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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 9

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ 9 - 31
kaunteya pratijānihi na me bhaktaḥ praṇaśyati ॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
mām hi pārtha vyapāśritya yo'pi syuḥ pāpa yonayaḥ ।
स्त्रियो वैश्यास्तथा शूद्राः तेऽपि यान्ति परां गतिम् ॥ 9 - 32
striyo vaiśyāstathā śūdraḥ te'pi yānti param gatiṃ ॥

किं पुनर्ब्रह्मणाः पुण्याः भक्ताः राजर्षयस्तथा
kiṃ punarbrahmaṇāḥ puṇyāḥ bhaktaḥ rājarṣa yastathā ।
अनित्यं असुखं लोकं इमं प्राप्य भजस्व मां ॥ 9 - 33
anityam asukham lokam imam prapya bhajasva mam ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु
manmanā bhava madbhakto madhyājī mām namaskuru ।
मां एव एष्यसि युक्तवैवं आत्मानं मत्परायणः ॥ 9 - 34
mām eva eṣyasi yuktvaivam ātmānam matparāyaṇaḥ ॥

ॐ इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
राज विद्या राज गुह्य योगो नाम नवमोऽध्यायः
om iti śrīmadbhgavatgītāsu upaniṣatsu brahmvidyāyām yogaśāstre śrī
kṛṣṇārjuna saṁvāde rāja vidyā rāja guhya yogo nāma navamodhyāyaḥ

भक्ति योग *bhakti yoga*, as unfolded by Sri Krishna in this and the last two chapters, is an extraordinary integration of कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, भक्ति योग *bhakti yoga*, ज्ञान योग *jnāna yoga* and all associated योगs *yogas*, into one all-inclusive भक्ति योग *bhakti yoga* in the pursuit of परमेश्वर *paramēśvar*, in



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the pursuit of श्रेयस् *śreyas*, मोक्ष *mokṣa*. Calling attention to the glory of such भक्ति योग *bhakti yoga*, भगवान् *bhagavan* tells Arjuna, and indeed all of us:

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

9 – 31

kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ॥

कौन्तेय *kaunteya* – O! Arjuna

प्रतिजानीहि *pratijānīhi* – please know this for certain

न मे भक्तः प्रणश्यति *na me bhaktaḥ praṇaśyati* – मे भक्तः न प्रणश्यति *me bhaktaḥ na praṇaśyati* – My भक्त *bhakta* never perishes, never gets destroyed, never gets degraded. Whatever प्रारब्ध कर्म फल *prārabdha karma phala* a भक्त *bhakta* may have to experience in life, under varying circumstances and whatever obstacles he may have to face from time to time, he never gets destroyed or degraded, which means he will never be bound to दुःख *duḥkha* and संसार *saṁsaar*, कर्म *karma* and जन्म *janma* for ever. भक्ति योग *bhakti yoga* will uplift him from all obstacles, and he will reach परमेश्वर *parameśvar* and gain मोक्ष *mokṣa*. That is certain. That is the message of Sri Krishna to every ईश्वर भक्त *īśvar bhakta*. In different words, Sri Krishna has given this message before, and he concludes His teachings also (in chapter 18) with the same message, which shows the importance of this message to every ईश्वर भक्त *īśvar bhakta*.

We may recall that in chapter 6 on ध्यान योग *dhyāna yoga*, भगवान् *bhagavan* tells Arjuna

पार्थ नैवेह नामुत्र विनाशस्तस्य विध्यते ।

pārtha naiveha nāmutra vināśastasya vidhyate ।

नहि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥

6 – 40

nahi kalyāṇakṛt kascit durgati tāt gacchti ॥

Addressing Arjuna in an affectionate and reassuring manner (as तात *tāt* – son), Sri Krishna says:

न एव इह न आमुत्र विनाशः तस्य विध्यते *na eva iha na āmutra vināśaḥ tasya vidhyate* – certainly, neither in this world (while one lives), nor in one's world after death, there is any destruction or degradation for my भक्त *bhakta* – My devotee.



