



CHAPTER 9

Aksarabrahma Yoga

(Imperishable Brahman)

CHAPTER 9

Raja Vidya Raja guhya Yoga (34 Verses)

- All topics of Gita to discover fact of one-ness with Ishvara.
- Chapter 9 similar to Chapter 7.

Subject Matter : Ishvara Svarupa Jnanam. Raja Vidya is shining knowledge.

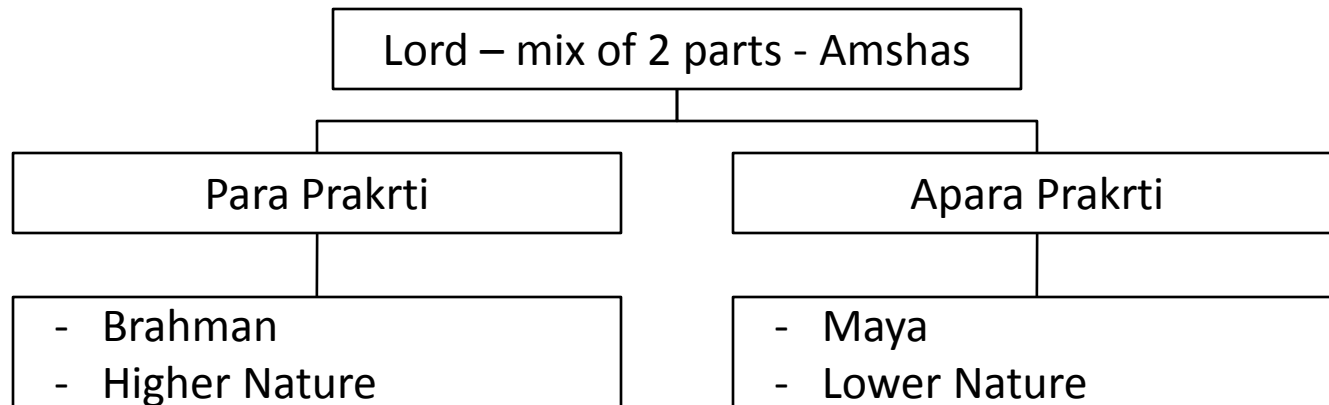
Mundak Upanishad :

| Para Vidya | Apara Vidya |
|---|--|
| <ul style="list-style-type: none">- Spiritual science- Not easily available, Guhyam, secret, impossible to know.- What is Lord made of? Nature? | <ul style="list-style-type: none">- Material sciences. |

Topic 1 :

Para Prakrti Svarupam : Verses 1 - 10

Chapter 7 :



Common features :

- Both Natures – Anaadi – beginningless.
- Lord is causeless cause of creation.
- Absolute cause.

Uncommon features :

| Para | Apara |
|--|--|
| a) Chetanam : <ul style="list-style-type: none">- Conciousness – Spirit | a) Achetanam : <ul style="list-style-type: none">- Basic Matter |
| b) Nirgunam : <ul style="list-style-type: none">- Ashabdam....- Free from properties.- Attributeless- Formless | b) Sagunam : <ul style="list-style-type: none">- With property in Manifest or Unmanifest form. |
| c) Nirvikara : <ul style="list-style-type: none">- Free from modifications, changes.- Spirit remains same eternally. | c) Savikaram : <ul style="list-style-type: none">- Eternally changing- Exist in Unmanifest form.- Comes to in manifest.- Goes back to Unmanifest |

| Para | Apara |
|--|---|
| <p>d) Satyam :</p> <ul style="list-style-type: none"> - Superior - Independently existing - Lends existence | <p>d) Mithya :</p> <ul style="list-style-type: none"> - Existence borrowed from Para Prakrti. - Has dependence existence. - Lower, receives existence. |
| <p>e) Like Screen of TV :</p> <ul style="list-style-type: none"> - Provides background. - Lends existence to roles on screen. | <p>e) Like Roles on TV screen, dances & projects on TV Screen</p> <ul style="list-style-type: none"> - Roles lie in dormant condition on Tv Screen. - Goes to manifest and unmanifest condition. - Seed sprouts plant, tree, fruits. - Big tree in Unmanifest condition in a seed – invisible. - Matter evolves into 14 Lokas. - Bodies interact with endless karma bundles. |

4 Features of Ishvara

Jagat Karanam

- Srishti, Sthithi, Laya Karanam.
- Chapter 7

Asanga

- Untainted.
- Tv screen not affected by movie.
- Space not wet by water, burnt by fire, polluted by Air... not cut by sword.
- Accommodates, blesses everything.

