



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

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YouTube Link: <https://youtu.be/eyLNYOCofw>

## The Secret To The Supreme

The **9th chapter** is the **Rājavidyā-Rājaguhya-Yoga - The Yoga of the Sovereign Science and the Sovereign Secret.**

The third session on the said subject began with the customary lighting of lamp, opening prayer, ending prayer and salutations to all the Gurus.

वसुदेवसुतं देवं कंसचाणूरमर्दनम्  
देवकीपरमानन्दं कृष्णं वंदे जगद्गुरुम् ॥ १ ॥

“The Son of Vasudeva, The Divinity Himself, the killer of Kaumsa and Chānura, the cause of bliss of Mother Devaki, I pay obeisance to that Krishna, who is the Jagad Guru, the preceptor of this Creation!”

And another prayer from Swami Govind Giri ji Maharaj,

योगेशं सच्चिदानंदं वासुदेवं व्रजप्रियम्।  
धर्म संस्थापकं वीरं कृष्णं वंदे जगतगुरुम् ॥

“The Master of Yoga, Yogeśvara, Vāsudeva who is beloved of the residents of Vraja, the Valiant who establisher of Dharma, I pay my obeisance to that Krishna who is the Jagad Guru, the preceptor of this Creation!”

With Salutations to all the Gurus!

ॐ श्री गुरु चरण कमले भयो नमः ॥

Surrender everything on to the Lotus feet of my Gurus!

It is with immense blessings of Bhagavān that on the occasions of Mokshada Ekadashi and also Gītā Jayanti we are getting the chance to discuss Bhagavad Gītā. On this day, round about 5160 years ago, in Kurukshetra battlefield astonishing episode happened. This is when Arjuna as a devotee raised his doubts with Bhagavān Shri Krishna. Bhagavān using Arjuna as an instrument downloaded the Supreme Knowledge for the betterment of entire mankind. In Bhagavad-gita Mahatmya by Adi

Shankaracharya, stanza 6 it has been said:

**सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः।**

**पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत्॥**

"All the Upanishads are like the cows; the one who milks them is Krishna, the cowherd boy; Arjuna is the calf; and men who are wise and pure drink the milk, which is the supreme, immortal nectar of the Gītā."

When the cowherd boy brings the calf Infront of the cow, it becomes the reason for the milk to come out. The said milk is consumed by so many other people beside the calf. Same way Bhagavān's discourse on a battlefield was meant for the entire mankind and not just for His devotee Arjuna.

On occasion of Gītā Jayanti, Gītā *Parayana* for 42 hours is taking place. Looking at the response one can visualize how Bhagavān is using Learn Geeta Platform to spread HIS teachings given in the Bhagavad-Gītā. When a great Sage takes a vow, and when Bhagavān's grace joins his hand, then miracles take place; those we get to see while working for Learn Geeta Program. The 9th Chapter of Bhagavad Gītā that is being discussed since last two weeks is deep as wells as important. In this chapter, Bhagavān has so far explained:

- Power of Brahman,
- Power of Creation,
- Power of Jīva,
- about people born with *Asuri sampada* (Asuric Wealth/ negative qualities), and
- people born with *Daivi sampada* (Divine wealth/good and positive qualities).

In this session, we continue to delve deeper into Parameśvara, HIS all pervading nature, the relationship between the Jivātman and Paramātmā and the path to attain HIM...

## 9.16

**ahaṃ(ñ) kraturahaṃ(ṽ) yajñah(s), svadhāhamahamaṣadham,  
mantro'hamahamevājyam, ahamagnirahaṃ(m) hutam.9.16**

I am the Vedic ritual, I am the sacrifice, I am the offering to the departed; I am the herbage and food grains; I am the sacred mantra, I am the clarified butter, I am the sacred fire, and I am verily the act of offering oblations into the fire.

Why was Parameśvara suddenly talking about *havan*, *havan* samigri etc. (Fire sacrifice, its required components) ?

In the 2nd chapter Bhagavān said,

**नासतो विद्यते भावो नाभावो विद्यते सतः ।**

**उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ 2.16॥**

"Of the transient there is no endurance, and of the eternal there is no cessation. This has verily been observed and concluded by the seers of the Truth, after studying the nature of both."

Despite this, day and night our focus remains on the unreal (āsato). Yogeśvara in this shloka has given another example in order make our focus move from unreal to real. Thing to understand here is that there is nothing else besides Paramātmā.

All that this happening, the doer, one who is getting it done, the activity, the resources used in the process, the outcome of the process, everything is Him. There is no other power besides Him. *Havan* and the entire process around that Parameśvara has just used as an example to convey the said message.

## 9.17

### **pitāhamasya jagato, mātā dhātā pitāmahaḥ, vedyaṃ(m) pavitramoṅkāra, ṛksāma yajureva ca. 9.17**

I am the sustainer and ruler of this universe, its father, mother and grandfather, the one worth knowing, the purifier, the sacred syllable OM, and the three Vedas - Ṛig, Yajuṣ and śama.

One must have heard people address Bhagavān as Father, Mother, but Paramātmā as Grandfather is something which one may want to understand further. This is because the same is not said very commonly. He is our grandfather because, it is said that Brahmā ji has created us, and Brahmā ji's creation is done by Parameśvara. So, this is how HE is also our Grandfather.

Another thing to note here is that HE has mentioned three Vedas and not four. Firstly, one should be clear that Vedas are only one and not four or three. The same has been divided into four:

- **Rigveda:** Mantras with a specific pattern. The meters used to form hymns are *Gayatri*, *Anushtubh*, *Trishtubh* and *Jagati* (Trishtubh and Gayatri are most important). The oldest Veda is the Rigveda. It has 1028 hymns called 'Suktas' and is a collection of 10 books called 'Mandalas.' It has 10600 verses.
- **Samaveda:** There are 1549 verses. The mantras that can be sung. Known as the Veda of melodies and chants. This Veda is related to public worship. The Samaveda is considered as the root of the Indian classical music and dance.
- **Yajurveda:** Stands to mean 'Worship Knowledge. Un-arranged, unclear, motley collection of verses.
- **Atharvaveda:** The daily procedures of life are very well enumerated in this Veda. Like, how to make a palace (bhavan), carriages, weapons, how to make good food, beauty tips etc. In this manner around 64 skills come under this type of Vedas.

Vedas are mentioned in three places in this chapter. Everywhere HE will talk about three Vedas only (Rigveda, Samaveda and Yajurveda). This could be because in this chapter Bhagavān is talking about Raj Vidya (Supreme Knowledge) and *lokik* vidya (Worldly knowledge) does not get covered under that.

Thus, Yogeśvara is declared to be the Supreme, the Progenitor of this Saṃsāra; HE is the Creator and the Creation itself and also the source of the Primordial Sound. HE is described as the Father, Mother and Grandfather. This specificity signifies the Puruṣottama to be without a Creator. There was no one before, and even after the material existence is destroyed, HE would exist since HE is the underlying cause of everything that is the Saṃsāra...

- HE is that which purifies the beings of their ignorance...
- HE is the *Prāṇava*, the Primordial Sound of Omkar, that is the seed of the knowledge of Vedas..
- HE is the Vedas, the Source of all Knowledge...
- HE is that which gives Sanctity and the dispenser of our fruits of Actions..
- HE is also the Prakṛti (primordial nature).
- HE is All pervading and transcendental..