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Destruction after death simply means धीन जन्म प्राप्ति *dhīna janma prāpti* – getting a lower state of birth in one's next birth. That will never happen for an ईश्वर भक्त *īśvar bhakta*.

हि *hi* – because

कल्याणकृत् कश्चित् *kalyāṇakṛt kascit* – for the person who does any auspicious action, any good action in the pursuit of परमेश्वर *parameśvar*, whoever that person may be, whatever that good action, big or small, so long as the person does that action with श्रद्धा *śraddha* and भक्ति *bhakti* – faith and devotion, as ईश्वर आराधन कर्म *īśvar ārādhana karma* – as an act of worship of परमेश्वर *parameśvar*

दुर्गतिं न गच्छति *durgati na gacchati* – that person does not go into the path of degradation. The doer of good never comes to grief. That is the glory of भक्ति योग *bhakti yoga*.

Again, talking about कर्म योग *karma yoga* in chapter 2, Sri Krishna says:

स्वलपं अपि अस्य धर्मस्य त्रायते महतो भयात्

2 – 40

svalpaṁ api asya dharmasya trāyate mahato bhayāt

“If this कर्म योग धर्म *karma yoga dharma*, which is also भक्ति योग *bhakti yoga* is lived even a small bit, it protects you from great fears in life”.

कर्म योग *karma yoga* as ईश्वर भक्ति *īśvar bhakti*, by its very nature is मोक्ष साधनं *mokṣa sādhanam*, and it is auto catalytic, which means even a bit of it helps you gain more of it, and consequently, helps you gain more peace, more prosperity and more happiness, all in this very life. Therefore, neither in this world while one lives, nor in one's world thereafter, is

there any loss or degradation for the one who strives for मोक्ष *mokṣa*, who seeks परमेश्वर *parameśvar* with श्रद्धा *śraddha* and भक्ति *bhakti* – with faith and devotion. Such is the glory of भक्ति योग *bhakti yoga*.

Again, in chapter 18, Sri Krishna concludes his गीतोपदेश *gītōpadeśa* teachings on ब्रह्मविद्या *brahma vidyā* and योग शास्त्र *yoga śāstra* with these words of assurance to Arjuna who is His भक्त *bhakta* – His devotee.

अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः ॥

18 – 66



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ahaṁ tvā sarva pāpebhyo mokṣayiṣyāmi mā śucaḥ ॥

I will uplift you from all obstacles in your pursuit of मोक्ष *mokṣa*. Do not grieve, do not despair. All these assurances of Sri Krishna reinforce what he says here

न मे भक्तः प्रणश्यति *na me bhaktaḥ praṇaśyati* – My भक्त *bhakta* never perishes, never gets destroyed or degraded, in the pursuit of परमेश्वर *parameśvar*. The glory of भक्ति योग *bhakti yoga* is even more:

Through भक्ति योग *bhakti yoga*, परमेश्वर *parameśvar* can be reached, which means मोक्ष *mokṣa* can be gained by any person irrespective of one's parentage and irrespective of any natural disadvantages or advantages one may be born with. The opportunity to reach परमेश्वर *parameśvar*, the opportunity to gain मोक्ष *mokṣa* through भक्ति योग *bhakti yoga* is open to every जीव *jīva* – every human being, without exception.

This is how Sri Krishna presents this message:

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

mām hi pārtha vyapāśritya yo'pi syuḥ pāpayonayah ।

स्त्रियो वैश्यास्तथा शूद्राः तेऽपि यान्ति परां गतिम् ॥

9 - 32

striyo vaiśyāstathā śūdraḥ te'pi yānti parām gatim ॥

किं पुनर्ब्रह्मणाः पुण्याः भक्ताः राजर्षयस्तथा

kiṁ punarbrahmaṇāḥ puṇyāḥ bhaktaḥ rajarṣa yastathā

अनित्यं असुखं लोकं इमं प्राप्य भजस्व मां ॥

9 - 33

anityam asukham lokam imam prāpya bhajasva mām ॥

पार्थ *pārtha* – O! Arjuna. You must know this clearly. What?

