Recognition of परमेश्वर *parameśvar* in oneself as ONESELF Itself is मोक्ष *mokṣa*, and That recognition happens spontaneously when all obstructions to such recognition disappear.



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Thus every ईश्वर अर्पित कर्म *īśvar arpita karma* – कर्म *karma* totally dedicated to परमेश्वर *parameśvar*, is both संन्यास *sanyāsa* and योग *yoga*, and hence संन्यास योग *sanyasa yoga*. The one who is endowed with this unique attitude of संन्यास योग *sanyāsa yoga* is संन्यास योग युक्तः *sanyāsa yoga yuktaḥ*. आत्मा *ātmā* here is अंतःकरण *antaḥ karaṇa* – one's mind and बुद्धि *buddhi* together. Therefore, संन्यास योग युक्तात्मा *sanyasa yoga yuktātmā* means one whose अंतःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* is uniquely endowed with the attitude of renunciation and कर्म योग *karma yoga* together.

That is what happens to an ईश्वर भक्त *īśvar bhakta* who does every कर्म *karma* as ईश्वर आराधन कर्म *īśvar ārādhana karma* – as worship of परमेश्वर *parameśvar* with प्रसाद बुद्धि *prasād buddhi*. Such कर्म *karmas* totally dedicated to परमेश्वर *parameśvar* serve to liberate you and not bind you. We may recall here what Sri Krishna said earlier in Chapter 5 on संन्यास योग *sanyāsa yoga*

योग युक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

yoga yukto viśuddhātmā vijitātmā jitendriyaḥ ।

सर्व भूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ 5 - 7

sarva bhūtātma bhūtātmā kurvannapi na lipyate ॥ 5 - 7

Please pay attention to the sequence here. A योग युक्तः *yoga yuktaḥ* – the one who is endowed with the unique mental disposition of संन्यास योग *sanyāsa yoga* first becomes a विशुद्धात्मा *viśuddhātmā* – one free from the hold of रागद्वेष *rāga dveṣa* – the forces of one's own likes and dislikes, and then progressively, the विशुद्धात्मा *viśuddhātmā* becomes विजितात्मा *vijitātmā* – one who keeps oneself under control at all times, which means a self-disciplined person, not subject to impulsive or improper actions. Such विजितात्मा *vijitātmā* then becomes जितेन्द्रियः *jitendriyaḥ* – one who has control over all of one's sense organs, and indeed, all instruments of perception and action at all times, and hence free from the hold of all temptations in worldly life.

Such a जितेन्द्रियः *jitendriyaḥ* – such a self-controlled person, in time, through Upanishad studies, gains the ability to recognize oneself as सर्वभूतात्मभूतात्मा *sarva bhūtātma bhūtātmā* – the self in all beings. Such self-recognition is मोक्ष *mokṣa* –



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release from every kind of bondage. Being so released, कुर्यन्नपि न लिप्यते *kurvannapi na lipyate* – even while performing actions, that person is not tainted by, affected by, or bound by any actions.

That is also the meaning of our present verse

संन्यास योग युक्तात्मा कर्मबन्धनैःमोक्ष्यसे *sanyasa yoga yuktātmā karma bandhanaiḥ moksyase* – The one who is endowed with the unique mental disposition of संन्यास योग *sanyasa yoga* – going through the sequence of steps in self-discipline and self-upliftment indicated above, will ultimately be released from all bondages of कर्म *karma*.

विमुक्तो मां उपैष्यसि *vimukto mām upaiṣyasi*

विमुक्तः *vimuktah* – so released from all bondages of कर्म *karma*

मां उपैष्यसि *mām upaiṣyasi* means मां परमेश्वरं उपैष्यसि आगमिष्यसि *mām parameśvaraṁ upaiṣyasi āgamiṣyasi* – you will come to Me, you will reach Me, the परमेश्वर *parameśvar*. You will recognize परमेश्वर *parameśvar* in yourself, as yourself itself, which means you will gain मोक्ष *mokṣa* – the श्रेयस् *śreyas* you seek.

Sri Krishna uses the future tense उपैष्यसि *upaiṣyasi* – you will reach Me. That means there is a time factor involved. Recognition of परमेश्वर *parameśvar* in oneself is a matter of knowledge, and it does not take any time, because परमेश्वर *parameśvar* is already there. But removing the obstructions in oneself for recognizing that परमेश्वर *parameśvar* does take time. Gaining अन्तःकरण शुद्धि *antaḥ karana śuddhi* – purity of mind and बुद्धि *buddhi*, through the cultivation of mental disposition of कर्म फल *karma phala* संन्यास *sanyasa*, कर्म योग *karma yoga*, ध्यान योग *dhyana yoga*, भक्ति योग *bhakti yoga*, etc., all this takes time and effort.

