

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 9: Rājavidyā-Rājaguhya-Yoga

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YouTube Link: <https://youtu.be/LoPJA3lgzBU>

Uncovering the Greatest Mysterious Brahman and Jagat (The Divine Being and Visible world)

The 9th chapter of Bhagavadgītā is known as the **Rājavidyā-Rājaguhya-Yoga - The Yoga of the Sovereign Science and the Sovereign Secret** that reveals Śrī Bhagavān's supreme glories inspiring admiration and devotion.

The evening discourse began with the customary lighting of lamp and opening prayer. When one encounters the topic of *Rājavidyā-Rājaguhya-Yoga* initially, one perceives it to be something related to a knowledge which could be utilised for ruling or administration. This is a misconception and misinterpretation, it simply means the understanding of Supreme knowledge and realization. To understand this further we need to understand the terms and concepts of *jñāna* and *Vijñāna*.

Jñāna and Vijñāna

In Indian philosophy, one encounters the concepts of *jñāna* and *Vijñāna* several times where,

- **Jñāna:** *Jñāna* pertains to Knowledge. It is understanding of a theory (theoretical knowledge) or a concept.
- **Vijñāna:** It is the practical application of the knowledge.

In simple terms, *Jñāna* could be understood as basic sciences which is theory, whereas *Vijñāna* is its practical application like technology.

Importance of Anubhav (experience/realization)

In the Hindu philosophy, self realization is given a lot of importance rather than only knowing the shastras theoretically. One cannot understand the true nature of the Divine unless one becomes a devotee. The nature of Brahman could only be understood by individual experience as it is beyond our senses.

Several examples can be quoted from our scriptures where the importance of *Anubhava* is reiterated to reach *mokṣa*.

Example

In the Aranyakand of Ramcharitmanas, Bhagavān Shiva mentioned the importance of experiencing the Divine as a devotee

उमा कहँँ मैं अनुभव अपना।

सत हरि भजनु जगत् सब सपना॥

Here, Bhagavān Shiva is narrating his experience to Ma Uma (Ma Parvati) that nature of creation is like a dream (illusory) where only taking the name of Shri Hari is the Truth.

Similarly, there's conversation between Sage Kaka Bhushundi (also attributed to being one of the primary narrators of the Ramayana) and Garuda- the King of the Birds and the *vahana* (vehicle) of Bhagavān Vishnu in the Uttar Kānd (The Epilogue) of Ramcharitramanas, where he said,

निज अनुभव अब कहँँ खगेसा। बिनु हरि भजन न जाहिँ कलेसा॥

राम कृपा बिनु सुनु खगराई। जानि न जाइ राम प्रभुताई॥३॥

Oh Garuda- let me tell you from my experience that there is only friction and chaos without taking the name of Śrī Hari. Oh King of the Aerial beings (i.e., birds)! Without the blessings of Śrī Ram one cannot gain insights into HIS splendor and Divinity.

Both these examples illustrate the importance given to experiencing the Divine for progressing in the path of spiritually.

The path of nearing Bhagavān is the path of self realization and Vairāgya (Dispassion, detachment or renunciation).

Rājavidyā-Rājaguhya-Yoga

The chapters 7, 8 and 9 deal with the secretive *jñāna* and *Vijñāna* (knowledge and its practical application) towards attaining Bhagavān. The 7th chapter primarily deals with the *Jñāna-yoga*. In the 8th chapter in the first two verses Arjuna asks 7 questions regarding the nature of Brahman. He wanted to understand the nature of *Adhyātma* (knowledge of self), *Karma*, *Adi Bhuta* (primordial beings/entities), *Adi Deva* (primordial diety), and *Adi yajña* (primordial sacrificial rite).

He asked "what is Brahman (Absolute Reality), what is *Adhyātma* (the individual soul), and what is karma? What is said to be *Adi bhuta*, and who is said to be *Adi daiva*? Who is *Adi yajña* in the body and how is HE the *Adi yajña*? O Krishna, how are YOU to be known at the time of death by those of steadfast mind?"