ये *ye* -Those people, whoever they are

मां व्यपाश्रित्य *mām vyapāśritya* means मां आश्रयत्वेन गृहीत्वा *mām āśrayatvena gr̥hītvā* – holding on to me, the परमेश्वर *parameśvar*, as the Alter of their surrender,

holding on to Me as their only आश्रय *āśraya*, which means, having their mind and बुद्धि *buddhi* totally released from any sense of dependence on anything other than

परमेश्वर *parameśvar* and, so released, holding on to Me with the firm conviction that



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परमेश्वर *parameśvar* is the only means for reaching परमेश्वर *parameśvar*. In other words, being firmly committed to reaching परमेश्वर *parameśvar*, and hence being in a perpetual state of भक्तियोग *bhakti yoga*, whoever they are, all of them

परां गतिम् यान्ति *parāṁ gatim yāanti* – reach the Supreme Goal of Life, reach परमेश्वर *parameśvar*, gain मोक्ष *mokṣa* – gain Total Fulfillment in life
हि *hi*– indeed, it is certain

Whoever they are means whoever they are, without exception.

ये अपि स्युः पापयोनयः *ye api syuḥ pāpayonayaḥ* – even though they may be पापयोनयः *pāpayonayaḥ*. पापयोनयः *pāpayonayaḥ* means पापजन्मानः *paapajanmaanaḥ*. पापजन्मानः *pāpajanmānaḥ* generally refers to people, indeed all living beings whose births are associated with some पापः *pāpaḥ* or or दुःखः *dukhaḥ* – improper conduct, sorrow or distress or unhappiness, and/or some bodily defects or degradations of some kind. For want of a better expression, पापयोनयः *pāpayonayaḥ* may be understood here simply as people of disadvantageous birth. भगवान् *bhagavan* says:

Even such पापयोनयः *pāpayonayaḥ* – people of disadvantageous birth
मां व्यपाश्रित्य ते अपि यान्ति परां गतिम् *mām vyapāśritya te api yānti parāṁ gatim* – by being firmly committed to reaching परमेश्वर *parameśvar* and remaining in a perpetual state of भक्ति योग *bhakti yoga*, which means doing every कर्म *karma* as ईश्वर आराधन कर्म *īśvar ārādhana karma*, as an act of worship of परमेश्वर *parameśvar*, with प्रसाद बुद्धि *prasād buddhi*, they also reach the Supreme Goal of Life, they also gain मोक्ष *mokṣa*. Similarly,

स्त्रियः वैश्याः तथा शूद्राः *striyaḥ vaiśyāḥ tathā śūdraḥ* – women, vaiśyas and sudras alike

मां व्यपाश्रित्य ते अपि यान्ति परां गतिम् *mām vyapāśritya te api yānti parāṁ gatim* – by being firmly committed to reaching परमेश्वर *parameśvar* and remaining in a perpetual state of भक्ति योग *bhakti yoga*, they also gain मोक्ष *mokṣa* – total fulfillment in life.

So says Sri Krishna



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Now, we must understand Sri Krishna's statement properly. Why does भगवान् *bhagavan* lump together people of disadvantageous birth, women, vaiśyas and sudras? What do they have in common? Why refer to them in particular? Please listen.