Akarta Abokta

- Sakshi Tatvam
- *Chapter 9 – Verse 10*
- Maya Dyakshena prakrti, uninvolved.
- *Chapter 4 – Verse 13*
- Don't get Karma Phalam.

Mithya Jagat Adhishtana Butaha

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९.१० ॥

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

Verse 4 :

मया तत्तमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- In me now, Para Prakrti – world exists and now world does not exist in me.
 - Seeming contradiction – How to reconcile?
 - Creation exists in me now
 - Creation will not exist in Pralayam
- } No contradiction
- If I accept existence and negate existence means it has apparent, seeming existence, not real existence. On enquiry, it is not factual existence. Hence called Mithya.
 - **Example :**
Dream world. ... Mithya.
 - Adhyaropa, Apavada technique.
 - World seemingly existent in me and I support seemingly existent universe.
 - Same in Lalita Sahasranaman.

2nd Topic : Bakti Verse 11 - 19

Verse 11 :

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९.११ ॥

Fools disregard Me when I dwell in human form; they know not My higher being as the great Lord of all beings. [Chapter 9 – Verse 11]

- We are aware of Apara Prakrti and ignorant of Para Prakrti.
- We hold to Apara Prakrti for security, fullness, happiness instinctively from Birth.
- Earn money for security & work for security of money.
- House for security and worry about security of house.
- Get children for future security and worry about children.
- **In Apara :**
 - Poornatvam, Security Nasti, Shokaha Asti.
 - There is eternal Anxiety, insecurity called Samsara because of ignorance of Para Prakrti.

b) Solution :

- Hold to Para Prakrti and play in the world.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७.१३ ॥

Deluded by these natures (states or things) composed of the three gunas (of Prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

How to get out of Samsara?

- By Bakti.... Series of spiritual Sadhanas done in devotion or love of God, leading to real security.

c)

3 Phased Bakti

Karma Lakshana

Upasana Lakshana

Jnana Lakshana

Karma Lakshana :

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९.२६ ॥

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९.२७ ॥

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me. [Chapter 9 – Verse 27]

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

Upasana Lakshana

Eka Rupa

- Ishta Devata Rupam
- Extrovert mind can't discover Lord.

Aneka Rupa

- Ramamayam Jagat
- Vishnumayam Jagat
- Chapter 9 – Verse 16
seed verse for Chapter 11
- Expansion of Mind.

Arupa

- Jnana Lakshana Bakti
- Enquire into Para prakrti nature of God.
- Go behind screen & see real nature of God.
- Leads to Moksha.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९.१६ ॥

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 16]

Why 3 Stages – compulsory?

- Karma Yoga → Upasana Yoga → Jnana Yoga.

a) Fundamental Problem :

- Ignorance of Para Prakrti.
- Param Bavam Avajanantaha – Ignorance goes only by knowledge.
- Karma, Dhyanam can't remove ignorance.
- **Example** : Cleaning college, meditating on teacher can't give physics knowledge.

b) Also important to go stage by stage Kindergarden, Middleschool, College.

| Karma Yoga / Upasana Yoga | Jnana Yoga |
|---|---------------------------------------|
| - Stepping stone - Jnana Yogyatha Praptihi | - Para Prakrti Jnanam Assures Moksha. |

| Chapter 7 – Verse 16 | Chapter 7 – Verse 17 |
|----------------------|----------------------|
| Artha – Artharti | Jingyasu - Jnani |

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७.१६ ॥

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७.१७ ॥

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

- Discover Para Prakrti and play in Aparā.
- Wave rises and resolves I don't cry.
- My Poornatvam does not depend on wave (Mind rising and falling). I am the ocean (Chaitanyam, ever Blissful).
- Know impermanence of Aparā Prakrti, appreciate growth and decay is Jeevan Mukti.