भगवान् *bhagavan* assures here that by being in भक्ति योग *bhakti yoga* at all times, and at the same time cultivating ईश्वरज्ञानं *īśvar jñānaṁ* through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsaṇaṁ*, you will ultimately gain मोक्ष *mokṣa*, which means जीवन् मुक्ति *jīvan mukti* in this very life, and विदेह मुक्ति *videh mukti* when the body falls on exhaustion of one's प्रारब्ध कर्म *prārabdha karmas*.



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That is the meaning of विमुक्तो मां उपैष्यसि *vimukto mām upaiṣyasi*.

Here, the expression मां उपैष्यसि *mām upaiṣyasi* must be understood properly. Literally, it means “you will come to Me or you will reach Me”. It is just a manner of talking. There is really no coming or reaching involved in a physical sense. One is always inseparable from परमेश्वर *parameśvar*, whether one knows it or not. Therefore, coming or reaching is simply a matter of recognition of परमेश्वर *parameśvar* in oneself as Oneself Itself. Therefore,

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

śubhā śubha phalairēvaṁ mokṣyase karma bandhanaiḥ ।

संन्यासयोगयुक्तात्मा विमुक्तो मां उपैष्यसि ॥

sanyāsa yoga yuktatmā vimukto mām upaiṣyasi ॥

By doing every कर्म *karma* as ईश्वर अर्पित कर्म *īśvara arpita karma*, as ईश्वर आराधन कर्म *īśvar ārādhana karma* with प्रसाद बुद्धि *prasād buddhi*, you will be released from all bondages of कर्म *karma*, and your mind and बुद्धि *buddhi* will be firmly set in संन्यास योग *sanyāsa yoga*, and you will ultimately and certainly recognize Me the परमेश्वर *parameśvar*, in yourself, as yourself Itself, and such recognition is indeed मोक्ष *mokṣa* – The श्रेयस् *śreyas* you seek – so says Sri Krishna. That is the glory of भक्ति योग *bhakti yoga*.

While the one who is an ईश्वर भक्त *īśvar bhakta* firmly set in भक्ति योग *bhakti yoga* is assured of मोक्ष *mokṣa*, the one who is not such an ईश्वर भक्त *īśvar bhakta* seems to get stuck in the never-ending cycle of जन्म *janma* and कर्म *karma*. If that is so, it would appear as though भगवान् *bhagavan* has also His own राग द्वेष *raga dveṣas* – likes and dislikes with respect to those ईश्वर भक्त *īśvar bhaktas* who are in भक्ति योग *bhakti yoga* and those who are not. Is that true?

भगवान् *bhagavan* says “No” in the next verse.

समोऽहं सर्वभूतेषु, न मे द्वेष्योऽस्ति न प्रियः ।

samo'haṁ sarvabhūteṣu, na me dveṣyo'sti na priyaḥ ।



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ये भजन्ति तु मां भक्त्या, मयि ते तेषु चाप्यहम् ॥

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ye bhajanti tu mām bhaktyā, mayi te teṣu cāpyaham ॥

समोऽहं सर्वभूतेषु, अहं सर्व भूतेषु समः *samo'haṁ sarvabhūteṣu, ahaṁ sarva bhūteṣu samaḥ* - I am समः *samaḥ*. I am तुल्यः *tulyaḥ* - equal and identical in all beings, आत्मत्वात् *ātmatvāt* - by virtue of Myself being the आत्मा *ātmā* - The Self in all beings. I am the same, unchanging and unchangeable सत् चित् आनन्द स्वरूप पूर्ण आत्मा *sat cit ānand svarūp pūrṇa ātmā* in all beings. Such पूर्ण आत्मा *pūrṇa atma* is one, and It is the same in all beings. Being so, I am equally available for every person to recognize Me, the परमेश्वर *parameśvar*, as पूर्ण आत्मा *pūrṇa ātmā* - as the all-inclusive Self in oneself itself. Some recognize Me so, and others do not, that is the difference.

न मे द्वेष्यः अस्ति न प्रियः *na me dveṣyaḥ asti na priyaḥ* - In Me, there is no द्वेष्यः *dveṣyaḥ*, means द्वेषयोग्यः *dveṣa योग्यः* - there is none who deserve a dislike from Me. Likewise, there is none who deserve any special liking from Me. भगवान् *bhagavan* is not cold to somebody or warm to another. भगवान् *bhagavan* is the same to all. Just like fire, fire does not ward off chilliness for the one who is far away from it, and it does give warmth to the one who is near it. So is भगवान् *bhagavan*.