## 9.18

**gatirbhartā prabhuḥ(s) sākṣī, nivāsaḥ(ś) śaraṇaṃ suhṛt,  
prabhavaḥ(ph) pralayaḥ(s) sthānaṃ(n), nidhānaṃ(m) bījamavyayam. 9.18**

I am the supreme goal, sustainer, lord, witness, abode, refuge, well-wisher seeking no return, origin and end, resting-place, store-house to which all beings return at the time of universal destruction, and the imperishable seed.

Thus, such an all pervading Parameśvara, who is the source of all Knowledge and powers is the ultimate goal as well as destination for all beings.

HE is our primordial supporter who gives refuge when in distress without asking anything in return. Thus, Ishvara being the principle cause, the Supreme controller and the observer of all, one is therefore advised to seek HIS counsel and refuge when so in need. HE is the **sākṣī** (witness) to all our thoughts and actions. All our good and bad Karmas are witnessed by HIM.

Being the ultimate abode of all Jivās, all the leftover desires and fruits of Karmic actions are sustained within HIM, the Brahman (the supreme consciousness). Being the **bījamavyayam** (primordial seed) that is the origin of the new Saṃsāra after *Pralaya* (destruction of Saṃsāra), the Jivātman that are left from the previous cycle reside and return to HIM. These form the foundation of the new Creation cycle.

Thus, **Paramātmā is also the cause, origin and the foundation of this Saṃsāra.**

## 9.19

**tapāmyahamaḥ(ṽ) varṣaṃ(n), nigrhṇāmyutsṛjāmi ca,  
amṛtaṃ(ñ) caiva mṛtyuśca, sadasaccāhamarjuna.9.19**

I radiate heat as the sun, and hold back as well as send forth showers, Arjuna. I am immortality as well as death; even so, I am being and also non-being.

Favourable as well as unfavourable circumstances - all are manifestations of HIM. That is why Bhagavān said here it is HE who withholds the water, and it is He who sends the showers on earth.

**sadasaccāhamarjuna**, In the entire universe there is nothing besides '**sat**', the real and '**asat**', the unreal. The world is unreal and the Paramātmā who resides in it is real. The body and world are perishable, while the Soul and Parameśvara are imperishable.

## 9.20

**traividya māṃ(m) somapāḥ(ph) pūtapāpā,  
yajñairiṣṭvā svargatiṃ(m) prārthayante,  
te puṇyamāsādyā surendralokam,  
aśnanti divyāndivi devabhogān. 9.20**

Those who perform action with some interested motive as laid down in these three Vedas and drink the sap of the Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven; attaining Indra's paradise as the result of their virtuous deeds, they enjoy the celestial pleasures of gods in heaven.

Bhagavān has used the word **somapāḥ** here. People in favor of alcohol while placing arguments quote this shloka saying that even Parameśvara is fine with consuming of alcohol. However, the said reference has nothing to do with alcohol. There is a plant named *Somavalli Lata*. In earlier times, the Rishis made use of this plant while they took up *tapas* in the mountains.

It is a vine that has 15 leaves. This plant starts shedding its leaves beginning from new moon. Each day 1 leaf is shed, and after the 15 day period, it becomes bare. Again it gains leaves from the full moon, one leaf each day thus, completing the cycle. It is grown using the ashes of Mercury and along with leaves small bulbs arise. The juice that comes out of these bulbs is *Soma* and is called *Somarasa*. *Somavalli* is neither cannabis nor any other intoxicant.

In ancient texts, it has been said that the consumption of *Somavalli* plant rejuvenates the body. The deities and sages used to consume the juice of this plant to make themselves vigorous and get strength, power and prosperity. It is said that one could remain without food and water for 1 year after consuming its juice. Thus, they could continue *Tapasya* without being worried about feeding their body.

People in whom *tamasic* nature predominates, try to equate tamasic products with *sattavic* one's. Their advocacy is that alcohol is like *somaras*, once a person drinks the same till the time its effect remains, the need for food and water goes away. So, this kind of advocacy has led to calling alcohol as *somaras*. However, in reality *somaras* has nothing to do with alcohol. Infact it is a juice that Rishis use to extract from *Somavalli* plant for keep the body last for years without consuming food and water.

So, Parameśvara has said here that, people who do:

- Śākam karma, actions of the highest order that even *somaras* they are able to arrange.
- Through various yajñas,
- Through worship they are able to reach HIM,
- With the power of their virtues, they are able to attain one of the swarga lokas.

Hindu mythology defines fourteen worlds (not to be confused with planets) – seven higher worlds (higher planes) and seven lower ones (underworlds). (The earth is considered the lowest of the seven higher worlds).

### **The 7 Vyahrtis (Upper planes or Upperworlds):**

- **Satya-Loka:** Brahma's Loka or Satya-Loka planetary system is not eternal. Abode of Truth or of Brahma, where atman are released from the necessity of rebirth.
- **Tapa-Loka:** Abode of tapas or of other deities. Ayohnija Devatās live here.
- **Jana-Loka:** Abode of the sons of Brahma ji.
- **Mahar-Loka:** The abode of great sages and enlightened beings like Markendeya and other rishis.
- **Svar-Loka:** Region between the sun and polar star, the heaven of the god Indra. Indra, Devatas, Rishies, Gandharvas and Apsaras live here: a heavenly paradise of pleasure, where all the 330 million Hindu gods (Deva) reside along with the king of gods, Indra.
- **Bhuvar-Loka** (aka Pitri Loka): Sun, planets, stars. Space between earth and the sun, inhabited by semi-divine beings. It is a real region, the atmosphere, the life-force.
- **Bhur-Loka:** The Vishnu Purana says that the earth is merely one of the thousands of billions of inhabited worlds like itself to be found in the universe.

Human form is considered as one of the upperworlds. Just above the humans come the *Pitri* loka. Our

one month is equal to 1 day of Pitra loka. Similarly, our 6 months is equal to 1 day of Dev loka. And our (4320000\*72\*14) days are equal to one day of Satya Loka where Brahmā ji resides. So, the higher the loka the length of one life cycle goes up.

Like for example, an ant's life compared to us is quite less. Similarly, there are bacteria's whose life is lesser than even one moment. Looking at their life period, humans are like Brahma. As they live much longer compared to one moment.

## 9.21

**te taṃ(m) bhuktvā svargalokaṃ(ṽ) viśālaṃ(ṅ),  
kṣīṇe puṇye martyalokaṃ(ṽ) viśanti,  
evaṃ(n) trayīdharmamanuprapannā,  
gatāgataṃ(ṅ) kāmakāmā labhante.9.21**

Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus devoted to the ritual with interested motive, recommended by the three Vedas as the means of attaining heavenly bliss, and seeking worldly enjoyments, they repeatedly come and go (i.e., ascend to heaven by virtue of their merits and return to earth when their fruit has been enjoyed).

Like in the mortal plane, all people are called as humans, in Dev loka all are Devatās. They stay there for long as length of life is longer in higher lokas. But as soon as their balance of virtues get exhausted instantly they have to move to Bhuvan Loka. It's like, staying in a hotel. Once the money is over one has to leave the place.

Here, once again they get the choice of earning virtues and committing demerits. If they are able to build balance of virtues, they get the chance again to move to one of the upperworlds. Otherwise, the cycle of birth and death takes them through various lower *yonis*, in lower species or they get born as humans once again.

As also confirmed by Adi Shankaracharya ji in Bhaja Govindam,

**पुनरपि जननं पुनरपि मरणं, पुनरपि जननी जठरे शयनम्।  
इह संसारे बहुदुस्तारे, कृपायापारे पाहि मुरारे ॥21॥**

"Undergoing the pangs of birth again and again, passing through the throes of death again and again, lying in the mother's womb over and over again, this process of Saṃsāra is hard to cross over. Save me from it soon, Oh, Merciful Murari (the flute weilder)!"