What they have in common is the enormous magnitude of difficulties and barriers of various kinds that they have to endure and overcome, before they could totally commit themselves to the pursuit of मोक्ष *mokṣa*. For example, people of disadvantageous birth have to overcome extraordinary social physical and emotional barriers, even to adjust themselves to function in society normally, before they can turn their mind and बुद्धि *buddhi* to the pursuit of मोक्ष *mokṣa*. Again, women, by nature, are committed to motherhood and all that it implies. It is indeed extraordinarily difficult to integrate the demands of commitment to motherhood with those of total commitment to the pursuit of मोक्ष *mokṣa*. Again, the natural mental dispositions of Vaisyas and Sudras are governed predominantly by the माया गुण *maayaa guṇas* of रजस् *rajas* and तमस् *tamas*, and तमस् *tamas* and रजस् *rajas* respectively. It would require extraordinary efforts on their part to transform such mental dispositions into one governed by predominantly सत्त्व गुण *satva guṇa*, which is necessary to uplift themselves to total commitment to the pursuit of मोक्ष *mokṣa*.

Yet, we know, that throughout the ages, there have existed, there exist even today, very many such extraordinary people, who have successfully risen above apparently insurmountable difficulties and barriers, and have become saints and inspiring ईश्वर भक्त *īśvar bhaktas*, in the pursuit of मोक्ष *mokṣa*. By calling attention to such people in particular, भगवान् *bhagavan* is paying a special tribute to their wisdom and tenacity, which should serve as an inspiration to all humanity striving for spiritual progress.

Thus, even people who have to start life with severe disadvantages, do gain मोक्ष *mokṣa* through भक्ति योग *bhakti yoga*. When that is the case

किं पुनर्ब्राह्मणाः पुण्याः भक्ताः *kiṁ punar brāhmaṇāḥ puṇyāḥ bhaktāḥ* – what to talk of ब्राह्मणाः *brāhmaṇāḥ*, who are पुण्य योनयः *puṇya yonayaḥ* – who are born with distinct advantages in terms of culture, attitude, etc., and who are also naturally endowed with a mental disposition, appropriate for ईश्वर भक्त *īśvar bhaktas*

तथा *tathā* – so also

किं पुनः राजर्षयः पुण्याः भक्ताः *kiṁ punaḥ rājarṣayaḥ puṇyāḥ bhaktāḥ* – what to talk of राज ऋषी *rāja ṛṣīs* – royal saints, meaning क्षत्रिय *kṣatriyas*, born in



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enlightened royal families, who are also पुण्य योनयः *puṇya yonayah*, who are born with distinct advantages in terms of opportunities for getting educated in ब्रह्मविद्या *brahmavidyā* and who are also naturally endowed with the mental disposition appropriate for ईश्वर भक्तस *īśvar bhaktas*.

What about such ब्राह्मणाः *brahmaṇāḥs* and क्षत्रियस *kṣatriyas*? Sri Krishna says: मां व्यपाश्रित्य ते अपि यान्ति परां गतिम् *mām vyapāśritya te api yānti parām gatim* – By being firmly committed to the pursuit of परमेश्वर *parameśvar*, and by being established in भक्ति योग *bhakti yoga*, they also reach the Supreme Goal of Life, they also gain मोक्ष *mokṣa*.

That means, irrespective of one's parentage or station in life, anyone can reach परमेश्वर *parameśvar*, anyone can gain मोक्ष *mokṣa*, provided one is totally committed to the pursuit of परमेश्वर *parameśvar*, and firmly established in भक्ति योग *bhakti yoga*. Therefore, भगवान् *bhagavan* says

अनित्यं असुखं लोकं इमं प्राप्य *anityam asukham lokam imam prāpya*
इमं लोकं *imam lokam* – इमं मनुष्य लोकं *imam manuṣya lokam* – इमं मनुष्य शरीरं *imam manuṣya śarīram*

अनित्यं असुखं *anityam asukham* - This human body, even though it is अनित्यं *anityam*, it is only transient, it is only temporary, and असुखं *asukham* – it is not always happy or comfortable. Still, this human body is a great blessing for experiencing all the पुरुषार्थस *puruṣārthas* of life, all fulfillments in life. Therefore इमं लोकं प्राप्य *imam lokam prāpya* – having been fortunate enough to be born in this world, with this human body, do not fritter it away, do not waste it. Make use of it effectively to gain the highest पुरुषार्थ *puruṣārtha* of life, to gain total fulfillment in life, which means make use of it for reaching परमेश्वर *parameśvar* for gaining मोक्ष *mokṣa*.