ये भजन्ति तु मां भक्त्या *ye bhajanti tu mām bhaktyā*

ये मां परमेश्वरम् भक्त्या भजन्ति *ye mām paramesvaram bhaktyā bhajanti* - Those who worship Me, those who seek Me, the परमेश्वर *parameśvar* with total love and devotion

मयि ते तेषु च अपि अहं *mayi te teṣu ca api ahaṁ* - they are in Me, and likewise, I am in them. In fact, I am non-separate from them, and they are one with Me naturally स्वभावतः *svabhāvataḥ* - naturally, not because of any special liking on My part. Since I am the आत्मा *atma* in all of them, they all exist in Me, and I exist in them.

We may note here

मयि *mayi* - in Me, in singular, because परमेश्वर *parameśvar* is one
तेषु *teṣu* - in them is plural, because जीवसु *jīvas* are many.



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ब्रह्मविद्या Brahma Vidya

Because जीवs *jīvas* are many, their mental dispositions are also many. Some choose to claim परमेश्वर *parameśvar* and some do not. Just because they do not claim Me, the परमेश्वर *parameśvar*, it does not mean that I am not with them. I have no द्वेष *dveṣa* for anyone. समोऽहं सर्वभूतेषु *samo'haṁ sarva bhūteṣu*, आत्मत्वात् *ātmatvāt* – I am the same in all beings by virtue of the fact that I am the आत्मा *ātmā* for all of them – says Sri Krishna.

The matter here is concerned with ज्ञानं *jñānaṁ* and अज्ञानं *ajñānaṁ* – knowledge and ignorance, and not with प्रिय *priya* or द्वेष *dveṣa* – like or dislike. Now, directing Arjuna's attention to the glory of ईश्वर भक्ति *īśvar bhakti*, Sri Krishna says:

अपि चेत् सुदुराचारो भजते मां अनन्यभाक् ।
api cet sudurācāro bhajate mām ananyabhāk ।
साधुरेव स मन्तव्यः सम्यक् व्यासितो हि सः ॥ 9 - 30
sādhureva sa mantavyaḥ samyak vyavāsito hi saḥ ॥

क्षिप्रं भवति धर्मात्मा, शश्वत् शान्तिं निगच्छति ।
kṣipraṁ bhavati dharmātmā, śaśvat śāntiṁ nigacchati ।
कौन्तेय प्रतिजानीहि, न मे भक्तः प्रणश्यति ॥ 9 - 31
kaunteya pratijānihi, na me bhaktaḥ praṇaśyati ॥

In order to communicate His message effectively, Sri Krishna uses an extreme example. He says:

अपि चेत् सुदुराचारः *api cet sudurācāraḥ*
अपि चेत् *api cet* means यध्यपि *yadhyapi* even though or suppose
सुदुराचारः *sudurācāraḥ* – there is a person who is सुदुराचारः *sudurācāraḥ*
दुराचारः *durācāraḥ* means one who is engaged in improper activities, and
सुदुराचारः *sudurācāraḥ* means one who is engaged in activities which are absolutely improper. Therefore,

अपि चेत् सुदुराचारः *api cet sudurācāraḥ* – Suppose, there is a person who, even though he is engaged in activities which are absolutely improper, still
भजते मां अनन्यभाक् *bhajate mām ananyamāk* – if that person



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मां *mām* (परमेश्वरं *parameśvar*) भजते *bhajate* – worships Me, the परमेश्वर *parameśvar*

अनन्यभाक् *ananyamāk* – with अनन्य ईश्वर भक्ति *ananya īsvar bhakti*, ज्ञान लक्षण ईश्वर भक्ति *jñāana lakṣaṇa īsvara bhakti*, परम प्रेम स्वरूप ईश्वर भक्ति *param prem svarūp īsvara bhakti*, सन्यास योग युक्त ईश्वर भक्ति *sanyāsa yoga yukta īsvara bhakti*, not looking upon Me as One separate from himself (or herself), sincerely seeking Me, the परमेश्वर *parameśvar* for अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* and पूर्ण ईश्वर ज्ञानं *pūrṇa īsvar jñānaṁ*, dedicating all actions to Me, the परमेश्वर *parameśvar* with absolute love and devotion with सन्यास योग बुद्धि *sanyāsa yoga buddhi* and प्रसाद बुद्धि *prasād buddhi*, then

साधुः एव स मन्तव्यः *sādhuḥ eva sa mantavyaḥ* – मन्तव्यः *mantavyaḥ* means ज्ञातव्यः *jñātavyaḥ* – that person must be reckoned as, must be counted as a साधु *sādhu* only, as a person of saintly disposition