And that is why Goswami ji has said:

**एहि तन कर फल बिषय न भाई।  
स्वर्गउ स्वल्प अंत दुखदाई॥  
नर तनु पाइ बिषयँ मन देहीं।  
पलटि सुधा ते सठ बिष लेहीं॥**

"O brother! The fruit of the attainment of this body is not for the enjoyment of sense-objects (not to speak of the pleasures of this world), the enjoyment of Swarga is also very little and ultimately it is painful. Therefore, the ones who have acquired human bodies, and focus on sense-objects instead of devoting their minds on Mokṣa are ignorant; for only fools replace nectar with poison."

It's like going for 10 day vacation. Once those are about to end, one starts feeling depressed that they will have to face the same things again. So, Goswami ji is hinting to go in for objects that would take us nearer to Bhagavān. If one sees other religions, their scriptures also talk about things like Swarga & Naraka, Heaven and Hell etc. But only in Bharat's Sanskriti it has been said that there is something beyond Swarga loka that one should actually strive for.

And while one moves on the spiritual path the fact remains that *Bhog Icchas* (enjoyment of desires) or the *Vāsanās* (desires) for sense-objects and pleasures are deep rooted. We feel that those have gone away but those come up within no time. Looking at them or on facing them one gets distracted very easily.

Then what happens if one has started practice but is unable to be consistent or has fallen by the wayside?

In the 6th chapter, Arjuna in a similar dilemma happened to ask Bhagavān,

**कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।**

**अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ 6.38 ॥**

"Does not such a person who deviates from Yoga get deprived of both material and spiritual success, O mighty-armed Krishna, and perish like a broken cloud with no position in either sphere?"

This is similar to the famous couplet,

**न खुदा ही मिला न विसाल-ए-सनम**

**न इधर के हुए न उधर के हुए?**

Where a person undertook path such that neither they were neither able to meet the Divinity nor a friend, for now they do not belong anywhere properly..

Arjuna too was anxious about it, and wanted to know what happened to those that couldn't remain steady on the spiritual path or could not succeed?

Bhagavān to alleviate and reassure him gave HIS responses thus,

**पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।**

**न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ 6.40 ॥**

"O Pārtha, neither in this world, nor in the next world is there destruction for him; none, verily, who does good, O My son, ever comes to grief."

HE further declared,

**प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।**

**शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ 6.41 ॥**

"He who has fallen away from Yoga is born again in the house of the pure and prosperous after having attained to the worlds of doers of good deeds and dwelt there for many long years."

**अथवा योगिनामेव कुले भवति धीमताम् ।**

**एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ 6.42 ॥**

"Or he is born in a family of even the wise Yogis; verily a birth like this is very difficult to obtain in this world."

Thus, following the Dharma and Dharma-shastras (recommended scriptures) for attaining Svarga-loka, will lead one to being in a continuous cycle of Saṃsāra as once the *punyas* are exhausted the Jīvātman (Self) shall return to the mortal world.

Even those that display acts of Dharma, yet wouldn't hesitate to fight for a piece of land due to desires and possession display the complexity and vicious nature of Vāsanā and their grip on us.

Even after attaining the Brahma loka, (the abode of Brahmaji), where one can gain knowledge of the Brahma vidya (knowledge to attain the Supreme), it is not guaranteed that the ātman does not return to the mortal world.

We were told that only in this mortal world one can accumulate *punyas* by virtue of good deeds to attain liberation. The Devatās do not enjoy this privilege in their Svarga-loka.

**Hence, it is important to dedicate oneself in seeking Bhagavān when desirous of mokṣa so that one does not get caught in the cycle of rebirth and death.**

## 9.22

**ananyāścintayanto māṃ(ṽ), ye janāḥ(ph) paryupāsate,  
teṣāṃ(n) nityābhiyuktānāṃ(ṽ), yogakṣemaṃ(ṽ) vahāmyaham.9.22**

The devotees, however, who loving no one else constantly think of Me, and worship Me in a disinterested spirit, to those ever united in thought with Me, I bring full security and personally attend to their needs.

This is an important verse that describes the process to achieve Bhagavān, with practical implications, as its application could help in gaining success in our materialistic pursuits. Thus, it has significance for both spiritual and material progress.

HE has issued a Guarantee. Below the LIC logo if one sees following is written,  
"योगक्षेमं वहाम्यहम्"

Here, **Yoga** is the aspiration, to achieve & acquire that which is currently unavailable but what is good in the long run; while **Ksheman** is protection & preservation of whatever is available with me. **Vahamyaham** is to take responsibility of our actions.

Any life insurance company carries the burden of acquisition & preservation of customer needs for unforeseen events. We acquire for later benefits; Similar to a life insurance company and hence, used by LIC as it displays this in congruence with their policy.

There are 3 qualities one should practice in order to achieve success in attaining Parameśvara,

**Ananyā:** "na + anya" meaning "no other" or having no other object. A devotee should seek HIM at all times..Some people take this to mean worshipping only one Bhagavān and not worshipping any other Bhagavān.

This understanding of the word *ananya* bhav is not correct. It means having only one deity..There should be a singular goal, it should be fixed and that is on HIM.

This may sound confusing. Actually, there are two words:

- Isthā
- Anishthā

Sometimes in a wedding invitation it is written:

"आपने इष्ट मित्र के साथ आवे"

What does that statement mean? Does it mean come along with Shiv Ji or Laxmi ji etc.?

It means the one who is dear to you, the one who is close to your heart etc. And similarly, there is another Hindi word **anishthā**. It means something which is unwarranted/not desirable. So, one is something which is desirable and other is something which is not desirable. So, *isthā* does not mean any Devatās. It is the desire that one wants to get from a particular Devatā.

**For example:**

- When one keeps fast for 16 Mondays in succession for Shiv ji in order to get a groom. The *isthā* is not '**Shiv ji**'. It is in fact the '**desire for a groom**'.
- When one keeps Braspathi ji's fast on a Thursday for sake of earning more money. The *isthā* is '**money**' and not **Braspathi ji**.
- When one keeps Shani Devtas fast on a Saturday for sake of going away with one's problems. The *isthā* here is '**to get rid of problems**' and not **Shani Devta**.

So, in one word, *ishta* is one's '**wants**'. And, **when will Bhagavān become one's Isthā?**

- I do not desire for material objects, and
- When I love Paramātmā, or
- When I pray to Bhagavān, not for fulfilling my desires but because I have deep love for HIM,
- HE is mine,
- I like him very much.
- I cannot live without Him,
- I discuss each subject matter with HIM.
- I cannot live without Shri Krishna Ji, Shiv Ji, Ganesh Ji, Ramachandra ji, Durga Mata, Laxmi Mata all the other deities. They are dear to me.
- I do not need anything from them. Just that I want them.

One can get to know Arjuna's *Isthā* from the fact that Parameśvara offered Arjuna following two choices:

- *Narayani* army, or
- Himself and that too without any weaponry.

Arjuna chooses the second option. This is what makes Arjuna different from us. Whenever we face such a situation, we end up asking for both. And due to this dual approach, we remain entangled in this mayavi world. Bhagavān has said here that the time one chooses Him, between 'desires / pleasures' and Bhagavān, that very moment marks the start of *Ananya Bhakti*.

When Meera Bai sings,

"मेरे तो गिरधर गोपाल, दूसरो न कोई"

"I only have that flute wielder, cowherd, Śrī Krishna and no one else." On this, the second portion is more important which says "**dusro na koi**".

