

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 9: Rājavidyā-Rājaguhya-Yoga

1/3 (Ślōka 1-5), Saturday, 11 March 2023

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YouTube Link: <https://youtu.be/R9HHMAWiYvs>

## Supreme Knowledge - Path to Salvation

This chapter is known as the yoga of supreme and secret knowledge wherein Bhagavan imparts it to his favourite disciple Arjuna and therefore to the world. Hence, this is very special. It helps one to understand a major part of the Bhagavad Gita. Without perseverance and practice it is difficult to understand the Gita or any spiritual text for that matter. So one must read, try to understand, as well as teach the Gita, which is the supreme form of sadhana.

The session began with the auspicious lighting of diya and prayers.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।  
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते॥17.16॥

One should always have a happy disposition under all circumstances. Hurdles in life are common but a true seeker is always calm and handles all situations with equal aplomb.

Chapter 9 is the middle part of the Gita which comprises of 18 chapters in all. Bhagavan does not restrict to one yoga to reach him. Why? He is flexible and describes various paths to realize Him. Similarly, in life, we should also be flexible. Rigidity only leads to ego in relationships. Being accommodative will help us to bond with fellow humans and grow together.

### 9.1

śrībhagavānuvāca

idaṁ(n) tu te guhyatamaṁ(m), pravakṣyāmyanasūyave,  
jñānaṁ(ṁ) vijñānasahitaṁ(ṁ), yajjñātvā mokṣyase'śubhāt. 9.1

Śrī Bhagavān said :

To you, who are devoid of the carping spirit, I shall now unfold the most secret knowledge of Nirguṇa Brahma along with the knowledge of manifest Divinity, knowing which you shall be free from the evil of worldly existence.

The first word of the verse "Idam" refers to "This", which means it has already been told earlier. In fact it is a continuation of Bhagavan's teaching from Chapter 7 which is as follows:

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥7.30॥

Here HE says HIS integral being comprising Adhibhuta (the field of matter), Adhidaiva (Brahma), and Adhiyajna (the unmanifest Divinity dwelling in the heart of beings as their witness). Those who possess steadfast mind know this even at the time of their death, as they know HIM alone.

Bhagavan has used some difficult words which needs special explanation. From Chapter 8 Verse 1 Arjuna asks a string of doubts which Bhagavan goes about clarifying, and hence could not continue with what he was saying.

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते॥8.1॥

Arjuna said, what is Brahma, what is Adhyatama and what is Karma? What is Adhibhuta and what is Adhidaiva?

So now Bhagavan continues to say from where he had left. He says what he is about to impart is the supreme and closely guarded secret. He refers to Arjuna as "Anasuya" - one who is pure in mind with no jealousy. Arjuna's nature is not one of nit picking on other's faults. Human nature is to find fault (arising out of jealousy) with successful people and pamper the ego of the self.

Duryodhana and the Kauravas caused great harm to the Pandavas. They poisoned Bhima and ill treated Draupadi. Even then Arjuna has a feeling of brotherhood towards them and is not willing to fight against them.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान्।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव॥1.37॥

**Arjuna says that it is not right to kill his own brothers, the sons of Dhritarashtra, for how can he be happy after killing his own kinsmen?**

Why is Bhagavan imparting such pure and unique knowledge only to Arjuna? Arjuna is the most virtuous of all and has surrendered unto Him to be guided.

There are two types of knowledge. One is theoretical and the other is practical. Reading the Gita and understanding it is the theoretical part. Inculcating its principles and leading life accordingly is the practical part. Practical knowledge is very important as only after having a sweet can you relish it. Merely reading the description of a sweet will not give the satisfaction of having experienced its taste.

Bhagavan says that only on knowing the theoretical and practical knowledge which he is about to say will free Arjuna from all bondage.

Why should we be free from attachment? Life is a cycle of sorrow and happiness. We are all in a leaky boat and anything can happen anytime. We will be free of this temporary life and a knower of all things once we understand the teachings of Bhagavan.

## **rājavidyā rājaguhyam(m), pavitramidamuttamam, pratyakṣāvagamam(n) dharmyam(m), susukham(ñ) kartumavyayam. 9.2**

This knowledge (of both the Nirguṇa and Saguṇa aspects of Divinity) is a sovereign secret, supremely holy, most excellent, directly enjoyable, attended with virtue, very easy to practice and imperishable.