हि *hi*– because

सः सम्यक् व्यवसितः निश्चयवान् *saḥ samyak vyavasitaḥ niscayavān* – that person has well and firmly cultivated knowledge of oneself, आत्मा *ātmā* and ईश्वर *īsvar*

Now, if a person is so knowledgeable about oneself, आत्मा *ātmā* and परमेश्वर *parameśvar*, then how can such a person be सुदुराचारः *suduracārah* – one engaged in improper activities? This does not happen often, but this can happen, and may happen very rarely. The supposition here, अपि चेत् *api cet* is only for the sake of communicating an important message. Even supposing that there is such a person of improper conduct, if only he is firmly rooted in ईश्वर भक्ति *īsvar bhakti* then he has no अहंकार *ahamkār* – ego, and hence his actions cannot stick to him. May be due to some पूर्व कर्म फल *pūrva karma phala* manifesting itself in his प्रारब्ध कर्म *prarabdha karma* he is currently engaged in some improper activities, which he is bound to give up soon, and he will soon emerge as a धर्मात्मा *dharmātmā* – as Sri Krishna says in the next verse.

क्षिप्रं भवति धर्मात्मा, शश्वत् शान्तिं निगच्छति ।

kṣipraṁ bhavati dharmātmā, śaśvat śāntiṁ nigacchati ।

कौन्तेय प्रतिजानीहि, न मे भक्तः प्रणश्यति ॥

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kaunteya pratijānihi, na me bhaktaḥ praṇaśyati ॥



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क्षिप्रं भवति धर्मात्मा *kṣipraṁ bhavati dharmātmā* – Very soon he becomes a धर्मात्मा *dharmātmā* – one whose कर्म *karmas* are in conformity with धर्म *dharma* – proper conduct in daily life. The one who was a सुदुराचार *sudurācāra* before, soon becomes committed to धर्म *dharma*, because his अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* is already committed to परमेश्वर *parameśvar*.

धर्म *dharma* – the eternal order, is part of creation, and hence धर्म *dharma* is direct manifestation of परमेश्वर *parameśvar*. For an ईश्वर भक्त *īśvar bhakta*, धर्म *dharma* is परमेश्वर *parameśvar* itself. Because of such commitment to धर्म स्वरूप परमेश्वर *dharma svarūpa parameśvar*, even a सुदुराचार *sudurācāra* soon becomes a धर्मात्मा *dharmātmā* and

शश्वत् शान्तिं निगच्छति *śaśvat śāntim nigacchati* – he becomes free from all mental and intellectual conflicts, and gains eternal peace. His peace is eternal because it is peace, which is the very nature of oneself – the very nature of परमेश्वर *parameśvar*. Therefore,

कौन्तेय *kaunteya* – O! Arjuna

प्रतिजानीहि *pratijānīhi* – Please know this for certain

न मे भक्तः प्रणश्यति *na me bhaktaḥ praṇśyati* – मे भक्तः न प्रणश्यति *me bhaktaḥ na praṇśyati* – My भक्त *bhakta* never perishes, never gets degraded. My भक्त *bhakta*, an ईश्वर भक्त *īśvar bhakta*, the one who does every कर्म *karma* as ईश्वर आराधन कर्म *īśvar āraadhana karma* – as an act of worship of परमेश्वर *parameśvar* with प्रसाद बुद्धि *prasād buddhi*, such an ईश्वर भक्त *īśvar bhakta* whatever the circumstances of प्रारब्ध कर्म *prārbdha karma* he may find himself in from time to time, he never comes to grief, which means, he will never be bound to दुःख *duḥkha* and संसार *saṁsaar*, कर्म *karma* and जन्म *janma* all the time.

That is the message here from Sri Krishna. That is the glory of ईश्वर भक्ति *īśvar bhakti*

न मे भक्तः प्रणश्यति *na me bhaktaḥ praṇśyati* – This is a famous line in श्रीमद्भगवत् गीता *śrīmadbhagavat gīta*. “My भक्त *bhakta* never gets degraded” – This is Sri Krishna's message to every ईश्वर भक्त *īśvar bhakta*, at whatever stage of भक्ति



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bhakti one is. We will talk more about this message next time. We will also complete this extraordinary chapter in श्रीमद्भगवत् गीता *śrīmadbhagavat gīta*. In the meanwhile, let us remember and let us be contemplating on Sri Krishna's words

न मे भक्तः प्रणश्यति *na me bhaktaḥ praṇśyati*

My भक्त *bhakta* – an ईश्वर भक्त *īśvar bhakta*, who remains in a perpetual state of भक्ति योग *bhakti yoga*, never gets degraded, never comes to grief, whatever be one's immediate circumstances.