Yogeśvara explained the first 6 questions in brief in the next verses. Chapter 9 continues with the answer to the 7th question where Arjuna asked as to How was one to remember HIM at the time of death as we cannot carry the memory forward after death. The knowledge to this query is the Supreme secretive knowledge and practical application that could be used to attain HIM.

9.1

śrībhagavānuvāca

**idaṃ(n) tu te guhyatamaṃ(m), pravakṣyāmyanasūyave,
jñānaṃ(ṅ) vijñānasahitaṃ(ṅ), yajjñātvā mokṣyase'subhāt. 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 Nature of Brahman

The chapter began by asserting that the knowledge of Parameśvara's infinite nature will result in *mokṣa*

The secret knowledge

In the second chapter, Yogeśvara explained *ātmā* as a separate and distinct entity from the body. This knowledge is *guhya*, or secret knowledge. Also, the *ātmā* only carries the *prarabdha* as a flower carries its fragrance. This contains its previously acquired paap and punya (bad and good actions).

In the 7th and 8th chapters, we understood the knowledge of HIS powers, which is *guhya tara*, or more secret. And in the 9th and subsequent chapters, HE revealed the knowledge of HIS pure bhakti, which is *guhya tamam*, or the most secret.

The knowledge described in the 9th chapter of Bhagavad-Gītā is unique as it is not just *jñāna* (knowledge), but also *Vijñāna* or wisdom that we can internalize in our lives. Also, unlike other knowledge that requires action to give a result, this knowledge gives us the result of liberation all by itself.

Qualities to gain this secretive knowledge

Here, Bhagavān addressed Arjuna as *Anasūyave* meaning “non-envious.” Bhagavān revealed this knowledge because Arjuna is non-envious of others, *Anasūyave* also has the sense of “one who does not scorn” indicating that those who have begun the process of purification of their minds through karma yoga and devoted meditation will understand this knowledge completely.

An attitude is born of arrogance and pride that can rob a person of devotional reverence. Envious people cannot grasp the simple fact that Bhagavān has no need for anything, and therefore everything HE does is for the welfare of us. HE only praises HIMSELF to enhance devotion in the devotees.

A person's ego can cloud the wisdom that we gain through this knowledge of the nature of Parameśvara. As Sant KabirDas Ji said,

जब मैं था तब हरि नहीं, अब हरि है मैं नहीं ।

प्रेम गली अति सांकरि, जामे दो न समाहीं ॥

I exist only because of Hari, I don't exist without HIS presence. The path of devotion is extremely congested and can only accommodate one of the two.

Thus, Devotion and Bhagavān can only exist in the absence of ego, or the sense of distinct self.

Since Arjun is magnanimous and free from the defect of envy, he is eminently qualified for the profound knowledge that Yogeśvara revealed in this chapter.

This also shows the reason for Bhagavān loving a flute as it's hollow from inside and without any deformities.

Someone who is of Vishudhha Anahkarna (without ego) will be able to develop devotion for HIM and attain Brahman easily. Also one must realise that attaining this state of mind is a process and not an instant change.

9.2

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.

Rāja Vidyā- The Supreme Knowledge

This verse comprises a series of adjectives that highlight the extremely unique and special nature of the secretive knowledge revealed by Parameśvara.

Rāja

Rāja means “king.” Bhagavān used the metaphor rāja to emphasize the paramount position of the knowledge HE was going to reveal.

Vidyā

Vidyā means “science.” or knowledge. It does not refer to HIS teachings as creed, religion, dogma, doctrine, or belief. HE declared that what HE was going to describe to Arjuna is the king of sciences

Rāja Guhyam -The Supreme Secret

This knowledge is the king of secrets. Ordinary secrets can give us happiness, wealth, power, a competitive advantage and so on, all of which are temporary and limited. But this secret yields eternal, infinite happiness.

Realisation of the Divine

Many scriptures described rituals that act as purifiers. They help us eliminate our Bad Karmas. But this knowledge is the ultimate purifier because it eliminates the thought process that leads to a bad Karma , the root cause.