Bhagavān stated that he does not come in a package. HE comes alone. Arjuna is the one who did not choose *Narayani* Sena. And Yogeśvara also responded by standing next to him as his Sarathi (charioteer) with power which was thousand and thousand times more than a *Narayani* Sena. All the strategies for bringing down the Duryodhana's army were made by Paramātmā.

Why? Because Arjuna choose ***ananyāścintayanto mām(ŷ)***.

The Yogi has no distinction between the Self and Paramātmā. He worships HIM at all times, as the devotee sees Parameśvara everywhere and in everything.

**Chintaya:** It is the Supreme meditative state where one is concentrating their thoughts only on HIM.

A devotee should not be distracted in their pursuit of the Paramātmā. This can be achieved by reminding ourselves of HIM constantly by repeating HIS name. For example, we can greet each other as Jai Shri Krishna, Ram Ram or Hari Om.

**Nityābhiyuktānām:** The devotee is attached to Bhagavān by being consistently fixed in HIS devotion. A devotee should be consistent in one's connect to our goal of attaining the Parameśvara.

All these qualities namely, a focused mind, constant reminder and a deep consistent connect can also be applied for successful pursuit of our material goals.

When one is mindful and practices all the above qualities in pursuit of Bhagavān with full determination, Parameśvara arranges both **Yoga-kṣemaṃ**

**yogakṣemaṃ(ŷ):** it has two words (**yoga + kṣemaṃ(ŷ)**). First one means provision for means required for the devotees and **kṣemaṃ(ŷ)** means protecting the one which I have. Paramātmā has issued a guarantee that for ones who are:

- His *ananya* bhaktas,
- Who always think of Him, and
- Their minds are always absorbed in Him.

**HE takes away all the distinctions between Paramātmā and Jīvātmā and makes provision for the worldly maintainance of the devotees, while also protecting what has already been there.**

And one must not forget, in order to get to this stage, the three requirements are to be maintained consistently.

Once, a very dedicated and hardworking student approached his Guru and stated, "When I had newly come under your tutelage you had said that my state is very good. 8 to 10 years have passed the same thing you have never said again. Is it that my state has not remained at the same level?"

In order to explain, his Guru ji recited following words:

जैसी प्रीति आरम्भ में वैसी अंत तक होए |  
चला जाये वैकुंठ को पल्लू ना पकड़े कोए ||

In above lines, Guru ji meant to say that it is easy to have such devotion in the beginning but to maintain it is difficult. During vivechan sessions if we see, there people who have completed one

cycle of Geeta Learning Program and sound very determined and positive.

They come up telling how much change the program has made in their lives. They have left spending time on whatsapp, instagram etc. Instead, they devote all their energies in learning or serving for Gītā...

But what will matter most in the long run is how long these people will be able to maintain this kind of a spirit. Whether they will continue to be as excited after 3 year or 6 years or 10 years?

The positive change that one feels is also true but whether that remains for years to come is what matters. This feeling is going to stay only when, one will be able to give up desires or give up running after pleasures.

In chapter 6 Bhagavān has stated,

**असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 35॥**

Bhagavān stated: "O mighty-armed son of Kunti, what you say is correct; the mind is indeed very difficult to restrain. But by practice and detachment, it can be controlled."

In Śrīmad Bhagavad, it has been said that Bhakti can never remain stable. It will either come down or go up. Bhakti is something which should keep increasing in each moment that pass by. One gets engulfed by doubts like if I keep following Him in above manner will HE absorb me and give Mokṣa? The below Bhajan will have answers to such doubts:

**तेरा रामजी करेंगे बेड़ा पार, उदासी मन काहे को करे ।**

नैया तेरी राम हवाले, लहर लहर हरि आप सम्भाले  
हरि आप ही उठायें तेरा भार, उदासी मन काहे को करे ॥1॥

काबू में मँझधार उसी के, हाथों में पतवार उसी के  
तेरी हार भी नहीं है तेरी हार, उदासी मन काहे को करे ॥2॥

सहज किनारा मिल जायेगा, परम सहारा मिल जायेगा  
डोरी सौंप के तो देख एक बार, उदासी मन काहे को करे ॥3॥

तू 'निर्दोष' तुझे क्या डर है, पग पग पर साथी ईश्वर है  
सच्ची भावना से कर ले पुकार, उदासी मन काहे को करे ॥

**तेरा रामजी करेंगे बेड़ा पार, उदासी मन काहे को करे ।**



In the Bhajan, the line states, "**Dori Saup Ke To Dekh Ek Baar**". Draupadi after the episode where Duḥśāsana outraged her modesty, complained to Bhagavān that HE came to save her at the last minute, the same could have proved fatal for her. She scolded Yogeśvara and asked HIM, could not HE come early?? Bhagavān's reply was that HE was all the time ready to come but she was not calling Him (not giving your Dori in My hands).

He made her remember that when Duḥśāsana started to do the most downtrodden act, she first looked towards Yudhiṣṭhira, then Bhima, followed by Arjuna, Nakula and Sahdeva, Vidhur ji, Bhīṣma Pitāmaha, Guru Dronacharya, Dhritarashtra, the whole lot of people present in the conglomerate. She trusted them first.

Then she said to Bhagavān, ok at this stage atleast You could have come. HE declined her because after this she started to use her own force to stop the thing from happening. When she realized that she would not be able to protect herself as the other person was stronger than her, she left both her hands and called for Him. Bhagavān said HE comes when person seeking help trust Him completely "**Dori Saup Ke To Dekh Ek Baar**".

At this stage, the disciple who had raised his doubt with his Guru, asked his Guru ji to confirm the above. Will *Ramji Kareng Beda Paar?* (Will Ramji help in crossing this obstacle?) He also said to his Guru ji that he has only seen HIM only at present but there were a lot of demerits which he had done in the past.

Then Guru ji quoted following verse from Ramcharitramanas. Goswami ji has written,

बिगरी जनम अनेक को, सुधरै अबहीं आजु।  
होहि राम को नाम जपु, तुलसी तजि कुसमाजु॥

"If one leaves bad company, is able to clean his chit by giving up bad thoughts and take to continuously recite Ram ji's name. By all this means all demerits that have got accumulated over his numerous births shall get nullified at that very moment."

Bhagavān has guaranteed **yogakṣemaṃ(ँ) vahāmyaham**. What HE requires for maintaining himself will be given to him and the thing which has been given shall be protected.

## 9.23

**ye'pyanyadevatā bhaktā, yajante śraddhayānvitāḥ,  
te'pi māmeva kaunteya, yajantyavidhipūrVākam. 9.23**

Arjuna, even those devotees who, endowed with faith, worship other gods (with some interested motive) worship Me alone, though with a mistaken approach.

This shloka sometimes people tend to interpret wrongly. They believe that Bhagavān is saying that besides Him not to worship other Deities. Parameśvara has said here that the said approach is completely **avidhipūrVākam**. Infact, HE has very clearly said in this shloka that worshipping Devatās is equivalent to worshipping HIM. The mistake happens when one does pooja of a Devatā and does not treat that as HIS worship.

**Example**, a theft happens in a person's house who is close friend of chief minister (CM). When the thing happens the person calls the CM, who tells him that it's good that he has called and shared this with him but follow the procedure. Go to the nearest police station and file a complaint. He follows the pursuit.

Later, the friend starts to treat the head of the police station as everything and forgets about the Chief Minister. He must always remember that the In Charge of Police station is acting because there is power above him (Chief Minister) which will question him if he fails to act. Same thing should be kept in mind when it comes to worshipping deities. There is a power above them which makes them work for the mankind.