The knowledge that Shri Krishna is about to impart to Arjuna is sovereign. Swami Vivekananda ji said, we have the good and bad within us.

If we win over our senses and direct the mind to do only that which is right we are our own friend. We become our own enemies if we are susceptible to desire, attachment, anger, jealousy, ego, and partiality. This leads to the endless cycle of birth and death.

In the Mahabharata, Duryodhana said, "

**“जानामि धर्मं न च मे प्रवृत्तिः॥ जानाम्यधर्मं न च मे निवृत्तिः।**

He said he knows what is right and what is dharma but is unable to follow the right path like Yudhishtra. He also said that he knows what is Adharma but still follows it.

**केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥**

This unknown power within me directs me to do even though it is Adharma.

**उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत्।**

**आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥6.5॥**

We should raise ourselves and not degrade. Why don't we follow the right path despite knowing we should. It is because we lack motivation. We are not able to control our mind which Bhagwan deals with from Chapter 14 onwards.

The supreme knowledge that Bhagavan is going to impart will help control the negativity of our mind.

**आश्चर्यवत्पश्यति कश्चिदेन**

**माश्चर्यवद्भवति तथैव चान्यः।**

**आश्चर्यवच्चेन मन्यः शृणोति**

**श्रुत्वाप्येनं वेद न चैव कश्चित्॥2.29॥**

Bhagavan says that with the help of scriptures and Guru one understands self realization as a wonder, some listen and try to understand and still some do not understand despite hearing.

**न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।**

**तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥4.38॥**

Wind, water, and fire are called purifiers. Bhagavan says that there is nothing so purifying as knowledge. One perfected in Yoga attains this automatically in himself over a period of time.

Desires and attachment only fool us. They are all illusions. It is of no use in salvation. Increased desire is like a flame which engulfs us and leads to misery.

This knowledge cannot be obtained only by reading. It is only by practise it is attained over a period of time. Merely chanting the name of God, following rituals and austerities does not grant the seeker this knowledge. How we internalize this knowledge to bring about the perceptive change within devoid of selfish motive is important. Meera Bai and Kabirdas Ji are such examples.

" Pratiphala nija indriya " prayer song of geeta pariwar

This beautiful prayer says, "whatever I do should make others happy and make my soul happy." The

Lord is not other than you but HE is inside you. Each and every action is an offering to God. The supreme knowledge is indestructable.

### 9.3

**aśraddadhānāḥ(ph) puruṣā, dharmasyāśya parantapa,  
aprāpya māṃ(n) nivartante, mṛtyusaṃsāravartmani 9.3**

Arjuna, people having no faith in this Dharma, failing to reach Me, continue to revolve in the path of the world of birth and death.

**शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।**

**गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्॥15.8॥**

Bhagawan says that the spiritual knowledge gained in one's lifetime is carried over to the next birth. That is why some children are gifted and can recite slokas at a very tender age.

**इदं ते नातपस्काय नाभक्ताय कदाचन।**

**न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति॥18.67॥**

Bhagawan says one should have faith in Him. Supreme knowledge should not be divulged to those who do not have faith in the divine, to those who do not wish to hear it, to those who are not a devotee, and to those who are devoid of austerities.

A child asked his mother where God is as he was not able to see him. The mother wondered how to explain to the child. So to continued persuasion by the child, the mother got irritated and slapped the child. The child complained of pain. The mother asked the child to show the pain. This way she explained to the child that not all can be seen and that some things can only be felt.

We can only realize God but cannot see him. Only Arjuna was endowed with divine vision by Krishna to enable him to see HIS Virat form.

**न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।**

**दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥11.8॥**

Bhagwan says that only those who have faith can reach Him. Otherwise, they are caught in the cycle of birth and death: Punarappi jananam punarappi maraNam. We go through endless suffering right from the mother's womb until death.