Our ego creates the sense of doership and enjoyership, resulting in accumulation of merits and bad deeds. But if our sense of doership is eliminated, all of our actions will be spontaneous and in tune with Ishvara’s will. The storehouse of our Bad Karmas will be burnt away. Thus, there is no accumulation of *Prarabdha* karma

Brahmayogis have realised Brahman through daily meditation, repeating the name of Bhagavān, detachment from one's desires and performing actions without desiring their fruits.

Bhagavadgītā is the king of all knowledge that should be known to all but it is pious that makes it the king of all secrets too. It is the most excellent form of Divinity that can be achieved by direct experience.

Following examples elaborate on this further,

Story of Narendra Nath Aka Swami Vivekananda ji

Swami Vivekananda ji had a habit of asking people if they had experienced the Divine directly by

seeing them. Once he enquired Ramakrishna Parmahamsa ji if he has seen The Divine through his eyes, Parmahamsa ji answered that "yes I have seen HIM as I see You'. This was only achieved by realising that HE resides in every creation. Not only in theory but in practice.

The story of Svetaketu

There is an interesting story leading to the teachings that lead to Chandogya Upanishad. There was a great sage called Uddalaka, the son of Aruni. He had a son by name Svetaketu. For some reason the father was not in a position to school him, teach him personally or give him instructions and so he sent him to the Gurukul.

When he came back home, at the age of twenty-four; he would not speak because of the learning that was in his head. He conceitedly, looking dignified sat without uttering a word even to his father.

His father observed what had happened to his son and asked "You don't speak, you seem to be very learned and you put up a very arrogant appearance; I can't understand what it means? Have you learnt everything from your Guru, which makes you feel that you know everything and are now so full of pride? Do you know everything, have you studied everything?"

He further asked,

Yenasrutam srutam bhavati, amatam matam, avijnatam vijnatam iti: katham nu, bhagavah, sa adeso bhavatiti.

Yenasrutam srutam bhavati, amatam matam, avijnatam vijnatam iti:

"Do you know That, by knowing which, everything is known? Do you know That, by which the unheard becomes heard, the unthought becomes thought of?" Has your Guru, or the preceptor from whom you have studied the four Vedas, taught you these secrets by which things which are not heard of, are heard, things which cannot be thought of, are thought of, that which cannot be understood, is understood? There is something by knowing which everything can be known. Have you heard of this? Have your teachers imparted this knowledge to you?"

Such a question bewildered the boy. He was initially confused and answered,

Katham nu, bhagavah, sa adeso bhavatiti:

"What is this? I do not know. I have never been taught this thing."

He was humbled a little bit, that there was something he did not know.

On his father 's further questioning, Svetaketu was in a dilemma, he thought if he was unable to answer the questions he would be sent back to Gurukul so he smartly replied, "My Gurus did not appear to have understood all these things. They never taught me these things," said the boy to the father.

Na vai nunam Bhagavāntas ta etad avedisuh,yadd hy etad avedisyan, katham me navaksyn-iti Bhagavāns tv eva me tad bravitv iti; tatha, saumya, iti hovaca.

If they had known this, why should they have not told this to me? I have never heard these things up to this time. I have studied the four Vedas, I have studied the Śāstras, but nothing of this kind was heard from any quarter. What is this? Will you kindly explain, holy father?"

Thus started the teachings of his father who also now became his Guru which came to be known as the Chandogya Upanishad.

While practicing Dharma (righteousness), one slowly starts enjoying the process and eventually attains Brahman. As is described in scriptures, one can not see Brahman with

one's eyes but gets the power to see only through Brahman because HE is the only Chetana Tattva in this Universe.

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.

Importance of understanding the nature of Divine

When this is a sovereign science and it is easy to practice, then why do people not apply themselves to learning it?

No matter how wonderful the knowledge and how effective the path, it remains useless to one who refuses to walk on it. As explained in the previous verse, direct perception of Bhagavān comes later; initially, a leap of faith is required to begin the process.

The ones who do not possess such faith do not attain Parameśvara. They have faith in their sense organs and their corresponding sense pleasures. These people still think that feeding their senses with more food, entertainment as well as bodily and intellectual comforts will result in long-lasting happiness.

This misplaced belief further ensnares them in the path of the mortal world, which was that of birth, old age, disease and death, over and over again.