## 9.24

### **ahaṃ(m) hi sarvayajñānāṃ(m), bhoktā ca prabhureva ca, na tu māmabhijānanti, tattvenātaścyavanti te. 9.24**

For, I am the enjoyer and also the lord of all sacrifices; but they who do not know Me in reality as the Supreme Deity, they fall i.e., return to life on earth.

The Supreme, Janardhana is the enjoyer (bhokta) and also the enjoyed (bhogi). Bhagavān here declared that HE was the Principal recipient of all the sacrifices of Yajña, HIM being both the consumer and enjoyer of it. Similarly, the nourished and nourisher of this body is HIM as well.

There are times when one considers themselves distinct from Paramātmā. They feel that they are the one's that experience the material world. This is not true, as those that create a distinction between the Self and the Supreme, ignorant of realisation that HE is the transcendental element, all pervading Parameśvara, such Jivās are unable to escape this Saṃsāra.

The minor deities give their votaries things impermanent and entangle them more in the wheel of birth and death; hence they fall. The power of infusing Bhakti and Jñāna required for Mokṣa is exclusively with Bhagavān. That is why it is said here that He is the Enjoyer and the Deity of all Yajñas.

## 9.25

### **yānti devavratā devān, pitṛnyānti pitṛvratāḥ, bhūtāni yānti bhūtejyā, yānti madyājino'pi mām. 9.25**

Those who are votaries of gods, go to gods, those who are votaries of manes, reach the manes; those who adore the spirits, reach the spirits and those who worship Me, come to Me alone. That is why My devotees are no longer subject to birth and death.

One reaches where one desires. Our destination depends on who we worship. Devotees who worship devatās reach them, those who worship ancestors, go to their lokas, and those who worship the other beings (Bhūtā) are under their grip.

However, by this one should not get discouraged and stop worshipping the Devatās. Devatās are duty bound and are not doing any favor. Through *havan* kund we offer Ahuti (oblation) to the Devatās and they in return give us vegetations by sending rains.

In chapter 4, Bhagavān has said that the Devatās that provide us with material wealth.

**काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ 12॥**

"In this world, those desiring success in material activities worship the celestial deities, since material rewards manifest quickly."

Chapter 3 delves deeper into this,

**देवान्भावयतानेन ते देवा भावयन्तु वः ।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ 11॥**

"By your sacrifices, the celestial deities will be pleased, and by cooperation between humans and the

celestial deities, great prosperity will reign for all."

इष्टान्भोगान्हे वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ 12॥

"The celestial deities, being satisfied by the performance of sacrifice, will grant you all the desired necessities of life. But those who enjoy what is given to them, without making offerings in return, are verily thieves."

यज्ञ-शिष्टाशिनः सन्तो मुच्यन्ते सर्व-किल्बिषैः ।

भुञ्जते ते त्व अघं पापा ये पचन्त्य् आत्म-कारणात् ॥ 13 ॥

"Saintly persons, who only accept the remnants of sacrifice, become free from all pāpa, but those who cook grains and other foodstuffs for their own sake are pāpi, and certainly eat only pāpa."

Even our food is granted by them!

अन्नाद् भवन्ति भूतानि पर्जन्याद् अन्न-सम्भवः ।

यज्ञाद् भवति पर्जन्यो यज्ञः कर्म-समुद्भवः ॥ 14 ॥

"All living beings are born of food grains, which are produced from rain. Rains fall because of the performance of sacrifice, and sacrifice is born of the performance of prescribed duties."

And so, if one consumes food without offering to Devatās then it equivalent to a theft!

Here, it is emphasized that every action depends on one's thoughts that guide one to act. We become what we think. The Mind gives rise to thought, the thought leads to desire and desire to action.

The mind too, cannot operate in vacuum, even if one empties one's thoughts from wrong and selfish tendencies, new thoughts shall arise. Hence, it is important to have HIM constantly in one's mind.

Also, HE had declared,

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ 3.15॥

"The duties for human beings are described in the Vedas, and the Vedas are manifested from the Imperishable Parameśvara HIMSELF. Therefore, the all-pervading Bramhan is eternally present in acts of Yajñas."

**When we constantly dwell on Parameśvara, we become HIM. Thus, the worship that comes from one's mind absorbed in HIM shall lead to HIM.**

9.26

**patraṃ(m) puṣpaṃ(m) phalaṃ(n) toyaṃ(ṽ), yo me bhaktyā prayacchati,  
tadahaṃ(m) bhaktyupahr̥tam, aśnāmi prayatātmanaḥ.9.26**

Whosoever offers Me with love a leaf, a flower, a fruit or water, I, appear in person before that selfless devotee of sinless mind, and delightfully partake of that article offered by him with love.

Thus, after explaining the nature of Bhagavān we get an insight into the paths that one could use

to obtain HIM.

Many a times people question Śāstras and end up claiming that nowhere Murti Pooja has been suggested. To such people one should quote above shloka. In this, Parameśvara stated that if a Bhakta offers simplest of things (like a leaf, a flower, or a fruit or even water) with love, pure heart and selflessly. Then He in such cases takes to manifesting Himself to accept those.

Examples:

### **Draupadi's rice bowl**

One day, Sage Durvasa and his disciples were passing through the forest. They came to the hut and asked Draupadi for some food. Draupadi had already eaten and she knew that the bowl wouldn't yield any more food.

Draupadi did not want to turn away the holy sages without food and prayed to Bhagavān Krishna, who had entered her kitchen and stated, "Give me some food!" Draupadi admonished, "This is no time for jokes, please help me feed the guests." Yogeśvara the smiled and said, "That is why I ask for food!"

Perplexed, she looked at the last remaining grain of rice in the bowl, and gave it to Keshava. Bhagavān was satisfied, and surprisingly the guests too were satisfied. They left without asking for food.

### **Lotus Flower offered by Gajendra**

There was once an elephant named Gajendra who lived in a garden called Ṛtumat, which was created by Varuna. This garden was located on Mount Trikuta, the "Three-Peaked Mountain". Gajendra ruled over all the other elephants in the herd. One day, as usual, he went to the lake near by to pick lotus flowers to offer prayer to Vishnu.

Suddenly, a crocodile living in the lake attacked Gajendra, and caught him by the leg. Gajendra tried for a long time to escape from the crocodile's clutches. All of his herd, relatives, and friends gathered around to help him, but in vain. The crocodile simply would not let go...

When they realised that 'death' had come close to Gajendra, they left him alone. He trumpeted in pain and helplessness until he was hoarse. As the struggle was seemingly endless, when he had spent his last drop of energy, Gajendra called to his deity Vishnu to save him, holding a lotus up in the air as an offering.

Hearing his devotee's call and prayer, Vishnu rushed to the scene. As Gajendra sighted the god coming, he lifted the lotus with his trunk. Seeing this, Vishnu was pleased, and with his Sudharshana Chakra, he decapitated the crocodile. Gajendra prostrated himself before the deity.

Vishnu informed Gajendra that he, in one of his previous births, had been the celebrated King Indradyumna, a Pandyan King (modern day Tamil nadu) a devotee of Vishnu, but due to his disrespect to the great sage Agastya, he had been cursed to be reborn as an elephant. Because Indradyumna had been devoted to Vishnu, the deity had him born as Gajendra and made him understand the concept of Kaivalya, which was beyond Svarga and Urdhva Loka, the realm of the gods. Indradyumna was to attain moksha when he (as Gajendra) left all his pride and doubt, and totally surrendered himself to Vishnu.