### 9.4

**mayā tatamidaṃ(m) sarvaṃ(ñ), jagadavyaktamūrtinā,  
matsthāni sarvabhūtāni, na cāhaṃ(n) teṣvavasthitaḥ 9.4**

The whole of this universe is permeated by Me as unmanifest Divinity, like ice by water and all beings dwell on the idea within Me. But, really speaking, I am not present in them.

Bhagavan teaches Gyana yoga from Chapter 4 and explains it in detail in Chapter 9. HE stresses on the principle of faith. HE says he is the creator and destroyer of this world. The world is pervaded by HIM and all life forms are within HIM. But Bhagavan clearly states that HE is not in all of them. We are all part of HIM but to realize HIM we should shed our ego and seek divine guidance to live by dharma without any selfish motive.

**na ca matsthāni bhūtāni, paśya me yogamaśvaram,  
bhūtabhṛnna ca bhūtastho, mamātmā bhūtabhāvanaḥ. 9.5**

Nay, all those beings abide not in Me; but behold the wonderful power of My divine Yoga; though the Sustainer and Creator of beings, Myself in reality dwell not in those beings.

Bhagavan says that all are within HIM though HE is not a part of all.

An example taken is: A person sees a pillar in the dark. He out of fear imagines it to be a ghost. But is it true? In bright light if one sees it again, one clearly sees only the pillar. So what one sees in the dark with fear is only an illusion. It can be likened to: the ghost as the world, the pillar as Bhagavan, and the person to us. A Guru with his knowledge and guidance enables us to see Bhagavan. This goes to prove that there is only one and that is Bhagavan. This is the principle of Advaita as enumerated by Shankaracharya in his commentaries on the Gita.

The session ends with Hari Sankirtan.

**Question and Answer session:**

**Meenal Ji**

**Question:** Duryodhana says he knows what is Dharma and Adharma. So do we. How do we follow Dharma?

**Answer:** Duryodhana had several opportunities to do good but he didn't. He should have followed Krishna but didn't. We need to motivate ourselves and do only what is right. We should learn to control our senses and the mind. This comes with constant practice.

**Nagaprabha Ji**

**Question:** Bhagavan says that HE is not in all and not all are in Him. But in Chapter 15 verse 14 & 15 HE says the opposite. Why?

**Answer:** If we don't have knowledge that there is only one and that is God, duality exists. Advaita expounded by Shankaracharya in his commentaries on the Gita clarifies this. First one should become a devotee and then acquisition of the supreme knowledge will help in understanding the One.

**Neelam Ji**

**Question:** Does understanding and reciting the shlokas help in Moksh or should one memorize?

**Answer:** Reciting will give realization. We read several commentaries of the Gita but still are not able to understand. By reciting Chapter 12 alone one can realize God. Kabirdas Ji and Meera Bai were pure at heart and were ardent devotees of the Lord. These shlokas are mantras which purifies the mind. The intention should be pure.

**Bikash Ji**

**Question:** To explain 9:5 again

**Answer:** The world is an illusion created by ignorance. We humans think the illusion is real and hence are not able to understand that there is only One. When the light of knowledge descends we see the truth. This requires consistent perseverance and practice involving time.

**Kushal Ji**

**Question:** What is the meaning of Pravakshyam?

**Answer:** One who is not jealous or one who does not find fault in others. It refers to Arjuna.

**Question:** What is the meaning of Yajnyathwa?

**Answer:** Gyan and Vigyan are theoretical and practical knowledge. On knowing this supreme knowledge one will be free of pain and suffering of this world.

**Puneet Ji**

**Question:** Arjuna is Anasuya - is focussed and does not think ill of anyone. Am I ready to understand and follow the Gita?

**Answer:** Our scriptures and Gurus teach everyone. We imbibe to the extent we can. Not all are in the same level. A child will understand to his extent. Whereas Arjuna and Shankaracharya ji are at the highest levels and we are only beginners. Gita has infinite knowledge and there is something for everyone to learn.

**Dr Shashi Ji**

**Question:** It is very difficult to memorize....

**Answer:** It is better to focus on one chapter for a long period of time than learning multiple chapters at the same time. This will help in memorization.

**Pawan Kumar Ji**

**Question:** What is the meaning of Udaseenvath?

**Answer:** One who is detached and neutral. We have to be like that and it comes with practice.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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