Thus, one needs to develop a desire to know Brahman, then acquiring the knowledge of HIM and finally taking action to attain HIM. Those who choose not to have faith in the spiritual path, remain bereft of divine wisdom and get trapped in the cycle of life and 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.

The Nature of Parameśvara - The All pervading Bramhan

This shloka and the next are the crux of understanding this chapter.

Here, the nature of Bhagavān or Brahman is elaborated where 3 points are made,

- HE is described to be in its unmanifest form that is all pervading where the creation is pervaded by HIS unmanifest state.
- All beings are based in HIM
- But, HE is not based in them.

The all pervading unmanifest state of Bramhan

In our scriptures the following terms are used to explain the nature of the Supreme Consciousness

- **Vyāpaka:** refers to “all-pervasive”. That which covers or applies to the whole in entirety.
- **Vyāpya/Vyāpyam:** Permeable, pervaded. To be pervaded, filled,

Thus all beings are "Vyāpya", the pervaded, and Yogeśvara is the "Vyāpaka", the Pervader. HE is like *Akash* (space/ether) which is present everywhere.

Example,

If one holds a glass in their hand, a question could be asked whether the Glass is in space or space is in glass? Here, the glass would be described as *Vyāpaka* that is present in space, yet not the space while the space is *Vyāpta* referred as that which encompasses.

The Brahman forms the base or the construct on which the creation is based. The creation is based upon this base. Without the base, creation cannot exist but the base exists independently of creation.

The process of Creation

Some of the aspects of Creation are described here as per the Vedanta. The material world is made of the ***Pañca-mahā-bhūta*** (5 primordial elements).

Where the Brahman acts as a base which forms the *Akash* (ether/space), on this the *Vayu* (wind/Air) is created then *Agni* (fire) is created of this which further created the *Jal* (water). Finally water gives rises to *Prithvi* (earth) which then in combination create all beings in *Prakṛti*. This is part of the process known as the ***Panchikaran Prakriya***.

No visible entity can ever contain Brahman who is beyond name and form, Thus, the true nature of Ishvara is formless.

Example

We now live in an age of technology. Most areas are accessible through CCTVs and could be monitored. In slang we describe it as 'we are watching this area' . But we are not there at all times, but can access it any time.

Similarly, Bhagavān is all pervading and present every where but doesn't stay there in a manifest form at all times but in an unmanifest form of consciousness.

Then what is the nature of reality? This is described further in the next verse.

9.5

**na ca matsthāni bhūtāni, paśya me yogamaiśvaram,
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.

Nature of reality

The basic element of every being is Bhagavān but in reality, they don't stay in HIM. Yogeśvara is the supporter and the holder of everything. He is the cause of the presence of all beings.

Example

In Grammar, there is a basic rule for everything, yet there is the possibility of certain exceptions to that rule. However, the exception is a part of that rule itself.

Our senses will always report names and forms to our mind and intellect. If we know that they are all

illusory names and forms, we will gain liberation. If we get sucked into thinking that they are real, we will be trapped in their apparent reality

9.6

**yathākāśasthito nityaṃ(ṽ), vāyuh(s) sarvatrago mahān,
tathā sarvāṇi bhūtāni, matsthānītyupadhāraya.9.6**

Just as the extensive air, which is moving everywhere, (being born of ether) ever remains in ether, likewise, know that all beings, who have originated from My Saṅkalpa, abide in Me.

All pervading nature of Bramhan and Illusory reality

This chapter emphasizes that Parameśvara pervades everything, that all beings are sustained by Ishvara but HE is not contained in any of them.

The entire creation exists in space and space is created by Bhagavān's energy. Thus, all beings can be said to be resting in HIM.

The Supreme now gives an analogy to enable Arjuna to grasp the concept.

The wind has no existence independent from the sky. It moves incessantly and furiously, and yet, it rests within the sky. Likewise, the beings have no existence independent of Parameśvara. They move in time, place, and consciousness, through transitory bodies, sometimes rapidly and sometimes slowly, and yet, they always exist within Parameśvara.