### **Fruits offered by Shabari**

Shabari was born in a hunter's family. Though she belonged to a clan that was fully given away to killing animals through cruel ways, by birth Shabari was averse to killing and causing harm to animals on any

grounds including for fun or for food. Differing from the ways of the family, she resisted non vegetarian food. It was a usual practice in the family of hunters to sacrifice animals during weddings. Unable to bear the harm that would befall animals, she ran away from the family just before her forced marriage.

Shabari was wandering in the forest and being hungry, she approached the hermitage of Sage Mathanga asking for food. At the first sight of this humble lady, sage Mathanga realized that she was a great Ātman. Therefore, he invited her to stay in the ashram engaging herself in the service of the community there. Shabari was more than pleased to take up the tasks of cleaning and housekeeping at the ashram. She was greatly devoted to sage Mathanga and was rendering a selfless service to him with a great sense of devotion and dedication.

By nature, forests are rugged in their surface. It is quite natural to find stones, pebbles, twigs, dry leaves and thorns all around. Every day, the sage used a particular route to reach the river nearby to complete his morning ablutions. Shabari deemed maintaining this route in a perfect way free of thorns and pebbles as her top priority. In order to see that the road is free of thorns, she used to lie down and roll on the way so that the thorns prick on her body and are removed so that the sage's feet are not hurt.

After years of staying in the ashram, the final moments of the sage appeared. When sage Mathanga disclosed this to Shabari, she pleaded that she too would have the privilege of merging in him before he left the world. But the sage said she was a lucky one and her good deeds and penance over the years had earned her a great fortune of having the darshan of Sri Ramachandra when HE would be on HIS way years later in search of Mother Sita. The sage asked her to wait for those blessed moments.

Bhagavān Rama and Lakshmana ji were passing by the route in search of Mother Sita. Rama had known the divine task awaiting him in the ashram of sage Matanga and therefore they both entered the hermitage. All over the years, Shabari was waiting for Rama as instructed by sage Mathanga.

Shabari had gathered the wild fruits for Rama which she offered him with great devotion. In order to source the best ones, she would bite them and check before offering them to the Bhagavān. Her innocent devotion pleased Puruṣottama who granted her liberation before leaving the place.

### **Humble Devotee: Dhanna Jatt!**

A true incident happened in the fifteenth century. Dhaura Kuan is a village in Tok district of Rajasthan. Dhanna Jat used to live there. He was very naive and stubborn. He had an elder brother who divided them and Dhanna got his mother and a cow. Elder brother took everything. When the temple priest Pandit ji came to know that a fat fresh cow had come to Dhanna Jat's share, he felt greedy. They thought that he is an innocent Jat, and they would collect milk for their daily needs from him.

Pandit ji reached Dhanna and said, "Kamdhenu cow has come to your share and Bhagavān in the temple has asked to drink the milk of your cow; hence, I thought of asking you if you could fulfil HIS request?"

Dhanna said, "what are you talking about? If Bhagavān drinks the milk of my cow, what could be more fortunate for me than this? You take not one pot but two." He felt very happy in his mind thinking that Ishvara drank the milk of his cow. He was innocent and simple minded. This method continued for years. And Pandit ji received milk from Dhanna everyday. Then once, A time came when Pandit ji had to go out somewhere for four-five days, so he thought of telling Dhanna that he won't be able to collect milk for a few days.

He came to Dhanna and said, Dhanna, "I have to go out, I don't want to give you milk". Dhanna said, "You are going out, Bhagavān doesn't want to go? They will remain hungry for four-five days! How can you do so?"

Pandit ji thought he was trapped, and when Dhanna offered to give milk Himself, Pandit ji refused stating that no one else could enter the sanctum sanctorum. Dhanna raged, "Will Bhagavān remain hungry then? I won't let you go."

Now the Jat became adamant and Pandit ji was in great confusion. Pandit ji said, "I would bring Narayana to you in symbolic form and you can offer it here yourself!" Dhanna said "okay, do this!."

The sly Pandit ji gave a wayside stone pebble after applying sandalwood tilak declaring it to be shaligram! Dhanna saw that Bhagavān was such a small person, how much milk will he drink, how will he be able to drink even one pot of milk?

Pandit ji said, "you talk like this about Narayana!. Dhanna trembled, "No Maharaj, it is not like that" Pandit ji said, "I will now tell you the method by which milk should be fed."

"Waking up in the morning, take bath yourself, bathe Bhagavān, apply tilak to Narayana and then offer food to HIM, cover yourself while offering food." In this way, hundred-fifty rules were told to him.

Pandit ji told all the rules which he himself did not follow, so that Dhanna would be discouraged and the matter would end.. But being innocent, a curious devotee with immense love. Dhanna took the fake shaligram as his Narayana in his hand with great emotion and declared, "Bhagavān has come to me! Look mother, HE is here!"

He sat near the stone, which he now believed was true shaligram and therefore his Bhagavān, the whole night and kept looking at the HIM. Next day, he woke up at five in the morning and took bath himself and also bathed HIM. This resulted in the coming off of sandalwood. He had no idea about the nature of sandalwood. So he asked around before applying a clay tilak.

Mother had prepared the *bhoga* and Dhanna took the plate and placed it near his deity. He thought that now a hand will come from here, a hand will come from there but no hand came. Thought something went wrong. Oho! We did not put a curtain so he put a sheet, which was torn, so he sat with his back side so that he could not see Parameśvara eating.

He kept a check from time to time to see whether Bhagavān had eaten yet or not. Time passed to dusk and night. He was reprimanded by his Mother as she said, "you have not offered the food yet." Dhanna said "what to do! HE doesn't eat." What was he rambling about, one only showed HIM Bhoga, and the deity partakes it. One consumes that!

"Come HE has eaten already, pick up the plate and eat too." Shouted mother. Dhanna said mother, "What are you talking about? Pandit ji has said to eat only after offering food". Mother consoled him that HE doesn't physically come to eat, this is how we offer food to HIM!

"Mother, what are you saying? Pandit ji gives Bhagavān a glass of milk every day and also gives HIM home-cooked food." Dhanna rebutted! Seeing her stubborn son she went away. It was afternoon, late and then it was evening. Dhanna kept talking to Bhagavān and went to his mother, "The food has become cold that is why Narayana does not eat."

He took another fresh and hot plate and kept it near his Narayana, then covered the curtain and sat with his back turned. It was late night and Bhagavān had not eaten. He cried, "why can't you eat?" Yet, he was dedicated on HIS care and followed the rules as told by Pandit ji. But he refused to eat! "I will not eat a morsel before HIM!" Declared Dhanna!

Three days had passed, the house was filled with prayers but no one had eaten.. Dhanna was now without food or water for 3 days; with the dusk of the 3rd day, it was now the sixth plate that he offered Bhagavān. Weak and parched Dhanna was anguished, "I am a Jat, is that why you are not eating from my hand, Narayana? You eat only from the Pandit's hand, I understood. The Pandit had told me that HE eats from my own hands and does not eat from anyone else's hands. What should I do with my body now?" "When Ishvara would not accept food from the body of a Jat, I don't have any need for it!" Saying this he hit his head on the same fake stone of Shaligram out of passion.

The first time he hit his head it hurt, the second time blood came out and the third time he hit his head, Narayana caught him with both HIS hands and Dhanna got the darshan of HIM. He asked Him, "Where were have You been? I was trying for three days? How could you let me be without food for so many days?" Bhagavān smiled, "I was merely observing and testing your devotion to me? And you have pleased me immensely!"