What should I do in this world with this physical body in order to reach परमेश्वर *parameśvar*, in order to gain मोक्ष *mokṣa*– total fulfillment in life? भगवान् *bhagavan* says



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भजस्य मां *bhajasva mām* - Worship me, seek me, the परमेश्वर *parameśvar*. Commit yourself totally to the pursuit of परमेश्वर *parameśvar*. Establish yourself firmly in भक्ति योग *bhakti yoga* in the pursuit of परमेश्वर *parameśvar*. Anything less does not benefit you, O! Arjuna.

भजस्य मां *bhajasva mām* - Worship Me, seek Me, the परमेश्वर *parameśvar*, means what? How exactly should I seek परमेश्वर *parameśvar*?

भगवान् *bhagavan* says:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु

manmanā bhava madbhakto madyājī mām namaskuru

मां एव एष्यसि युक्तवैवं आत्मानं मत्परायणः ॥

9 - 34

mām eva eṣyasi yuktvaivam ātmānaṁ matparāyaṇaḥ ॥

मन्मना भव *manmanā bhava*, मद्भक्तो भव *madbhakto bhava*, मद्याजी भव *madyājī bhava*, मां नमस्कुरु *mām namaskuru* - That is भक्ति योग *bhakti yoga* in its entirety. That is परमेश्वर भजनं *parameśvar* – worship of परमेश्वर *parameśvar*. That is how one uses the blessings of one's human body to worship परमेश्वर *parameśvar*.

Sri Krishna has told all this before in detail. Here he gives the same message again in an extraordinary succinct manner, indistinguishably integrating कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, भक्ति योग *bhakti yoga*, ज्ञान योग *jñāna yoga* and all associated योगs *yogas* into one all inclusive भक्ति योग *bhakti yoga* in the pursuit of परमेश्वर *parameśvar*, in the pursuit of मोक्ष *mokṣa* – total fulfillment in life. This is That All-inclusive भक्ति योग *bhakti yoga*.

मन्मना भव *manmanā bhava* - Be in ध्यान योग *dhyāna yoga* at all times, under all circumstances. ध्यान योग *dhyāna yoga* means दुःख संयोग वियोगः *duḥkha saṁyoga viyogaḥ* (6 – 23) - dissociation from association with any kind of दुःख – sorrow or distress. Such dissociation is accomplished through विवेक बुद्धि *vivek buddhi*. The विवेक बुद्धि *vivek buddhi* here is अहं असंगः *ahaṁ asaṅgaḥ* – I am unbound, which means I, The Self - आत्मा *ātmā*,



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which exists independent of one's likes, dislikes, hopes, fears, etc, that pure I, the Self, is असंगः *asaṅgaḥ* – Unbound. That is knowledge. That knowledge brings about realization that in spite of all apparent associations, I the आत्मा *ātmā*, is really not connected to anything. With that realization, concentrate your mind and बुद्धि *buddhi* on yourself – the आत्मा *aatmaa*, as subject, and not as an object. By such concentration, one progressively enters into a process of self-enquiry leading ultimately to self-discovery (कठो *kātho* 3 – 9 to 14), namely that one's असंग आत्मा *asaṅga ātmā* is also The आत्मा *ātmā* – The self of all beings, and that असंग आत्मा *asaṅga ātmā* is indeed the All-pervading परमेश्वर *parameśvar*, already in oneself as Oneself Itself.