9.7, 9.8

**sarvabhūtāni kaunteya, prakṛtiṃ(ṽ) yānti māmikām,
kalpakṣaye punastāni, kalpādu visṛjāmyaham.9.7
prakṛtiṃ(m) svāmavaṣṭabhya, visṛjāmi punaḥ(ph) punaḥ,
bhūtagrāmamimaṃ(ṅ) kṛtsnam, avaśaṃ(m) prakṛtervaśāt. 9.8**

Arjuna, during the Final Dissolution all beings enter My Prakṛti (the prime cause), and at the beginning of creation, I send them forth again.

Wielding My nature I procreate again and again, according to their respective Karmas, all this multitude of beings subject to the sway of their own nature.

Puruṣa and Prakṛti

Bhagavān explained in the last few verses that all living beings dwell in HIM. The nature of the creation is cyclical. Then what happens during the **mahāpralaya** (the great annihilation) when the entire world is destroyed? The answer to this question is being given in this verse.

Śrī Bhagavān called Arjuna as *Kaunteya*, the son of Kunti, explaining the cycle of creation and dissolution taking place in the universe. Here, HE adds more detail by revealing the orchestrator of creation and dissolution. It is *Prakṛti*.

Puruṣa

It is the vital sentient Truth that sets in action the entire *Prapañca* (material world). This *Puruṣa* is Supreme among the Supreme, beyond human comprehension, without form, colour, name, without origin, growth, change or end, residing in himself and that which can only be imagined to exist.

This *puruṣa* has got two different forms, the visible and the invisible and also a third imaginary one, time. The sages call *Puruṣa* the **Sūkṣmaprakṛti** ('The subtle all-pervading spirit, the supreme soul'). Thus *Sūkṣmaprakṛti* which cannot be measured by any unit of measure, is not attached to anything, is imperishable, is without decrepitude, is immovable and is without the senses of sound, touch smell or form.

Prakṛti

Prakṛti is endowed with the three guṇas, without beginning or end is eternal, is the root cause of this *Prapañca*. This *Prakṛti* pervaded over *Prapañca* from the beginning of the great Deluge to the beginning of creation.

It is a system that tracks the karmas or actions of each and every being in the universe. When every being's karma is exhausted, Bhagavān, through the medium of *Prakṛti*, begins the process of dissolution, just like one goes to sleep when we exhaust all our actions for the day. When the time is right for the next set of actions to begin manifesting, *Prakṛti* "wakes" up everyone and begins the process of creation.

Kalpa

One Kalpa is made up of 4320 million human years.

Pralay the Dissolution of the world

There are 2 concepts that are mentioned in relation to the dissolution of the material and immaterial world of existence based on different timescales

The Death of Brahma

Creation, maintenance, and annihilation follow a repetitive cycle. Here, the word *kalpa-kṣhaya* means "the end of Brahma's lifespan." On the completion of Brahma's life of 100 years, which is equal to 311 trillion 40 billion earth years, the entire cosmic manifestation dissolves and goes into an unmanifest state.

The *pañcha mahābhūta* merge into the *pañcha tanmātrās*; the *pañcha tanmātrās* merge into *ahankār*; *ahankār* (ego) merges into *mahān*; *mahān* merges into *prakṛiti*, the primordial form of the material energy; and *prakṛiti* goes and rests in the divine body of the Supreme.

The Night of Brahma

Each Kalpa is followed by Pralay - dissolution, where everything will happen in the reverse order of creation.

During dissolution, *Prithvi* will first submerge in floods or Tsunami, *Jala* then will enter fire, from fire the earth will be affected by *Vayu* and *Akash*. After this destruction when Brahmāji wakes up, a new Kalpa begins.

The Brahman and the individual

The Supreme Consciousness doesn't directly create the creation but simply acts as a controller of *Prakṛti*. HE only sets the rules in motion. The creation and dissolution on a cosmic scale is "real" only if we get stuck at the level of names and forms. The *Jñānayogi* or the wise seekers do not see a distinction between the Creation and the Creator. They know that everything, ultimately, is only Ishvara.