Bhagavān Himself ate the food and also fed Dhanna with HIS own hands. It is said that this sequence continued for many days. When Pandit ji returned, this news had spread throughout the village. Hearing this, Pandit ji became dispassionate in his mind and thought, "how much of a evildoer am I? I kept looking at the stone in the *vighra* of HIM but Dhanna saw HIM in the stone and he witnessed Paramātmā!"

Pandit ji went and held Dhanna's feet and handed over the responsibility of the temple etc. to his son and went towards the Himalayas. The temple of Dhanna Jat still exists in that Dhaula Kuan village and the people of that village are called Dhanna *Vanshi*. There is a story of Dhanna caste in Guru Granth Sahib and there is a Gurudwara and a temple in that village which is still there.

When we go to offer food to Paramātmā, we quickly come out. Paramātmā accepts whoever offers HIM lovingly.

When one follows the Bhakti Yoga, or devotion as a means to attain HIM, the importance is not for elaborate rituals but pure sentiment (*bhaava*). Intention (*bhaava*) behind all the actions is primarily looked upon by Parameśvara; For, even a leaf or water offered with *shraddha* (pure devotion) can please HIM, which HE Himself appears to partake in, allowing us to experience His Divine form.

## 9.27

**yatkaroṣi yadaśnāsi, yajjuhoṣi dadāsi yat,  
yattapasyasi kaunteya, tatkuruṣva madarpaṇam. 9.27**

Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer all that to Me.

If one is unable to devote time to go to temple or even perform any rituals, they can pursue the path of Karma-Yoga where they dedicate all their Karmas (good and bad) to HIM. Their Actions are performed as one would perform oblations' to the Yajña, all dedicated towards a Higher purpose, without attachment.

When all karmas are offered to Bhagavān, they become ineffective as the burnt up seeds, unable to sprout any further. The yogi in this manner is freed from bondage/s.

## 9.28

## **śubhāśubhaphalairavaṃ(m), mokṣyase karmabandhanaiḥ, sannyāsayogayuktātmā, vimukto māmupaiśyasi. 9.28**

With your mind thus established in the Yoga of renunciation (offering of all actions to Me), you will be freed from the bondage of action in the form of good and evil results; thus freed from them, you will attain Me.

Yogeśvara conveyed here Saṃnyāsa does not mean:

- wearing a special kind of dress, or
- leaving the house and going to mountains, nor
- one is required to go and live in Rishikesh or Vrindavan or in Kashi.

From wherever one is, if one starts to offer all actions that happen through him to Bhagavān, then those actions will become sannyasa karma and the doer will emerge as a Divine.

The Yogi, who with a dispassionate mind, performs all his Actions for HIM creates renunciation and would make them free of the results of action. Renunciation of the fruits of all works is Saṃnyās.

Thus, he who is equipped with their mind steadfast in the Yoga of Renunciation is **Sannyāsayogayuktātmā**, thereby becoming free of the bondage of their actions attaining the state of eternal bliss, easily attaining HIM.

### **9.29**

## **samo'haṃ(m) sarvabhūteṣu, na me dveṣyo'sti na priyaḥ, ye bhajanti tu mām(m) bhaktyā, mayi te teṣu cāpyaham. 9.29**

I am equally present in all beings; there is none hateful or dear to Me. They, however, who devoutly worship Me abide in Me; and I too stand revealed to them.

The Supreme then gives us some understanding through Arjuna about those that seek HIM.

Parameśvara is impartial and doesn't discriminate between his devotees, no one is above or below, superior or inferior. HE is devoid of emotions of love and hate. Those who worship HIM with sincere devotion and complete surrender, HE lives in them and they in HIM.

Though all are the same for HIM; however, the ones who give oneself to Bhagavān, are purified and HIS presence in them start to show up. Due to this reason, there are traditions like:

- to see Guru or Saints as Bhagavān, or
- to keep Guru's photo inside the temple.

Bhagavān has declared that people who love Him, inside those He manifest Himself.

### **9.30**

## **api cetsudurācāro, bhajate māmananyabhāk, sādhureva sa mantavyaḥ(s), samyagvyavasito hi saḥ. 9.30**

Even if the vilest sinner worships Me with exclusive devotion, he should be regarded a saint; for, he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship of God).

The *bhaava* (sentiment/intention) is the principal consideration when deciding the nature of the Action.

Most of us have the bad habit of seeing bad qualities in people. This is so intense that we even do this with good people or with people who have turned good. We take up gossiping about those even when the person has completely changed himself and given up all His bad habits..

Even if one with a bad conduct, or the most evil being surrenders himself to the Divine, and dedicates himself to Bhagavān with sincere devotion, such a person too shall eventually become a Dharmātmā, one with a righteous conduct. This is because when one makes such a resolve, and unremitting worship which is its effect, are found in a person, it is not to be belittled; for, their transgression of rules is a negligible mistake compared to this kind of excellence. Thus reformed, they too attain the state of eternal bliss.

### 9.31

**kṣipraṃ(m) bhavati dharmātmā, śaśvacchāntiṃ(n) nigacchati,  
kaunteya pratijānīhi, na me bhaktaḥ(ph) praṇaśyati. 9.31**

Speedily he becomes virtuous and attains abiding peace. Know it for certain, Arjuna, that My devotee never perishes.

Yogeśvara here has proclaimed the true characteristic of HIM, that is HIS devotees are never harmed and HE always protects them. Thus, one could surrender themselves to HIM without fear.

### 9.32

**māṃ(m) hi pārtha vyapāśritya, ye'pi syuḥ(ph) pāpayonayaḥ,  
striyo vaiśyāstathā śūdrās, te'pi yānti parāṃ(ñ) gatim. 9.32**

Arjuna, women, Vaiśyās (members of the trading and agriculturist classes), śūdrās (those belonging to the labour and artisan classes), as well as those of impious birth (such as the pariah), whoever they may be, taking refuge in Me, they too attain the supreme goal.

These verses illustrated that there are no boundaries or limitations to seek the Parameśvara. When one identifies and experiences the Self or the ātmā with the Supreme Consciousness, the Paramātmā, the Bramhan through various paths, they attain the state of eternal bliss.

There was a misconception that only Brahmins or Kshatriyas could attain Him. Bhagavān has declared here that no human being is debarred of birthright.

### 9.33

**kiṃ(m) punarbrāhmaṇāḥ(ph) puṇyā, bhaktā rājarṣayastathā,  
anityamasukhaṃ(m) lokam, imaṃ(m) prāpya bhajasva mām. 9.33**

How much more, then, if they be holy Brahmaṇas and royal sages devoted to Me! Therefore, having obtained this joyless and transient human life, constantly worship Me.

Having said that, the Bhagavād-Gītā is based during the Mahabharata era, which was the end of Dwapara and beginning of the Kaliyug. Thus, in order to clarify that there was no discrimination to attain HIM, Bhagavān mentioned people belonging to the various strata of society, even if they didn't

have access to Śāstras they could all attain HIM through dedication and devotion.

The importance was reiterated to be on pure intention and devotion towards HIM. Therefore, when even people with less exposure to scriptures and pious environment were able to attain HIM, then certainly those learned Brāhmaṇas and the Rajarishi (Sage Kings) fortunate with the access to scriptures due to their environment and devoted to HIM, attain HIM.

### 9.34

## **manmanā bhava madbhakto, madyājī māṃ(n) namaskuru, māmevaiṣyasi yuktvaivam, ātmānaṃ(m) matparāyaṇaḥ. 9.34**

Fix your mind on Me, be devoted to Me, worship Me and make obeisance to Me; thus linking yourself with Me and entirely depending on Me, you shall come to Me.