मन्मना भव *manmanā bhava* is being in such perpetual state of ध्यान योग *dhyāna yoga*. Simultaneously,

मद्भक्तो भव *madbhakto bhava* – Be My भक्त *bhakta*, be a devotee of परमेश्वर *parameśvar*, which means cultivate परम प्रेम स्वरूप *param prem svarūp*, पूर्ण ज्ञान स्वरूप *pūrṇa jñāna svarūp*, अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, through कर्म योग बुद्धि *karma yoga buddhi*, सर्व कर्मफल त्याग बुद्धि *sarva karma phala tyāga buddhi*, ईश्वर आराधन बुद्धि *īśvar aa ārādhana buddhi* and प्रसाद बुद्धि *prasād buddhi*, which means cultivate absolute love and devotion for परमेश्वर *parameśvar*, rooted in ब्रह्म ज्ञानं *brahma jñānaṁ*, realizing That परमेश्वर *parameśvar* is वासुदेव *vāsudeva*– one's own

प्रत्यग आत्मा *prtyaga aatmaa* – one's own Innermost Self. Do every कर्म *karma* as service to That परमेश्वर *parameśvar* already in oneself, with the attitude of total renunciation of कर्मफल *karma phala*, and do every कर्म *karma* as ईश्वर आराधन कर्म *īśvar ārādhana karma* as worship of परमेश्वर *parameśvar* with प्रसाद बुद्धि *prasaad buddhi*, welcoming the results of one's कर्म *karma* as the very grace of परमेश्वर *parameśvar*, as the blessings from परमेश्वर *parameśvar*. That is what being an ईश्वर भक्त *īśvar bhakta* means. Simultaneously,

मद्याजी भव *madyājī bhava* – do every कर्म *karma* as यज्ञ कर्म *yajña karma*, recognizing यज्ञोवै विष्णुः *yajñovai viṣṇuḥ*, which means every component, every aspect of every यज्ञ कर्म *yajña karma* is indeed परमेश्वर *parameśvar* Itself.



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ब्रह्मविद्या Brahma Vidya

Therefore, be one for whom all यज्ञ कर्म *yajña karma* are for gaining परमेश्वर *parameśvar* only, nothing else and nothing less.

Gaining परमेश्वर *parameśvar* is through अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* – purification of mind and clarity of बुद्धि *buddhi*. Therefore, be one for whom all यज्ञ कर्म *yajña karmas* – all rituals, prayers, bhajans, etc. are only for gaining अन्तः करण शुद्धि *antaḥ karaṇa śuddhi*, nothing else. Simultaneously,

मां नमस्कुरु *maam namaskuru* – Do नमस्कार *namaskar* to Me the परमेश्वर *parameśvar*. Doing नमस्कार *namaskar* to anyone is a matter of recognition and appreciation. Doing नमस्कार *namaskar* to परमेश्वर *parameśvar* is ईश्वर दर्शन *īśvar darśanam*, which is स्व आत्मा दर्शन *sva ātmā darśanam* – seeing परमेश्वर *parameśvar* is really seeing Oneself.

Therefore, recognize and appreciate परमेश्वर *parameśvar* in yourself as yourself itself by surrendering your notions of Doership and Enjoyership at the alter of परमेश्वर *parameśvar* already in yourself. Recalling what we have already read in कठोपनिषत् *kāthopaniṣat*

(कठ *kāṭha* 4 – 12, 13), recognition of परमेश्वर *parameśvar* in oneself as Oneself Itself is being in a perpetual state of contemplation on ब्रह्मन् *brahman*.

as अङ्गुष्ठ मात्र हृत् पुण्डरीकं *aṅguṣṭha mātra hr̥t puṇḍarīkaṁ* – as thumb-size full bloom lotus flower already in one's heart space, revealing आत्मा *ātmā* – the Self as आनन्द स्वरूप ब्रह्मन् *ānand svarūp brahman*

- as ज्योतिः इव अधूमकः *jyotiḥ iva adhūmakah* – as flame without smoke, as ज्ञानदीपं *jñānadīpaṁ* – revealing आत्मा *ātmā* – The Self as ज्ञान स्वरूप-चित् स्वरूप ब्रह्मन् *jñāna svarūp-cit svarūp brahman*
- as स एव अद्यः स उ श्वः *sa eva adhyaḥ sa u svaḥ* – as ब्रह्मन् *brahman* already existing now and will continue to exist to-morrow, revealing आत्मा *ātmā* – The Self as सत्य स्वरूप ब्रह्मन् *satya svarūp brahman* and
- as भूतभव्यस्य ईशानः *bhūta bhavyasya īśānaḥ* – as the Lord of the past, present and the future, revealing आत्मा *ātmā* the Self as परमेश्वर *parameśvar* itself.