Example

Pujya Swamiji, the founder of Geeta Pariwar, has given five basic principles that every member follows and furthers their work. Those principles are Bhagwat Bhakti, Bhagavadgītā, Bharat Mata, Vijñāna Drishti, and Teachings of Swami Vivekananda. The function of the organisation is completely

dependent on volunteers similar to the function of *Prakṛti*.

The difference between a *Jñānayogi* and everyone else is; the wise seeker's perspective that comes from having the knowledge of Ishvara. Without this distinction one becomes entangled in the cycle of death and rebirth.

9.9

na ca māṃ(n) tāni karmāṇi, nibadhnanti dhanañjaya, udāsīnavadāsīnam, asaktaṃ(n) teṣu karmasu. 9.9

Arjuna, those actions, however, do not bind Me, unattached as I am to such actions, and standing apart as it were.

Detachment from the material existence

Śrī Bhagavān called Arjuna as Dhanañjaya, one who acquired wealth through Rajsuya yajña. Although the process of creation goes on by HIS will and inspiration, Paramātmā remains unaffected by the work of the material energy.

HE remains ever-blissful and undisturbed, as HE does not have the doer-ship feelings and is a *Nishkam Karmayogi*, one who performs actions but has renounced the fruits of actions so HE is not bound by those actions.

Influence of *Prakṛti*

An individual is under the complete control of *Prakṛti*. He helplessly goes through infinite cycles of birth and death due to the influence of *Prakṛti*.

Therefore, the lessons for us here is that we could follow the path of Karma-Yoga because it is a universal law. Like Ishvara, who runs the universe while knowing that it is *Prakṛti*'s handiwork, we too should perform our duties in a spirit of vairagya or detachment, knowing that *Prakṛti* is running everything. If we worry about who will get the credit for our actions, then we will get bound, taking us further away from liberation

Example

If there is a fire in a factory it would affect the owner badly but the owner of another factory can only show sympathy unaffectedly. Parameśvara is not the doer; He is present everywhere but he is not affected by the deeds of every being

Having explained that He is unaffected, the next verse elaborated on HIS Nature which is of the non-doer and the Supervisor.

9.10

mayādhyakṣeṇa prakṛtiḥ(s), sūyate sacarācaram, hetunānena kaunteya, jagadviparivartate. 9.10

Arjuna, under My aegis, Nature brings forth the whole creation, consisting of both sentient and insentient beings; it is due to this cause that the wheel of śamsara is going round.

Nature of *Prakṛti*

The topic of *Prakṛti* and its mechanisms is concluded by re-asserting that *Prakṛti* is subservient to Ishvara.

Parameśvara is described as the supervisor, the “*ādhyakṣeṇa*”. HE does not physically have to “do” anything in order to create, sustain and dissolve the universe. HIS mere presence enables *Prakṛti* to function, just like electricity enables a television to function. Without HIS presence, *Prakṛti* remains inert and is incapable of doing anything whatsoever.

Bhagavān thus informed Kaunteya (son of Kuntī - Arjuna), as also described in chapter 13 that every being is like a machine with no control of our software, a puppet whose actions are guided by the strings in HIS hand.

To expand upon this, a beautiful Bhajan of Bhagavān Krishna was recited:

कर प्रणाम तेरे चरणों में,
करता हूँ अब तेरे काज,
पालन करने को आज्ञा तेरी,
नियुक्त होता हूँ मैं आज।।

अन्तर में स्थित रहकर मेरे,
बागडोर पकड़े रहना,
निपट निरंकुश चंचल मन को,
सावधान करते रहना।।

This is a beautiful couplet from a Krishna Bhajan where the orator requested Bhagavān to reside within every being and alerting by holding the reins of the unrelenting fickle mind. HE is asked to control the unstable mind. To warn off the wrong path taken by a being. People should take HIS name and start working, as it is the work of The Supreme assigned to them.

Questions & Answers:

Sai Tanvi Ji:

Q: In the Vivechan, it was told that Bhagavān Sri Krishna likes empty flute. How can human beings become empty to reach God?