One thing to note here is that sixty-fifth verse of the eighteenth chapter and the first line of shloka 9.34 are the same.

Secondly, here the meaning of **māṃ(n)** has to be understood. Here **māṃ(n)**, does not mean Śrī Krishna. In epic Mahabharata there are around 1 lakh verses. In that wherever Ved Vyas ji has quoted Lord Krishna, he has addressed Him by saying Vasudeva Uvaach or Krishna Uvaach or Keshava Uvaach. But in volume Bhīṣma Parva of Mahabharata from chapters 25 to 42, Ved Vyas ji has addressed Śrī Krishna as Śrī Bhagavān Uvacha. This is because, in Gita ji Śrī Krishna ji is speaking, but not in role of Śrī Krishna. Instead, He speaks as Parb Brahma Paramatama. Hence the ones whose favorite is Ram ji, Krishna ji, Shiva ji, in this shloka "māṃ(n)" is used in the same sense.

This shloka, Bhagavān has given a simple formula to attain Him. When one:

- Thinks only about attaining Bhagavān
- Keeps mind focused on Him with *Ananya* Bhav
- Offers all his actions to Him,
- All the time pays obeisance to Him
- Sees Bhagavān in everyone (Vasudev Sarvmiti)

Thus, in order to be free from the misery of Saṃsāra, Bhagavān instructed that whether one chose the path of the Bhakti Yoga, the Jñānayoga or the Karma-Yoga, anyone who fixed their mind on HIM constantly, surrendering to HIM, where the Self unified with the Supreme, would certainly attain HIM.

With this session, we concluded the 9th chapter, the Yoga of Sovereign Science and Sovereign Secret.

We end this session with the chanting of Hari naam Sankirtan.

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### **Question & Answers**

Rajeshwari Ji

**Question:** Are *Bhagavad Gītā* and *Bhagwatam* two different scriptures? If yes, what is the major difference between the two?

**Answer:** The terms "Bhagavad Gītā" and "Śrīmad Bhagavatam" (also known as "Bhagavata Purana") refer to two distinct Hindu scriptures with different content and purposes.

**1. Bhagavad Gita (Gita):** The Bhagavad Gītā is a 700-verse ancient Indian text that is part of the Indian epic Mahabharata. It is a dialogue between the prince Arjuna and the Bhagavān Krishna, who serves as his charioteer.

The Gītā is set on the battlefield of Kurukshetra, where Arjuna faces moral and emotional dilemmas about fighting in the war. The Bhagavad Gītā addresses profound philosophical and ethical concepts, including duty (dharma), righteousness, selflessness, devotion, and the nature of reality.

It presents different paths to spiritual realization, including the paths of devotion (bhakti), knowledge (jñāna), and disciplined action (karma).

**2. Shrimad Bhagavatam (Bhagavata Purana):** The Śrīmad Bhagavatam, often referred to as the Bhagavata Purana, is one of the eighteen major Puranas in Hinduism. It is a narrative text that contains stories, myths, legends, and teachings related to various aspects of life, cosmology, and spirituality.

The Bhagavatam prominently focuses on the life and teachings of Bhagavān Krishna, particularly his childhood, youth, and divine exploits. It includes the story of his birth, his divine plays (leelas), and his interactions with devotees. The Bhagavatam also elaborates on various forms of devotion (bhakti) as a means to attain spiritual liberation.

In summary, the Bhagavad Gītā is a philosophical dialogue between Arjuna and Bhagavān Krishna within the Mahabharata, addressing concepts of duty and spirituality, whilst the Śrīmad Bhagavatam is a narrative Purana that primarily focuses on the life and teachings of Bhagavān Krishna, emphasizing devotion and pastimes.

### **Chinmay Ji**

**Question:** While communicating with people I follow below guidance given in chapter 17 of Bhagavat gītā. In this world there exists all kind of people and most of them do not know about principles given in Gītā. While dealing with such people my communication ends up failing. What should I do?

**anudvega-karam vākyaṁ satyaṁ priya-hitam cha yatsvādhyāyābhyasanam chaiva vān-mayaṁ tapa uchate||17.5||**

"Words that do not cause distress, are truthful, inoffensive, and beneficial, as well as regular recitation of the Vedic scriptures—these are declared as austerity of speech."

**Answer:** Our duty is to follow the guidelines given in Gītā. Other duties are not my rights. And due to this, one has to just keep a watch on oneself. And leave it to people, the path they choose for themselves. Bhagavān has given complete freedom to each one of us. And we should not interfere in Bhagavān's Prakṛti.

And since am following principles and speaking and behaving in a well-mannered way, cannot bind the other person to follow the pursuit. The other person has freedom not to speak my way and he has his own freedom to speak in any way he wants.

So, by giving this much freedom to people and without keeping expectations, one should be following above principle. I follow these because this gives me satisfaction and not that am obliging anyone. Could be that I cannot speak in an ill-mannered way or may be one can speak in an uncultured way but do not choose that option to safeguard oneself.

So, whatever good happens through me is for my own self and not for the good of others. If one is behaving well, by following that they not doing any favor to anyone, it's for their own good. And if others are doing anything wrong or using foul language, it is their prerogative. In that one has no rights at all. If one is able to maintain these sentiments, then things will turn in the right manner. Because the issues come up when there are expectations.

**Question:** Completely agree with what you have explained above. But the problem comes up while working when people do not follow the instructions. When work suffers what should one do?

**Answer:** A professional will take to replacing or employing a new person instead. He will not think that all people will respond to his instructions in the same manner. A professional knows that each one is different, has different problems, different capabilities and how so ever clearly, he explains, each person will not grasp in the same manner. One of the nitis it has been said:

**उत्तम राजा वोह है जो अपने सहायकों की प्रतिभा को ठीक से पहचानता हे।**

So, supposing the person who I have selected is not performing that means in my experience there was some flaw due to which the said person got appointed. So, one should take to enriching one's experiences and not force work on such people who are not able to enjoy or understand work.

### **Sanjukta ji**

**Question:** Why do some Hindus, specially brahmins do not eat garlic?

**Answers:** When Bhagavān Vishnu in HIS Mohini form was distributing nectar to deities two Asuras named Rahu and Ketu sat down along with the line of Devatās. By mistake HE served them nectar into their mouths (in HIS Mohini incarnation). Immediately Bhagavān was informed by the Sun and Moon that those two were Asuras. As soon as HE came to know of this, He cut off the heads of both Asuras. By that time nectar had not passed through their throats. It was still in their mouths. When the Bhagavān cut of their heads, the heads were separated from their bodies. Thus, nectar did not pass to the stomach but fell on the ground.

When their heads were cut off garlic and onions manifested from the nectar which fell on the ground from the mouth of the two Asuras. Thus, Garlic and Onions are regarded as nectar but not used for the Bhagavān because these are remnants of Asuras having touched their mouths. Even the nectar touched the mouths of these two demons still garlic and onions act like nectar in curing the diseases.

But they are not meant for Vishnu or Vaishnavas. It is believed that whoever will eat garlic and onion, their body will be strong like Asura's body and at the same time their intelligence also will be contaminated like the intelligence of an Asura.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyāṃ(ṽ) yogaśāstre śrīkṛṣṇārjunasaṃvāde  
rājavidyārājaguhyaḥ nāma navamo'dhyāyaḥ.**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇā and Arjuna, ends the ninth chapter entitled "The Yoga of Sovereign Science and the Sovereign Secret."



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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