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ब्रह्मविद्या **Brahma Vidya**

Surrendering one's notions of Doership and enjoyership to that परमेश्वर *parameśvar* is पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* – total surrender to परमेश्वर *parameśvar*. Therefore,

मां नमस्कुरु *mām namaskuru* – Do नमस्कार *namaskar* to Me, the परमेश्वर *parameśvar*, means being always in a state of contemplation indicated above, cultivate the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* – total surrender to परमेश्वर *parameśvar*, already in yourself as yourself itself.

Thus मन्मना भव *manmanā bhava*, मद्भक्तो भव *madbhakto bhava*, मद्याजी भव *madyājī bhava*, मां नमस्कुरु *mām namaskuru* together constitute the All-inclusive भक्ति योग *bhakti yoga*. Such भक्ति योग *bhakti yoga* is the युक्ति *yukti* – the unique technique for reaching ब्रह्मन् *brahman*. Such भक्ति योग *bhakti yoga* is the तपस् *tapas* which Lord वरुण *varuṇa* asked भृगु *bhṛgu* to do, by saying

तपसा ब्रह्म विजिज्ञासस्य तपो ब्रह्म इति
tapasā brahma vijijñāsasva tapo brahma iti

in the Taittiriya Upanishad - “By continuing your तपस् *tapas*, gain knowledge of ब्रह्मन् *brahman*, by yourself, beyond any doubt. Such तपस् *tapas* will surely take you to ब्रह्मन् *brahman*”.

Through such ब्रह्मन् *brahman*, through such All-inclusive भक्ति योग *bhakti yoga* a person gains अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* with a mind and बुद्धि *buddhi* naturally directed towards परमेश्वर *parameśvar* and ultimately recognizes That परमेश्वर *parameśvar* in oneself Itself. Communicating this message, Sri Krishna tells Arjuna:

मामेव एष्यसि युक्तवैवं आत्मानं मत्परायणः
māmeva eṣyasi yuktvaivaṁ ātmānaṁ matparāyaṇaḥ



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ब्रह्मविद्या Brahma Vidya

युक्त्वा आत्मानं एवं *yuktvā ātmānaṁ evaṁ* – Having prepared oneself, one's body, mind and intellect in this manner, which means having established oneself in the all-inclusive भक्ति योग *bhakti yoga* described above, any person naturally becomes

मत्परायणः *matparāyaṇaḥ* – one for whom I am the ultimate goal, the Supreme Goal, the only Goal. That being so, O! Arjuna, by establishing yourself in the all-inclusive भक्ति योग *bhakti yoga*

मां एव एष्यसि *māṁ eva eṣyasi* means आत्मानं एव एष्यसि *ātmānaṁ eva eṣyasi* – you will come to Me, you will come to yourself. Because I am the आत्मा *ātmā* of all beings, coming to me means recognizing yourself. When you recognize yourself, you recognize परमेश्वर *parameśvar*. Reaching परमेश्वर *parameśvar*, you reach yourself. Reaching yourself, you reach परमेश्वर *parameśvar*. That is certain. That is the glory of भक्ति योग *bhakti yoga*.

So saying, Sri Krishna concludes this 9th chapter of श्रीमद्भगवत् गीता *śrīmadbhagavat gītā* entitled राज विद्याराज गुह्य योग *rāja vidyā rāja guhya yoga*.