A: In human birth, people become materialistic and move far away from Paramātmā. The basic fundamental energy in a human being is nothing but Bhagavān. We should keep our selves as far as possible from the materialistic desires. When we try to satiate our desires we are thrown far away from the Paramātmā. We are not our own self. To become our original self, we need to control our desires and become lovable to Paramātmā.

Q: Is doing pooja the only way of reaching Paramātmā? Is it useless doing pooja without Bhakti?

A: One way of reaching Paramātmā is doing pooja. And doing pooja in different ways has different levels of profits. If the pooja is done with no bhakti and more as a ritual then the advantage obtained is the lowest. If the pooja is done with some bhakti then the advantage obtained from doing it is medium and if the pooja is done with plenty of bhakti, then the advantage obtained is highest.

Q: If a person has done lot of mistakes, how can he correct himself?

A: If a sinner realizes his mistakes, confesses & prays to Paramātmā that he will not repeat his mistake and he will move to the spiritual path, then the Bhagavān will give him refuge by answering his truthful prayers.

Nagamani Ji:

Q: In 4th sloka Bhagavān says every incident in the world happens as per HIS wish. HE is the world

but HE is not there in the world. what does this mean?

A: This can be understood by a few analogies like:

- a. Curd is prepared from milk. When curd is made, there is no milk left in the vessel.
- b. When water turns into ICE due to cooling, there is no water left.
- c. When we walk in daylight, our reflection is seen on the road. When there is sunlight, reflection is seen. If there is no sunlight, the reflection is not seen. It does not mean that the body is not moving. Because if there is no light the reflection is not seen.

Similarly, if the Paramātmā is present in the universe, then it will become destructible. But it is known that the samsara is destructible. The samsara is in vogue because of the Sankalpa of the Paramātmā but the Paramātmā is not present in the samsara.

There is a phrase which explains this concept as "**Brahmā Satyam and Jagat Mityam**". As human beings we have limited memory and mind and hence we cannot understand the infinite supreme. We cannot go beyond the limited mind to understand the supreme.

Chinmayi Ji:

Q: In Bhagavad Gītā chapters 7, 10, 11 & 14 Bhagavān has repeatedly used the word "Parantapa". What does this word mean?

A: Krishna addressed Arjuna as "Parantapa", acknowledging the efforts and fruits of Arjuna. Very few people can go to the swargaloka and come back on to the earth. Arjuna is one such. So, Krishna Paramātmā spoke to Arjuna as "Parama tapasvee".

Chandra Sekhar Sarma Ji:

Q: Why did Paramātmā say that without "Dharma", this JyanaVijnana Yoga cannot be understood?

A: In mathematics, every logic cannot be proved. There are certain rules designed to do mathematics. we cannot contradict those designed rules. We need to keep up our Shraddha to understand these mathematical rules. So, if simple rules cannot be understood without shraddha, how can we understand the supreme knowledge without Shraddha. With Shraddha only, the Dharma Sashtra could be understood. No logic can work except Shraddha and dharma. People without shraddha and dharma cannot understand this JyanaVijnana yoga.

Q: In 17th chapter, Paramātmā has explained about the three gunas - Satvik, Rajasic and Tamasic. Which guna has to be inculcated to attain the supreme?

A: In 14th chapter, 10th sloka Paramātmā has declared that every person is made up these three gunas. The nature of the person is depended on the dominant guna in that person. If the person has more of Satvik guna, he is considered the Satvika. If he has more of Rrajasik guna, he is called a Rajasika. And if he has Tamasik guna in dominance, he is called a Tamasika.

Nobody is free from the three gunas. All the three gunas exist in a person. But a sadhaka has to try to increase the Satvika guna as much as possible and limit our Rajasik & Tamasik gunas. The ultimate goal for a sadhaka is raise above the three gunas- The state of "*Trigunateetha*". So we should increase inculcating the satvika guna by taking refuge in the Paramātmā and try to cross the satvika guna also to reach the *Trigunateetha* state. Mystics & Gurus like Sri RamaKrishna Paramahansa, Vivekananda swamy etc., have reached this *Trigunateetha* state by constant practice. Though reaching this state needs lot of practice and sacrifices, it is achievable by the human beings but only by taking refuge in the supreme Paramātmā.



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