Chapter 9

1st Portion

- Ishvara Svarupam

2nd Portion

- Bakti as means of freedom from Samsara.

3rd Portion

- Nishkama Bakti for Moksha.

- Bakti – group name – attitude of devotion – common to Karma Yoga / Upasana Yoga / Jnana Yoga.

Vivekachoodamani :

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ 31 ॥

mokṣakāraṇasāmagryāṁ bhaktireva garīyasī |
svasvarūpānusandhānam bhaktirityabhidhīyate || 31||

Among the means and conditions necessary for liberation, devotion (bhakti) alone is supreme. A constant contemplation of one's own Real Nature is called devotion. [Verse 31]

- Self enquiry = Bakti.

3rd Part :

- For Bakti to fructify into Moksha, important condition is Sakama to become Nishkama (Mumukshutvam of Vedanta).

Bakti – 2 Edged Weapon / Equipment

For Dharma, Artha, Kama

- Material Benefit
- Svarga Loka
- Anitya Phalam – sorrow.
- Verse 20 & 21
- Go to svarga but forced to come back. When Punyam exhausted.

For Moksha

- Ishvara Prapti
- Eternal, imperishable
- Nitya Phalam, Moksha Ananda.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते।
ते पुण्यमासाद्य सुरेन्द्रलोकं अश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९.२० ॥

The knowers of the three Vedas, the drinkers of soma, purified from sin, worshipping Me by sacrifices, pray for the way to heaven; they reach the holy world of the Lord of the gods and enjoy in heaven the divine pleasures of the gods. [Chapter 9 – Verse 20]

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९.२१ ॥

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of 'going and returning' (Samsara). Chapter 9 – Verse 21]

How to develop Nishkama Bakti?

a) Viveka :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

b) Vairagyam :

- Transcend Raaga – Dvesha.

c) Who takes care of my material needs?

Verse 22 :

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (Ksema). [Chapter 9 – Verse 22]

| Sakama | Nishkama |
|--|--|
| <ul style="list-style-type: none">- World – End- Lord – Means | <ul style="list-style-type: none">- World – Means- Lord – End- Reversal is Ananya Chintayomam. |

- Security, insecurity both are mental conditions. Feel I am ever protected by Lord.
- **Example** : Thiagaraja.

Verse 26 :

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९.२६ ॥

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

- Rules important in Sakama Bakti.
- Violation does not give result.

Verse 27 :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९.२७ ॥

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me. [Chapter 9 – Verse 27]

- Nishkama Bakti – no rules.
- What you eat, you offer.
- Mundane eating converted to “Prana Agnihotram”

Verse 28 & 31 :

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९.२८ ॥

Thus, shall you be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the yoga of renunciation and liberated, you shall come unto Me. [Chapter 9 – Verse 28]

द्विप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९.३१ ॥

Soon, he becomes righteous and attains eternal Peace, O Kaunteya, know for certain that My devotee is never destroyed. [Chapter 9 – Verse 31]

- Glorification of Bakti for Purification, Anyone can follow.

Essence of 9th chapter :

- Follow 3 fold Bakti.
- Know Para Prakrti.
- Be free from sense of insecurity.



BHAGAVAD GITA

Verses for Introspection



CHAPTER 9

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९.१० ॥

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To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). [Chapter 9 – Verse 22]

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९.२६ ॥

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

मन्मना भव मद्भक्तो मद्गाजी मां नमस्कुरु ।
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ९.३४ ॥

Fix your mind on Me; be devoted to Me, sacrifice to Me, bow down to Me; having thus united your (whole) self with Me, taking Me as the supreme goal, you shall come to Me. [Chapter 9 – Verse 34]